

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XVIII.

PORT HOPE, ONT., APRIL 15, 1884.

No. 4.

OUR ALPHABET.

The achievement of Freemasonry in inventing an alphabet that is as easy of acquisition by the German as by the Englishman, by the Arab as by the Indian, is one that is worthy of remark. Before the advent of the craft the dream of a universal language was akin in character and issue to the dream of universal dominion, vainly indulged in by so many warlike potentates. The attempt to frame a *tongue* that should be acquired by all men was a failure—a Utopian dream. Many have been the enthusiasts who, all through the centuries, have striven to win the honor of inventing the world's language. Dalgarno, in his "Ars Signorum," Bishop Wilkins, in his "Philosophical Language," and the famous genius, Liebnitz, are among those who aspired thus to master speech. But speech is incapable of such mastery. It would seem that even if all the nations of the earth were combined under one government, the different peoples would each continue to speak their own language. We sometimes flatter ourselves that the English tongue will ultimately be the world's tongue, but this is more than doubtful. It would seem that only Freemasonry can thus make the conquest of the peoples of the world, or rather of those representative men among all peoples who shall be found worthy of initiation into the craft. This uni-

versal language is not a tongue, but a Masonic alphabet, a sign language, exemplifying "a beautiful system of morality, veiled in allegory, and illustrated by symbols."

Freemasons were, in truth, first instructed in the art of framing their universal language by the Grand Architect of the Universe Himself. Divine signs and tokens gave us the hint of Masonic signs and tokens. What said Jehovah? "I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth." And again: "God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for *signs*." And still again: God said to Moses, "Certainly I will be with thee, and this shall be a *token* unto thee that I have sent thee." So, under the Jewish dispensation, circumcision was a divinely appointed sign. And what is baptism, but (as the catechism of the Episcopal Church asserts) "an outward and visible sign of an inward and spiritual grace;" and the visible expression of this truth is the "sign of the cross" made on the forehead of the initiate into the mysteries of the Church's fellowship. The sign language is the esoteric language of Scripture, and of religion, as well as of Freemasonry.

There is something pictorial and indelibly impressive about signs and

symbols, that especially fits them for becoming the alphabet of a universal language—of the only universal language, that of Masonry. It addresses the mind and the soul, through the eye. More than what algebraic signs and formulas are to the mathematician; more than the mystic figures and marks adopted in trade are to the merchant, are the signs and symbols of Freemasonry. They represent not words, but ideas. We find that they constituted a part of all of the Cults and Mysteries of antiquity,—those of the Hindus, Persians and Egyptians, of the Greeks and Romans. Truth cannot be perpetuated without them. They are the visible body of truth. Masonic truth could not maintain its existence apart from Masonic symbology.

The beauty of the Masonic system is, that it employs the same media to express its teaching that it does to instruct its initiates how to recognize each other. It is not a tongue, but a mystic language, a system of visible figures of speech. Go where the Freemason will, so long as he does not travel beyond the bounds of civilization, there, if he find Freemasons (as he will), there will he find those who will recognize his universal language. He cannot perish of hunger, he cannot die of thirst, he cannot suffer for lack of clothing, or even for want of employment; for his brethren will see in him one of their own fraternity,—not an American, nor an Englishman, nor a German, but a Freemason. Grand old Brotherhood!—possessing the key to universal truth, and universal knowledge, and the only real world-language.

A remarkable characteristic of Freemasonry is that there is nothing visionary about it. It is practical. It is for use. It was for yesterday; it is for to-day; and it will be for all time. Its truths never grow old. Its language never changes. Its succession never fails. It has among its symbols the sun, at its rising, at high noon, and at its setting; the

three Great Lights; the three Lesser Lights; the working tools; with all that great aggregate of signs and symbols which constitute the visible body of esoteric Masonry. As the Great Teacher taught not without a parable, so Freemasonry teaches not without a sign. And yet the enemies of the craft, the evil-hearted, empty-headed, voluble anti-Masons, pretend that it is possible to expose Masonry. By its very nature it is incapable of exposure. It is a truth and a life, wrapped up in symbology. Words are but its cloudy canopy, the atmosphere that surrounds it; signs and symbols are its soul, itself.—*Keystone.*

THE PRINCIPLES OF MASONRY.

BY BRO MANOAH B. REESE.

Masonry deals with man only for the betterment of his condition intellectually, socially and morally, but more particularly morally. Its purpose and object is to aid in making him more nearly what he should be, to answer the interrogatory of King David by making its votaries wiser, better, and consequently happier; for it is a principle of human action that such persons, when associated together, will naturally seek each other's welfare equally with their own. And so it is with man's moral nature that Masonry has particularly to deal.

