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# THE CRAFTSMAN

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### THE MASON'S ORPHAN DAUGHTER.

IN the last visitation which we made to one of the Orphan Homes of this State, we found among the interesting groups of fatherless inmates of the institution, a sweet-faced little girl of some eleven summers, whose mild blue eyes and simple, womanly manners at once attracted our attention, and kindled within our heart, as is somewhat natural in such cases, an inquisitive desire to know something of her history.

The wonderfully attractive power which some persons possess, and which is often found even in the eye and contour and manners of the young, seems to wear the mystic blandishment of some weird land. Their is an unearthly beauty in the person; and wand power of immediate influence in the individual spirit which but few can resist. It comes over us like a divinity, and fastens our admiration as with the tethers of an irresistible affinity.

It was this sort of a soul-subjugation which came over us when we looked into the eyes and apparent angel character of this little orphan girl, as she sat among the rest, as if she were but a common lamb of the fold, with the helpless and innocent consciousness that she was only an orphan child, homeless and friendless, and without a single bright star to illuminate her unknown future.

To us her condition seemed a sad one—without father or mother, brother or sister, and alone in the world, with no guardian power over her save that of the sympathy of public charity.

When the songs and prayers of the evening were over, and the orphan family had retired to their respective chambers for the night, we began our questioning with the kind-hearted Matron, who herself is the relict of a Masonic brother whom we once knew, and who, in her present position, is doubtless the right woman in the right place.

"What is the history," we asked, "of that little blue eyed girl who sat here to our right this evening during devotional exercises?"

"O, that is Annie Torrey, one of my favorite pets. Isn't she an interesting child?" the Matron said.

"Indeed she is, but where is she from?" we inquired.

"Her little short life-story," responded the good woman, "is full of interest, and I might add even of romance, too, for she is an English born child, and here in this city lost both her father and mother within a year. She had two little brothers, but they are since dead, and Annie is now the only one left of the entire family."

"She is indeed a fair and beautiful child," we replied, "and her very soul seems to speak through the soft and mild beamings of her eyes."

"Does she seem happy here?" we inquired.

"Why, yes, this is her native disposition. It seems to be natural with her to be pleased, no matter what turns up."

"Do you know anything of her parentage, further than that she is of English birth?" we asked.

"Why, yes," she replied; "I have heard that her father was a Master Mason, and came to this country to better his fortune as a machinist, and for some time worked in this city. But, poor man, he and his wife both died within a year after coming to

the country. Their possessions were small, and by the time they had passed through their sickness and death, there was nothing but their three children left behind."

With a sympathy of soul for the poor little orphan daughter that was even painful, we bade the good Matron adieu for the evening, with a promise of attending the Sabbath services next day in the institution.

We could but think when lying down for the night how melancholy and hopeless is the prospective destiny of the tens of thousands of orphan children which are to be found scattered over our country. We thought devoutly, too, of the "All-seeing eye," and wondered if their was not an especial assurance given to all such in that old Jewish inspiration, "When thy father and mother forsake thee, then the Lord will take thee up." Surely if God pities the poor, there must be some special hope for the helpless orphan in the divine compassion. Life's relationships are often sad at the best, for men and women are weak and frail, and too frequently are wanting in education and intelligence, as well as in self-government, and even with their children around them they are far from being happy. They fail to recognize the highest gifts of heaven, and draw closer upon themselves the sorrows of life, when they should only be drinking of its most pleasurable realities.

The next day in the Chapel of the Orphans' Home we again met the Mason's orphan daughter. She was dressed in her plain Sunday suit of buff calico, with a neat little ruffle of the same color round her neck, which was partially hid by the beautiful clusters of auburn curls which hung down her back.

The children all looked well and appeared to be happy, and we joined with them in their Sabbath school services with much more than the ordinary interest. Little Annie sat near us, and we had a fair opportunity of noticing her intelligent readiness in answering questions, and when the school closed, by permission of the Matron, we held a long and interesting conversation with her in regard to what she knew of her history.

"Do you remember, Annie," we asked her, "your father and mother?"

"O, yes, sir," said she, "as well as if they had only died yesterday."

"What do you remember of England, your native country?" we enquired.

"Why, sir, I remember Manchester, the place where I was born. My grandfather and grandmother and Uncle James live there, and I often think," said she with an air of observable sadness, "if my dear parents had remained there we might all have been living yet."

"You have no relatives in this country, Annie," we asked.

"Not one," she answered promptly.

"What do you like to go back to England?" we enquired.

"Indeed I would," she affirmed.

"Well, then, why don't you write to your relatives to send for you? Wouldn't they do it?"

"Yes, sir, I think they would," she quickly responded.

"Do you know, Annie," we asked her with some delicacy, "whether your father was a Mason?"

"No, sir," she responded, "he was a machinist."

We could but smile at her simplicity, and explained, by asking, "if he was what they called a Freemason?"

"I think he was something of that sort," she responded with a laugh, "for I have in my little trunk up stairs a purple apron which has a good many things on it which I don't know anything about. I found it in one of our drawers after mother died, and as I thought it was very pretty I have kept it ever since."

I asked her if she would please go and get it, and let me look at it.

She flew up stairs at once, like a little bird, and in a few minutes returned and spread out on my lap a very well preserved Master Mason's apron.

"Was this your father's, Annie," we inquired.

"I presume it was," said she, "though I don't know what he did with it. I have often taken it out and looked at it, and thought that it was something that belonged to the machinists."

"No, Annie," we assured her, "this is what we term the apron of a Master Mason, and we presume your father held this relation to the craft in England."

"It may be, but I don't know," said she, "for I was only eight years old when we left England, and I never saw it until after my mother's death, when I was nine years old."

"And you have kept it ever since?"

"Yes, sir, for since Joseph and Fleming died, this is nearly all I have left of anything that belonged to our family."

That Masonic apron was a relic worthy of her tenderest regards, for it gave to others whom she knew not an interest in her which perhaps nothing else in her possession

would or could have done, for she was soon made known to several as the Mason's orphan daughter, and with the little light which she could give, a correspondence was opened up by Brother Gentry, of Terre Haute, with Annie's friends in Manchester, England, and the probabilities now are that ere the new year of 1874 dawns upon us she will be under the genial roof of her grandparents in the land of her birth, where it is fondly hoped that the loneliness of her orphanage will be forgotten in the loving smiles and tender caresses of her own blood kin.

"Thus found alone on a bleak and foreign shore,  
An orphan child is carried home once more."

—*Masonic Advocate.*

## SAVED FROM PRISON.

"THAT reminds me," remarked Bro. Schmoker, "of an adventure that befell me some twenty odd years ago, while returning from a business trip to New York."

The above was the introductory to a new story brought out by the closing sentence of an adventure in the Sierra Nevadas, just related by the Grand Lecturer, Bro. Leming, who was on an official visit to our place. We had been to the lodge that evening listening to an exemplification of the work. Closing at an early hour, some half dozen of us, at the invitation of Bro. Burch, repaired to his office for the purpose of spending a little time in social chat, before the final separation for the night. Bro. Schmoker being a dealer in the article, stopped at his store on the way, and took in a fresh supply of cigars, knowing full well that all but myself were his namesakes, at least by habit and education, if nothing more. Bro. Leming had spent several years of his life on the Pacific slopes, and had experienced many hair breadth escapes. He had just completed the recital of one that occurred during a stage ride over the mountains, by which he came near losing his life, the conclusion of which "reminded" Bro. Schmoker as stated at the opening. Said he:

I was, and had been for several years, living at Lancashire, Ohio, plying my regular avocation of manufacturing and dealing in cigars. It was my usual custom to make a trip to New York about once a year, for the purpose of purchasing stock, and as railroads were not so common in those days as at present, I did a portion of my travelling by the old-fashioned stage-coach. The term "over the mountains" used to be as familiar as "household words" to residents and tradesmen of the towns along the Ohio river, from Pittsburgh down, even as far in the interior as the place of my residence. We steambated it as far as steamboats could run, and then took stage over the mountains, to connect with other conveyances on the eastern side.

It was during my return from one of these annual trips to the metropolis that an adventure happened, which came near putting me behind the bars of a Pittsburg prison, the particulars of which I shall never forget so long as I retain my senses; more especially as I was wholly innocent of the charge brought against me, backed as it was by circumstantial evidence of the strongest kind. And to Masonry, brethren, am I indebted for saving me from incarceration in a felon's cell.

Of course Pittsburg was a little out of the usual route to New York from our place, but on this particular occasion, after transacting my business, I returned by way of that city, to secure some hands to work in the factory. Passing through Baltimore and arriving at Cumberland, I took passage in the stage by the old plank road over the mountains to West Newton, where I expected to take boat for the "iron city."

The stage was full, and among the passengers was a rough, disagreeable fellow, whose name, as I subsequently learned, was Crabs. He seemed determined to make all about him as uncomfortable as possible, by his bragging, swaggering manner; and to add largely to the disagreeableness of the situation, he managed, at every halt of the stage, to take in a considerable quantity of whiskey. The fellow had a double-barrelled pistol in his possession which he frequently exhibited, giving at each exhibition a different account as to how he came by it, until every one in the coach became annoyed, disgusted, and in fact alarmed lest some accident should happen from the weapon, which was apparently loaded. This state of affairs continued until just before reaching the Youghiogheny river, which is the principal feeder of the Monongahela, when an accident happened to the stage, by which we were detained several hours—so long in fact that we did not arrive at the end of our route, West Newton, a little town some thirty-five miles above Pittsburg, until midnight.

Being obliged to wait over for the morning boat, we sought the only hotel in the place, which we found already pretty well filled with guests. Naturally quiet and unobtrusive, I was the last one to receive attention. The landlord informed me that my only chance was to share a bed with this man, Crabs. At first I positively declined the honor, but on ascertaining that the landlord's statement was correct, I very reluctantly consented. We were immediately shown to an ordinary-sized hotel bedroom,

containing, besides the bed, a couple of rickety chairs, a bureau surmounted by a broken mirror, and a threadbare carpet on the floor. The room had but one window, and one door, the one at which we entered. I noticed all these things particularly, as there was a presentiment in my mind that "something was going to happen." The midnight hour; the suspicious character thrust upon me for room mate; the strangeness of the place, all tended to impress me very unfavorably. However, I removed my outer clothing, laying it across one of the chairs, and with the door ajar, crept into bed. Being greatly fatigued, tired nature soon found repose in refreshing sleep. How long a time elapsed I cannot say, perhaps a couple of hours, when my bed-fellow hit me a violent blow with his elbow, which roused me to perfect consciousness at once.

"I have lost my money," said he.

"How much had you?"

"Fifty dollars."

"I think you must be mistaken about the loss. I am certain no one has entered the room since we retired. You will probably find it all right in the morning."

"I tell you it has been stolen," and he fumbled about some time, but finally quieted down again, and I fell into another sleep, which lasted without further interruption until daylight, when he suddenly leaped from the bed, declaring that his money, amounting to over one hundred dollars, had been stolen. I also arose, dressed myself and went below. Meeting the landlord, I related what had transpired during the night, declaring my belief that the fellow was an impostor and a cheat. Crabbs soon followed me, and intimated that I had stolen his money. Would have me arrested, &c., on our arrival in Pittsburg. The boat was to leave at eight, consequently a half hour after breakfast found us all aboard, anxious to be under way.

The day proved to be a pleasant one, and the rugged mountainous scenery of the Youghiogheny and Monongahela rivers particularly attracted my attention. The boat had a fair load of passengers, both men and women, and it very soon became evident to me that the man Crabbs had quietly circulated the report among them that I was a thief, as all eyes were upon me with that peculiarly suspicious look that always attaches to a suspected character. Even the bar-tender, when I asked for a cigar, had the boldness to insult me with the remark, "You can afford to smoke good cigars, after making such a haul." It annoyed me very much, and I kept aloof from the other passengers as much as possible. I was standing at the stern of the boat leaning against the railing, admiring the beautiful landscape, that presented an ever varying appearance, when two Virginia gentlemen stepped up and publically accused me of the theft. Crabbs stood near me with his hand on the stock of his pistol. My first impulse was to spring upon and toss the scoundrel overboard. I could have accomplished the feat easily enough, but a second thought interfered in time to save me from committing an act that might have resulted in terminating the fellow's life. I patiently bore the jibes and insults, that continued to increase in volume with every hour. Knowing I was entirely innocent of the charge, I carefully avoided every provocation for a disturbance, that my accuser was constantly trying to fasten upon me. I was a stranger among strangers, and the circumstances were very much against me.

The conviction seemed to be firmly fixed in every mind that I was a thief. What could I do but wait patiently our arrival in Pittsburg, where I felt certain something would turn up to clear me from the foul aspersion. What that something might be I could not clearly define. I was a stranger even there. I could, however, telegraph home for references.

Time, with never-ceasing tread, at last brought us to high twelve and the boat to Pittsburg. I went directly to the Monongahela House, and after registering, entered the dining room for dinner. The meal being finished, I started to go out and was met at the door by a rough-spoken policeman, who at once placed me under arrest. He searched my person and baggage, but found only fifteen dollars in money, all I had about me, together with bills and receipts covering my recent purchases in New York.

I was immediately taken before the Mayor, and with the view of making the best possible defence, asked for an attorney. Colonel Samuel Black was recommended to me, who being present, consented to act in my behalf. A private interview was asked for and granted. We repaired to a small room, adjoining the Mayor's office, and the Colonel's first words after closing the door, were

"Are you a Mason?"

"I am," responded I, promptly.

It afterwards appeared that on entering the room he noticed a little gold clipper, which, though seldom wearing, I chanced to have attached to my vest on that occasion.

He proceeded to question me in a way peculiar to masons, but not being satisfied, sent out for a Dr. William Quail, who examined me further. I considered myself pretty bright in those days, and could answer readily almost any question asked relating to the lectures of the three degrees. Still undecided, the Grand Lecturer whose

name I have forgotten, was sent for, who put me through a rigid course of sprouts. After consultation, the three approached me with extended hands.

Bro. Schmoker, we believe your statement and will stand by you. The circumstances of the case certainly wear a bad look, but we will at least see you through until you have an opportunity to prove yourself innocent of the charge, or they to prove you guilty."

We returned to the Mayor's room. The plaintiff swore positively that I had stolen his money, upon which the official was obliged to bind me over for trial, which was set at 10 A. M. next day. Those true hearted Masons, Bros. Black and Quail, became responsible for my appearance. A half hour previous, I was to them an utter stranger. Still, with every appearance of guilt upon me, they trusted implicitly to my honor as a Mason, not to leave them in the lurch. Being set at liberty, I telegraphed home to parties who were known in Pittsburg, but for some, to me unexplainable reason, received no replies. I slept very little that night, I assure you. Morning arrived and yet no tidings. Ten o'clock found me at the court-room, unprepared for anything like a plausible defence. The jail and state prison began to stare me in the face. It seemed as though everything conspired to convict me of that of which I was not guilty. Without a word from my friends, with no other assurance than the mere word of one who claimed to be a Mason, otherwise a total stranger, those two brethren renewed my bail, and the trial was put off twenty-four hours. Their confidence remained unshaken. The Masonic, when all other ties failed, saved me from a felon's cell.

