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THE  
CANADIAN CRAFTSMAN,  
AND  
MASONIC RECORD.

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THE  
**Canadian Craftsman,**  
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As this number of THE CRAFTSMAN closes our second volume, we would respectfully ask our subscribers to read the date attached to their address on the magazine, and if in arrears our manager will be glad to receive the amount due by them. As those who pay in advance get THE CRAFTSMAN at a reduced rate, we would urge all our subscribers to take advantage of the reduction.

Bro. W. H. Smith, editor of the *Masonic Journal*, Portland, Maine, died at his home in Portland, April 19th, of paralysis, aged 62 years. Bro. Smith had been a mason forty years, and held many important offices in the Grand Lodge. The Grand Lodge conducted the funeral service.

We would call the attention of Lodge secretaries to the fact that THE CRAFTSMAN is prepared to furnish blanks, notices, petitions, and forms of all kinds for use in the lodges at reasonable rates. Communications should be addressed to the manager.

Bro. W. P. Rickart, editor of the *Masonic Constellation*, St. Louis, has recently recovered from a violent attack of pneumonia. We are pleased to learn that he has fully recovered his health. *The Constellation* is one of our best exchanges, and Bro. Rickart would be sadly missed.

This is the season of the year when the crop of non-affiliates is harvested by the private lodges. At the June meeting the N. P. D. degree is usually given to save Grand Lodge dues. The only feature lacking in the giving of this degree is the absence of the member. This is a degree that should not be denied any brother worthy of it. Give to Cæsar the things that are Cæsar's. If membership is worth having, it is worth paying for. Pruning occasionally helps a tree.

Whilst Bro. T. S. Parvin is hunting up antiquities for the Iowa Grand Lodge Library, why does he not ask for a few

genuine landmarks. Judging from the discussion on these objects one would think they were about to become an extinct species like the buffalo and great ank. We are satisfied that one or two specimens in a fair state of preservation properly identified and labeled will be enthusiastically received by Bro. Parvin and will find an honored niche in the library at Cedar Rapids.

At the annual meeting of the United Grand Lodge of Australia, held at Melbourne recently, there was a very hot discussion over the question whether the Grand Master should appoint the subordinate officers, or whether they should be elected every year by the members of the Grand Lodge. The latter custom is prevalent in New South Wales, South Australia, Ireland, Scotland, Canada, and the United States. In England, it has always been the prerogative of the Grand Master to appoint the whole of his officers except the Grand Treasurer. At the meeting of the United Grand Lodge held last June, it was decided to submit this question to the private lodges and the vote stood two to one in favour of appointment. It was deemed that this settled the question, but when the Book of Constitutions was being adopted by the United Grand Lodge at its last meeting the advocates of election would have carried their point, contending that such an important matter could only be disposed of on the floor of the Grand Lodge, had not the presiding officer refused to put the question. It is safe to say, however, that the system of selection will, however, ultimately carry, as the appointing of the subordinate officers by the Grand Master always leads to the formation of

cliques and bickerings and heartburnings follow.

The question of a Sovereign Grand Lodge is agitating the Craft in the United States. The idea is a good one and why not make it international when you are at it. There are several subjects with which such an organization could deal successfully, such as uniformity of constitution, ritual, and some of the fundamental principles called the landmarks which are being badly battered up and effaced in some of the jurisdictions. This subject is worth discussing and by all means let it be discussed. Let us hear more of it and we are satisfied it is only a question of a few years until we will have such an institution.

The *Keystone* says: "The Pope has not forgotten us, he never forgets anything not even himself. The *Germania* states that in receiving the deputation of Austrian pilgrims a few days ago, his holiness, remarked to the editor of a Catholic journal, who was among them, 'you have had a hard battle to fight with the Jews and the Freemasons.'"

#### PRINCE ARTHUR AS A MASON.

The visit of R. W. Bro. His Royal Highness Prince Arthur to the craft assembled in the Masonic Temple, Toronto, will be an event long remembered and cherished. Masonry if anything is a democratic institution, and it is pleasing to see such men as Prince Arthur, who although titled, high in social rank and unapproachable to the outer world, on the floor of a Masonic lodge stands as a brother free and equal and with no superiority of rank other than which their own worth and merit as Masons can bestow. He said this

himself in his eloquent address and spoke as a true craftsman. Prince Arthur is a worthy member of an order that can show on its membership list the names of the world's illustrious men of two centuries. If Prince Arthur's lot had been cast in a different sphere where brains and action alone would count, he would, no matter what the obstacles in the way of advancement, find a place in the foremost ranks of mankind. The feeling speech which he made in the Temple struck a responsive chord in the hearts of every Mason present and left an impression that will never be effaced. The Freemasons of Toronto only hope that His Royal Highness may be spared to pay them another visit and when he does he will meet with another hearty welcome.

#### KING'S COUNTY MASONS ABROAD.

We learn from the monthly CANADIAN CRAFTSMAN that Masonry is doing right well in Canada, though in the United States the contention between the rites goes on apace. THE CRAFTSMAN for April supplies us with a capital photograph of R. W. Bro. E. T. Malone, P.D.D.G.M., in connection with his instructive lecture at Toronto before a large gathering of the Fraternity, on the necessity of electing a properly qualified head in lodges, districts, and countries, from the plain chairman to the awe-inspiring "His Serene Royal Highness the Brother of the Sun." Our Parsonstown readers may remember (and if they forget they can get all information from Mr. George Dooly) that Mr. Malone is a member of an old Birr family, and they will be glad to know that, like his respected parent in Ingersoll, Ontario, he has done well in Canada, and been such an ornament in the larger sense of the world, that the high and coveted honour of Worshipful Master has been conferred on him. THE CRAFTSMAN is a readable journal of Masonic doings, interspersed with quips and jokes of a lively character. We would recom-

mend Masons having relatives in Canada to subscribe to this pleasing magazine; and could wish that the Craft in Ireland would undertake the publication of a similar periodical, for we are convinced that its circulation would prove of great advantage to the interests which have given to Masonry such a hold that all degrees of men of the best type—from Kings and Princes downward to the humble operative craftsman—are embraced within its universe.—*King's County Chronicle, Parsonstown, Ireland.*

#### POINT, LEFT, RIGHT.

BY THE ANCHORITE.

I had the pleasure of attending the reception given R. W. Bro. the Duke of Connaught by the Toronto brethren. It was a grand, a royal success, but none too good for the illustrious Mason. The Duke by his actions and graceful and easy deportment, demonstrated to a nicety that in a Masonic lodge all brethren are equal, "that monarchs themselves have been promoters of our art, and have not deemed it derogatory to their dignity to exchange the sceptre for the gavel, to patronize our mysteries and join in our assemblies." The ease with which he made himself at home, and received at his own request a few pointers from the brethren regarding our customs, was not a loss of dignity, nor was it of that patronizing character which makes one feel that his self-respect has been trampled upon. I am prepared to swear by the Duke, and assert without hesitation that in his heart there is a warm spot where Masonry is cherished.

The success of the reception is largely due to the arrangements so perfectly prepared and carried out by W. Bro. Dr. Ryerson, of Ionic Lodge. Notwithstanding the immense crush of brethren—between six and seven hundred—not one hitch occurred, every little detail fitting in with mathematical or mechanical preciseness, and yet not stiffly

formal. I cannot help congratulating Dr. Ryerson on the success of the reception, as he is deserving of a word of praise.

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THE CRAFTSMAN has been accused of inconsistency because its opinions now do not harmonize with some expressed years ago. I do not look upon such an occurrence as a crime or even a fault. A fool or a mule is a good specimen of consistency. But a man endowed by his Maker with brains and the faculties to use them should rise higher than the fool or mule level. I have no desire to be a reflection on my Maker by refusing to exercise the powers of thought with which He has endowed me, and consequently claim the right to change my opinions when conviction forces me to do so.

If the editor of THE CRAFTSMAN has honestly changed his mind on any subject I fail to see where he has sinned, and why he should be censured. I also fail to see why he should be held responsible for his several predecessors. A man's actions or life should be in keeping with his teachings or professions, and there consistency should begin and end. How are the fault-finders on this score? They are consistent grumblers, sore-heads, and pervertors of the truth. The loud-mouthed Pharisee who proclaimed his own goodness, and the false-speaking Ananias who passed away with a lie warm upon his lips, possessed a degree of consistency similar to that admired and observed by those who object to THE CRAFTSMAN'S utterances.

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The observant Mason cannot but be too frequently impressed with the unseemly displays of temper exhibited between brethren both in the lodge and out of it. Some little difference of opinion arises, ofttimes of the most trifling character, and yet by some lamentable species of evolution it develops into a wrangle. Imprudent and meddling brethren enjoy the disagreement, and encourage it by tattling and tale-bearing, until the principals in

the difficulty forget every vow of brotherhood, and become the bitterest of enemies. When this stage is reached it is impossible to speak of each other without a mean display of malice, and counter accusations are almost made of the commission of every crime or offence short of murder.

It is natural for men to differ and even to fight and quarrel with one another, but at the same time it is un-Masonic. It is natural because we have inherited from our ancestors, be they apes, monkeys, or direct descendants of Adam, the spirit of controversy, contention and destruction, perhaps I ought to have said murder. Ever since the banishment from Eden, and beyond that period I have no desire to go, there have been disagreements in the animal kingdom. The weak have had to succumb to the strong or the crafty, and man has never been backward in entering upon a struggle, whether it was for existence or advancement. In those struggles the rights or feelings of his fellows were seldom thought of or considered so long as the desired object was attained by the more powerful or crafty of the opponents. This warfare has existed, as I have said, from the beginning, and is in progress even yet, although in different forms. We do not fly at each other's throats in civilized countries like bull dogs, but we endeavour with all our might to crush those who deign to cross our path, be the crossing by accident or design. The most cowardly and contemptible species of warfare now indulged in is invariably adopted by those cravens who dare not demand an eye for an eye or a tooth for a tooth, as they have not the courage of a man nor the ferocity of the dog to openly attack or challenge their opponent. Such cowards seek shelter behind their tongues, and by dropping a word here, an insinuation there, and scattering slander broadcast, they endeavour to injure their opponents.

Strange as it may appear, such creatures as I have endeavoured to depict are to be found in many of our lodges,

and stranger still they generally climb the Masonic ladder, whether it be in securing high offices or admission into the more select grades, which are supposed to contain none but the chosen few. In my time I have met several of these slander-loving brethren, whose sole aim in life appears to be the defilement of the characters of their brethren. They gossip, revile and lie about their brethren, and never appear to be in their element only when they are blackening the reputation of some one. Had some of these scandal mongers lived less than a century ago they would have received speedy punishment, or were they now living in some country where civilization had not left its mark, they would have met the fate that awaits all liars.

Where is the petty quarrelling to end? When shall it terminate? In my opinion it will end in the withdrawal from our lodges of the most respectable element, who have no sympathy with a cat and dog life. It shall terminate when the big guns in Masonry come to their senses, and fully realize the danger of the example which they are daily setting those occupying less exalted positions. Unfortunately some of these slanderers, gossipers and quarrelers are so constituted that they will never realize the harm they are doing Masonry and their brethren, and with them the trouble will end only when their spirit is summoned by its Maker, who will, doubtless, deal as charitably with them as they did with their fellows. Without malice in my heart towards even one brother I cannot refrain from saying "So mote it be!" You may call me uncharitable, and even apply a harsher word, but you can not change my convictions, because the most despicable creature that God ever created is he who robs another of a good name, whether it be by perjury, gossip, or slander.

That was a strange occurrence which happened in one of our preceptories not long ago. A fratre brought in a motion at a previous meeting, but took

the copy of the motion away with him to lick it into better shape. The licking process not being completed when the next meeting took place there was a vacant spot in the minutes, as the motion was not there, and unfortunately the fratre who was licking the motion failed to connect. The original draft of the motion must have been a very crude affair when it could not be polished up in a month, or if it was polished the labor of doing so was such an arduous task that the polisher was completely prostrated.