An hour after the adjournment of court, several dispatches arrived from Lancaster, not only in answer to mine of the previous evening, but from other prominent citizens, that set everything right, so far as my identity and integrity were concerned. The charge of theft, however, still remained against me.

I left the hotel after dinner and walked leisurely towards the landing, cogitating upon the events of the previous forty-eight hours, and trying to conjure up something that would release me from my predicament. The boat on which I had come down the previous day had in the meantime made a round trip to Newton and back. The thought struck me that by going on board I might possibly gain something favorable to my case. The crew, some of whom recognized me the moment I set foot on the gang plank, shouted out—

"That fellow's money has been found!"

It appeared that when the chambermaid went to make the beds, she found the money—\$110—under the pillow. Saved! saved! said I mentally, in great delight.

A policeman, in company with the plaintiff, went back to Newton on the boat, and obtained the money. It was found right where the fellow, in his drunken, maudlin condition had placed it.

This, of course, ended all further proceedings. I was immediately discharged, and the Mayor, the fellow who accused me of the theft, and others, united in written testimonials fully exonerating me from all guilt. Bros. Black and Quail became my warm and steadfast friends, and for some time a correspondence was kept up between us. They were a couple of true-hearted men as ever drew the breath of life, and that transaction placed me under obligations that I never expect to be able to repay. Col. Samuel Black was an educated man, having graduated with distinction at a college in Washington, Pa., served all through the Mexican war, as a colonel of volunteers, and on the breaking out of the rebellion, was among the first to enlist in the Union army. His career, however, was of short duration, being shot while leading his men into action during a battle fought somewhere in Virginia. As a lawyer, he was eminent; as a friend, warm-hearted and true; as a man and Mason, none excelled him.

Dr. William Quail was surgeon to Col. Black's regiment in the Mexican war, and for many years was an active member and an officer of the Grand Lodge of Pennsylvania. Like Bro. Black, he was held in high esteem by all who knew him. All honor to them both.—*Masonic Review*.

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## INFLUENCE OF MASONRY

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It was one of those disagreeable, rainy days of last week, when the rain poured down in torrents, when heavy, dull clouds hung overhead, when the streets were deserted of pedestrians, and when everything wore that dreary look which one always sees on a rainy day, that we trolled into Langlois & Roman's billiard store, more to get out of the rain than in the hope of finding any items, though we were sadly in need in something of the kind. The store wore a look that corresponded with the weather: it was dark and silent, and although the afternoon was but half spent, the gas jets twinkled where the senior member was industriously at work over his volumes of accounts. There was no one in to buy, and the clerks were lounging about in the most comfortable

attitudes possible upon the softest bales of canvas, while the unfortunate but classical Heyer (having been beat out of his seat by a customer calling) leaned pensively against a barrel of ochre. Near the stove were seated a few outsiders, among them two or three lake captains. As is customary upon such occasions, the conversation embraced all topics, ranging from grave to gay, from lively to severe, and at last—now we cannot tell how—the subject of Masonry was brought up, and its influence upon the world, and its good in a general sense was discussed, when Capt. P—, a gentleman well known in this city, interrupted the speaker with the remark, that whatever good or evil Masonry may do in the world or ever has done, it was at one time the means of saving his life.

There are, as everybody knows, thousand of instances related where men have been saved from death, even among the rude and savage tribes, where civilization had no existence: but we venture to say that this was the first instance which any of us had ever heard related by a party particularly interested. Without much urging the Capt. was prevailed upon to give us the story of the adventure, which in substance is as follows:

“Many years ago, the first voyage I ever made—by the way, I shipped as cabin-boy in the old brig ‘Hope,’ commanded by Capt. Roberts—we sailed from Liverpool, bound for the port of Rio Janeiro. There was nothing to mark the outward-bound passage, and nothing of interest transpired while we were in Rio, save that interest that every thing had to me, a stranger in a strange land. I will not attempt to describe my astonishment at the sights I saw—of the quaint houses, the throngs from all nations, the dress and the dialect of the people. Capt. Roberts was very kind to me, and often took me ashore with him, and seemed to take a pleasure in answering my many questions, which certainly was a condescension on his part. Sailing was not those days what it is now. I noticed that very often as we walked along the streets he would salute people, sometimes even stopping to shake hands with them; they were from all nations, and I wondered at his extensive acquaintance, and boy-like I asked him about it. ‘Why,’ said he, ‘I do not know one of them; never saw them before, and probably shall never see them again; they are Masons.’ I started back with something of horror, I suppose, as I asked him, ‘Why, you are not a Mason?’ And never shall I forget the feeling that came over me as he answered in the affirmative. Had he acknowledged that he belonged to a band of pirates and assassins, I could not have been more shocked; for, from earliest youth I had been trained up to the idea that Masonry was an evil principle—the fatal tempter of fallen mankind—that beneath the mantle of mystery that surrounded it was practiced Pagan rites of idolatry; that it abjured the Christian religion, and that its members were joined together in unholy alliance by the most frightful oaths and ceremonies to defend one another against all assaults, and to wage an infernal war upon virtue. Do you wonder that I was shocked?

“We were not long in getting in our load, and then, with many a fond farewell in our hearts, we bade adieu to Rio, and turned again towards home. There was nothing worthy of note transpired until we arrived near the equator, when a dead calm fell, and for days we lay idle, with not breeze enough to fill the sails that hung flapping against the masts. About the fourth day a slight breeze sprung up, the sails filled, and once more we heard the ripple of the water under the bows of the ‘Hope.’

“Breakfast was just over when the cry of ‘Sail ho!’ from the masthead attracted the attention of all. Some ran up the rigging to catch a glimpse of the stranger, and in the course of a hour she was plainly to be seen from the deck. And then a hot controversy sprung up as to who and what she was—so hot that but for the interference of the Captain there would have been a fight among the parties. I have often noticed that men are always readiest to fight about that of which they know the least. Still the ‘Hope’ held on, and as the hours went by the stranger steadily gained upon us. The ‘Hope’ was but a slow sailer at the best, and by the middle of the afternoon she was within but a few miles of us. Nearer she came, and still steadily gaining. And now we could see that her decks were crowded with men; and then suddenly there floated up from the deck to the masthead the black flag, and from the portholes grinned the muzzles of cannons.

“Never shall I forget, to the longest day of my life, the consternation that the sight of the flag produced among the crew. Some cried, some swore, others prayed, while some—I among the number—stood as if transfixed with horror at the sight of that emblem of death. Captain Roberts was the only man who was calm. Calling the men together, he told us, as we all knew, that our hour had come; that flight or resistance was alike impossible, and that all there was to do was to die like brave men, and thus defeat the hell-hounds of the pleasure of seeing us terror-stricken.

“I heard all he said, and yet I did not. I thought then of my home, and heard again the voice of my mother; and there, on that foreign sea, I could have sworn I heard the old church bell, and it seemed to be tolling for the dead.

"By this time the strange vessel was within musket shot, when a voice hailed us, ordering us to heave to, which was obeyed, and then from the side of the pirate craft a boat was lowered, filled with armed men, and started towards us. I watched that boat with the feelings that a doomed man watches the approach to the scaffold. Nearer and nearer it came. There were no prayers now, no sobs. On our ship all was still and silent, and every eye was fixed upon the approaching boat, when suddenly Capt. Roberts, who was standing apart from the men, gave a shout, and then burst into a hysteric laugh. I thought, as the men did, that his mind had left him. But no! Raising himself, he spoke with a voice and look I shall never forget.

"We are saved! We are saved! That captain in the boat is a Mason."

"And so it proved true. The boat came alongside; only one man—the pirate captain—came on deck, and he unarmed. He shook hands with Capt. Roberts, spoke a few words in Spanish to him, and together they went into the cabin. What passed between those men I never knew, but when they came on deck again, both were in tears. The pirate captain again shook hands with our old captain, sprang over the side of the vessel into his boat, and was rowed back to his craft. I watched her as she bore steadily away—watched her until darkness closed around her; but the last thing I saw was the black flag floating at the masthead.

"I often think of that event in my life, and wonder what power there is in Masonry that will still keep a man true to it, when he has cast aside every other obligation, both human and divine, and abandoned a virtuous for a sinful life. But, whatever it is, there, on that silent sea, the influence of Masonry, and the memories that cluster round it, once moved the heart of even a pirate, and saved my life."—*Racine (Wis.) Journal.*"

## THE SPIRIT OF FREEMASONRY.

THE following lecture was delivered in Pembroke, P. Q., on the occasion of the festival of St. John the Baptist, by Bro. Rev. E. H. Jenkins:—

This subject must be interesting as a historical subject, and is well calculated to furnish us with practical lessons of wisdom for the present. However unworthily we may treat such a subject, it cannot fail to interest us to investigate into the effects and impressions produced by a system which has ever counted the most refined, cultured, and scientific minds of the world as its most enthusiastic disciples. It must be something worth while to search into the principles of a system which has played so conspicuous a part in the grand march of civilization; which so nobly put forth its might to rescue Europe and the East from the tomb of a dark and dreary superstition; which nobly maintained its character for liberty, intelligence, judicial and comprehensiveness of views, when the night of ignorance brooded over the nations of Europe; and which, when the divine rights of man were almost obliterated, yet presented a broad, clear platform upon which man should meet and deal with his fellow-men. Such a subject cannot be without its lessons, and we trust our survey of it may not be without profit.

It is a customary expression with us, when a man is of a very bad character or disposition, that his mind is essentially bad; and so, on the contrary, we say of a good man that his mind is essentially good. In the same sense we speak of the spirit of Masonry as the grand controlling principle or soul, which reveals its active operations, and which connects it with every good word and work. There is a disposition amongst men to overlook, disregard, or forget even the noblest principles and to fall below the requirements of acknowledged standards, and instead of moving according to the exact square or plumb, they move in a zig zag or shuffling manner. And it is no disrespect to the brethren present, to say that in many respects we fail to come up to the requirements of Masonic standards. And as we glance at the fundamental principles of Freemasonry, as these have been from time to time laid down in the ancient charges, this fact will appear still more apparent.

It is to be regretted that some Masons see nothing in Masonry but certain forms and ceremonies, and that it presents opportunities for social gatherings of the brethren. The very language of the Masonic Ritual ought to convince such brethren that Freemasonry teaches by symbols. When Freemasonry became a speculative rather than an operative fraternity, the temple of Solomon, in its construction, completion, and dedication became the grand symbol of the Brotherhood. That building was not remarkable for its size, for we find that the temples of Isis and Osir were of much larger dimensions; but the surpassing excellence of that building over all others consisted in its cost, and in the magnificence of its decorations. Built of enormous blocks of white marble, put together with all the architectural symmetry and harmony which the most ingenious workmen could devise, it was a monument of skill and ingenuity. In the superb glory of that temple; the order manifest at its creation, and the gorgeous



ceremony of its dedication—in all these things the true craftsman sees the symbols of a still more glorious temple, with its golden streets. And the Mason who does not look beyond the mere forms and ceremonies of the institution fails, utterly fails, to realize the import of its teachings. Its sublime truths are indeed mysteries to him. But no brother can fail to become a better and a wiser Mason if he carefully pauses on his way through the degrees and studies the allegories and symbols so profusely set before him. If he turns to the right or to the left the lessons of truth are there before him, and it only remains for him to study their deep and hidden meaning. It is necessary that I should state these facts, because whatever good effect or whatever good impression Masonry is calculated to produce are all lost upon the careless or unthinking Mason. The system has certain lessons of practical wisdom to teach, and a certain impression for good to produce, or else how shall we account for the hold which it has upon the learned, the great and the good of all ages and nations. A system which has outlived centuries of conflicts, of defeats, and victories, and which has become so extended in its ramifications, must certainly contain within itself living principles of paramount importance. To bring to light some of these principles, and to show their practical bearings upon us as Masons, is at present our object.

When a candidate once passes the door of a Masonic Lodge, he is made to feel that whatever distinctions prevail in the outside world, within that Lodge all are equal. It is quite true that in a Masonic Lodge we have certain distinctions, which are secured by moral worth, and, it may be, intellectual culture; yet, nevertheless, the broad fact remains, that we, as Masons, are all equal, and meet upon the common basis of a brotherhood. This fact will appear patent to every one who realizes that Freemasonry is not an association, order, or institution, but a fraternity. So that within a Masonic Lodge the poorest Mason may feel himself as the equal of H. R. H. the Prince of Wales. A Mason is made to feel at the very threshold that he is a poor candidate in a state of darkness, and that all that lies before him in the world of Masonry has to be acquired by patient labor, close observation, and by a spirit willing to learn. Such an ordeal is well calculated to take from a man all vain conceit, and all silly puffed up ideas of superiority. Here, also, in this fact lies the grave responsibility of a Freemason when about to cast his vote for the admission of a candidate for initiation. By such a vote you are about admitting one into the fraternity, and, as a matter of course, into the most intimate and confidential relationship to yourselves. It behoves you, therefore, to weigh the matter honestly and fearlessly, and to act according to your well founded convictions. On such an occasion it is necessary that every Mason should lay aside all prejudices, and to weigh such an one in the scale of righteousness, to see whether he comes up to the weights of the temple and to the requirements of our ancient usages. If, by reason of carelessness or unfaithfulness, an unworthy man is admitted, you do yourselves and the fraternity at large an irreparable injury. Then again, on the other hand, if by reason of prejudice, a narrow mind, a mere matter of feeling, a good and true man, well calculated to grace our mystic gatherings, is rejected, you yourselves and the fraternity at large suffer a grievous loss.

The more attention I devote to Masonic Ritual, the more am I convinced, that if we faithfully and honestly carry out its requirements, we cannot fail to maintain for our institution the distinguished and honorable position which it ever has held. In the entered apprentice degree the candidate is required to declare his belief in the existence of God, because he is the source of all knowledge and the fountain of all light, and how can a man enter upon the search of that which he does not believe in? His existencé is the central fact of human life, and every other light or knowledge is only a broken reflection from the great sun. Therefore it is that no one can take even the first step in Masonry until he declares his belief in the great I Am, of whom the tetragrammon is the symbol. And the Mason's first prayer is for the gift of divine wisdom that he may be enabled to display the beauties of virtue, to the praise and glory of that holy name. It has been wisely said by one of the greatest philosophers of antiquity, that "reverence for the Supreme Being is the foundation of all religion." This spirit of reverence for the Supreme being is fully recognized in Masonic Ritual, and enters largely into all its teachings. Nor do we wonder at this, for we find that even the cultured minds among the heathen of old would never allow the names of their gods to be profaned; but informed as are Masons as to God's glorious character and excellent glory, how much more weighty are our obligations to reverence his holy name. And it is a question which every one must individually settle, whether a Mason who takes the name of the Supreme Being in vain and profanely, whether he is not by reason of such conduct unmasonic and recreant to the solemn pledge which he has made.

Following immediately after this confession comes, as a matter of course, a Mason's obligation, to remember the Sabbath and keep it holy. I do not mean to infer from

this that a Mason is bound to keep the Sabbath either in the Jewish or the Christian manner; but the Sabbath, as a wise provision of Providence, is a fact recognized by all enlightened creeds, from the Brahmin upwards, and is founded in the very requirements of human nature. This fact is recognized and enforced in that sacred Volume of the Law, which is ever open in our Lodge, and is a fact fully established by the historic traditions and lectures of our organization. These all tell us that the Almighty Builder of the Universe having accomplished his six days work, rested on the seventh. He blessed, hallowed and sanctified it. He thereby taught man to work industriously for six days in the week, but strictly commanded him to rest on the seventh. Do you ask why in the divine economy this arrangement was deemed necessary and beneficial? We answer it was in order that man might contemplate the wisdom, goodness, and providential arrangements of his great creator, and that he might offer praises for his unspeakable gifts to the children of men.

“ In holy duties let the day  
 In holy pleasures pass away ;  
 How sweet a Sabbath thus to spend,  
 In hope of one which ne'er shall end.”

As we advance upward through the Masonic degrees, we shall find new landscapes continually presenting themselves to our view; we shall perceive a new coloring in every gleam of light, and a new emphasis in every deepening shade of Masonic mysteries. Without dwelling too minutely upon the symbols of all the degrees I cannot but call your attention to the facts indicated by the 3rd degree. In this we are taught the grand and glorious truths of the resurrection of the dead, and the life which is eternal. It clearly symbolizes that death is not the end of man; but that this corruptible shall put on incorruption, and this mortal shall put on immortality. This is the spirit of Masonry. To deny the truth of the resurrection and of the life to come is to open the door to all licentiousness. If this body is simply to drop off, or be laid aside for ever in death, what matters it how we use it in this life? How narrow must be such an one in his views, and how dwarfed in intellect and human sympathy, who can see no prospect beyond the earthly horizon; what low ambitions control him, and how essentially weak he must be in the great conflict of life. If you as Masons would act well your part in life; if you would live in full sympathy with your fellow men and with the spirit of the age in which you live, then look well and earnestly to the future and to the final approval of the great Master. The man who does this becomes, as the ancients would say, *athanatos* or immortal.

“Corruption and the grave  
 Shall but refine this flesh,  
 Till my triumphant spirit comes  
 To put it on afresh.  
 Arrayed in glorious grace,  
 Shall their vile bodies shine;  
 And every shape and every face  
 Look heavenly and divine.  
 For it is not all of life to live; nor all of death to die,  
 For beyond this vale of tears; unmeasured  
 By the flight of years, there is a life above.”

At this stage of my discourse I deem it necessary to say something concerning the position which Freemasonry occupies in relation to the many forms of religious faith which prevails in the world. Masons, generally, have looked upon this matter as very uninteresting, and have felt that it is a ground abounding with quagmires and dangerous pit-falls. And it is quite possible to heat such a subject in such a manner as to engender strife rather than to minister profit. Be this as it may, I deem it necessary that there should be an honest expression of opinion even on this subject. What is Freemasonry? Is it a religious faith, or is it a sort of national religion based on researches into science, art and nature? Does it aim to supplant the Christian or any other religion? Or is it a sort of eclectic and comprehensive system which has gathered to itself the beautiful and true of all other systems. To all these questions we answer emphatically, no. It is not a religious faith, neither is it intended to propagate any religious tenets. It maintains certain principles or doctrines, which every Mason must subscribe to, which are intimately connected with a man's duty to his fellow men, and which involves his responsibility to God, but beyond these it does not obtrude itself upon any man's religious convictions. To the man of Latitudinarian faith, who cannot recognize the obligations of its principles, it is evident that Freemasonry does not present a basis sufficiently broad for him to stand on. To the man of narrow views and contracted sympathies, Masonry is too Catholic and undefined

for him to accept. Where Freemasonry, as in our case, is connected with Christianity, it is Catholic in the most comprehensive sense of the term, allowing the utmost difference on all minor points; but it even insists upon the one great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." If we correctly understand the object of the fraternity or recognize the principles which it enforces and requires, we cannot fail to perceive that the broad and Catholic mantle which Masonry throws over men who are widely separated in their religious habits and convictions, forms one of its grand distinguishing and glorious characteristics. Men in this age seem to have an inherent right to parcel off Christianity into gardens and plots of their own inventions, and to fence them around in such a manner as if the whole world lying beyond was heathen and very wicked. They never imagine that beyond the little hill which bounds their view the world still extends, and God still has children. I yield to no man in maintaining my religious convictions, and neither in this place nor elsewhere am I prepared to abandon any of them; yet I feel that in this lodge we possess a mutual advantage, we meet upon one common ground, and learn to respect and, I trust, love one another. Whatever may be the state of parties politically or religiously outside of this place, within we can all meet as men and as brethren, acknowledging the same obligations and united in one common cause. Will any one assert that this is not a great advantage? What other school is well calculated to teach mutual respect and toleration notwithstanding many differences? Freemasonry is therefore an arena wherein we learn a broad Catholic and tolerant spirit. It has certain principles of religious faith which it will not, cannot abandon, but beyond these it recognizes the beautiful and the true, in all systems and in every religion. In the spirit of research and in the investigation for knowledge it encourages you to fearlessly but honestly launch your Iberian bark upon all seas. It teaches us all to go forth and wrestle strongly and patiently with the inscrutable problems of being and life, and to imitate those spirits of whom the poet speaks:—

" Grey spirits yearning in desire  
To follow knowledge, like a sinking star  
Beyond the utmost bound of human thought."

In conformity with this tolerant feature of Masonry we are taught in one of the ancient charges that no private piques or quarrels must be brought within the door of the lodge; far less any quarrels about religion, or nations, or state policy, we being only as Masons of the universal religion, we are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conducted to the welfare of the lodge and never will. From the very first institution of family control it has been a history of changes and conflicts as to the form of human government. One of the peculiar features of Freemasonry is that all accepts, submits to, and loyally supports whatever form of civil government may for the time be legitimately exercised over it. And thus it is that a Freemason, whether his lot be cast in a Republican commonwealth, or under the most arbitrary and autocratic form of government is nevertheless a true and faithful citizen of each. We must not, however, infer from this that a Freemason has no political convictions or that he has no right to pronounce judgment upon political questions of the day. He has this undoubted right in common with all other citizens; but he has no right as a Mason to obtrude these questions within the doors of the lodge. In the lodge he knows no politics, is silent as to questions of forms of government; has nothing to say about rights to be secured, or grievances to be redressed. But once he leaves the lodge he has a right to discuss these matters in a loyal spirit, and to pronounce his honest and fearless judgment upon political questions of the day. This point appears quite clear from our ancient charges, and has been very generally practised by Freemasons everywhere. It is well for us to bear this fact in mind. For the last two or three years political questions in Canada and, I may say, especially so in this county, have been discussed with so much acrimony and personal abuse, that there is danger lest some of this same spirit may find its way into our lodges and embitter the relationship of one Mason with another. I am happy to say that I am not aware of any such state of feeling existing in this lodge; yet I feel that even here we need to be cautioned in time lest such a state should unhappily prevail. It is to be lamented that men cannot exercise mutual toleration in respect to political convictions. You cannot make a coward out of a man who has the blood of a hundred generations of warriors flowing in his veins; you cannot make a man who by some original bias, youthful training and matured reflection is a liberal into a tory, neither can you make a man who by association, training and disposition is a tory into a reformer. And if men can conscientiously be the one or the other, then certainly the wise lesson to learn is to mutually respect one another and try to cultivate a more tolerant spirit. How small, therefore, must the Mason really feel who feels aggrieved

and chagrined because a brother has exercised his undoubted right. For myself, I can truly say, though all Masons should have different convictions from myself, on political questions, yet, I pray God I may never fall so low as to think less of them, or cease to love them the more on this account. It is quite possible to make Freemasonry a sort of high sounding display of sentimentalism without any honesty of intention or sincerity of profession. We may, by our conduct and hollowness, make it so; but it is, nevertheless, a practical thing. It professes to be the embodiment of what is manly, noble and of good report, and in fact it is so, and has ever maintained its character in these respects.

Time will not permit me to discuss the influence of Freemasonry in the cause of civil and religious liberty; in the advancement of art and science, and in the great educational movements of the past and present, as well as in the work of universal benevolence. Our object is to deal with our subject in a practical manner. I feel that the institution cannot maintain its ancient and honorable reputation, increase the number of its members, or promote the high and noble object of its founders, unless its laws are strictly observed and its principles exhibited in their practical application. Freemasonry is a practical system, and unless we look upon it as such, and endeavor to carry out its requirements in a practical manner we do ourselves and the institution a great injury. What more practical lesson can we learn than those furnished by what are commonly termed the five points of fellowship. By the first we are taught the duty of brotherly love to each other; by the second we are instructed in our devotions to God; by the third we are taught that when a Brother entrusts to our keeping the sacred thoughts of his bosom, prudence and faithfulness should place a sacred seal upon our lips; by the fourth we are taught that when adversity has visited has visited our Brother, and his calamities demand our aid, we should cheerfully and liberally stretch forth the hand of kindness to save him; and by the fifth we are taught that while with candour and kindness we should admonish a brother of his faults, we should never revile a brother behind his back; but, that, on the contrary, when he is attacked by others, we should support and defend him as far as we honorably can. The wisdom and excellence of these precepts no one can for a moment doubt. They are all founded on our ancient charges, illustrated by our symbols, and enforced with great solemnity. And yet honesty compels me to state that in a great many instances these precepts are sadly neglected, and in some cases grossly overlooked. In speaking on these obligations and duties I feel that my position is a peculiarly happy one. During all the years I have been connected with this lodge, my intercourse with every member of the same has been eminently satisfactory and undoubtedly a very happy one. I am not aware that the least unpleasantness has ever disturbed our mutual understanding or marred our harmony, so that I can look with a hearty feeling of brotherly regard and love upon all the brethren of this lodge. Nay, more than this, I can also say that I have a sad feeling of regret that many brethren, who once graced our assemblies, are no longer in our midst. But I feel that it is not always so. Sometimes we hear a word or two spoken disrespectfully of a brother, or a prejudice stirred up against him, which are very unbecoming, if not unmasonic. Surely if any brother has a difficulty with another, or some slight misunderstanding, it is his duty to go to such an one in the spirit of a brother and remonstrate or explain. This duty is clearly inculcated by Masonic Ritual, and is also founded upon every consideration of common sense. If the offence is of a more serious nature, so that the aggrieved brother cannot thus arrange the difficulty, why then does he not follow out Masonic requirements, by laying the matter before the lodge. The brother who has or thinks he has such a grievance and does not lay the matter before the lodge, shews on the one hand that he has a weak cause to maintain; or entertains such unfriendly feelings towards the lodge that he can have no confidence in its members, or in the righteousness of their judgment. It is the interest and it should be the aim of every Mason to study how best to promote and preserve peace, to foster and feed love in the sacred retreat.

Finally, then, Brethren, the true Mason must be faithful and true, temperate and kind, considerate and careful. He should be conscientious and honorable in all his dealings, and free from the vices of intemperance, lust, passion, deceit and fraud. And if we each and all will but exemplify the principles of the institution, we cannot but receive great advantage, and secure for it a lasting and honorable distinction, and finally, when we quit this scene of labor have the approval of the Grand Master above.

## AN EXPLANATION OF THE LETTER G.

SOME years ago a flashily dressed individual made his appearance one evening in the reception room at the Masonic Temple at Boston, and intimated his desire to visit the Lodge then in session. It so happened that a well-known Brother was sitting near the

door chatting with the Tyler and keeping his weather eye open for impostors, in accordance with a habit he has acquired from many years experience in keeping watch over the strong box of the Grand Lodge. He greeted the new comer cordially, and invited him to be seated until a committee should come out and examine him.

"Oh! it's no matter about that. I'm all right," said the applicant, making strange passes with his hands and curious contortions of his visage.

"Oh! yes;" said Brother Mc, "I've no doubt of that, but they always examine strangers who desire to visit the Lodge. It's a mere matter of form, you know."

"Well, I'm ready for 'em," said the visitor confidently.

"Certainly," said the watchful Brother, "you're all right. I should know that at a glance. By the way, that's a very handsome breastpin you have," said he examining with great interest a huge gilt letter G, which the visitor had conspicuously displayed on his shirt bosom.

"Ya-as, that's a Masonic pin," replied the wearer, puffing out his breast.

"Indeed? Letter G? Well, now, what does that mean?"

"Letter G! Why that stands for *Gerusalem*—a sorter headquarters for us Masons, you know."

The committee found their work had been performed, and used the letter G rather freely. They advised the visitor "to get up and git."—*New England Freemason.*

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## THE LODGE AND ITS LESSONS.

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THE great increase of Masonic Lodges proves two things, we think, incontestably. The one is, that Freemasonry is, in itself, a want for the age in which we live. It is a very remarkable fact, that, in this prying and bustling age, in which everything seems to be sacrificed to the dust, and dirt, and turmoil of public life, an institution so peculiar and so unobstructive, so much averse to open recognition, and so difficult of access, should be popular with all classes of society. And yet the secret of such a want and of such popular appreciation is, we think, not hard to find. Freemasonry may have its frailties and its defects, like every thing else that is earthly or human, but Freemasonry has this great recommendation—it is a neutral ground for us all—an open platform on which the most differing and the most distant may happily meet together in peace and good will, a little green oasis in this arid wilderness of toil and strife, in which the genial and the friendly, and the tolerant and the true, and the scholar and the statesman, may find alike rest for their bodies and refreshment for their minds. Many of us, who day by day are toiling at "the forum" or in the counting house, in the senate or in the camp, or are laboring as bread winners, by the energy of their brains, to cheer and sustain those nearest and dearest to them, can find in Freemasonry many an hour of intellectual improvement, many a season of faithful work, many a pleasant moment of social relaxation.

Around the portals of our lodges and on the pediments of our stately halls, seem still engraved, in words of light, that good old English motto "Friendship, Good will and Brotherly Love." For there we all can gladly resort, after the toils of the busy day are over. There, when we meet once within the lodge, the divisions and the separations of social, political and denominational life end, for there the echoes of political war cries do not penetrate and there the acrimony of sectarian controversy is unknown. So, despite all our boasted publicity of life and thought and ways and words to-day, the tyled lodge room of us "Ancient Free and Accepted Masons," has a great attraction for many a wandering and weary child of earth.