As the motion was a protest against the palm-leaf folly there are surmises abroad that one of the aforesaid palm leaves overshadowed the fratre, and brought on a spell of convenient forgetfulness. It will soon be as dangerous to sit beneath a palm leaf as to recline under the dreaded upas tree, as both threaten the destruction of the senses, moral and physical.

Somehow the little game did not work, and another resolution was adopted protesting against Grand Master MacLeod Moore's action.

St. Andrew's Lodge is gaining a reputation for hair-splitting. Whittling a thing down to a fine point, and then looking for the point, is an amusement anything but profitable. I wish some of the brethren in St. Andrew's had a keener sense of what is right than they appear to possess.

The Shriners of Toronto were not to be outdone by the Ontario Jockey Club. On the 23rd and 24th the horsemen had arranged for a good display of speed at the Woodbine course, but rain caused a postponement on the 23rd. The Shriners took advantage of the postponement, released their camels from winter quarters, and after filling them up with some of Bro. G. S. McConkey's hot ice-cream started them on a pilgrimage. The sand was not in the best condition, a heavy sea breaking on the shores of the island all day having left the material for a miniature desert in anything but an Arabian frame of

mind. The sand, however, was carefully scattered with kindly hands, who then subjected it to the caresses of a garden roller, which was propelled by several brethren. The propelling business produced blisters on the hands of the brethren, which in turn produced such burning and fiery eloquence that the sand reached the needed temperature. The brethren retired with parched throats, and as the next day was a holiday, the anniversary of the birth of our gracious Queen, they took a rest—between drinks.

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Grand Master Walkem has gone on a flying visit to England, to attend the meeting of the Grand Lodge with a view of settling the difficulty between the Grand Lodges of England and Quebec. I am sure, I give expression to the general feeling of the craftsmen in Canada when I say that I hope his mission will be a successful one, and that harmony will soon be restored between the grand jurisdictions that are now at variance.

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#### THE SECRETARY'S OFFICE.

No officer of the lodge, not even excepting the Worshipful Master, fills such an important position as the Secretary. He is responsible to a large extent for the success of his lodge financially, and to the lodge he bears the same relation that a boiler does to an engine. He has to see that the sinews of war are furnished so that the energy is forthcoming to carry on the work successfully. A poor secretary is of greater injury to a lodge than a poor master. He can let the dues fall behind and let his lodge drift into debt, as so many do. He can neglect promptly sending notices of meetings, and by failing to fill out the notice forms properly, he may work incalculable harm not only to his lodge but to the Craft. For this reason the very best man should be selected for

the office, and he should accept office through pure love of the Craft, and not through a desire for further advancement. There should be no promotions from the secretary's chair. This would keep many unworthy but ambitious men out of this very important office and keep it in proper hands.

We believe that as the office is of such responsibility, and as the secretary is required to do a great deal more clerical work imposing considerable upon his time, he should be paid a fair remuneration for his services. "The laborer is worthy of his hire," is a Masonic as well as a Scripture maxim. If he is paid he will at once recognize that he owes not only a moral but a legal obligation to his lodge. After everything is said and done, business is business, even in the lodge room, and there is no reason why a lodge should impose upon a brother, work that it otherwise would have to pay for. Because a brother happens to be a grocer the lodge does not expect or order him to bring a few gallons of oysters to the refreshment table on lodge nights without sending in his bill. Because a brother may be a bloated gas manufacturer he is not asked to furnish the lodge with gas for nothing. And why should a brother because he happens to be a good accountant, as every secretary should be, be asked to do work upon which the business world placed a monetary value just the same as it does on oysters, gas and beer. There is, therefore, every just reason why the lodge should pay a secretary, and if the secretaries were paid more than their demitted dues, better work could be demanded.

In many cities in the United States where there are a number of lodges Secretaries' Associations are being formed. The idea is that the secretaries shall meet and help each other. An association of this kind should be formed in this city, and perhaps at no very distant day these associations might devise some means for solving that grave problem—non-affiliation.

## CANADIAN KNIGHT TEMPLARISM.

Lord Erskine in one of his famous speeches maintains that every man "may address himself to the universal reason of a whole nation either upon the subject of governments in general or upon that of his own particular country; that he may analyze the principles of its constitution, point out its errors and defects, examine and publish its corruptions, warn his fellow citizens against their ruinous consequences, and exert his whole faculties in pointing out the most advantageous changes in establishments which he considers to be radically defective or sliding from their object by abuse." This is sound doctrine and acting upon it we have recently endeavored to show—if such a thing were necessary—that Knight Templarism in Canada is not in touch with the spirit of the times. We have not advised nor justified any violation of the laws or rules, believing that it is better to obey bad laws, rules or regulations, making use at the same time of every argument to expose errors and procure change and repeal, than forcibly to violate them. For doing this we have been charged with every species of base and ignoble motives. Brethren whose private and Masonic characters are above reproach because they dare to believe with us, have been made the targets for those ruffianly mud slingers that do the bidding of the guiding hands beneath the puppet show. Even the worn out cry of "traitor" which Dr. Johnson justly termed the last refuge of a scoundrel, has been raised—not perhaps so much against us as against those who agree with us, but have, to do them justice, religiously refrained from taking part in the controversy—as if it were treason to talk common sense or disloyalty to discountenance error. The cry of "peace, peace," has been used by that class of equivocal critics, that disappear when there is any fighting to do, discourage effort upon every occasion, but are al-

ways willing to share the fruits of victory won irrespective of the victor, and claim the palm leaves for themselves.

To all these, we again repeat that we will continue the agitation until such time as Canadian Templarism assumes that exalted position in the craft which rightfully belongs to it, and out of which it has been cajoled by misguided wisdom, case hardened egotism, and false philosophy.

Let those who differ from us come down from the divine heights of the *a priori*, cease personality, and talk common sense. "Let us reason together," to quote the man of Tarsus. Whatever right, whatever precedent, whatever antiquity the Canadian system of Templarism may possess, the cold undeniable fact remains, firm, inexorable, that it is not progressive, that it does not meet with that favour in the eyes of the craft generally which obtains in the United States, that it is dying slowly inch by inch and that if such a state of affairs is continued much longer we can in a few short years strew palm-leaves over its grave repeating as a requiem, *Palman, qui meruit ferat, hic jacet. Requiescat in pace.*

One of the gravest errors among modern thinkers on social subjects is the desire to revert to the primitive form for precedent. The primitive man who wandered through the forests without any home or fixed place of abode, furnishes the socialistic dreamer with a text and an argument (?) against proprietary rights. If this were sound reason, then since the primitive man walked about clad, as Prof. Drummond would say, in a smile and a few mosquitoes, his modern prototype should do likewise. It is unnecessary to say that such a proposition would be greeted with mingled laughter and indignation and the hapless philosopher making it would do well if he escaped a term in some idiot asylum. Scientific investigation is playing the mischief with the *a priori*. Men are not even contented with present conditions, they will not revert to past conditions, and they are looking into the future for changes that



bring improvements and greater comforts. That alone lives which is found good and in consonance with the age. The feudal system has been torn up ruthlessly by the roots. The divine rights of kings is counted a superstition. Kings and emperors are dethroned in a day and stable republics take their place. Yesterday seems a century. Slavery, that ancient and respected condition of social existence, has been wiped out of the constitutions of civilized nations, and the very word now breathes of reproach. We would ask is this the spirit that animates Canadian Templarism? Have the shackles of past tradition been struck off? Has the burden of modern progress been assumed? We think not; and why?

In the ranks of Freemasonry to-day, there are men who are fond of dealing with the past for no other purpose than to dethrone ideals. Many of them are high in the craft and their names are considered by some words to conjure with. What have they done? They have taken the scalpel and laid bare tradition. Cold calculating analysts they have dissected the body. They have not endeavored to build. They sit in solemn judgment alongside the corpse with folded hands. They have not left us even the sublimity of a tear. If this is Freemasonry then we are mistaken. Freemasonry means a building up. Freemasonry means synthesis, and in the language of the immortal Bro. Mazzini, synthesis is divine. Synthesis means progress; synthesis means the new.

In the Canadian system of Knight Templarism, efforts have been made to revert to the primitive form, and sneers have been freely cast at the American system with its parades, feathers and conclaves. We wonder if Cervantes wrote Don Quixote in vain. Even ancient Knight Templarism was progressive. We are told that Hugues des Paiens and Geoffroi de Saint Ademar rode the one horse when they instituted the order, they were both so poor. This fact was perpetuated on the seal of the Order. As the Order grew rich

and powerful each Knight was required to have three horses, quite an advance. At first in 1117 A. D. the Knights wore a plain white tunic. The red cross on the shoulder was not adopted until 1146 and the cross was not placed on the banner until 1166. But why continue. History repeats again and again the evolutions that took place in the Order. First the Knights guarded pilgrims between Jerusalem and the Jordan; then they undertook to protect pilgrims throughout Palestine; and afterwards they guarded wards all over Europe.

There are only two positions that Canadians can reasonably assume towards Templar forms; either to accept the primitive and ancient or the progressive and modern. If the former and the trend appears to be in that direction, then by all means let the Sir Knight's become monks and celibates, let them wear long beards, and ride about the country in suits of rusty armor and two on one horse. Let them swear by the Trinity, the Immaculate Conception, Worship the Virgin Mary, repeat long Latin prayers at stated intervals, have a Pope as the word "popee" seems to have been used in this controversy, whose words and allocutions, alias bulls will be infallible, only let these bulls be written in current bad Latin to give them the proper taste. By this means the primitive ideal can be approached. If, however, such is not the general desire, if Knight Templarism in Canada is going to become more than an idle name or half-hearted side show: if it is desirable to keep in touch with modern ideas; if we are to conform with social evolution; then by all means let the American forms, parades and ritual be adopted, and the future of Canadian Knight Templarism is assured. Those who boast they have the interests of Templarism at heart should not be afraid to speak out and rescue the noble Order from the slough of dispond into which it has fallen and in which it is sinking deeper day by day, allocutions, palm leaves and ancient history to the contrary notwithstanding.



HIS ROYAL HIGHNESS THE DUKE OF CONNAUGHT, P.G.W. OF ENGLAND,  
PROVINCIAL GRAND MASTER OF SUSSEX, D.G.M. OF BOMBAY.

### THE DUKE OF CONNAUGHT'S VISIT.

One of the most pleasing incidents in the history of Freemasonry in this city or in the Dominion was the visit of R. W. Bro. His Royal Highness the Duke of Connaught to the Craft assembled in the Masonic Temple, Toronto Street, on the evening of Friday, 30th ult. His Royal Highness has always

held a high place in the esteem and fellowship of the Craft. He has been for many years a Mason and has risen to offices and dignities as much by his worth as by his station in life, and when it became known that he would visit this city THE CRAFTSMAN took occasion to name a number of zealous Masons as a committee to make the arrangements for a reception. This

programme has happily been carried out. At first it must be acknowledged the outlook appeared very unpromising as it was said that his stay in the city would only extend over a few hours. The committee was however struck, consisting of M. W. Bro. J. K. Kerr, P.G.M., R. W. Bro. Roaf, D.D.G.M., R. W. Bro. F. M. Morson, G.R., R.W. Bro. Bennett, P.G.R., W. Bro. Ryerson, Chairman, W.M. of Ionic Lodge and W. Bro. Baird, W.M. of Stevenson Lodge, Secretary. It was only late on Thursday evening that it was ascertained that his Royal Highness would pay the expected visit but it did not take long to close up the ranks and complete the arrangements.

About nine o'clock seven hundred members of the Craft in white fronts, swallow tails and aprons, their breasts glittering with jewels, filled the blue room of the temple seven rows deep on each side and end. The blue room was tastefully decorated with flowers, and the gathering was the most brilliant ever held in any lodge room in Canada.