And, again, Freemasonry is recognized as a medium of doing good. The old idea was, that we were a club of good fellows, a convivial and benevolent order, whose very best aspiration was a good dinner, and whose chief qualification was a Masonic speech. But now we, like others, have "lived down" the ancient jest or the childish calumny, and can point with laudable pride to our charitable institutions which emulate if they do not excel any similar ones in the land, and so, many of the public are beginning to believe, what we have proclaimed in our good old formularies, that the chief characteristic of a Freemason's heart is charity.

Each new lodge, then, that we found to day is meant to be a centre of light, friendship, toleration and charity to its members. From it, we trust, some rays of brightness may fall on many of our fellow men. And if, alas! it be true, that all things here are at the best but ephemeral and transitory, that they fade like the dying flower, and pass like some pageant of the day, yet let us hope that, from the crumbling fragment of many an earthly lodge, there may emanate a spirit of truth, and love, and loyalty, and benevolence, which shall outlive both the material fabric and the earthly members, and be perpetuated in a happier scene of perfected knowledge, of undimmed light, and of eternal love.—*London Freemason.*

## REMINISCENCES OF BRO. ARTEMAS WARD.

By Brother Robert Morris, L. L. D.

AN extract from one of the amusing papers of "The Genial Showman," which appeared in a late issue of *The Keystone* suggests some reminiscences of our late Brother, which may be of interest to your readers. My first acquaintance with Artemas Ward (Charles F. Browne) was formed at Cleveland, Ohio, in the summer of 1860, at a session of the National School of Masonic Instruction, over which I presided. The labors were diversified by social reunions in the dwelling of Bro. Peter Thatcher, and other residents of that beautiful city.

Artemas Ward was, at the time named, the local reporter of one of the Cleveland papers. He sought an introduction to me, upon my first arrival, and offered us all the facilities of the press and telegraph, to publish, from day to day, our proceedings. Not being, at the time, a Freemason, he was not at liberty to attend our meetings in person, but made up from the Secretary's notes a daily resume of all that was of public interest. The social character of our *symposia*, to which he was freely invited, and the high standing of many of the Masonic delegates to whom he was introduced, gave his mind the favorable bias to Freemasonry, that resulted, some years later, in his admission.

I was struck with his modesty. Unlike many professional wits, there was no apparent strain for effect in his manner. He seldom spoke when addressed, appeared to enjoy the conversation of others, was quick at repartee though not particularly brilliant, and had that unmistakable air of "geniality" which gave him, in after years, the title of "The Genial Showman." Good nature was a pleasing ingredient in the soul of Artemas Ward, and I do not remember, in all my acquaintance with him, a single display of harshness in word or pen.

I next met him in New York, July, 1861, in the office of *Vanity Fair* a comic journal, just then expiring for want of support. Its publishers had tempted the poor "Showman" by splendid offers, to leave his quiet work in Cleveland, and take up his abode among the wits of Manhattan. He was fearfully out of place there. Indeed, he was out of everything, of money, of clean linen, of hope. He told me that "where his landlady and washerwoman were to get their shekels was more than all Masonic mysteries!" He had made up his mind to apply for admission to a Masonic Lodge, "if ever fortune should smile," and rather thought he would go back to Cleveland.

In the fall of 1863, I found him on the flood tide of popularity. An Englishman, named Hingson, had "shown him how to do it," had put him in pocket, linen and heart, had travelled with him and for him, and he had returned to New York, where he was filling an uptown hall night after night, with "roaring crowds," and his pockets and Hingson's with the much-needed "shekels." I went to see him, and on my return to my room pondered over the mutability of earthly things. He had now become a member of one of the New York city Lodges.

In the spring of 1865, a party of us gave him a Masonic supper in Indianapolis, Indiana, at the close of one of his exhibitions there. Here he was in his glory. He told us the story of his life "brief but checkered," and left impressions upon the minds of the round dozen who *feted* him on that occasion, which can never be effaced.

In 1866, I met him in Chicago, and at the close of his exhibition went behind the curtain, and enjoyed a private half-hour of his conversation while he was dressing. He related with irresistible humor a scene which had occurred at a Masonic compliment bestowed upon him at Springfield, Illinois, a few nights before, in which he had proven "fidelity to friendship," as but few men would under the circumstances. He was wild with excitement over his contemplated tour of Great Britain; had been made a member of the editorial staff of *London Punch*, an honor never before accorded to an American; had hired Egyptian Hall in London; had "chiliads of promises of patronage" from the best people of that country, &c., &c. I warned him of the abominable winter climate of England, and deprecated its effects upon his weak lungs and debilitated frame; but this he took with a retort of pleasantry, and so we parted. He went to England, opened in Egyptian Hall, performed to crowded houses, caught the usual British "cold on the lungs," continued to perform; caught more cold; drank brandy to overcome it; began to spit blood; gave up his engagements in which he was clearing five hundred dollars a night; ran down into the country; caught more cold, and there, far away from home and friends, making faces to the last against fate and bad fortune, joking about his "effects and legacies," coughing and uncomplaining, the lamp of "the Genial Showman" went out. The wax-works exhibitor of "Baldwinsville, Indiana," poor Artemas Ward, father of a generation of wits, but none equal to the father collapsed. Alas for poor Charley Brown!—*Keystone*.

## THE STRANGER KNIGHT.

'Twas red cross night :  
The gas shone bright  
In corridor and hall :  
The knights had gathered,  
Regalia and feathered,  
At the Sovereign Master's call.

The work was done,  
And every one  
Loosed belt and baldric gay,  
As the Master arose  
And prepared to close  
In the usual Masonic way.

"Let all strangers here  
Partake of our cheer,"  
Was the regular Brotherly greeting  
That invited each guest  
To do his best  
In the way of joyous feasting.

As the knights fell in,  
A stranger thin  
Stalked solemnly out of the West :  
He was six feet high,  
With a hungry eye,  
And in deepest black was dressed.

Then up the stairs  
They went in pairs  
With laughter and with jest,  
The strange unknown  
Strode up alone,  
Apart from all the rest.

At the chaplain's grace,  
The stranger's face  
A stern expression wore :  
The man on his right,  
A new-made knight,  
Said that he quietly swore.

Such an appetite  
By a Templar Knight  
Had never been known in the hall ;  
Salads and meats,  
Cakes and sweets,—  
He gobbled them, dishes and all.

The waiters, scared,  
One and all declared  
They never could feed such swine ;  
He took, without winking,  
Six quarts at a drinking,  
Then called for a basket of wine.

And the knights fell back  
When this man in black  
With appetite insatiable,  
After having tossed off  
The napkins and cloth.  
Took quite a large bite from the table.

Then the master arose,  
And blowing his nose  
To show that he was not afraid,  
Cried, "Give us your name,  
And from whence you came,  
To make on our feast such a raid."

"I am the ghost of him,"  
Said the stranger thin,  
"Who only attended a meeting  
When the tablets were laid,  
And arrangements made  
For a time at drinking and eating.

"I always would shirk  
Assessments and work,  
But was sure to come in for the feed ;  
I was a fraud, a cheat,  
And a Masonic beat  
'Till death put a stop to my greed."

It struck midnight,  
And quickly from sight  
He was gone, and no one could find him,  
He slipped from his chair,  
And vanished in air,  
With an odor of brimstone behind him.

Put to this day,  
The Templars all say,  
The Masonic beat is still preying,  
Drinking and eating  
At each red-cross meeting,  
But never by any chance paying.

## MASONIC REQUIREMENTS.

NEITHER the wearing of the Masonic emblem nor the yearly payment of Lodge dues makes a person a Mason.

Masonry demands something more than the mere knowledge of a few signs or grips or the acquirements of the ritual of the work. Her aims are higher, her purposes nobler.

It is not enough that Masonic light, should illuminate the mind, but it should also penetrate the heart.

He that departs from the Lodge with his heart untouched by the light of our Institution is not a true Mason. He may be trimmed and squared, the workmen may have polished him until his illumined mind sparkles with the rays of intelligence, but the builders daub with untempered mortar, and their edifices will soon show the imperfect material.

A Mason without a heart is like the world without a sun. It were difficult for him

to conceive the beauties of Masonry. True preparation would be an impossibility, and the lesson of the deposit among the archives thrown away.

The heart then, the perfect heart, is one of the first requisites of a true Mason. From the heart flows charity, tolerance and fraternity.

Charity that consists not in mere alms-giving, but that nobler charity which teaches us to feel another's woe, to hide another's fault. Tolerance that permits the exercise of reason and the free expression of thought, and that true spirit of Fraternity which is wide enough to embrace in its arms the whole world.

Of what use are the appliances of the *level*, if the proud Mason refuses to recognize his poorer Brother; or of what benefit is the *plumb* to him who is not *upright* in his transactions with the world?

The letter G. may glitter in the East, but all its refulgence is lost upon him whose conversation is stained with profanity.

That Mason is no true craftsman who wastes his time in idleness and profligacy; the *gauge* has lost its deep significance and he heedlessly robs God, his neighbor and himself of apportioned time.

The Lodge, it is true, cannot control the private acts of its members, or check the petty meannesses or low tricks of professed Masons, who forget that a reputation as spotless as the lambskin apron is the brightest ornament a craftsman can wear.

Let us then, not forget that as true Masons we should ever have before us in our daily walks the symbols of the Order, and that its teachings should be a constant monitor and guide through life.

The *practice* of Masonry can alone secure its immortality, and the adornments of the Lodge will then prove equally beautiful in the domestic circle.

Let us then have *Wisdom* to understand the principles of our Order; *Strength* to carry them out in the stern actualities of life, that the *Beauty* of our Temple may be visible to the world, and merit the approbation of our Grand Master on high.—*Hebrew Leader*.

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## PROFICIENCY.

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A brother who had taken every degree known to American Freemasonry, died at the ripe age of eighty-five years, and his eulogy and epitaph were:

He could lecture fully in every degree he had ever taken.

He made the rituals, symbols, allegories and legends of Masonry a profound study during life. He was not satisfied with a passage through the forms and ceremonies of the respective degrees, but strove to fathom their deepest significance and teaching. He delved in their philosophy until he saw "them all aglow with infinite and eternal truths." In short, he *idealized* Freemasonry, and found its light an unfading glory.

How many Craftsmen there are who do not emulate his example! How many there are who do no Masonic labor, and take no interest in unveiling the beauty of the symbols and legends! They have taken the degrees, and therefore imagine they know all about Freemasonry, and have no need to read, nor to make any effort to attain masterly intelligence and skill in their profession. Curiosity, or some other improper motive, prompted them to seek admission into the Order, and that being gratified, they are satisfied.

They are tried by the overseer, and being found neither good nor true Masons, have to be condemned as fit only to be hove among the rubbish.

It is gratifying to know the Grand Masters and Grand Lodges of the various jurisdictions are vigorously applying the gavel to these rough ashlar, and that they will soon have to be found fit material for the temple, or be rejected for all future time.

It is far more gratifying to know there are many who discern the full splendor of the "hieroglyphic bright," and who are indeed fervent and zealous in every labor and interest of the Craft. Ignorance and unskillfulness are no longer in favor. Proficiency, in its fullest sense, is now demanded, and those who have it not, receive no wages.

Craftsmen, the point of all this is, the work for each one of you is laid out, and you are to expect wages only as you diligently and skilfully execute it to the honor of the Fraternity and the glory of the Grand Architect of the Universe.—*Voice of Masonry*.

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## A TERRIBLE DEATH.

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THE death of Bro. James Dickson, of Georgetown, D. C., on Tuesday of last week, was one of unusual horror, and the entire surrounding circumstances were extremely painful. It occurred at Fredericksburg, Va., and our brother was buried with Masonic honors on the following Thursday.

Mr. Dickson had been for some months visiting a Miss Herkamp, in Fredericksburg,



Va., and they were to be married in October next. While returning from a visit with this lady on Tuesday night last, about 10 o'clock, in a buggy, he handed the reins to her, saying, "Kate, you drive for awhile; I feel so sick." She took the reins at once, when he fell forward, his head and the upper portion of his body overlapping the dashboard. The horse, with a loose rein, started off at full speed, kicking high at every jump, each blow taking effect in Bro. Dickson's head, the consequence of which was that his head was made a shapeless mass, and literally scattered in portions along the road for over one hundred yards. Miss Herkamp jumped from the vehicle and was badly injured, having several teeth knocked out, besides receiving severe cuts on her face, and it is reported that she has been in a deranged state of mind ever since.

We have never been called upon to record so sad an ending to the life of a member of the Fraternity. Bro. Dickson was at the time of his death the Treasurer of Potomac Commandery, No. 3, K. T.—*Keystone*.

### THE SIGN OF DISTRESS.

'Twas a wild, dreary night, in cheerless December;  
 'Twas a night only light by a meteor's gleam;  
 'Twas a night, of that night I distinctly remember,  
 That my soul journeyed forth on the wings of a dream;  
 That dream found me happy, by tried friends surrounded,  
 Enjoying with rapture the comforts of wealth;  
 My cup overflowing with blessings unbounded,  
 My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,  
 Dejected, despairing, and wrapt in dismay;  
 By poverty, sickness, and ruin o'ertaken,  
 To every temptation and passion a prey;  
 Devoid of an end or an aim, I then wandered  
 O'er highway and byway and lone wilderness;  
 On the past and the present and the future I pondered,  
 But pride bade me tender no sign of distress.

In frenzy the wine cup I instantly quaffed at;  
 And habit and time made me quaff to excess;  
 But heated by wine, like a madman, I laughed at  
 The thought of e'er giving the sign of distress.  
 But wine sank me lower by lying pretences,  
 It tattered my raiment and furrowed my face,  
 It palsied my sinews and pilfered my senses,  
 And forced me to proffer a sign of distress.

I reeled to a chapel, where churchmen were kneeling,  
 And asking their Saviour poor sinners to bless;  
 My claim I presented—the door of that chapel  
 Was slammed in my face at the sign of distress;  
 I strolled to the priest, to the servant of Heaven,  
 And sued for relief with wild eagerness;  
 He prayed that my sins might at last be forgiven,  
 And thought he had answered my sign of distress.

I staggered at last to the home of my mother,  
 Believing my prayers there would meet with success,  
 But father and mother and sister and brother  
 Disowned me, and taunted my sign of distress.  
 I lay down to die, a stranger drew nigh me,  
 A spotless white lambskin adorning his dress;  
 My eye caught the emblem, and ere he passed by me  
 I gave, as before, the sign of distress.

With godlike emotion that messenger hastens  
 To grasp me, and whisper, "My brother I bless  
 The hour of my life when I learned of the Masons  
 To give and to answer your sign of distress."  
 Let a sign of distress by a craftsman be given,  
 And though priceless to me is eternity's bliss,  
 May my name never enter the records of Heaven  
 Should I fail to acknowledge that sign of distress.

## EDITORIAL DEPARTMENT.

## ATTACKS UPON FREEMASONRY.

THE enemies of our Order are not idle; they are making extraordinary exertions in both hemispheres to accomplish as much harm as possible to Freemasonry, but, happily, are not likely to effect their object. What is being done in South America and Italy has surprised no one, for there Roman Catholicism appears to consider it a mission to crush out Freemasonry; but we could hardly have expected so much persecution and falsification as have been developed in England and the United States. In the latter country, the anti-Masons have been, and still are, busy, but their influence is small, and no fear need be entertained that any injury will result from the foolish if not insane proceedings of the mixed assemblages of half-crazed men and women, who have banded themselves together as the enemies of Masonry. The very attempt to put forward candidates for places of public trust, under the name of "anti-Masons," will defeat the object in view.

In Great Britain, a different course has been adopted. There the leading Roman Catholic organ and a Church of England journal have come out boldly in denunciation of the Masonic organization. The *Westminster Gazette*, we perceive, has fallen foul of Freemasonry, and attacks it with perfect savagery. Here is a sample:

"We have had occasion more than once, to protest against the idiotic and often blasphemous rites of Freemasonry, and to raise a warning voice for the behoof of those dupes and knaves who support and who are supported by their gigantic imposture."

We need hardly say that these are the words of a Roman Catholic writer, who has no personal knowledge of what he is talking about. Were he cognizant of the "rites of Freemasonry," he would speak differently, and cease to slander as he does. We cannot for the life of us understand why Roman Catholic priests and writers persist in uttering such vile calumnies, and endeavor to mislead the public in matters concerning which they know absolutely nothing. Pio Nono has done his best to aid his priestly associates in this work of detraction, and addressed a letter to the persecuting Bishop of Olinda, Brazil, encouraging him to persecute Freemasons there, in which he even went so far as to talk of "the satanic spirit of the sect," and authorized the Bishop to show mercy to these prodigal children of whom you deplore the loss, in order that, attracted by this kindness, they may renounce their wicked vows and return to the Church." Of course, there can be no parley with men who take upon themselves to speak and act as the Pope has done. Perhaps he is taking revenge in this way for having been expelled from the Order for perjury. He certainly made little by his advice to Bishop Olinda "to proceed according to the severities of the Canon Law," for the Government of Brazil meted out punishment to the persecuting prelate, and prevented him doing more harm.

The *Church Herald*, an English journal in the interest of the established Church, has seen fit to speak disparagingly about Freemasonry, but it is seldom that the Church of England journals take this course. A Rev. James Kerr, a Presbyterian Minister in Greenock, recently fulminated against the Order through a pamphlet under the title of "The Principles and Practices of Secret Societies opposed to Scripture and reason." He claims to have done this at the request of the "Reformed Presbyterian Synod." This is startling indeed, for we had no idea that

the body in question was in danger of any such "practices" as are spoken of by the Reverend pamphleteer. His Reverence, however, quotes largely from Scripture to sustain his position, and gives a false interpretation to every extract. The London *Freemason* justly observes:

"True Freemasonry is ever alike comprehensive and consistent, tolerant and forbearing, charitable and philanthropic, and such it will continue to be when Mr. Kerr's attack, like many other similar attacks on Freemasonry, is assigned to contempt and oblivion."

### THE LATE GRAND SECRETARY.

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 "THERE comes a time—it comes to all,  
 When we shall hear the Warden's call,  
 And each with *Ashlar rough*, or true,  
 Must pass Death's portals through;  
 Be it yours, Brethren, then to hear  
 From the Master's lips these words of cheer,  
 Pass on!"

The demise of the late R. W. Bro. Harris caused wide spread surprise in Masonic circles throughout the United States as well as in Canada, for his well known activity had scarcely ceased ere his death was announced. His extensive correspondence made him acquainted with most of the leading Masons in both Europe and America, and well might they be surprised on hearing of his death, while his letters were fresh before them. Bro. Leon Hyneman, of Philadelphia, writing to the *Keystone* on the eve of that journal going to press, briefly announced the sad intelligence he had received, in the following manner:

"We regret to learn the decease of our highly esteemed Bro. the R. W. Grand Secretary of the Grand Lodge of Canada, Thomas Bird Harris. Among the Grand Secretaries of the Fraternity not one excelled him in faithfulness in the discharge of his Masonic duties, nor in the intelligence of the history and literature of the Craft, neither in promptness in correspondence. He was a true friend and a true Mason in every relation and a high toned gentleman."

In the next number of the *Keystone* he penned the following additional tribute:

"The intelligence caused us much surprise, as we had no information of his being ill, having but a brief period before received quite a lengthy communication from his pen. The demise of the R. W. Brother will be seriously felt by the Craft in Canada, and particularly so by the Grand Lodge whose official Recorder he was from its organization. We held a fraternal correspondence with our exalted Brother prior to the formation of his Grand Lodge, which was continuous and uninterrupted through all the years close to his initiation into a higher sphere. He was ever prompt, ever fraternal, yet free to express his thoughts, but ever courteous and never in an intolerant spirit. His aim was Truth, which is not always sought in those holding opposite opinions. He was no querulous or dogmatic reasoner, no sophist, no bigot, in any sense. A devoted Mason, a good and true man, he loved the institution and zealously gave his best efforts to promote its sublime morals and extend its lofty principles. His was a useful life in promoting man's best interests. He was a true friend, kind, courteous and benevolent, and his feet never wearied in doing good, in assisting the unfortunate and helpless. His record is bright as the golden stars, and as pure as the rays of heaven's light. He has passed from the physical to the spiritual, and in God's boundless domain, the invisible Beyond, towards which imperfect finite humanity is ever tending, our exalted Brother will be found aiding those in lower spheres to progress forward and onward in developing the inner spiritual faculties, and unfolding the immortal individual *esse*, and bringing them in closer and closer communion with the Infinite."

The *Chicago Voice of Masonry* thus alludes to the subject:

R. W. Bro. Thomas Bird Harris, Grand Secretary of the respective Masonic Grand Bodies of the Province of Ontario, died August 18th, 1874. He was an eminent man and Mason, and in his death the Fraternity suffer an almost irreparable loss."

The following resolution, with reference to our deceased brother, has been adopted by Union Lodge, Grimsby :

Moved by W. Bro. Forbes, seconded by V. W. Bro. Biggar, and

*Resolved*.—"That this lodge cannot allow its first meeting to pass after the death of the late Right Worshipful Brother T. B. Harris, Esq., Grand Secretary, without recording an expression of deep sympathy and condolence, not only with the Grand Lodge and the Craft in general, but also with the bereaved family. The loss of a brother who has so closely associated himself with the interests of the Masonic fraternity, and who has with such signal ability discharged the multifarious and arduous duties entrusted to him, cannot be looked upon as other than a public calamity. That a copy of this resolution be forwarded to his family, the present Grand Secretary, and also for publication to the CRAFTSMAN.—Carried unanimously."

J. A. NELLES, *Secretary Union Lodge, No. 7, Grimsby.*

The Memphis *Jewel* says:

"We regret to hear of the death of Bro. Thomas Bird Harris, Grand Secretary for many years of the Grand Lodge of Canada. He died at Hamilton, Ont., on the 18th ult. His loss will be severely felt by our fraters, companions and brothers of Canada."

We cannot do better than add the following appropriate dirge, by Bro. Gardner of England :

"We mourn a brother passed away,  
In mystic rites with solemn strain;  
In compass let our grief have sway,  
And square and level measure pain.

For he ascends the Lodge on high,  
More Light his ransomed spirit knows,  
And flights of angels marshalled nigh,  
In signs attest what rapture glows.

Then in our tears let joy have part,  
Hope brighter show the shining shore,  
Christ and the Craft shrined in each heart,  
He is not lost but gone before."

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### MASONIC FUNERALS.

THE subject of performing the last rites over the remains of departed brethren, appears to be exciting a good deal of discussion just now among our Masonic contemporaries on the other side of the boundary line. The mixed funeral question raised by the Grand Lodge of the District of Columbia, still engages attention, and here is the last deliverance we have; it is from the Committee of Correspondence of the Grand Lodge of New Hampshire :

"In our opinion, Masons should never seek to perform our rites. If requested by the deceased Brother in his life, or perhaps in some cases by his friends, we would reverentially assist in returning his remains to the earth, but in that case no other than the Masonic services should be performed, except the proper and usual religious ceremonies, and we must necessarily take precedence of all other societies. If by the request of the Brother or his family some other society is to perform their rites, Masons may appear as individuals, but not in any congregated capacity. And, above all, there should be no unseemly strife what rites should be used; in all such cases it better befits the dignity of Masonry to retire altogether. In truth, the less we appear in public, no matter for what purpose, the better."

This is precisely the view we have taken, and we do not think there can be any more reasonable one advanced. It appears to be coincided in by most Masonic authorities, and we find the *Masonic Review* of Cincinnati, an able exponent of the principles of Masonry, cordially endorsing it. Our contemporary says :

"It is well settled that when a lodge goes to bury a deceased member, it can not share the labor with any other organization. The church services, if any, should first

be held at the residence of deceased or at the church, and then the Craft should take charge of the funeral and 'bury the dead.' *Masonic* work can not be performed by any other than Masons. If others are desired to perform their ceremonies, let them do it; but in such case the Masonic Lodge must not participate."

So we may now dispose of the subject entirely. We do not think it is likely to come up again, at any rate in the form in which it was recently presented. On another point the *Review* has something to say. After pointing out the propriety of attending to the request of a dying Mason, or his widow, to be interred with the Masonic ceremony, and urging that the members should all, as far as possible, forego pleasure and business, and in a body, seriously and decorously, lay their brother's remains in their last resting place, it adds:

"And just here we desire to enter our protest against what appears to us a most unseemly practice: If there be a band of music, on the return from the grave it usually plays a march or tune better adapted to a gala occasion than a funeral. Yankee Doodle or St. Patrick's Day, or similar tunes, we think are out of place on a funeral occasion; and if bands will inflict such tunes on the procession, on such occasions, then abolish the bands, and go to the funeral without music by which to measure your steps."

It is very rarely that a band of music accompanies a Masonic funeral procession with us; therefore, we can say little about the practice alluded to by our Cincinnati brother.

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### THE ENGLISH GRAND MASTER.

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INTELLIGENCE comes from England that the Most Worshipful Bro., the Marquis of Ripon, Grand Master of the Grand Lodge of A. F. & A. M. of England, has resigned, and been succeeded by the Most Worshipful Bro. His Royal Highness the Prince of Wales. It is further stated that the noble Marquis has become a Roman Catholic, the authority for the statement being the *London Times*. While we are surprised at the announcement, we see no reason to find fault with the course taken, since it is the bounden right of every man to follow the dictates of his own conscience in matters of religion, and Masonry being confined to no creed, we are not disposed to question the propriety of the Marquis embracing Roman Catholicism. Our surprise is that he should have seen fit to join hands with a body from whom Masonry has received more persecution and slander than from all other sources put together.

We presume the noble Marquis saw the necessity of separating himself officially from the Freemasons of England, but they will probably still receive his countenance and support. He ceases to be conspicuous in order to avoid the censure of the Church, and possibly he may have to remain quiescent in future. There are numbers of Roman Catholics in the Masonic ranks, but we are given to understand that excommunication is the penalty of persisting in attending the lodges. We do not for a moment suppose that the Marquis of Ripon found any cause for giving up his Masonic connection, further than that it was incompatible with his duty to a church that has shown the worst kind of intolerance towards Masonry. It is gratifying to know that a successor has been found in the Heir apparent, who has already held the position.

The Philadelphia *Keystone* remarks:

"This is the first time, we believe, in the history of the Grand Lodge of England, or of any other Grand Lodge, that the Church of Rome has found a recruit in the person of a Grand Master of Masons. There is one instance in which a Past Grand Master of England yielded to the priestcraft of the Vatican—we refer to the eccentric Philip, Duke of Wharton, who was Grand Master of England in 1722, shortly after the Revival of Masonry; but his defection occurred a number of years after his retirement from office; and he died in a Spanish monastery in 1735. Of his sanity there were some

doubts throughout his chequered career, and therefore the eventual burial of his body in monastic gloom, and his mind in the intellectual shadows which envelope all who are the blind subjects of a priestly caste, did not occasion the surprise that is now awakened, in the case of the Marquis of Ripon."

It adds :

"It is sad to know, that he whose Masonic life was begun in the "Lodge of Truth," Huddersfield, England, and after having lived in the light of the great truth of Freemasonry for so many years, should voluntarily exchange truth for error, and the Lodge for the confessional. It cannot be! For once the electric wires must have proved false to their mission. The printed page may not confirm their rumor. 'So mote it be,' for it is a melancholy office to write the obituary of a living man, to see a Brother burying himself alive, and while having a name to live, be but the shadow of himself. But the whirligig of Time may yet bring in his revenges. This new accession, if accession it be, to the ranks of a bigoted branch of a narrow sect, from the united throng of the universal Brotherhood, may have its compensations in store, for its own defeat. We leave all to the future. Our deepest and sincerest regret is for our misguided Brother. He is only *one* of the Craft, but he is *all* of himself.

The London *Freemason* of the 5th September announced the resignation of the Grand Master of England, and we are happy to see affords room for hope that the noble Marquis may not have passed into the ranks of the enemy. It says:

"Our many readers will share in the regret and astonishment with which Grand Lodge heard, on Wednesday evening, the announcement of the Marquis of Ripon's resignation of the Grand Mastership. As our distinguished brother gives no other reason, in his letter to the Grand Secretary; but that he "finds himself unable any longer to discharge the duties of Grand Master," we can only record the event, adding to it the expression of our heartfelt sorrow at such a separation from our noble and excellent brother. No Grand Mastership has ever opened with fairer promise of permanent well-being and successful administration, and we deeply deplore the loss of so able, and so high-minded a Master.

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### ADOPTIVE MASONRY.

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SOME would-be thought clever persons, who happen to be Masons, are endeavoring to establish in the United States a sort of new order of Masonry, in which they are joined by women. "The Eastern Star" appears to be the favorite name, and we observe that lodges have been formed under that title in various places. This adoptive or androgynous Masonry is made up of a curious conglomeration, and the fair sex are particularly prominent in it, especially in the Eastern States. Not only have Chapters been formed, but a Convention was recently held in New Haven, Connecticut, at which eleven Chapters were represented. A Constitution for a Grand Chapter was adopted and the officers elected, of whom some fourteen or fifteen are females. The first meeting of the Grand Chapter is to be held at New Haven this month.