R. W. Bro. Morson took the gavel and tyled the lodge room for Ionic Lodge, opening in the first degree. In the East were noticed a number of prominent members of the Craft—among them: R. W. Bros. Kivas Tully, Rev. Dr. Davies, J. A. Wills, Dr. G. G. Rowe, W. C. Wilkinson, E. T. Malone, V. W. Bros. S. Davison, C. W. Postlethwaite, F. F. Manley, Walter S. Lee, Alexander Patterson, N. L. Steiner, S. Percy, Daniel Rose, C. A. B. Brown, J. McCarter, W. Bro. J. Hethrington, A. J. Robertson, Jas. Glanville, J. Nicholson, W. H. Woodstock, R. Cuthbert, Benj. Allen, W. E. Smith, Dr. J. O. Orr, V. Sankey, Geo. Darby, Chas. Prinson, F. Macdonald, W. R. Cavill, W. Cook, G. C. Patterson, W. C. Beddome, J. D. Dixon, G. A. Joyce, R. Charlton, H. J. Craig, Geo. Clarke, E. F. Clarke (Mayor), J. B. Boustead, H. Taylor, J. Patton, W. J. Graham, A. W. Carkeek, J. C. Swait, William Mowat, Stratford; and others.

V. W. Bro Postlethwaite took the gavel temporary at 9:30 and deputed the following brethren to receive his Royal Highness: M. W. Bro. J. K. Kerr, P. G. M., R. W. Bro. Roaf, D. D. G. M., R. W. Bro. G. J. Bennett, P. G. R., and R. W. Bro. F. M. Morson, G. R.



W. BRO. DR. RYERSON.

A few minutes later His Royal Highness arrived accompanied by Bro. Col. Cavaye, W. Bro. Dr. Ryerson, W. M. of Ionic Lodge, under whose charge the arrangements were carried out and W. Bro. James Baird, Secretary of the committee. W. Bro. Ryerson took his place in the East and the visitors were received. The Lodge was called up and the brethren joined in singing the national anthem as they entered. As M. W. Bro. J. K. Kerr introduced the distinguished visitor at the altar, W. Bro. Dr. Ryerson spoke as follows:

YOUR ROYAL HIGHNESS,—On behalf of this great assembly of Freemasons, the like of which never before was seen in this country; on behalf of the Masonic Reception Committee, of which I am the chairman and servant, I bid you most heartily welcome. We welcome you as a distinguished brother, whose life has been a bright and shining example of the principles of Freemasonry; as one who has ever had the interest of our craft at heart, and who, wherever he has been called in his professional career as a soldier, whether in our northern land, in the wide plains of Egypt, in the cantonments of India, or in merry England herself, has always identified himself with his Masonic brethren. The honour which your Royal Highness by your visit has been

pleased to confer upon those of us who are so fortunate as to be present, is one which will be appreciated by the scores of thousands of Masons in our vast country. We welcome your Royal Highness as the brother and representative of H. R. H. the M. W. the Grand Master of England, of whom it is needless for me to say more than that we honour him as a man, and as the first officer of the first Grand Lodge of the greatest Empire the world has ever seen. And, further, we welcome you as the son of our beloved sovereign lady the Queen, whose private and public virtues make her a model among sovereigns, an example among women, a constitutional ruler, a true and faithful wife, a loving and devoted mother. She will ever reign in the hearts of her people, and generations yet unborn will tell their children's children of the golden days when there reigned in England the great and good Victoria. May God save the Queen. (Applause.)

His Royal Highness was then invited to the East, and presented with the gavel. The grand honours were then given, taking time from R. W. Bro. Morson, W. Bro. Ryerson then presented his Royal Highness with the following address:—

*To the Lieutenant-General His Royal Highness Arthur William Patrick Albert, Duke of Connaught and Strathcarrn, K.G., K.T., G.C.S.I., G.C.M.G., C.B., G.C.T., etc., Past Grand Warden of England, Provincial Grand Master of Sussex, District Grand Master of Bombay:*

May it please your Royal Highness, we, the District Deputy Grand Master of the 11th Masonic District, officers of Grand Lodge, masters of lodges in the city of Toronto, and brethren under the jurisdiction of the Grand Lodge of Free and Accepted Masons of Canada, beg permission to tender our sincere congratulations on your safe return to this country. We hold your Royal Highness in loving remembrance as a soldier serving her Majesty in our midst,

and we recall the historical fact that the only other royal personage who has so served in Canada was your grandfather, his late Royal Highness the Duke of Kent, and that he, like yourself, was an enthusiastic Mason and a distinguished member of the craft.

We deeply regret that your stay among us is to be of such short duration as not to permit of your Royal Highness' taking an active interest in the affairs of the Grand Lodge of Canada.

Nothing has been more noteworthy than the distinguished services rendered to the craft by the members of the Royal family from the time of the union of the Grand Lodges of England in 1813, under his Royal Highness' the Duke of Kent, down to the present day.

We recognize in the distinguished action of the Grand Master of England, his Royal Highness the Prince of Wales, a Mason in act as well as in word, and feel that no Grand Master who has preceded him has filled that great office with more dignity and shown more zeal for the welfare of the craft. His visit to this country and city is borne in affectionate remembrance, and we would respectfully request your Royal Highness to convey to the Most Worshipful, the Grand Master of England, our fraternal and humble greetings, and to express to him the hope that we may, at no distant day, have an opportunity of doing homage to his Royal Highness in person and in this city.

Of the ties which bind us to the Mother Country, none are stronger than the bond which unites us to our brethren in Masonry in Great Britain. Descended from the same sturdy British stock, our fathers have made of the wilderness a smiling and pleasant land; endowed with indomitable perseverance, pluck, and patriotism, they have kept this country for British hearts and British homes. Nor shall we of the present generation waver in our allegiance nor fail to remember that they brought with them the mystic tie, the indivisible chain of sincere affection, lawful support, relief, fidelity, and truth.

Signed on behalf of the craft by the Reception Committee.

Toronto, May 30, 1890.

M. W. Bro. J. K. KERR, on behalf of the Grand Lodge, welcomed his Royal Highness, and expressed sorrow at the absence of so many of the Grand Lodge officers, and The Grand Master who was absent in England.

HIS ROYAL HIGHNESS made a brief and touching reply that reached the heart of every Mason present. He thanked them for the kind reception tendered to him, and for the expressions of esteem for his mother, the Queen, his brother, the Prince of Wales, Grand Master of England, and himself as representing the Masons of England, Bombay, and Ireland. He referred to the large number of Masons present, and as a Mason of nineteen years standing it afforded him much pleasure to see that the old traditions and landmarks of the craft were dearly cherished in Canada. He assured them that when he reached home he would hasten to inform his mother, the Queen, and the Grand Master of the kind regards expressed by the brethren of Canada. With respect to his rank and position in the world, inside the Masonic lodge he stood upon that broad, common level of humanity and of brotherhood. He referred to the charitable work of the craft, and how it was founded upon brotherly love, relief, and truth, and in conclusion again thanked the members for their kind reception. He consented to become an honorary member of the lodge, and then signed the register.

A reception was then held in the ante-room, and the Grand Lodge officers, Past Grand Lodge officers, P. Masters, and Wor. Masters were introduced.

At the conclusion the brethren formed a *Chaine d'Union*, his Royal Highness joining, and they sang "Auld Lang Syne."

His Royal Highness' visit to Toronto was very pleasant, and he won warm friends and golden opinions wherever he appeared. His visit will long be remembered.

## MASONRY AND AGNOSTICISM.

BY W. BRO. ROBERT CUTHBERT.

At the regular meeting in May, of Stevenson Lodge, No. 218, A.F. & A.M., W. Bro. J. Baird, W. M. presided. There was a large attendance and W. Bro. Cuthbert, P.M. of Stevenson Lodge, delivered the following able address, on Masonry and Agnosticism :

WORSHIPFUL SIR, AND BRETHREN OF STEVENSON LODGE :

Much importance frequently attaches to a word, the meaning of which is not distinctly apprehended or understood. Clearly is this the case with the word Agnosticism. Some ardent brethren affect dismay at the thought of any one pretending, or being a Mason, and at the same time asserting himself to be an Agnostic. An examination of the ground, or foundation of that dismay will, when fairly and rationally investigated, result in the conclusion that it is a manifestation of intolerance of opinion, wholly subjective. The purpose of Masonry is to enlighten the mind, and render the soul pure. Its universality is totally opposed to the spirit of intolerance. It gives the widest latitude to freedom of opinion. However much variance, or difference may exist between individual opinions, those opinions, if honestly believed by the persons holding them, Masonry teaches respect for them in the peaceful direction of toleration. Every honest thinker, and no man, whatever his profession, can be a true Mason unless he is an honest thinker—is constantly learning and unlearning throughout his life. Every day's experience teaches him that if complete life is to be attained, it can only be secured by the firm determination to abandon the false, and hold fast to that which is true. The supremacy of mental power in the world is everywhere apparent. On all sides, it is manifest. Nothing is venerable for its antiquity if it embodies error as its prominent feature. The progress of mankind from a lower to a higher plane,

is marked by mental development, an ever increasing disposition to embrace the freedom which the truth alone can give. In using the term "Agnostic" many people regard it as a term, or expression of fearful import. They make bold to affirm that the man who confesses himself an Agnostic is not only unfit to be a Mason, but a person unworthy to be recognized by respectable people. They cannot find words sufficiently harsh to signify their condemnation. From Masonry, in their estimation he should be expelled at once. In their judgment the spirit and scope of Masonry can have no sympathy, and countenance for the Agnostic, so convinced are they that they know Masonry in its entirety. This is not an extravagant representation of the feeling animating those Masons, who are opposed to the Agnostic or Agnosticism.

Before proceeding further in the consideration of this subject, let us ask what the word Agnostic means? What is its origin? Of what other words is it the equivalent? "Agnostic" is of Greek origin. Compounded of two words—*A* and *Gnostos*,—not knowing, in a word, ignorance. There is nothing serious at all about the word. It is perfectly harmless, and is simply used as a sign, implying ignorance. Now, I have been a Mason for nearly a quarter of a century, and I will venture to affirm there is not a Mason in the world, who in regard to the subject, or subjects, with which he is most familiar, or on which he has most knowledge, he has more of ignorance than knowledge. That is to say, he is an Agnostic. When a man confesses his ignorance upon any subject, whatever it may be, what does he do? Why he simply proclaims himself an Agnostic, as a person who does not know. To him it would be a sin, an offence, to pretend to know when he did not know. He is an honest man, and "an honest man is the noblest work of God." Is it a wise conception of Masonry to expel such a noble work from the Craft because his honesty prompts him to confess his ignorance, or that he is an Agnostic?