To wipe off such an excrescence should be the duty of all good Masons wherever it has appeared, and we are glad to find that the Grand Master of Wisconsin has taken the proper steps against the intrusion of this new order, by issuing a circular to the subordinate lodges, in which he says circulars had been issued, signed by D. W. Thomson, P. G. Lecturer, asking the use of their lodge rooms in that State for a lecture upon the so-called "Adoptive Masonry," and for the institution of so-called Chapters of the the so-called "Eastern Star." After quoting the article of the Constitution forbidding the conferring of side degrees, R. W. Bro. Cottrill repeats the standing order of Grand Lodge with reference to the use of lodge rooms without a dispensation, and adds:

"The Grand Master is also of opinion that no lodge and no Mason, *as such*, can properly have any connection with or give any countenance to the so-called degrees above referred to."

In accordance with this view, it has been arranged by Mr. Thomson to cancel all his appointments within the jurisdiction named. So much for prompt action in matters of the kind.

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### PROCEEDINGS OF GRAND BODIES.

THE Grand Lodge of Iowa A. F. & A. M., held its Annual Communication on the 2nd June, and under the title of "Annals of the Grand Lodge of Iowa," we have a bulky and handsomely printed volume, accompanied with a steel plate portrait of Bro. T. Schreiner, Grand Tyler.

THE Proceedings of the Grand Commandery of Knights Templar of the State of Kansas, at the Sixth Annual Conclave, held in Lawrence, on the 13th May last, are given in a well printed book, of nearly 400 pages. The Commandery numbers at present 262 members. The Grand Commander is R. E. Sir Thomas J. Anderson, and the Grand Recorder E. Sir Erasmus T. Carr.

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### A CORRECTION.

It was but natural that mistakes should have occurred in publishing a list of the lodges and the Masters present at the funeral of the late Grand Secretary, but we did not expect to have it insinuated that the omission was purposely made. We could have no object in leaving out any lodge; on the contrary, it was for our interest to give as correct a list as possible, and we thought we had succeeded, but two correspondents write us, to the effect that no mention was made of their Lodges. These omissions were, Corinthian Lodge, No. 96, Bro. Robert King, W. M., Barrie; and Guelph Lodge, No. 258, Bro. Hugh Walker, W. M.

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### GRIEVANCES AND APPEALS.

At the annual meeting of the Board of General Purposes in February last, it was resolved to report to Grand Lodge for expulsion from the Craft of Bro. C. C. Baird of Acacia Lodge, 61, Hamilton. This report was published in our last issue, but we omitted to publish the following clause in the report of the Board in July last, having reference to the same matter:

"Acacia Lodge, No. 61, vs. Bro. C. C. Baird.—After proper trial before the D. D. G. M. of the Hamilton District, the accused has been summoned to appear at this meeting and show cause why he should not be expelled. He appeared and shewed such cause as he could. After consideration of the circumstances of the case, it is recommended that the Brother be not now expelled, but that his suspension be confirmed, in the hope that his conduct in the future will be such as to justify his restoration to full Masonic privileges."

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### PRESENTATION TO R. W. BRO. MASON.

DURING the absence of Brother Mason in England, a committee appointed by the members of Strict Observance Lodge, No. 27, Hamilton, arranged for the presentation of a Past Master's Jewel, to be presented to him on his return. Accordingly at the close of the usual business of the last regular meeting, held on the 15th ult., the presentation took place.

There was a very large attendance of the brethren from the various lodges in the city, among whom were the following Masters and Past Masters: R. W. Bro. David McLellan, R. W. Bro. Hugh Murray, W. Bro. D. McPhie, V. W. Bro. R. Brierley, W.

Bro. J. H. Tilden, W. Bro. J. S. Henderson, W. Bro. J. M. Gibson, V. W. Bro. W. T. Munday, W. Bro. Wm. Bell, W. Bro. Wm. Reid.

The following address was read by Bro. R. A. Hutchison, Senior Warden:

## ADDRESS.

To Right Worshipful Brother John James Mason, Past Master of the Lodge of Strict Observance, A. F. & A. M., No. 27.

RIGHT WORSHIPFUL SIR AND BROTHER;

At the regular meeting of this Lodge, held on Tuesday, 21st day of July, A. L. 5874, A. D. 1874, it was unanimously resolved that a committee be appointed to present an address and procure a suitable testimonial to be presented to you by the members, and it now becomes our very pleasant duty, Right Worshipful Sir, as the committee appointed for that purpose, to carry out the wishes of the brethren.

In every office to which you have been elected, you have ever striven to promote the welfare of the Lodge to the utmost extent of your power, and we cannot fail to attribute its very efficient and flourishing condition as being in a great measure due to your energy and perseverance, and especially when holding the office of *Worshipful Master* for two terms; and we are but expressing the opinion of the brethren in stating that we feel that this most important position could not have been filled in a more *able* and *painstaking* manner.

We now desire, *Right Worshipful Sir*, to express the very great appreciation entertained by all the members of this Lodge of those valuable services, and also the *high esteem* in which you are held as a *brother Mason*.

We have now much pleasure, *Right Worshipful Sir*, on behalf of the members of this Lodge, in presenting you with this *Past Master's Jewel*, and we hope that you may long live to wear it, and that you will always take a pride in looking upon it as the gift of the Lodge of *Strict Observance, No. 27*.

That the G. A. O. T. U. may watch over and protect you and all those near and dear to you, is the earnest prayer of us all.

Signed on behalf of the members of the Lodge,

R. A. HUTCHISON, S. W.	} Committee.
JOHN HENERY, J. W.	
STEPHEN SEARLE,	
WM. HYNDMAN,	

To this R. W. Bro. J. J. Mason made the following

## REPLY:

"V. W. SIR AND BRETHREN:—I hardly know how to express in fittest terms my heartfelt thanks to my brethren of the Lodge of Strict Observance for the very flattering expressions made use of towards myself, in the kind and fraternal address that you have just presented to me, and more especially for this unequalled jewel that has accompanied it.

I rejoice that I can look back through the years that have elapsed since first I received light in Masonry with feelings of the greatest pleasure, and that pleasure is now immeasurably heightened by the present spontaneous expression of approval from the members of my mother lodge.

I can in all sincerity say that from the date of my initiation down to the present time, I have been deeply in earnest in all that I have had to do in Masonry, animated, as I have been with a love of the Order, and of the work itself, and any success that I have achieved may in a great measure be attributed to these motives.

I looked for no other reward than the inward knowledge that my efforts for the cause had not been altogether in vain, and I am proud beyond measure to know that those efforts have been deemed by my brethren worthy the enviable gifts that have been bestowed upon me this evening. I am still more glad to know that the members of my lodge, with one consent, have joined heartily in bestowing so great an honor upon me, and have so generally desired to identify themselves with it. The richness and beauty of the testimonial is ample evidence of the universal wish to share in the presentation, and this unanimity is perhaps the most precious thought I have in connection with it.

During my Masonic career I have had the good fortune to be surrounded by many warm hearted, affectionate and skilful brethren, who in the lodge have faithfully aided and encouraged me in my endeavors to promote its prosperity, and with whom, outside of it, I have many a time taken counsel, to my great advantage. This fact has also, in addition to my great love for the work, much to do with the success of the Lodge during the years in which I had the honor of occupying the Oriental Chair.

Once more I thank you, brethren, from the bottom of my heart, for your kind words and wishes, as well as for this magnificent Past Master's Jewel. I need hardly say that I will treasure it with a jealous care, and will ever recall with feelings of pleasure



and pride the generous and affectionate impulses which have prompted its bestowal upon me."

The Jewel is one of the handsomest and most costly that has ever been presented in the city, and was designed by Brother Thos. Lee, and manufactured by Brother Rudell, and reflects the highest credit both upon the designer and manufacturer.

The style of the jewel is that of a square, surmounted by a wreath of Acacia leaves, in the centre of which is a trowel with the All Seeing Eye engraved thereon. Suspended to the square is the forty-sixth problem, handsomely chased. Attached to the upper part of the wreath, is a five-pointed star, with the numerals XXVII placed across—the whole presenting a very handsome and elegant appearance.

The address was got up in the highest style of the art, beautifully illuminated throughout, and was one of the best productions of Mr. W. Bruce, of this city.

## MASONIC RECORD.

### AT HOME.

MR. PICKUP, Deputy Grand District Master of Freemasons, was entertained at a supper in the Masonic Hall, Ottawa, on Wednesday night, the 18th ult., by Bros. R. Watson, W. G. M., and Fred. H. Hunton, Senior Warden.

CRYPTIC MASONRY.—At the regular assembly of the "Salem" Council of Royal and Select Masters, No. 9, G. R. C., held in the Masonic Hall, John Street, Hamilton, on Monday evening, September 14th, the following officers were installed by Right Illustrious Companion Wm. Gibson, Inspector General of the Hamilton Division: Right Ill. Comp. Wm. Gibson, Thrice Ill. Master; Very Ill. Comp. R. Brierley, Right Ill. Master; Ill. Comp. I. Thompson, Ill. Master of Works; Ill. Comp. H. Wilson, Chaplain; Illus. Comp. A. Leithead, Treasurer; Ill. Comp. C. L. Von Gunten, Recorder; Ill. Comp. J. Burdett, M. of C.; Ill. Comp. J. Acheson, Conductor; Ill. Comp. F. H. Breemer, C. of G.; Ill. Bro. W. Ballantyne, Organist; Ill. Comps. James Lyons, W. J. Moore, and C. Frank, Stewards; Right Ill. Comp. D. McLellan and Ill. Comp. A. McMenemy, Finance Committee; Ill. Comp. W. W. Summers, Sentinel.

THE consecration and dedication of a new Masonic Hall in the village of Palmerston, took place on the 28th August. The hall is for Blair Lodge, No. 314. The installation of the officers of the lodge took place at the same time. In the absence of the M. W. the Grand Master, the ceremonies of consecrating and dedicating were performed by R. W. Bro. Otto Klotz, and R. W. Bro. Dr. Savage, D. D. G. M., assisted by W. Bro. MacDonald of Irvine Lodge, No. 203, W. Bro. Dr. Nichol of Bernard Lodge, No. 225, W. Bro. McLellan of St. Alban's Lodge, No. 200, W. Bro. Irving of Harriston Lodge, No. 262, W. Bro. Darby, P. M. of Irvine Lodge, No. 203, a large number of visiting brethren were also present. The installation of officers was then entered on, when the following brethren were duly installed: Bro. Hugh Hyndman, W. M.; Bro. J. Skea, S. W.; Bro. R. Shields, J. W.; Bro. J. W. H. Touchborn, Chaplain; Bro. J. McDowell, Treasurer; Bro. A. Bruce Munson, Secretary; Bro. J. Miller, S. D.; Bro. Dr. Stewart, J. D.; Bros. D. J. Bridgeford and T. A. Ritson, Stewards; Bro. R. Carter, J. G.; Bro. J. Allan, Tyler. After the lodge ceremonies were finished, the brethren with their guests adjourned to Mr. Johnston's Hotel, where a most inviting supper had been prepared, which reflected much credit upon the host. The chair was occupied by Bro. H. Hyndman, supported right and left by R. W. Bro. Otto Klotz and R. W. Bro. Dr. Savage, D. D. G. M. The cloth having been removed, the usual loyal and Masonic toasts were given from the chair and enthusiastically received. A number of other toasts followed. The Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again," being given, the company separated, all highly pleased with the day's proceedings.

THE corner-stone of St. Paul's Episcopal Church in the village of Marmora, County of Hastings, was laid with Masonic honors on the 1st ult. A special communication of the Grand Masonic Lodge was opened in the Town Hall, R. W. Bro. Lazier, D. D. G. M., who, in the unavoidable absence of the M. W. Grand Master, was deputed to perform the ceremony. A large number of brethren were present from Belleville, Stirling, Madoc, Campbellford and Norwood. The following is a list of the Grand Officers on the occasion: R. W. Bro. S. S. Lazier, as G. M.; W. Bro. E. B. Fraleck, as D. G. M.; W. Bro. Dr. Boulter, as G. S. W.; W. Bro. W. L. Hamilton, as G. J. W.; W. Bro. W. C. Nunn, as Grand Secretary; W. Bro. Benj. Johnson, as G. Treas.; W. Bro. Geo. E. Bull, as G. Chaplain; W. Bro. Dr. Loomis, as G. S. D.; W. Bro. Thomas Warren, as G. J. D.; W. Bro. H. G. Thurber, as G. D. of C.; W. Bro. D. Fitchett, as G. Sup. of W.; W. Bro. A. Chard, as G. Pur.; Bros. C. Craige, J. Turner A. Scott and John Smith, as G. Stewards.

The Grand Lodge being opened in due form, a procession was formed, and headed by the Norwood Brass Band, marched through the principal streets of the Village to the Church, where the Corner-Stone was laid with the usual Masonic formalities.

During the ceremony R. W. Bro. Lazier was presented with a trowel, bearing the following inscription :

“ Presented to  
R. W. Bro. S. S. LAZIER, D. D. G. M., P. E. D.,  
by the Ladies of Marmora,  
on the occasion of, laying the Corner-Stone  
of St. Paul's Church, Marmora,  
September 1st, A. L. 5874, A. D. 1874.”

About 1,000 people were present at the ceremony of laying the stone, after which an excellent dinner was served up by a committee, to which a large number sat down.

ST. DAVID'S LODGE, No. 302, St. Thomas, was dedicated by the R. W. Bro. W. M. Wilson, Grand Master, on the 1st ult. The new hall is located in the centre of the Masonic block, and is about fifty feet long by about thirty-six feet wide. We abridge the report of the St. Thomas *Dispatch*: The dedicatioa was most splendidly rendered by the M. W. G. M., assisted by the brethren. The following visiting brethren were present: J. J. Mason, G. Sec'y., G. L. C. Hamilton; C. Bennet, D. D. G. M., Wilson District; W. D. McGlochlan, D. D. G. M., London District; F. Westlake, P. D. D. G. M., London; James Sutton, G. S. G. L. C., Lucan; H. A. Baxter, P. M., London; W. S. R. Cole, P. M., Port Stanley; Alex. Frazer, P. M. Sparta; C. Roe, P. M., St. Thomas; J. E. Smith, P. M., G. W. Morgan, P. M., James Carrie, P. M., Thos. D. Warren, P. M., J. H. Thompson, K. T., C. Halton, K. T., G. C. Reynolds, K. T., St. Thomas; C. V. Moulthrop, K. T., Bloomington, Ill., U. S.; John Midgley, W. M., No. 44, St. Thomas; J. W. Luton, W. M., Wallacetown; and also a number of other gentleman whose names we were unable to obtain.

After the conclusion of the dedication ceremony, the brethren marched in procession to the Canada Southern Railway Station, where the supper was to be held, the Band of the 24th Battalion, by kind permission of Colonel Tweedale, playing the "Mason's March;" on reaching the room they played "The E. A. Song;" and on the company entering the room, "The Roast Beef of old England." The tables were arranged in three parallel rows, the centre with the M. W. G. M. in the chair, W. M. Corlis at the right, W. M. Midgley on the left.