It cannot be. In the empire of mind one is a majority. The mind of man, and the greatest man mentally the world has ever seen is limited and finite. Every addition to his knowledge only widened the sphere of his ignorance. The more he knew the more ignorant he felt himself to be, the more he realized the infinity of that which he did not know. Could he stifle that feeling and remain true to himself? No! he could not. Under whatever circumstance, or condition of life he deems it his highest and noblest duty to be honest. Apart from pretending to know, or assuming to be on familiar terms with the G. A. O. T. U., how many Masons really know what Masonry is, in the extensive range of knowledge which its principles cover? That question should fill us with modesty when we undertake the function of co-efficients of Masonry. Under the Grand Canopy of Masonry man is too insignificant to assume the attitude of judge of his brother's mental impulse and direction. In no other way does the mind think but in relation. The relativity of all human knowledge is beyond question. We compare ideas, we perceive a likeness or a difference, and we draw conclusions from such mental processes. Our knowledge of any subject only extends just so far as we have ideas concerning that subject. When we have exhausted our ideas in relation to it, the limit of our knowledge has been reached. Take any specialist, who has devoted his life time to the study of a single branch, will he tell you that he knows everything about that branch which has engaged all his time and attention? No, he will not. On the contrary, he will confess that life is too short, that after all his devotion and study he is still ignorant. Time, space, matter, force, motion. Who is there amongst us that can possibly know those things in the abstract? All our knowledge in relation to them can only be gained through the facts of our experience, which experience gives us no clue to their abstract nature. Take a simple and most prevalent element

Carbon. What is it? Do you know? Does any one know? All you can say about Carbon is that it is a constituent element in nature, that enters largely into the structures of plants and animals. That under certain conditions it crystalizes in octahedron shape to form the diamond. But we do not know why, nor do we know even the conditions essential to the crystalization of Carbon. Here you realize a limit beyond which you cannot go. You have reached the very butt and sea mark of your utmost sail. If you pretend to know more you are deceiving yourselves, and you are, therefore, the victims of your own ignorance. There is no greater evidence of ignorance of the injurious type than intolerance. Intolerance is self-destructive. It does injury to the cause on behalf of which it is exerted. It generates the principle, or agency of its own ruin. Now, as we must admit that we cannot know a single element, such as Carbon, in the abstract, that is to say, in its ultimate nature, how can we possibly know matter in its totality which is made up of 63 elements, combining and dissolving into forms of infinite variety under or by a force that it is impossible for the human mind to know? All that it is possible for the mind of man to grasp, or know, is the law by which that force acts, and that under the same circumstances, or conditions the results are precisely the same, which verily, or establish the law. In terms of force we affirm matter to be indestructible, and by the converse of this logical deduction we affirm the indestructibility of force. How do we know matter to be indestructible? We take a compound substance such as a piece of wood, we resolve it into the several elements of which wood is composed. We carefully preserve the elements in their separated state. Then we weigh them, and what do we find? Simply this, that their aggregate weight just equals the weight in their combined formation of wood, and the test is the force of gravitation or the measure of the earth's attraction. But after we have done all

that, the ultimate nature of matter and force are as great mysteries as ever. To the question, what are they? Outside the relations of consciousness, we cannot but return the answer that we do not know. Again in reference to time and space. We speak of them as things or entities, but how can we do that when they do not possess the attributes of matter? Are they subjective or objective? As ideas they must be subjective, and at the same time they must be objective, because apart from relation they have no meaning for us. We cannot conceive a limit to time, nor can we conceive bounds to space, only in respect of things or relation. Time is the abstract of sequence, and space is the abstract of co-existences. Light from the nebula of Orion takes 60,000 years to reach this earth, travelling at the rate of 12,000,000 miles per minute. The space, therefore, traversed by light between the nebula of Orion and the Earth is 385,632,000,000,000 billions of miles. To realize that radius in consciousness is at once overwhelming in its stupendous vastness. Like children we must confess our wonder and likewise our utter inability to know what time and space are beyond the sphere of relation. Then, again, in respect of motion. A very little consideration is required to prove to us how completely we are limited in our sense and knowledge of motion. We only perceive motion in relation to surrounding objects, and frequently our sense of sight is deceived and our knowledge thereby vitiated. We are erroneously prone to accept the appearance for the fact which is one of the most fruitful sources of ignorance. When our persons have partaken of the motion of a railway train, it is difficult to divest our minds of the thought that every object we pass is in motion, while we ourselves are stationary. Here we have appearances contradicting the fact. Take a ship anchored at the equator, with her head towards to the west. A man on board walks from stem to stern, in what direction does he go? Towards the east is at once the reply.

But the anchor is heaved and the ship sails west as rapidly as the man walks east. But does the ship really go west when regard is had to the motion of the earth turning upon its axis at the rate of a 1,000 miles per hour from west to east? Even this does not end the difficulty. Indeed our difficulties are only beginning. This motion of the earth of 1,000 miles an hour towards the east is not the exact direction since the motion of the earth in its orbit round the sun is 68,000 miles per hour towards the west, so that instead of the earth moving at the rate of 1,000 miles east per hour it is moving 67,000 miles per hour west. Nor is this all, nor is it the true direction of the Earth. With the Earth's progress in its orbit, we have to join that of the whole solar system towards the constellation Hercules; and when we do this we perceive that the Earth is moving neither east or west, but in a line inclined to the plane of the ecliptic, and at a velocity greater or less (according to the time of the year) than that above named. Were the dynamic arrangements of our sidereal system fully known to us, we should probably find the direction and rate of the Earth's actual movement to differ considerably even from the motions already indicated. That our ideas of motion are illusive cannot be doubted. In fact, we do not know what motion is in regard to the Earth's totality. In its awful motion of 19 miles per second in its orbit, the Earth to us seems stationary so perfect is the balance and the adjustment. Suppose it to "stand still" for an instant the equivalent would be the conversion of the Earth into vapour. The heat evolved would be equivalent to the motion arrested. Neither matter nor force would be destroyed but transformed. The conservation of energy and indestructibility of matter would remain as eternal attributes or substantial verities, manifestations of a Power—totally above the mind of man to know. The whole world then is but a nervous and quivering atom in space. In reference to time, space, matter, force and motion,

our knowledge can only be relative and limited. At once when we recognize the limitation of relation we behold a warrant for the assertion of ignorance or Agnosticism. In every direction there is a barrier to our knowledge. We are limited in time, and our sphere of action is circumscribed. Few of us know any one subject well. Certainly we do not, nor can we know it in all its relations, in time and place. We see and understand but partially. The recognition of the limits of our own consciousness should prompt us to be charitable and liberal towards the consciousness and the honesty of others. Masonry is not a progressive, but a perfect science. It is we who are imperfect and progressive. In striving to be what Masonry implies we are conforming or approximating to the perfection of Masonic principle, which principle because perfect, affords no scope for addition or amendment. We cannot depart a hair breadth either in the direction of obtuseness or acuteness and maintain the relation of a right, or an angle of 90 degrees. The level must bisect the circle in 180 degrees. The upright or plumb rule bisects the level and brings us into direct line with the centre of the Earth and the centre of every body in the universe in order to properly understand the relation of the Earth to that body however remote. While we perceive a Power that transcends human consciousness, we have the highest warrant for belief in that Power as an Infinite Reality. We cannot reduce the Infinite to terms of relation, because could we so condition the Infinite, the attribute of Infinity would cease, and the Infinite cannot be known, or conceived under limitation. To the astronomer the V. S. L. is the universe. To the geologist the V. S. L. is composed of the leaves of the Earth's crust. To the mechanic, or human creator, or architect, the V. S. L. is the truthful lessons conveyed by matter, force and motion. Rightly to understand the laws governing these is to place himself in touch with the G. A. O. T. U. To



the lawyer the V. S. L. is the exact, sublime, and eternal code of nature. To the physician of souls the V. S. L. is all that is true and worthy of the G. A. of T. U. contained within the covers of the Holy Scriptures. Masonry covers and embraces all, and the universe is the domain of its teaching, and influence. Under the operation of its expanding power there is no room for bigotry and intolerance. These instincts disqualify a man to be a Mason. While under the government of those instincts he cannot appreciate the light of Masonry. He is too ignorant of his ignorance, the worst possible sort of Agnosticism. The dignity and grandeur of Masonry are to him non-entities. He is too prone to follow the line of his own narrow and subjective course. He is blind to his own littleness and insensible to his own weakness. In addition, all who do not come up to his standard and method, he ruthlessly condemns. By implication, he finds fault with the G. A. O. T. U. for giving being to such exponents. He is a negation of the universality of Masonry. To him the confessed Agnostic is a thing of horror, whom he would destroy if he could. Such brethren who are Masons require to be informed and reformed. They require to be brought under the conviction that their mental power is a very limited quantity. That there is a vast disparity between what they know and what they do not know. When they begin to realize the extent of what they do not know, then will they begin to feel the importance and necessity of subduing their own subjective vanity and spirit of intolerance. They will then be willing and anxious to seek forgiveness from those whom they have wronged. The primary duty of a Mason is to know himself. In no other way can he rightly apprehend his relation to a brother, and to the order of which he is an obligated member. Masonry is not a system for those who are determined to remain mentally arrested developments. Men, when they become Masons, must not cease to think, or remain stationary in the course of dis-

covering truth. They must go on and up. Purity of, and complete life are ever the incentives which Masonry inspires. Rancour and bitterness through difference of religious opinion are as un-Masonic as it is possible to imagine. We should feel ashamed of such un-seemly and un-Masonic instincts. Opinion can never hurt any one, much less a society that has adopted exact principle for its guide. If the opinion is erroneous let it be freely expressed, so that it may be analyzed and its error exposed. The brother who holds it will readily part with it, when he is shown that it is erroneous. If it is true, all the greater reason that it should be expressed and made known. Let us be alive to the duty of mutually informing each other and abridging the great abyss of ignorance that lies at our feet.

All force and all motion proceed from centres. The characteristic of nervous action is felt to be a radiation from centres. The heart is a central organ of force from which the whole physical structure is vitalized. It is the first centre from which the process of co-ordination proceeds. From this simple organ or cell the complex compound man is developed. In the structure of plants we see the same arrangement displayed. Trees grow and expand from the centre. The germ of every seed is carefully clothed from the centre to the shell. The centre of light, heat, force and motion of the solar system is the sun. The clouds which we see floating in the atmosphere as they condense, form on centres, and fall towards the centre of the Earth in rain drops in obedience to the force and law of gravitation. Herein we perceive the profound philosophy of that degree in which alone the perfection of Masonry is to be contemplated. The centre is the point of equal and just relations in the moral universe. From the physical centre we deduce the moral centre the point from which error is eliminated or reduced to a minimum. In studying the universe implicit regard must be had to the centre if any value is to attach to our deductions. Every

angle pre-supposes a centre and a circle from which its properties are derived. What is true in the physical universe cannot be false in the moral universe. When man seeks to attune his moral nature into harmony with the law governing the physical universe, he is moving in the direction of the wisdom and intelligence of the G. A. O. T. U. We must carefully distinguish between belief and knowledge. Human knowledge can never extend beyond the sphere of the relative, but the relative suggests and implies the non-relative and here we have substantial ground for belief or faith. When we have reached the limit of knowledge there is unmistakable warrant for belief in the Infinite sphere beyond, which the finite cannot know, cannot comprehend. In that eccentric country, France, the name of God has been expunged from the Masonic ritual. That the Fraternity in France should do a thing so foolish and so derogatory to the memory of the nation's profound thinkers passes human understanding. Des Cartes, La Place, and Le Verrier, are exalted names in the mental world reflecting the greatest honour on France. From Des Cartes' single datum of consciousness of *cogito ergo sum*, "I think, therefore, I am, or exist," he deduces the highest warrant for belief in God, and proof of God's existence.

What better proof can possibly be given than the fact that we ourselves think? It is only through thought that we know that we exist, and from that same thought a higher thought and intelligence external to ourselves are not only suggested but inferred. Hence belief in God the G.A.O.T.U. Do we know Him? Can we know him? I say No! Not in the strict sense of knowing, because we have no term in our consciousness with which to compare Him. He is without limitation, and therefore cannot be conditioned, in thought which constitutes knowledge. Do we believe in Him? I say Yes! because we ourselves and everything in the universe are manifestations of His power. We might as well deny our

own existence as deny the existence of God. The one negation is just as unthinkable as the other. From the dynamical forces in Nature, La Place deduced the method of the universe and proclaimed the mechanical genius of God, in what is called the "Nebular Hypotheses." By profound study and calculation of the principle of the force of gravitation Le Verrier contemporaneously with the Englishman, Adams, but without knowledge of each others efforts—discovered the remotest planet of the solar system—the planet Neptune. God's sons, by mental processes, repeated trials and continuous effort finding out His marvellous ways and plans. Such men are the proudest boast of France and but for whom, she would to-day, be lost in shame. Their influence in redeeming the nation and bringing it back to a more intelligent sense of moral obligation in the sphere of Masonry, can never die. Atheism is not only un-Masonic but it is stupid and unthinkable. It is unworthy the intelligence of man. It is not the assertion of ignorance or agnosticism, it is the assertion of disbelief in the existence of God. All forms of thought, every principle of knowledge or science, are evidences against such disbelief which, wherever professed is dishonouring to humanity and the human intellect. "The fool hath said in his heart there is no God." Just so! For how could there possibly be a negative without there first being an affirmative? How can man in his limited sphere—limited in time and space—assume for a moment that he is the only and final form of intelligence—the *ne plus ultra* of intellectual power—when every thing around and above him conveys testimony of Eternal law and Supreme wisdom?

(To be continued in our next issue.)

The other evening a number of the Masonic fraternity of Brantford went to St. George and received the freedom of the town. They were entertained by W. Bro. Lawrason and his lodge.

## WELL MADE, TRULY LAID.

LAYING THE CORNER STONE OF ST. MATTHIAS CHURCH AT WINCHESTER—AN IMPOSING CEREMONY—LIEUT.-COL. JACKSON ACTING GRAND MASTER.

A special communication of the Masonic Grand Lodge of Canada, was held at Winchester, on Tuesday the 27th May, inst., for the purpose of laying the corner stone of St. Matthias new Anglican church. Grand Lodge was opened in the concert hall at 1:30 p.m., the following brethren officiating in their respective positions as grand officers:—R. W. Bro. Lieut.-Col. Jackson, D.D. G.M., G.M.; W. Bro. Reddick, M.D., Winchester, D.G.M.; R. W. Bro. Leslie, Kemptville, G. Chap.; W. Bro. Basson, Kemptville, G.S.W.; W. Bro. M. Brown, M. D., Chesterville, G.J.W.; W. Bro. Fell, Morrisburg, G. Pur.; W. Bro. Thompson, Iroquois, G. Treas.; W. Bro. Cameron, Winchester, G.D. of C.; Bro. Byron Lane, Winchester, G. Sec. Headed by the band of the Governor General's foot guards in uniform, the procession, consisting of one hundred and ten masons, representing lodges from almost every town in Eastern Ontario, properly formed, marched through the principal streets to the site of the church, where they were met by the incumbent, Rev. J. A. Shaw, M.A., and about two thousand people, all of whom appeared to be happy and prosperous, representative of that fine and productive part of the Dominion. The acting Grand Master gave an instructive address explanatory of the ancient ceremony, which was most favorably received, the Grand Chaplain implored a blessing from the Grand Architect on the undertaking, the Grand Superintendent of Works read the inscription, after which on behalf of the incumbent and church wardens, Mr. C. Bradley, one of the latter, presented the following address to the acting Grand Master:

*To Lieut.-Col. Jackson, D.D. G.M., St. Lawrence District, A.F. & A.M.*

SIR,—The congregation of St. Matthias Church at Winchester, to-day wel-

come to this village that distinguished society of which you are the official representative.

Founded on the prime principles of the religion of Christ, recommended to us by the memberships of many of our own clergy, and exercising its influence throughout the length and breadth of not only the vast British Empire, but of all Christendom.

The Ancient Order of Free and Accepted Masons is fitly and appropriately discharging its high functions, when in the person of its chief officer, and with that due and dignified ceremony, which characterizes all its official acts, lays the corner stone of a Christian church.

We beg herewith to present to you, sir, this emblem of the noble ability of your order, and with respect, and gratitude assure you that this voluntary service you to-day render us must ever associate you personally, as well as officially, with all the hallowed associations which will cluster and accumulate from year to year, under the approving hosts of Heaven, round the very stones to which you lay your hand on this memorable occasion.

C. BRADLEY,  
E. J. MORRIS, } Church Wardens.

J. ARTHUR SHAW, M. A.,  
Incumbent.

The address was accompanied by a solid silver trowel of large size and beautiful workmanship bearing the following inscription:

“Presented to Lieut.-Col. Jackson at the laying of the corner stone, St. Matthias Church, Winchester, May 27th, 1890.”

After a suitable acknowledgement, while the band was playing appropriate music, the grand officers took their respective places at the north-east corner where the hewn stone was suspended by shears and pulley. After depositing the usual coins, papers, records, inscription, etc., in a tin box placed in the cavity, the cement having been spread by the G. M., the stone was lowered, with three stops to its place. The several officers applied their working

tools and reported that the Craftsmen had done their duty. The Grand Master, giving it three knocks, declared it "Well made, truly laid, well proved, true and trusty," after which he strewed the corn and poured the wine and oil upon it, repeating the beautiful and impressive ritual during the ceremony, after which the grand honors were given nine times. The Grand Master then congratulated the incumbent, who, in reply, made a very appropriate and impressive address.

The Grand Lodge then reformed, marched back to the hall, and in response to a request by the Grand Master contributions to the amount of \$50 by the brethren were given towards the building fund of the church.

During the day several hundreds were provided with refreshments by the ladies, and in the evening a concert, which proved very successful and enjoyable, took place, some four hundred being present. Dr. Reddick, W. M. of Henderson Lodge, Winchester, and the officers and members, went to a great deal of trouble and expense in preparing for the Grand Lodge.

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## Craft Tidings.

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### CANADIAN.

Deputy District G. M. Clarke, of Essex Centre, paid an official visit to Pnyx Lodge, A. F. & A. M., G. R. C. Wallaceburg, the other evening.

At a recent meeting of Prince Albert Preceptory, Knights Templar, Winnipeg, Past Eminent Preceptor Capt. W. C. B. Grahame was presented with a beautiful Preceptor's jewel. Among those present were:—Eminent Preceptor Van Ethen, Sir Knights Nixon, Percival, Perkins, Matthews, Deacon, Walsh, Campbell, Haddock and Ross.

Owing to the extreme pressure of work the Masonic Lodge in Thamesville is holding weekly meetings.

W. Bro. Robert Best and his six sons (Robert, jun., John, George, William,

Fred and Frank) are all members of Niagara Lodge, No. 2, Niagara, Ont.

M. ex-Comp. Hungerford, Grand Z., has issued a dispensation for a new Chapter of Royal Arch Masonry at Boissevain, Man. Other Chapters will be started soon at Lethbridge, Brandon, Morden and Minnedosa.

The annual communication of the Masonic Grand lodge will be held in Winnipeg on June 11. This is the first year of meeting at this date, the grand lodge previously having held its session in February.

There is every probability of a Grand Chapter of Royal Arch Masonry being instituted in Manitoba. There are now two chapters, at Winnipeg and Boissevain, in the province, a third is talked of at Morden, and a fourth will likely be instituted in Winnipeg.

Capt. W. C. B. Grahame, late presiding preceptor of Albert Edward preceptory of Knights Templar, Winnipeg, has left for California, where he will spend the next six months. Prior to his departure the Sir Knights of that city presented him with an illuminated address.

Masonic Lodges have been constituted, under dispensations, at Pincher Creek and Broadview, N. W. T.

D. D. G. M., R. W. Bro. J. Malloy paid an official visit to the Masonic fraternity of Brantford on Monday evening. He was accompanied by P. G. M. Hugh Murray, R. W. Bro. Geo. Mason, Assistant Grand Secretary W. Bro. Birrell, W. Bro. S. M. Kenney and W. Bro. F. D. Howell, all of Hamilton. The first degree was worked by the officers of Doric lodge, and the D. D. G. M. and P. G. M. complimented them very highly upon the excellence of their work. Afterwards there was an adjournment to the banquet hall, where a tempting spread was prepared by Bro. J. W. Butler.

R. W. Bro. Rev. Dr. Armstrong, D. D., of Moore, Grand Chaplain A. F. & A. M., lectured in the Masonic

Lodge, Chatham, on the 28th ult. The attendance was large.

A bust of the late Judge Wilson, first Grand Master of the Grand Lodge of Canada, was presented to the Brantford lodges the other night by W. Bro. Wesley Howell. The presentation was informal, and the bust now occupies a prominent place in the lodge room.

The A. F. & A. M. of Drayton had an At Home last Monday. It was a very enjoyable affair. Bro. A. S. Allan, M. P. P. occupied the chair and delivered an able address, in which he stated that he had been a member of the order for over 21 years, having joined in Elora.

#### AMERICAN.

The Masons of Durand, Mich., dedicated their new Masonic Temple on Thursday with imposing ceremonies. The Hon. Hugh McCurdy had charge of the ceremony, assisted by Sir Knights Dr. J. F. B. Curtis, J. M. Fitch and Leland, of Corunna, and Neland, of Owosso. Visitors were present from Linden, Gaines, Vernon, Corunna, Owosso, Ovid, Morrice and Perry. After the ceremony of dedication speeches were made by Representative Curtis, Hon. J. M. Fitch and Hon. Hugh McCurdy. Mr. McCurdy's address was full of fine thought and was greatly appreciated by the people. Messrs. Deland and Hopkin and Mrs. Holmes, Conler, Geratdy and DeCamp furnished excellent music for the occasion.

The Masonic Building Committee of Saginaw have practically adopted plans for a new four story brick and stone Masonic building. It will contain on the ground floor an auditorium with a seating capacity of 1,500, and on the second floor a banquetting chamber, lodge parlors, etc. The third and fourth floors will be devoted to Masonic purposes only. It will be an elegant structure and a credit to Saginaw. The frontage will be 66 feet, and the depth 120, on the site of the present Washington avenue rink.

The Maryland Masonic centenary was celebrated at Baltimore, on Thursday, May 1st. The Sir Knights marched to the Academy of music in a drenching rain, where Sir Edward T. Shultz delivered an address, outlining the history of the order in Maryland, and predicting that it would endure the coming century.

The matter of forming a new commandery of Knights Templar in Detroit is being canvassed among Masons of high degree, and the question was discussed at a recent meeting of commandery. Nothing of a decisive nature was done, however, and the proposition was laid on the table till the next meeting. Several of the younger members, it is known, have expressed a decided preference to flock by themselves, and as the membership of the single commandery is large and fully warrants a division of its forces, it is not improbable that the new commandery may take shape in the near future. This project arises from no unpleasantness of any kind, but is the outgrowth solely of a desire on the part of the younger members to make themselves proficient in military evolution by more frequent drills and a sort of natural selection which younger men feel in organizations of this kind. Freemasonry in all its branches has recently exhibited remarkable growth in Detroit, and the increase in numbers was never so great as during the past year. This is due in a great measure to the deep interest taken in the work of subordinate degrees by certain leading spirits, gentlemen of means, who find in the tenets of the order a congenial religion and science, to which they are happy to devote much of their time and money. The project of a new temple, on a gigantic scale, containing an auditorium suitable for the evolutions of the knights and capable of accommodating a national political convention, is not dead but sleeping.

The Bay City brethren have purchased a lot on which to build a Masonic Temple.

Dove Lodge, No. 51, of Richmond, Va., has contributed \$500 to the Masonic Home recently founded, and took a \$50 annual membership.

Albert Pike is the only survivor of the charter members of the first Commandery in Arkansas. At the late meeting of the Grand Commandery of the State he was made an honorary member by an unanimous vote.

Bro. M. M. Estee, the well known author of "Estee's Pleading and Practice," a brilliant lawyer and polished orator, is now the Grand Master of California.

Bro. Wm. Carey, of the firm of Southam & Carey, proprietors of the Hamilton, Ont., *Spectator*, died on Friday last, he was identified with all the Masonic bodies. He was widely known and highly esteemed.—*The Tyler*.

We say most emphatically, let all who are losing sleep in consequence of too much God, Bible and religion in Masonry, *go out*. A Lodge is no place for them. They are among strangers, and we know them not.—John H. Brown, Kansas.

For the past two triennial conclaves of the Masonic Knights Templars, the St. Bernard Commandery, of Chicago, have engaged the 13th Battalion Band to accompany them on their trips, and the companionship caused the Knights to highly appreciate the bandsmen. At the last conclave held in Washington the Commandery promised to pay a visit to Hamilton, and it is now understood that that visit, or pilgrimage, will take place on June 24, St. John the Baptist's Day. The members of Godfrey De Bouillon Commandery in Hamilton will do every thing possible to make the visit a pleasant one. It is expected the drill corps of the Commandery, the best on the continent, will give an exhibition while there. St. Bernard Commandery is the largest on the continent, numbering nearly 700 members.—*The Tyler*.