After the removal of the cloth the M. W. G. M. proposed "The Queen and the Craft," which was drank with enthusiasm. The usual toasts followed. W. M. Corlis gave the "Health and prosperity of the M. W. G. M. and officers of the Grand Lodge of Canada." M. W. G. M. Wilson responded on behalf of the G. L. of C., and proposed "Health and prosperity to St. David's Lodge," paying them a handsome compliment for their energy and tact in working up the Lodge to the position it now occupied. This was responded to by W. M. Corlis for his Lodge, "who thanked the visitors who had so handsomely drank to the toast of St. David's Lodge, and said he was proud to hold the position he did. The Lodge, already, though only about one year old, numbered seventy members, and he related the rise and progress of the Lodge, concluding by proposing the health of the visiting brethren." Thanks on behalf of the visiting brethren were returned by Bro. J. J. Mason, Secy. G. L. C., who alluded in a feeling manner to the circumstances under which he accepted the office, owing to the death of the late lamented Brother Harris, who had so long and so honorably fulfilled the duties of the office, and whose loss it would be hard to replace, and complimented St. David's Lodge for the very handsome manner they had carried out their working and the splendid room they had acquired, and he was proud to state it was the first warrant he had signed in his present official capacity. Several other toasts followed, and the *Dispatch* adds: This brought the proceedings to a close, and terminated one of the most successful Masonic gatherings ever held in St. Thomas, in fact we may say in Western Ontario. So mote it be.

#### ABROAD.

THE Genessee Commandery, No. 10, Knights Templar, had their annual field day for drill and review at Lockport recently. About forty Knights were present.

THE Masons of New Brunswick, N. J., have recently erected at considerable cost a new and very handsome Masonic Hall.

THE Lynchburg *News* says that the Hon. James Garland, judge of the corporation court of that city, is probably the oldest affiliated Mason in Virginia, and one of the oldest in the United States. He was initiated in Friendship Lodge, No. 74, in Nelson county, on the 2nd Saturday in August, 1812. He has been an affiliated Mason for forty-six years.

AFTER a vacation of nearly two months, Masonic Hall, corner of Sixth avenue and Twenty-third street, was opened again last evening, and the various chambers occupied by their respective lodges for work. Enterprise, Monitor and Eureka Lodges of Free and Accepted Masons held their first fall assemblies on the occasion. Morton Commandery likewise held a conclave there yestereay morning, prior to starting for their picnic. M. W. Ellwood E. Thorne, Grand Master of the State, was present during the evening.—*New York Herald*, Sept. 2.

A LATE number of the San Francisco *Bulletin* speaks of a Mr. David Stiles, who is 102 years old, and has been a Mason seventy-one years of that time. His Masonic history is alike interesting. He has been a Mason seventy-one years, and is, no doubt, the oldest Mason on this continent. He was made a Mason at Toronto, C. W., December 28, 1796, when William Jervis was Grand Master of Canada. The Lodge at Toronto was No. 16 of that jurisdiction. He has assisted in forming very many Lodges, and is now a member of Hazel Green Lodge, No. 43, of Illinois.

We saw recently, in the possession of Bro. C. Sutherland, of Ann Arbor, Michigan, a valuable Masonic relic of the olden time. It is a Masonic silver medal of an oval form, about two inches by one and a half, and both sides covered with Masonic emblems. On the one side is the old style of Master's carpet or tracing-board: on the other are various emblematical designs, with the letter G in the centre, with an architectural design above, and a family coat of arms beneath. At the bottom are the words VIDE, AUDE, TACE. This valuable family relic belonged to Bro. Sutherland's maternal grandfather, Samuel Gardner, an Irish Mason of the last century. The family have its history for one hundred and twenty-five years, and it is probably about one hundred and fifty years old. It is much prized by its present owner, as it ought to be. Bro. Sutherland recently visited "the land of his fathers," and made special efforts to ascertain the location of the lodge in which his grandfather "wrought his regular hours," but building and lodge and workmen were all gone; and only children's children remained. Bro. S. has also the apron and sash worn by his grandfather more than a century ago.—*Masonic Review*.

M. W. BRO. HIS ROYAL HIGHNESS THE PRINCE OF WALES, G. M., paid a visit to Portsmouth on the 14th August, where he was met by about eighteen hundred Freemasons of the Provinces of Devon and Cornwall. His Royal Highness was received at the Masonic Hall by the choir singing "God bless the Prince of Wales," after which the Provincial Grand Master gave him a formal welcome to which he replied as follows: "Most Worshipful Provincial Grand Masters and Brethren of Devon and Cornwall, I thank you for your address of welcome. It has been a matter of warm congratulation to me that I should have been able to meet the brethren of Devon and Cornwall in United Provincial Lodge, assembled on the present occasion, and I highly appreciate the motives which have led so many of you, at considerable personal inconvenience to yourselves to assemble here to day from all parts of the two counties. I cannot be sufficiently grateful to the Great Architect of the Universe for his merciful preservation of my life from so severe and dangerous an illness as that from which I suffered, and I am much touched by the kind terms in which you have alluded to my recovery."

## MASONIC CHIT-CHAT.

No atheist or libertine can be made a Freemason.

THERE are now 7,787 non-affiliates in the State of Indiana.

St. JOHN'S Masonic College, Arkansas, has a roll of 121 cadets.

THE Grand Lodge Library of California now comprises over 700 volumes.

MASONIC AXIOM.—The simpler the ritual, the older and purer is the Masonry.

THE Freemasons of Alexandria, Egypt, have a newspaper organ, issued in the Arabic tongue.

ARKANSAS has an "Eleven Point Lodge," and also a "Queen Elizabeth Lodge." What's in a name?

THE six Masonic bodies at Helena, Montana Territory, have a new Masonic Temple, which the Grand Lodge of Montana recently dedicated.

THE Grand Orient of Hungary lately asked the Grand Lodge of Utah to recognize it, but the Brethren in Grand Lodge voted it "not expedient."

It seems that the Grand Lodge of Washington Territory chartered a subordinate Lodge in Alaska, which became "troublesome," and lately had its warrant revoked.

SAVE the records of your lodge; a hundred years hence they will be invaluable. This is demonstrated by the eagerness of the archaeologists in searching "old records" for vindication of present theories of the Craft.

THE Grand Master of Colorado, recently called attention to the fact that non-affiliates abounded in that jurisdiction, and recommended the abolition of the affiliation fee, which was accordingly done.

THE strength of Masonry is not in the number of its lodges or the increase of its membership, but in the spirit which lives and breathes in both.—*Grand Master of England.*

A HORSE "MARKED."—While Bro. Frank H. Stauffer, of Mount Joy, Pa., the story writer, was harnessing up his pet horse, on Saturday, the animal bit off a Masonic mark from his vest chain and swallowed it.

NINETY-ONE of the Masonic wards of the Grand Lodge of Kentucky, pupils of the the Masonic Widows' and Orphans' Home and Infirmary, appeared before the Grand Lodge at its annual session last year, and recited their gratitude in speeches, colloquies and songs.

THE King of Sparta, when asked how he protected his unwall'd city from outside assault, pointed to his army saying: "These are my walls, every soldier is a stone." So, in our Spiritual Temple, every Mason should be a "living stone," a "perfect ashlar," protecting the Fraternity from objection, much more from attack, by the uprightness of his life.

THE Grand Lodge of New Brunswick, thinking to form a Grand Lodge Library, sent out a circular letter to all subordinate Lodges in that jurisdiction, asking for donations of books and money; and received *two* responses. The committee report: "The thoughtful and generous acts of these (two) Brethren stand out in bold relief against the apparent lethargy of the remaining members of the Craft."

NEW MASONIC CEREMONY.—The Washington Territory papers are chuckling over a curious incident that happened in a Lodge during the initiation of a new member. The candidate was in position, taking the impressive obligation of the first degree, when the earthquake of the 14th shook the Territory and the Masonic Hall to its foundations. It was a new sensation to the Olympians—Mount Rainer might topple over and crush the town, or Budd's Inlet send a great earthquake wave to engulf it—so the Master and officers and the brethren beat a wild and undignified retreat, carrying the Tyler bodily with them. After the shock had subsided, and their nerves quieted by mutual congratulations and libations, they returned to the body of the Lodge to commence anew their work, and found the candidate *in statu quo*. Upon demanding why he hadn't run, he immediately replied that "he thought the whole thing a part of the ceremony."

A FEW years since I had the pleasure of meeting with a superannuated naval captain, who had been a Mason for forty years. He informs me that he once was passing over one of the great deserts of the East, and met a small party of wandering Arabs. Not knowing whether they were for peace or plunder, he made a Masonic signal, which was recognized and returned by the chief, who rode in advance of the party. The two strangers dismounted, stepped forward, and embraced each other as *brothers*! The old chief, turning aside from his journey, conducted the captain to a valley, where there was a well of water and some green shrubs, and there pitching his tent, entertained him with the rude hospitalities of the desert life during the remainder of the day and the succeeding night. On the next morning he escorted him for some distance on his route, and then shaking him warmly by the hand, said to him, "*Fare-thee-well, my brother. May God and his prophet prosper thee on thy journey.*"

## THE ONWARD PROGRESS OF ENGLISH FREEMASONRY.

From the London Freemasonry.

AT this dull season of the Masonic year, when almost all our London and many of our country lodges are in recess, when brother Paterfamilias has taken our sister, the partner of his bosom, and his little "Lewis," and many other little Masonic blossoms, to some sea-side haven, to prawns, and sand, and donkeys, and dippings in the sea, we want something to write about. The heat of the dog days is over. August and grouse have come in, both "shadily" this year, and September and partridges are close at hand. What shall we "discourse" about? It is difficult to be eloquent when one has nothing to say, and useless to compose leaders, when you have little to tell. And yet we must say something. "What better theme than Masonry?" says a good old poetic brother, now, alas! no longer to the fore, and our worthy brother, P. M. Tim McGuire, alluded to recently in the "Masonic Magazine," chimes in, "I'll tell ye what; write something nate about the Order, and put in a little poethry to make the prose rowl down asier!" So, following alike the advise of our poetic and our prosy brother, we have composed the following article, (without, however, any poetry

in it), which we carefully commend to the notice and the patience of our many and suffering brethren.

We have been perusing the quarterly papers and returns of Grand Lodge, and we are struck with this fact, that between the months of June and September, since the last quarterly communication, in fact, nine lodges have been added to our English muster roll, and that 1508 lodges, nominally, are on the list of English warranted lodges. And even that number, we are inclined to believe, does not quite exhaust the Calendar, as since this return was printed other warrants have probably been granted, and as we ourselves know, applications are being made almost daily for warrants for new lodges. What a wonderful fact in itself does this increase of our lodges present for our reflection and consideration. At the beginning of the present century the number of lodges "returned by Grand Lodge," we are told in the July number of the "Masonic Magazine," for 1873, amounted to 584, an increase of 224 lodges in thirty-four years. And now, in 1874, despite a large number removed, despite erasings and renumberings, we have 1510 names of lodges, in round numbers, reported by the Grand Secretary—an increase of nearly 1000 lodges in 73 years. In 1873, the Calendar contained the names of 1329 lodges, in 1874 of 1469 lodges. Thus, we note that close upon 200 lodges have been added to our numerical strength in two years, very nearly an average of 100 per annum, up to midsummer, 1874. When our new Calendars are published in November, in all probability, some other additions will have been made to the long roll of English lodges. Thus far, we think we may fairly assume, that we are progressing at the rate of 100 lodges per annum, and that, supposing too, the present rate of increase is maintained, and that nothing occurs to check or hinder the extension of our prosperous and united Order, in ten years' time—say 1884—our English Grand Lodge will number about 2500 warranted lodges. There are those amongst us, who affect to think they see evil in the increase of our Order, and who are inclined to shake their heads at the applications for new warrants. We entirely dissent from such ill-founded and narrow views of the subject, and we will give our reasons for so doing. In the first place, we think that, according to the Book of Constitutions, the appointed number of lawfully made Masons under our Grand Lodge, for "good and sufficient causes them thereto moving," applying for a warrant, according to the provisions of the Book of Constitutions, and duly recommended by the Provincial authorities should be encouraged in forming new lodges. Many of our popular lodges are far too numerous and unwieldy for Masonic sympathy and work, and sociality, from that very cause to suit the position or gratify the not unreasonable Masonic aspirations of many of our younger brethren. Whenever a lodge excels 80, or at any rate 100 members, a "swarm" of industrious Masonic bees (not drones) should be encouraged from the mother hive. For each such new Hive of Masonic industry and pleasant fellowship is, like its prototype in nature, a gain to the brotherhood of workers, a nucleus of other equally active little communities in due time, and a fosterer of strength and unity, of good will and light. It very often happens alike in London as in the provinces, that some of our lodges become, through material prosperity, so well to do and often so exclusive, that the hardest of all tests of admission, the most severe of all probationers, are alike the voice of introduction and the word of favor. There is a tendency in Freemasonry, as in everything else human, to be led by cliques and sects, and if you belong to neither one nor the other, in some particularly famous lodge, you have not the slightest chance of passing successfully through the grave ordeal of the ballot. And without seeking to derogate for one moment from the absolute and inalienable right of all our lodges to exclude any one they think fit from the roll of members, we yet feel that cases may arise, and they often do arise, where many worthy brethren who are unable, from some cause or other, to join particular lodges, should be permitted to form new lodges, according to the wise and liberal provisions of the Book of Constitutions in that respect. And in the next place, we entirely disagree with those who think that we weaken old lodges, or unduly increase our body by granting new warrants. We, on the contrary, strongly hold, that, supposing all the preliminaries are arranged in a Masonic spirit, and on true Masonic principles, each accession to our Order is to be hailed with pleasure by every sincere and thoughtful Freemason. It is said in some things, that nothing "deadens like custom," and sure we are, that lodges, like everything else, are apt to become sleepy and indifferent, careless of anything but routine, alike in work and refreshment, and intolerant of improvement or change. Hence we are always requiring, so to say, a little Masonic revival amongst us, a little new blood thrown into the stagnant veins, a little awakening of the old "dry bones" of good old-fashioned easy-going Masonry. Every new lodge properly founded, and as properly ruled over, has a distinct place to occupy, and a mission to fulfil, in the economy of our little Masonic world. That then we conceive to be a very one-sided view of things, which deprecates new lodges, for fear of interfering with vested interests, or which condemns any active brethren, whether in town or country, to a practical exclusion from the rights and privileges and benefits of Free-

masonry, because by some possibility, a young and new and active lodge may impinge on the prior claims of some old-established body, or in the slightest degree withdraw from its ranks or candidature, some who might otherwise have sought to be initiated in or affiliated to it. We therefore heartily approve of the fair and clear and truly Masonic principles, on which our Grand Lodge authorities are so happily acting with regard to the granting of new warrants and new lodges to-day.

## DIMITS.

By R. W. Bro. Otto Klotz.