Virginia does not permit a non-affiliated Templar to appear in public in Templar uniform.

Noble W. J. Byrth, Michigan agent for the Great Northern Railway, attended the late session of the Nobles and Noblesses of Detroit Shrine. He had previously informed the press reporters that he would bring with him a live camel. He kept his word, and Noble Len W. Campbell loomed up there in all his pristine beauty and grandeur.—*Chicago National Weekly*.

The Masons of Baltimore, Md., under the personal direction of Grand Master Gen Thomas J. Shryock, are preparing for a grand fair to be held in the near future, with which it is expected to not only liquidate the indebtedness of the temple, but to assist the lodge of relief in building and maintaining a home for indigent Masons, their widows and orphans.

The Hon. Richard Vaux, one of the most prominent Masons in the country, P. G. M., and at present chairman of Correspondence Committee has been nominated by the Democrats of Philadelphia to fill the vacancy caused by the death of the lamented Bro. Randall. Bro. Vaux has been Mayor of Philadelphia, is a clean, able, patriotic citizen, a ready debater, and in all respects a representative man.

The Detroit Knights Templars are to attend and participate in the dedication ceremonies of the Garfield monument at Cleveland.

Michigan Sovereign Consistory and co-ordinate bodies will hold a convocation at Detroit for conferring the several grades. Commencing June 10th.

Rev. A. T. Wolff, Grand Orator Illinois, is among the delegates present at the Presbyterian General Assembly at Saratoga, N. Y.

Newberry, Mich., is to have a new Lodge, and has named it after one of Michigan's Senator's—McMillan. Bro. McMillan is a member of Oriental Lodge, Detroit. Bro. McMillan is also a Canadian.

The members of St. Bernard Commandery, Knights Templar, of Chicago, find it inconvenient to visit the 13th

band and the Masonic brethren at Hamilton before the end of August or beginning of September, and the Executive Committee have advised Bandmaster Robinson to that effect.

John H. Brown, Grand Secretary of Kansas, says: "While we would not proscribe a candidate for the mysteries of Freemasonry on account of his religious notions, we cannot help feeling that a Catholic, faithful to his church, cannot become a Freemason. If he does he either betrays the Order or deceives the church. Repeatedly have we heard faithful Catholics say that no one at the same time could be a Mason and a faithful Catholic. In view of this fact we say let us be honest with ourselves and the candidate of the Catholic faith. Give him to understand that his church is antagonistic to our Order, and that he cannot enjoy the privileges of both."

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## Miscellaneous.

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### INNOCENCE.

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Dressed in grey demure, my fairy,  
Wear no frill or bow,  
Brush back curling hair, my fairy,  
Let blushes come and go,  
That all who see may know  
How modest is thy thought, my fairy.

Drop the tell-tale eyes, my fairy,  
Smooth the dimpled chin,  
Fold the wooing hands my fairy  
For surely 'twere a sin  
My willing heart to win,  
With their tender touch my fairy.

Still the saucy tongue, my fairy,  
Don a kerchief white,  
Cover rounded arms, my fairy,  
Alack! for it is right  
To hide their comely sight.  
Be Virtue's mien thy charm, my fairy.

\* \* \* \* \*

The man who still will doubt  
That innocence is thine,  
Shall ne'er upon this earth,  
Be any friend of thine.

GRETA.

### THE TRIPLE TIE.

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REV. HENRY G. PERRY, M. A., 32° K. T.,  
CHICAGO, ILL.

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'Twas on a treet, two strangers met, in a city  
far away,  
The sun long past meridian height, left but  
the ghost of day;  
And one was strong and brisk of step; but the  
other stooped and slow,  
Made him a motion level and true, true and  
level, you know.

Then he the strong and brisk of step, at cue  
of such language 'lumb,  
Came to a hal-halt, dead stop next, and still  
a living plumb,  
And stroked his face and spied again, and  
again 'twas surely so—  
Some sign of a thing, both fair and square,  
certainly strange, you know.

"If you're weary and wanting sojourner,"  
quoth he, "why not rest?"  
"Ah, brother!—I'm worn and ailing ailing  
enough, but leaving the West,  
I'm bound, I fear, for that uttermost bourne,  
whither we all must go;  
For, methink's, the Master's *calling*, and I  
must *obey*, you know."

They first shook hands in a *worldless* way, then  
spake they each with care  
In Old World words, *that* for this, and a some-  
thing *here* and there,  
It was thus begun, but afterward *done*—in the  
deathless glow  
*Mysterious* of genuine Fellow-Craft spirit, you  
know.

And there sought him soon three faithful men  
under a triple tie,  
Who all were sad, for well they saw that he  
was about to die.  
So circling round, his *secret* apart, then to  
*them* moreo'er,  
He told of his distant home and wife, and  
little children four.

"Now, I've none to trust in all the world, but  
you my good brethren here,  
In what I dying bespeak of you for wife and  
children dear;  
For the world is wicked—while I'm away,—  
*traveling* hitherto—  
Death's gavel sounds, and all I have for them  
I confide to you."

And tried and trusty, those men *did*, as just  
for themselves they would;  
Until the last by his dying side one or another  
stood,  
And wiped the death-damp off his brow, and  
eased his pillow of pain,  
Bidding him fix his faith in GOD, as never be-  
sought in vain.

He died at low twelve—hand upon heart—just  
 as would you or I;  
 His left hand suppliant raised, as if in prayer,  
 on high;  
 But the Master took them tenderly, and  
 “palmed” them on his breast,  
 While the brethren said “*So mote it be!*” God  
 give his soul good rest!

Thence from the lodge his confined form passed  
 under the architrave,  
 With the craftsman mutely following, two by  
 two, to the grave,  
 Where they gave their solemn service with his  
*badge* upon the lid,  
 And sprigs of acacia, one by one, over his  
 brother’s head.

Ah! little he thought such parting *last*, from  
 home, and babes, and wife,  
 To roam and *not* return, and *so*, in a strange  
 land, end’ his life;  
 But the friends he found forgot neither *orphans*  
 nor *widow* lone  
 Since Masonry’s care is *ever*—“dead or alive”  
 —for its own.

EARLY FREEMASONS’ SONGS.

The Rev. Bro. James Anderson, D.D.,  
 was the author of “The Master’s Song,”  
 the chorus of which was:

“Who can unfold the Royal Art,  
 Or show its Secrets in a song?  
 They’re safely kept in Mason’s hearts,  
 And to the ancient Lodge belong.”

Bro. Matthew Birkhead was the au-  
 thor of the “Enter’d Prentice’s Song,”  
 beginning:

“Come let us prepare,  
 We Brothers that are,  
 Assembled on merry occasion;  
 Let’s drink, laugh and sing,  
 Our wine has a spring  
 Here’s a health to an Accepted Mason.”

Bro. Charles de la Fay was the au-  
 thor of the “Fellow Craft’s Song,”  
 beginning:

“Hail Masonry! Thou Craft Divine!  
 Glory of earth! From Heaven reveal’d  
 Which doth with jewels precious shine,  
 From all but Masons’ eyes conceal’d.”

Bro. Oates composed the “Grand  
 Warden’s Song.”

Bro. J. Banks wrote a song, of which  
 the following is one of the stanzas:

“Behold the Lodge rise into view,  
 The work of Industry and Art;

’Tis Grand and Regular and True,  
 For so is each good Mason’s heart.  
 Friendship cements it from the ground,  
 And Secrecy shall fence it round.”

CREVASSES IN MASONRY.

A pleasant sight in nature, to one not  
 experienced in life along the Mississippi  
 river bottoms, is the trickling rill which  
 occasionally percolates through a levee.  
 It is tiny in size, as innocent in appear-  
 ance as an angel, of no present strength  
 to accomplish either good or evil,  
 simply a harmless, beautiful rivulet.  
 It may increase almost imperceptibly  
 in volume but it appears to grow there-  
 by in beauty, which, to a stranger,  
 would excite feelings of added pleasure.

A still more agreeable sight is that  
 visible on an Alpine glacier, with its  
 vast mass here and there seamed with  
 slight crevices. The sea of ice sparkles  
 in the sunshine, and the delicate clefts  
 in the frozen expanse are noticed only  
 to excite curiosity and admiration. It  
 is a mosaic pavement of glass, the  
 pieces scarcely separated, and all to-  
 gether forming a beautiful composi e, a  
 perfect whole.

But that which was seemingly harm-  
 less and beautiful, soon proves to be a  
 dark demon of destruction.

The rill, gently percolating through  
 the levee reinforced by the river behind  
 it quickly becomes itself a river and  
 before men are aware of it a crevasse  
 is made in the embankment, and a flood  
 inundates the lowlands, dealing destruc-  
 tion and death. Landmarks are ob-  
 literated, lives are lost, and if the flood  
 should be stayed, its effects to the pre-  
 sent generation are direful in the ex-  
 treme.

In like manner the delicate, serrated  
 crevice in the glacier is a harbinger of  
 woe. Without warning it enlarges, a  
 huge mass of ice becomes detached,  
 and sweeps down the valley, carrying  
 before it whatever stands in its path.  
 Even vast boulders of rock are dis-  
 lodged’ to join the relentless mass.

There are also crevasses in Masonry.  
 These crevasses, in their beginnings,  
 are seemingly beautiful, harmless, and



even praiseworthy, betokening a sympathy with age in which we live, and the progress which distinguishes it; with the society in the midst of which we dwell, to which we are such large debtors; with the members of our families, and especially our wives and daughters, our sisters, cousins and aunts, who are entitled to some kindly recognition; with the unfortunate among our fellows, who are maimed or decrepit in body, but have such bright minds and good hearts! Let us view certain Masonic crevasses, which are the results of false views such as these.

Giving the Grand Honors in public is a Masonic crevasse. They are so impressive and beautiful! The public are entitled to see *something* of Masonry! True, they cannot go to the Lodge, so let the Lodge go to them, and give them a hint of the beauties of the science which are exemplified in secret. Woo the profane; invite them to join by dumb shows. We will not *ask* them to join us, but we will *make signs* for them to come!

A Public Installation is a Masonic crevasse. It is akin to the Public Grand Honors. It is at once an exhibition of puerile Masonic vanity, an unlawful advertisement of the Craft, a breach of the Landmark which forbids Masonic work to be witnessed by the *profane*, and a mangling of the work in the attempt to render it seemingly fit for a public spectacle. It lowers the dignity of Freemasonry, exposes a ceremonial which is official, and as much a part of the work as the making of a Mason, and paves the way for other innovations, which are certain to follow.

Ladies at a Masonic banquet are a Masonic crevasse—a beautiful, lovely, charming crevasse, but a crevasse, nevertheless. The adjectives are all right—we like “beautiful, lovely, charming” things—but they cannot qualify the noun out of existence. A crevasse is a crevasse, no matter how beautiful it appears. Stand in its way, and its beauty diminishes. Ladies cannot be made Masons, they cannot be in the Lodge when it is at Labor—not law-

fully, in a so-called “public installation,” nor lawfully at a banquet, for even that would be a crevasse, and beautiful, but dangerous,—we know not how dangerous.

Approving and initiating an applicant who is physically disqualified “in merely a small particular” is a crevasse. Begin by receiving one with a finger off, and soon you will have an army of halt, lame and blind men in the Craft; men minus a left arm, a right hand, and throwing signs and giving grips with their feet! Begin to err, and error quickly becomes rampant. It cannot be a servant, but if it is the Craft at all it will be a master. Keep it out!