THE nature of Dimits, the mode of issuing the same, and whether the brother to whom a dimit is granted, or the lodge to which it is presented by him on application for membership, is to be the custodian thereof, have formed subjects for discussion in various lodges and among individual brethren, resulting, however, not by any means in an unanimous opinion; it may, therefore, not be out of place to make some enquiry into the same.

The word "Dimit" does not appear in the Constitution of the Grand Lodge of Canada, it nevertheless is an expression frequently used by the Craft, and its meaning understood to be a certificate granted to a brother on his resignation as member of the lodge, issuing the same, and showing his standing in that lodge at the time of his resignation. The verb "dimit" signifies "to permit to go," and the noun "dimit" (though not generally given in dictionaries) is in Masonic meaning synonymous with "dismission" or "leave to part."

By our Constitution (clause 6 of Members and their duty) a member of a lodge may resign, and if he requires it, he shall be furnished with a "certificate of his standing," this certificate of his standing is frequently termed a dimit. The Constitution, however, does not explain what is meant by "standing," whether Masonically as to rank, or financially as to dues, or morally as to character, or whether explanation on all these subjects requires to be given in order to define such a brother's "standing." Some lodges have a by-law which provides that a member before he be permitted to withdraw must pay his dues to that lodge, and refuse to grant him upon his resignation a "certificate of his standing" until he has paid his dues. The authority for passing such a By-law and such subsequent refusal to grant the certificate of standing before the dues are paid, are sought in another part of said clause 6, which provides that a member who shall withdraw himself from his lodge without having complied with its by-laws, shall not be eligible for admission to any other lodge; however, since the Constitution does not lay down any restriction to resignation, nor make it conditional or permissive only upon the fulfillment of any duty whether payment of dues or otherwise, nor directly authorizes private lodges to pass restrictive by-laws regarding the right to resign and the power to withhold a "certificate of his standing" to the brother who has resigned and has required the same, and which certificate shall be furnished to him, even free of charge; it appears rather questionable whether a Private Lodge has the right to pass a by-law whereby the right to resign or the right to procure such a certificate of standing is in any way restricted. The terms to withdraw and to resign are by no means synonymous, a person may withdraw from the lodge of which he is a member by staying away from its meetings, and by discontinuing to pay his dues; he may in consequence of such non-payment of dues be suspended, but he does not, therefore, cease to be a member of that lodge, in fact, his lodge will have to pay for him the Grand Lodge dues during his suspension as well as if he were a regular paying member, and he has it in his own power to remove that suspension and be reinstated into all his former privileges before such suspension, merely by paying up his arrears of dues; if, however, he resigns his membership, he ceases to be a member, and can only be re-admitted as such by the process of a regular ballot.

That same clause 6 also provides that such certificate is to be produced to any other lodge of which he is proposed to be admitted a member, previous to the ballot being taken. Such a certificate may be to the following effect:

This is to certify that Brother \_\_\_\_\_ was on the day of his resignation, being the \_\_\_\_\_ day of \_\_\_\_\_, A. L. 5874, a Past Senior Warden of Lodge, No. \_\_\_\_\_, on the Register of the Grand Lodge of Canada, that he bears a good moral character and is Two Dollars and fifty cents in arrears for members arrears.

This certificate is furnished at his request and free of charge, in conformity with the Constitution and under the Seal of the Lodge.

Dated this \_\_\_\_\_

Signed,  
Signed,

W. M.  
Sec'y.

{ L. S. }

Any "other lodge" may, upon the production of such certificate, constitutionally ballot for and admit to membership the brother named in that certificate; nor is there a constitutional impediment to any lodge granting such a certificate or a similar one, so long as it states real facts, neither is any lodge authorized to refuse the same when a resigned brother requires to be furnished with it.

It would, no doubt, be desirable were the Grand Lodge to give a plain interpretation of that Sixth Clause of Members and their duty, and at the same time declare whether or not a member has the right to resign his membership before having paid his dues to that lodge; and whether or not the words "withdraw" and "resign" are in that clause to be considered as being synonymous. Regarding the ownership of the certificate that is granted under that sixth clause, there is likewise a difference of opinion, for while some brethren hold that after the same is produced to the lodge and the applicant admitted a member, the certificate becomes the property of that lodge and should be kept among its records, but on no condition be returned to the brother who presented it, in order to guard against improper use of the same, should he afterwards unfortunately violate his duties as a Mason. Other brethren hold that the certificate is always the property of that individual brother; he merely presents it on his application for membership, the same as he might present his Grand Lodge certificate while visiting another lodge; his several certificates he requires in order to show the whole chain of his affiliation with the Craft, and if deprived of the one or the other the chain is broken. The several certificates are his unquestionable property, by them he proves his title to Masonic privileges and no party has a right to assume ownership over it; that the plea for withholding a certificate because the brother might in future become an unworthy Mason is even worse than pronouncing judgment before trial, it is condemning a man even before a charge is laid and before the breach of the law is committed, and while the whole lodge by its unanimous ballot has declared him a true and worthy brother.

## GRAND LODGE ALPINA, SWITZERLAND.

The *Keystone* says: The Ultramontane party, now agitating Europe, has also extended its intrigues over the Swiss Republic, and is waging a fierce war against the Masons of that country. Our brethren have even deemed it necessary to take steps to ward off its malicious attacks. At the request of a number of the daughter Lodges, M. W. Bro. Humbert, the Grand Master of the Grand Lodge *Alpina*, called a conference of Lodges to be held in May, 1873, at Aarau, to deliberate on the course to be pursued. Twenty Lodges were represented, and the result was the adoption of a set of resolutions, in substance as follows:

That inasmuch as the daily attacks made by the Ultramontane press against Masonry was influencing even people of liberal ideas, whose opinions should not be considered with indifference, and impressed with the necessity that the profane world should possess more correct ideas of the aim and tendencies of the Masonic Institution, the conference invites the administrative council of the Grand Lodge *Alpina* to cause, in any manner it may deem best, the publication in German and French, of articles five and six of the Constitution of the Grand Lodge, containing the fundamental principles adopted on the 23rd of September, 1848; also a refutation of the charges that the Swiss Lodges are dependencies of the Grand Orient, and are subject to secret superiors of High Degrees or of Statesmen; that the Lodges occupy themselves with political questions; that its members are infidels, and are supported even after having violated the laws of morality and of the country.

The administrative council of the Grand Lodge has complied with this invitation of the conference, and has published a full and clear vindication of Masonry from the false and foul charges preferred by the Ultramontanians. Its length prevents us from transferring it entire to our pages. In substance it states, that it is not proposed to defend the Institution against the malevolent and insane slanders so industriously disseminated by the Ultramontane party; that attacks of that kind would never draw a single word in reply, and that it would be a degradation and profanation of the good cause to enter into a discussion with such adversaries; that the publication was addressed to the unprejudiced public, and men of enlightenment and education, who, it is to be regretfully stated, condemn an Institution without taking the pains of informing themselves of its aim and nature; that although the publication was not official, or based upon a resolution adopted by the Grand Lodge, is nevertheless authentic, and for that reason the authors had attached their names thereto. If the publication would aid to correct the views on Masonry in circles whose judgment is deemed of value by the Union, if it would have the effect to dispel false ideas, and gain those sympathies, which its truly liberal and humane aims deserve, the object sought for will have been attained.

The pamphlet then quotes Articles 5, 6 and 8 of the Grand Lodge Constitution, ex-

plaining the aim of Masonry; it demonstrates that Masons must be implicitly obedient to the laws of the country; that the Grand Lodge recognizes only the the three symbolic degrees, and that it is independent of any influence of secret superiors, &c. It gives in full the principle of "liberty of belief and conscience," and in political affairs, that political discussions in the Lodges are interdicted, and quotes from the "Old Charges" that "a Mason is a peaceable subject, never to be concerned in plots against the State," &c. The charge that Freemasonry is a secret Society with secret tendencies, is refuted, and the falsity of the charges made by the Ultramontanes and their benighted adherents demonstrated. It closes in the following words:

"The undersigned have arrived at the close of the declaration, which they felt impelled to lay openly and honestly before the people of Switzerland, in order that the aims and efforts of the much-abused and slandered society may be properly valued and correctly judged. They pledge their words as men that there is nothing more or less in Swiss Freemasonry than what has been laid down in the foregoing, and at the same time express their inmost conviction, that the spread of Freemasonry can only be a blessing to the Swiss Fatherland. Long live the Fatherland!

"BERNE, July, 1873."

"Signatures."

## GRAND LODGES IN EUROPE.

	Number of Daughter Lodges.
1. Gr. National Mother Lodge zu den drei Weltkugeln (Three Globes, Berlin,	111
2. Grosse Landes Loge von Deutschland (Grand Lodge of Germany), Berlin,	77
3. Grosse Loge von Preussen Royal York zur Freundschaft, Berlin,	47
4. Grosse Loge von Hamburg, Hamburg,	30
5. Grosse Loge zur Sonne, Baireuth,	17
6. Grosse Landes Loge von Sachsen (Gr. Longe of Saxony), Dresden,	18
7. Gr. Loge des Eklektischen Freimaurerbundes (Eclectic Union), Frankfort,	12
8. Gr. Loge zur Eintracht, Darmstadt, (Isolated Lodges in Germany,)	5
9. Gr. Loge der Schweiz Alpina, Neuenburg,	27
10. Gr. Lodge of Hungary, Pesh (for the 3 symb. degrees),	15
11. "Orient of Hungary," (A. and A. R.)	18
12. Grand Lodge of England, London,	1,334
13. Grand Lodge of Scotland, Edinburgh,	504
14. Grand Lodge of Ireland, Dublin,	337
15. Gr. Orient of the Netherlands, Hague,	73
16. Supreme Council of Luxembourg, Luxembourg,	2
17. Gr. Lodge of Sweden, Stockholm,	16
18. Gr. Lodge of Denmark, Copenhagen,	5
19. Gr. Orient of France, Paris,	321
20. Supreme Council of France, Paris,	50
21. Grand Orient of Belgium, Brussels,	60
22. Supreme Council of Belgium, Brussels,	11
23. Grand Orient of Italy, Romé,	165
24. Grand Lodge of Spain	—
25. Grand Orient of Lusitania, Lisbon,	57
26. Grand Orient of Greece, Athens,	8

## GRAND LODGES IN AMERICA, OUTSIDE OF THE UNITED STATES.

Grand Lodge of New Brunswick, St. John,	28
" " Canada, Ontario,	302
" " Quebec, Montreal,	38
" " Nova Scotia, Halifax,	59
" " British Columbia, Victoria,	9
" " Mexico,	12
Grand Orient of Hayti, Port au Prince,	18
" " San Domingo,	6
" " Cuba, Santiago,	7
" " Venezuela, Caracas,	40
" " Columbia Bogota,	—
" " New Grenada, Carthagena,	224
" " Peru Lima,	19
" " Chili, Valparaiso,	8
" " Argentina, Buenos Ayres,	12
" " Araguay, Montevideo,	17
" " Brazil, Lavradio, Rio Janeiro,	56
" " Brazil, Benedictinos.	48

## AFRICA.

Grand Orient of Egypt, Alexandria,	8
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## A MASON ON HIS TRAVELS.

BRO. J. PETERS, R. W. M. of Royal Arch Lodge, Pollockshaws, Scotland, was called upon at a meeting of the Lodge to give a short account of a six months tour he had made on the continent and in America. He gave a graphic description, in which he spoke of his visit to some Italian Lodges in Geneva, Milan and Pisa, where the brethren were all armed with swords, and as a R. W. M. he was received under the Arch of Steel, and conducted to the dais. The vessel having met with an accident to her screw, they had to put into the Azores for a week, where he met with the Masonic brethren, and accompanied a small party of them to the Hot Springs in the interior of the Island. This delay, and the putting them out of their course caused them to meet a terrific hurricane, and for fifteen days they were driven about at the mercy of the winds and waves. In trying to steam against the currents and the storm they had expended all their fuel, and had to change their course for the Bermudas, to re-coal. Here again he met with the right hand of friendship. On arriving in America he visited several lodges in New York, and got letters of introduction to leading Masons in most of the large cities, the lodges of which he described. He had also visited Niagara, and from thence into Canada, going 15 miles from Montreal to see the installation of a country lodge. At every place he had met with a most fraternal welcome. Many of the brethren devoted themselves days to him, not only showing him lodges, but all other objects of interest in their respective localities.

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THE Annual Convocation of the Grand Chapter of Royal Arch Masons will be held at Ottawa, on the 14th inst.

The Annual Assembly of the Grand Priory will meet about the same time.

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 AT REST.
 

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A NOBLE brother, and one whose name was familiar to most Masons, has passed away. The Earl of Dalhousie, better known as Mr. Fox Maule, and subsequently as Lord Panmure, died at Brechen House, Scotland, on the 6th July, aged 73 years. He was made a Mason in Canada, and afterwards became Grand Master of Scotland, and Deputy Grand Master of England. A Scottish journal thus speaks of the late Earl's connection with Freemasonry:

“A notable feature of his Lordship's public life was his connection with Freemasonry—a connection which may be called hereditary, seeing that his father, grandfather, uncles, and other members of his family had been prominent members of the Craft. Having been initiated in a Canadian Lodge in 1824, he was, on his return to this country, affiliated to various lodges both in England and Scotland. Amid the labors and responsibilities of statesmanship, he somehow contrived to find leisure for Masonic engagements, and accordingly rose to high office in the fraternity. For some years, ending with 1860, he acted as Deputy Grand Master of the Grand Lodge of England, which body he long represented in the Grand Lodge of Scotland. He was also for some time provincial Grand Master of Elgin and Moray, and in 1852 succeeded his father as Provincial Grand Master of Forfarshire, which office he had held ever since. On the elevation of Bro. Whyte Melville to the Masonic throne of Scotland, his Lordship was appointed Deputy Grand Master; and while occupying this position he was also chosen in July, 1867, to preside at the great funeral lodge held in Glasgow in honor of the late Sir Archibald Alison. In November of the same year, Lord Dalhousie was unanimously elected Grand Master Mason of Scotland, being the 68th in succession. This high office he held for three years, in the course of which period he laid the foundation-stone of the Glasgow Industrial Schools at Mossbank, of the Free Library and Museum at Paisley, of the Albert Bridge, Glasgow, and of the new hall built by Lodge Journeyman of Edinburgh in 1870. To his Lordship's influence the Scottish Order are largely indebted for the patronage of the Prince of Wales, who, it will be remembered, was installed at Freemason's Hall in October, 1870, and on the following day laid the foundation-stone of the New Royal Infirmary. As an acknowledgment of Lord Dalhousie's Masonic services, a subscription was set on foot at the time of his demission of office for the purpose of presenting him with a suitable testimonial. This took the form of a fine marble bust, by John Hutchinson, R. S. A., which is now in the Masonic Hall, Edinburgh, the balance of the subscription being, at his Lordship's request, set apart as a fund for pensioning aged Freemasons or their widows.