Asking and accepting a profane Charter for a Masonic Lodge is a crevasse. There is no sufficient reason for a Masonic body becoming a creature of the State. The State is a stern ruler. It has the eyes of an Argus, which may be prying into Masonic secrets, and the hands of a Briareus, which may lay judicial hold upon the corporation which it creates. Freemasonry is a sovereign mystery, and it should never subject itself to a profane sovereign master.

A written or printed ritual is a crevasse. Nothing which is printed or written is secret. With one copy in existence, any number of copies are possible. Besides, with a printed ritual, one of the striking intellectual characteristics of the Craft is wanting: Masons without minds are then possible—to match the Masons without arms, legs and perhaps heads.

But why go further? Enough crevasses have been named to inundate Freemasonry with innovations and cover the Fraternity with shame.

That Grand Lodge, that subordinate Lodge, that Freemason, who watches for these crevasses, and stops them in time to prevent injury, is a Masonic benefactor, a true member of the Craft; while those who are ready to enlarge and multiply such crevasses, will go down to Masonic posterity as misguiding leaders, and enemies and anti-Masons in the guise of friends.—*Keystone.*

## FREEMASONS YOU HAVE MET.

The "Masonic world" is both a comprehensive and a significant phrase. It includes, ethnographically, not only English, American and other Masons, but in each nationality it embraces, individually, many varieties of Freemasons. Of course there is a certain identity which characterizes all Masons, but on the other hand there are marked distinctions, self-imposed, which separate them into classes. The Craft does not classify them, but their own idiosyncracies do. For example :

Some Craftsmen are apt scholars in Freemasonry, others dull and laggard ; some are eager for knowledge, others close their eyes, ears and minds to its approach ; some are attentive when instruction is being given, others listless, thoughtless, careless ; some desire official advancement in the Craft, others are satisfied with being simply members ; some are diligent in their attendance at Lodge, others go there by accident, rather than by purpose ; some ardently desire to be Masons, others are satisfied with being called Masons ; some are readers of the best Masonic literature, others are so little given to Masonic reading that one might be justified in thinking that reading with them was a lost art ; some are dominated by the principles of the Fraternity, others are known to be Masons only by their Masonic jewelry ; some always greet their Brethren with fraternal cordiality, others are as cold as an iceberg and as distant as a star ; some are "full" of Masonry, others are as empty of it as a drum ; some find their chief pleasure in it, others find nothing. All of these, and more than these, compose the Masonic world.

Bro. Bones is a Freemason. O ! but he is a dry one—bones, bones, nothing but bones. He sees nothing in the ceremonies except ceremonies—they too are bones, dry bones. To him they are simply the fraternal machinery for making Masons. The thought never entered his mind (and even if it should, he would give it speedy exit),

that Freemasonry was intended to *teach* anything. Why does he, a full-grown man, need a teacher? Can't he see, and isn't seeing believing? The only Freemasonry he has any acquaintance with is surface Freemasonry, that which can be seen and heard, while all that wealth of Masonic knowledge which is only indicated and symbolized by what is seen and heard, he is totally ignorant of.

Bro. Banjo is a Freemason. You know the inclination of a banjoist to be always thrumming his instrument. That's Bro. Banjo in the Craft. Freemasonry to him is a harp of a thousand strings. He cannot tire of it. To him it never jangles out of tune. Day and night, summer and winter, he is always at either Masonic work or Masonic refreshment. Freemasonry is the air he breathes, the food he eats, the wife he loves, the children he kisses, the business he conducts. He has too much of a good thing—far more than his share. O ! that some of his enthusiasm might be dispensed to certain of his fellows, for both would be the better for it. It *is* contagious, but some people won't "take" anything, not even Freemasonry if they are Masons. This species of *grippe* never sweeps through the Fraternity. The wave of enthusiasm runs high in individual cases, but the Masonic sea is not composed of such waves. There are more placid mill-ponds than there are rolling seas in the Craft.

Brother Mean is a Freemason. We would not imply that he is a mean Brother, or at least not without an all-important qualification, for he is a "golden mean." Therein lies the best of everything. In conservatism there is wisdom and strength, in radicalism danger and error. Brother Mean is an all-round Mason. He divides his time according to the twenty four-inch gauge. He uses Freemasonry without abusing it. He loves it without worshipping it. One thing is certain, he means what he says, and when he bound himself to be obedient to the tenets of the Craft, he fully intended to keep his promise. No

one better than Brother Mean knows that Freemasonry has a *meaning*, which is wide as the universe, deep as the sea, and hidden from the majority of Craftsmen as the mines of earth are from those who thoughtlessly walk over the surface. If this article has any meaning, it consists in the expression of the ardent desire and prayer that the tribe of Brother Mean may increase.

Brother Society is a Freemason. Of course he is. He may have been born alone, but he has been in society ever since. He is never so happy as when in secret conclave with some of his fellows. He is a Freemason, an Odd Fellow, a Red Man, an American Mechanic, a Golden Eagle—but space would fail us to mention all of his organizations. He can't go anywhere, not even to prison, without meeting a Brother. He is surrounded by them, weighed down by them; and yet he is happy. Enough secret knowledge has been imparted to him to render an ordinary man insane; but he is an extraordinary man. He uses both his ears, one for the entrance of knowledge, the other for its exit. All knowledge with him has rapid transit. Brother Society is a "joiner," and goes into everything, but nothing remains with him.

We will stop here, and let the reader extend for himself the classification of Freemasons in the Masonic world. In the Craft, as in the world, there are many men of many minds. We cannot all see, hear or think alike; but there should be, in Freemasons more than in the profane, a community of character, interest and purpose, a determination to be what we profess, and to fully understand the secret art and mystery entrusted to our keeping. There is such a wealth of moral and intellectual instruction, and such a fund of social enjoyment, in store for every Brother Mason, that every one should gladly accept his share of the inheritance which the Craft is ready to bestow upon him. Freemasonry has no favorites, all are on a level, and all may be equally rich in Masonic pleasure, Ma-

sonic privilege and Masonic knowledge.  
—*Keystone.*

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#### SILVER-TONGUED MASTERS.

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It is pretty generally recognised that one has to go to America for novelty in almost everything, and notwithstanding the unalterable character of Freemasonry, our Transatlantic cousins have found more than one opportunity of introducing their go-ahead propensities into it. We are accustomed to hear that the ceremonies and ritual of the Order are very different in the United States to what they are in the mother country, indeed a correspondent in our present issue calls attention to the utterances of a distinguished American Mason a few weeks back on this subject, and makes a suggestion thereon we should like to see carried out. With differences already existing there, it is not too much to expect that at no very distant date the peculiar characteristic of the American people, will introduce others into Freemasonry until it may be almost impossible to recognise anything of its older work, as transferred from Great Britain.

The latest innovation, however, is not anything of a radical character; it is merely a complimentary title—that of Silver-Tongued Master of the year—conferred by brethren on the Worshipful Master who is deemed the most efficient exponent of the ritual in any particular district. We are told that while speech is silvery, silence is golden, and however much this may be true in the ordinary affairs of life, we hardly desire golden Freemasons—in this sense of the term. Good silver-tongued Masters are at all times and in all places an acquisition, and there are many among us who would prize the title of Silver-Tongued Master, if it were conferred by a representative gathering of expert judges.

Too much importance cannot be attached to a proper rendering of the Masonic ceremonies. Their very nature requires they should be delivered with a silvery flow; there should be no

hesitancy, no pausing for a word here, or stopping to correct a mistake there—for if this is done the ceremonies lose most of their value, and the candidate goes away, not only feeling disappointed with what he has heard, but wondering what it is that attracts so much praise, and wherein lies the beautiful ritual of the Order. The ceremonies do not require loud declamation, but rather the soft, temperate style, which is so often described as the silvery flow of language. For this reason the title chosen by our American cousins is appropriate, and though we do not imagine it is likely to be taken up to any extent in this country, at least for some time to come, it will serve to point the direction in which improvement is possible, and where rivalry of a friendly character may be safely indulged in, although we are aware it is not possible for all men to shine in the matter of ease and brilliancy of speech.

While on this subject, which is essentially American, we will take the opportunity of saying a few words in relation to another subject associated with the land of stars and stripes. We have already directed attention to the letter that appears in another column from a correspondent who is anxious to hear what American working is really like, and we at once admit that we should also enjoy being present at a good rendering of the American ceremonies and ritual. We can quite believe, with our correspondent, that we should find radical differences in the work as compared with what is generally seen in London, and, as he says, there is every possibility that instruction and pleasure would result. We have spoken to some of those associated with the Anglo-American Lodge, and feel sure the members thereof would like to fall in with the suggestion of our correspondent, provided it were possible to get together the necessary workers.

We imagine there are as many minor differences in the working in the different States of the Union as exist between some of the London Lodges

and others working in the West of England, even if there is not more likelihood of divergencies in the States, on account of the way in which Freemasonry was introduced there, and the generally recognised love of novelty which characterises the ordinary American. On this account it would perhaps be almost impossible to get together enough Americans to properly demonstrate the ritual and ceremony of any State, but this difficulty might be overcome, and if we did not get the same ideas as prevailed in any section of America, we should at least have an opportunity of forming an opinion as to how far the work in the new world differed from that in the older home of Freemasonry. We shall not at present advise the adoption of our correspondent's alternative, to give Londoners a rehearsal of Irish working, although we believe that would also be very interesting, the first proposal being much better, and more likely to prove attractive providing the necessary American Masons can be found to fill the respective offices. Failing this, however, we should not lose sight of the Irish question—not politically, we may assure our readers—as being equally certain to interest and instruct, and we shall be very pleased to do any thing that lies in our power to bring either proposition to a successful issue.—*Freemason's Chronicle, London.*

#### THE LEGEND OF TEMPLARISM.

Writers on Masonic Templarism, at a loss to comprehend their connection with the monk Knights of the Crusades, place their dependence upon sundry traditions purporting to elucidate the manner in which Jacques de Molay transmitted his authority to successors who have conserved the order with the assistance of Masonry to the present day. Of all the various speculative theories in vogue among Masonic commentators, the one advanced by some Parisians when announcing a revival of the Temple in 1806, tracing their lineage through what is called

“the charter of transmission of Larmenius,” is the most ingenious and plausible, although this document in no wise sustains the Masonic pretensions to identification with the ancient orders dedicated to St. John of Jerusalem.

In 1705 the Duke of Orleans, afterwards Regent of France, during minority of Louis XV., conceived the idea of forming an oath-bound confraternity of the young and profligate courtiers attached to his political interests, with whose assistance he could defy public opinion and the clergy. Consequently, he announced himself to be the Grand Master of the Order of the Temple by right of succession from the martyr De Molay. As to substantiate this startling claim there was need of documentary evidence, the Duke summoned to his aid Father Bonnani, an Italian Jesuit, an erudite author and the most capable antiquarian of his time, who, at the Duke's expense, compiled the statutes for the Order, fabricated a charter, purporting to emanate from Johannes Marcus Larmenius in A. D. 1324. He caused these documents to be engrossed upon parchment of that period and illuminated appropriately. To the charter were appended signatures of a series of illustrious warriors, pretending to be those of Grand Masters, down to the time of Bonnani's employer, who paid him liberally for skillful execution of the most able and elaborate fraud on record.

The society continued in existence until 1792, when its members dispersed upon the massacre of the Duke of Crosse-Brissac, its then Grand Master. After this nobleman's death his physician purchased a piece of furniture which had belonged to his patient in which he discovered concealed Larmenius' charter and other papers relative to the pretended revival in 1705. The sight of these documents suggested another revival and the project was broached by the doctor to some friends, who, being Masons, decided to undertake the enterprise, provided no Knights were made unless belonging to the Fraternity. For a time this rule

was observed, while in default of a ritual which had not been found along with the charter, the Grand Master Fabre attempted to supplant it by a species of religious services, whereupon dissensions ensued, terminating in retirement of the original revivalists, who obtained from the Grand Orient of France authority to establish a lodge, “The Knights of the Cross,” composed of persons of high social position. The last Grand Master was Admiral Sir Sidney Smith.

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#### ALLEGORICAL HIRAM AND HISTORICAL HIRAM.

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Masonry speaks a language unintelligible to the profane, the language of allegory and symbolism, derived from remote antiquity; and no initiate can have a true conception of our institution and a full comprehension of the depth and beauty of Freemasonry until he has studied and mastered this language. Our legends are all allegorical, like the parables of Christ, and whatever historical truth there may be in some of them it is only as allegories and legendary symbols that they are of importance to us. Thus the allegorical Hiram, handed down to us by Masonic tradition, is quite a different personage from the historical Hiram of Holy Writ.

The allegorical Hiram is represented as being an architect, drawing out plans for the Temple and superintending thereof.

The historical Hiram was neither an architect or a builder, and had nothing to do with furnishing designs for the Temple, but was a man filled with wisdom and understanding, and cunning to work all works in brass, and Josephus says of him that his chief skill lay in working in gold, silver and brass, and that by him were made all the mechanical works about the Temple according to the will of Solomon.

The allegorical Hiram inspected the work every day, drew up fresh designs on the tracing board whereby the craftsmen could pursue their labor, and

prayed three times a day in the Temple.

The historical Hiram was engaged in the plains of Jordan more than fifty miles away from Jerusalem between Siccath and Zadatha, casting in moulds of clay the two great pillars of brass, Jachin and Boas, the molten sea of brass, with twelve oxen under it, ten lavers with their bases, ten candlesticks, all the sacred vessels and other articles required for the use and adornment of the House of the Lord.

The allegorical Hiram met with a violent death in the midst of his labors and with many of his designs unfinished.

The Historical Hiram lived till all his work was finished, and how much longer he lived history has not recorded.

But for the historical Hiram we have no use, while the allegorical or traditional Hiram is an important character in Masonry, illustrating some great fundamental principles of the Fraternity.—*Dispatch*.

#### FEMALE FREEMASONS.

In response to a query from "An Inquisitive Female," we will state that there are two authenticated cases where ladies have been raised to Master Masons in regularly constituted Lodges. The first was that of the Hon. Mrs. Aldworth, caught as a "cowan," or eavesdropper, overhearing the proceedings of a Lodge held in her father's house. Her portrait in Masonic clothing hung for years in the Grand Lodge room in London. The other was Mme. de Xaintrailles, received from purely patriotic motives the wife of Gen. de Xaintrailles. This lady served on his staff with such distinction and courage as to receive from Napoleon a regular commission as a major of cavalry. Invited with several ladies of the imperial court to attend a Lodge of adoption to be held by the "Lodges des Artistes," Mme. de Xaintrailles presented herself in full uniform before the temple door while the Lodge was in regular session. The tyler conceiving the visitor to be a brother of distinction, demanded his credentials, whereupon

the heroine produced a parchment which was carried in to the Master, a veteran of the army of Italy. Upon its being read aloud all present were astounded at its proving to be a military commission, when the Master proposed that in gratitude for patriotic services Mme. de Xaintrailles be initiated into the mysteries, provided she consented. She answered to the proposition: "I have been a man for my country, shall I not continue to be one for my brethren?" She was duly initiated and accepted as a Master Mason by Prince Cambaures, the Grand Master of France.—*Bro. Thos. Picton*.

#### THE CHRISTIAN MYSTERIES.

The following very interesting article is from the pen of Brother Albert Pike:

"In the early days of Christianity, there was an initiation like those of the Pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes; the first, *Auditors*; the second, *Catechumens*; and the third, *the Faithful*. The Auditors were a sort of novices, who were prepared by certain ceremonies and certain instructions to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens, who after particular purifications received baptism, or the initiation of the "theogenesis" (divine generation). In the incarnation, nativity, passion and resurrection of Christ, none were initiated but the Faithful. These doctrines and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These mysteries were divided into two parts; the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also called a "mass;" and the ceremonies used were the same. There were found all the sacraments of the Catholic Church, even the breath of confirma-

tion. The Priest of Mithras promised the initiates deliverance from sin, by confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly born children, extreme unction, confession of sins—all belonged to the Mitharic rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words.

During the persecution in the early ages of Christianity, the Christians took refuge in the vast catacombs, which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, the persecuted fugitives found refuge, and they there performed the ceremonies of the Mysteries.

To avoid persecution, the early Christians were compelled to use great precaution and to hold meetings of the Faithful (of the Household of Faith) in private spaces, under concealment of darkness. They assembled in the night, and they guarded against the intrusion of false brethren and profane persons as spies who might cause their arrest. They conversed together figuratively and by the use of symbols, lest cowans and eaves-droppers might overhear; and there existed among them a favoured class or Order, who were initiated into certain mysteries which they were bound by solemn promise not to disclose or even converse about, except with such as had received them under the same sanction. They were called Brethren, the Faithful Stewards of the Mysteries, Superintendents, Devotees of the Secret, and Architects.

In the "Hierarchiæ," attributed to St. Dionysius, the Arcopagite, the first Bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees or grades—purification, initiation and accomplishment, and it mentions also, as part of the ceremony, "the bringing to light."

The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early church and say: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them." They speak of the Deacon's duty to keep the door, that none uninitiated should enter at the oblation. "Ostiarum, or doorkeepers, kept guard, and gave notice of the time of prayer and church assemblies, and also by private signal, in times of persecution, gave notice to those within, to enable them to avoid danger. The mysteries were open to the "Fideles," or faithful, only, and no spectators were allowed at the communion.

Chrysostom, Bishop of Constantino-ple, was born in 354, and died in 417. He says: "I wish to speak openly, but I dare not, on account of those who are not entitled. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. \* \* When the holy mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated, "which" he says, "I here pass over in silence; for it is forbidden to disclose such things to the profane." Palladius, in his life of Chrysostom, records, as a great outrage, that a tumult having been excited against him by his enemies, they forced their way into the "penetralia" where the uninitiated beheld what it was not proper for them to see, and Chrysostom mentions the same circumstance in his epistle to Pope Innocent.

The Latin word "tessera" originally meant a square piece of wood or stone, used in making tasseled pavements; afterwards a tablet on which anything was written, and then a cube or die. Its most general use was to designate a piece of metal or wood, square in shape, on which the watchword of an army was inscribed; whence "tessera" came to mean the watchword itself. There was also a "tessera hospitalis" which was a piece of wood cut into two parts, as a pledge of friendship. Each party

kept one of the parts, and they swore mutual fidelity by Jupiter. To break the "tessera" was considered a dissolution of friendship. The early Christians used it as a mark, the watchword of friendship. With them it was generally in the shape of a fish and made of bone. On its face was inscribed the word "Ichthus," a fish the initials of which represented the Greek words "Iesous Christæ Theou uios Soter" Jesus Christ the Son of God, the Saviour.

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### RIDING THE GOAT.

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The following is Bro. R. F. Gould's suggested explanation of the popular idea of "Riding the Goat" in Masonry:—Alluding to the well-known tavern sign, "The Devil and Bag of Nails," Mrs. Hiozzi, in a letter, April 5, 1819, to Sir James Fellowes, observes: "Your idea of Pan among the bacchanals (Devil among a Bag of Nails) is incomparable. 'Tis the only solution of so strange a sign, and Scaliger says that his Satanic Majesty, when visible to his adorers, commonly does assume the port and person of Azazel, Hebrew for the goat." As the Freemasons were anciently supposed to raise the Devil, can it be that in the above we find a clue to the popular delusion that every newly-made Mason is obliged to take a ride upon a goat?—*Transactions, Quatuor Coronati Lodge.*

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### MASONRY v. IGNORANCE.

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Freemasonry lives in this nation among a people of some sixty millions of souls, among whom millions are foreign born; and the stream or immigration grows broader and deeper, and must continue to flow on—to stop, check or diminish it being impossible. Ignorance casts an immense vote, and those in whose hands the ballot is dangerous to liberty and order dictate terms to those who rule; and in a country of so vast an extent no one can foresee what conflicts may arise to endanger the stability of the Republic,

Freemasonry, if guided and directed by wisdom, may do much to avert the dangers that threaten us; but it will be helpless for good if it loses the consideration and respect of men; as it will do if it is guilty of follies and courts contempt by weakness; and especially if its fellowship and brotherhood continue to decay into unrealities.—*Bro. Albert Pike.*

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### TO YOUNG OFFICERS.

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Now, when the newly-elected and appointed officers of the various lodges are starting out on their year's work, a few words of advice to each and all of them seems timely. Each officer, from the W. M. to the Steward, should understand exactly what he has to do and then exert every effort to perform his duties, be they few or many, to the very best of his ability. More rests with the minor officers of the lodge than many of them seem to realize. A good Master is of great value to the lodge, but a good Master supported by earnest and conscientious officers makes the success of the Lodge certain.

Learn the standard work, young officers, and give your heart and soul to it. There is not a line in the ritual of Freemasonry that is unworthy of your best effort. By doing your duty well you encourage your Master and arouse the interest of the floor members of the lodge. Study your lines, be they never so short, and endeavor to fathom their meaning. Begin that way, and you will soon become delighted with the beauties of our glorious science and make of yourselves good craftsmen and able officers.—*Dispatch.*

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A live, true worthy Mason, is one who regularly attends his lodge, discharging all the duties incumbent upon him as a member of the craft, studies to understand the living principles of, and remembers every point in his covenant. He thinks enough of Masonry to make some sacrifices in its interest.



## THE MASONS AND THE BENNETT LAW.

A little elementary education in an American private school, or a little association with educated men outside of the priesthood, would be an excellent thing for Bishop Katzer of Green Bay. He is the man who said the other day in the German Roman Catholic Convention at Milwaukee that the Bennett law was gotten up by the Masons, and was an incident of the warfare which they were constantly waging on the church.

If the Bishop would take the trouble to investigate he would find that his fears of the Masons are as unfounded as those entertained by a few Protestants. Although only the initiated can enter a lodge, the intelligent world has arrived at the calm conclusion that the order is a perfectly harmless one, not warring on God and morality, but doing a good deal often to relieve suffering humanity. There may be some nonsense about it, and the titles may be a little high-flown for plain Americans, but it is not sapping the foundations of the Republic or of religion.

The intelligent members of the Roman Catholic priesthood know this perfectly, and while they speak against Masonry because of its secrecy, which the church condemns, they do not make themselves ridiculous by repeating the stale slanders of past centuries. But the Bishop of Green Bay seems actually to believe that the Masonic order is one of the instrumentalities of the Devil to destroy the church of Peter. So when somebody playing on his credulity, told him that the Grand Lodge of Masons originated the Bennett law and that his informant could tell him more, but that he feared for his life if he did, he greedily gulped down the yarn and made himself ridiculous by repeating it.

A fair proportion of the Masons of Wisconsin are Democrats and ordinarily vote their party ticket straight, but this year it will be pretty hard for them to do so. The party is to be run by some German Catholics to secure

the repeal of a law which they allege was gotten up by the Masons because of their malignity to the church. This is hard on Mayor Peck, who was elected as an opponent of the Bennett law, but who is an active Mason—one of those whom Bishop Katzer is attacking.

Priests and ministers rarely jump into politics without making a mess of it, in Chicago or in Wisconsin, and it does not appear that a Bishop shows any more sense when he wanders outside of his province than an ordinary preacher. —*Chicago Tribune.*

## SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omission that may occur:

Jas. Ryan, \$3.00; A. L. Skeel, \$2.00; F. J. Menet, \$3.00; Jno. Sinclair, \$1.00; Rob. Malcolm, \$1.00; Geo. Clarke, \$1.00; J. T. Slater, \$1.00; E. H. Roberts, \$1.00; Jno. Thompson, \$1.00; Dr. Hopkins, \$1.50; Jas. W. Racine, \$1.00; Chas. Ellis, \$1.50.

## NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law), when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodical from the post office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.