It is true that Masonry is an efficient and powerful factor in the development of the intellectual faculties, storing the mind with useful and valuable knowledge, expanding its capacity and power to retain the priceless pearls with which it is filled; and equally true it is that it is efficacious in bringing the craft together upon the great platform of equality and thereby promoting the purest, strongest and best social system which the world has known, outside of the Christian Church. And indeed in many instances it has sent forth its ministering angels of love and mercy and established and built up

friendships lasting and beneficial where Christianity was not permitted to openly enter, but which soon followed through the "gates left ajar" by the entrance of Masonic charity and fraternal concord; and where these are accomplished the intellectual and social Masonic results are realized.

But Masonry stops not with the intellectual or social; but, true to the purpose of its organization, it exhorts the craft to be ever mindful of the great change, when it may be the privilege of every one by the benefit of having lived a pure and blameless life, with a firm reliance on and an abiding trust in Divine Providence, to be called from labor on earth to everlasting refreshment in the Paradise of God.

And thus the principles and tenets of Masonry take hold upon the moral nature of man, and seek to make of him that which was intended by his Creator.

It stops not with its first or second step, but by its beautiful ceremonies and soul-inspiring lectures bids him look forward to the great recompense of reward which has been prepared for all of the faithful.

Were Masonry an empty form, were its rituals no more than the machinery of language and action, and its precepts a moral code with no injunction to be influenced thereby—a sounding brass accompanied by the tinkling of cymbals—then would the charges of the profane of its want of inherent and intrinsic virtue be true, and you and I, with all lovers of truth, would renounce our allegiance to it, despoil its temples and remove the Great Lights from its altars. But we who have studied its purposes and to some extent have fathomed its depths, who have both felt and seen the influences which it exerts upon the passions and lives of men, while admitting with sorrow that all Masons do not walk uprightly, fear God and keep His commandments—yet we do not hesitate to

declare that there is a power in our beloved brotherhood which tends to elevate the moral standard of our race and to cause its votaries to approach more nearly to the destiny to which they are called.

The fact that Masonic vows are broken by men who have taken them—that some who are taught to mention the name of Deity with uncovered head and bending body, will so far forget the teachings of the craft as to profane that Holy Name, is only proof that the person is living himself in disobedience of the moral precepts which he has promised to obey.

The fact that those who have sworn eternal fealty and allegiance to the Supreme Architect of the Universe, and constant fidelity to His sacred law, will sometimes forget their allegiance, is no evidence of fault in the solemn engagements which he has made, but rather of the frailty of his nature, or possibly a mistake made in his admission to the sacred precincts of the inner chamber.

But, recognizing all the elements of weakness in our natures—that we all are prone to do evil, let us for a moment look at man as he is, or should be if governed in life by the teachings of the Mystic Order. Let us leave off the more unpleasant duty of proving our friendship by making known the faults, and turn to the more inviting field of estimating what man can be by grace. Let us look at the brighter side of the picture. Let us contemplate what man is when, by following the glorious teachings of the great School Master, he is fitted and prepared for a life of honor and purity in this world and a glorious immortality in the world to come. Let us learn of friendship, morality, virtue, charity and brotherly love.—
Ex.

MARRIED.

HOLMES—JOHNSTON.—At the residence of the bride's father, on the 25th March, by the Rev. A. Rowat, V. W. Bro. James Holmes, Past Grand Steward, G. L. of Canada, to Mary, second daughter of George Johnston, Esq., all of West Winchester, Ont.

SONG II.

Air—"The Bay of Biscay."

We've met once more united
 Within the Circle true.
 We Craftsmen all invited,
 Freemasonry to view;
 And loud its praises sing,
 And honor on it bring,
 So let's be gay—prosper the day
 Now we can say—The Art we know.

Chorus—So let's be gay, &c.

We've sworn to keep the token
 That each one here reveres,
 Our vows shall ne'er be broken,
 Whilst light Masonic cheers;
 A tribute high we'll raise,
 To our Grand Master's praise.
 Virtues rare,—true and fair.
 Acting on the square,—The Art we
 praise.

Chorus—So let's be gay, &c.

The outer world enquiring,
 Our secrets fain would know,
 Our virtues 'tis admiring
 As through its midst we go.
 A happy faithful few,
 We tread life's journey through,
 Proudly we say—live till we may,
 Never we'll stray—from Masonry.

Chorus—So let's be gay, &c.

MASONIC INCIDENT.

One of our oldest subscribers, and for many years Secretary of his lodge in this State, recently related to us the following interesting incident:—A member of the lodge of which he is Secretary, some time ago left, with his family, for the West, and settled in Iowa. Investing the most of his means in land, events were prosperous with him until the winter, which was unusually severe, even in that western country. His live stock frozen to death, starvation almost staring him in the face, and with sickness in his family, he was compelled to send his wife east for treatment. As soon as she was sufficiently recovered she was anxious to return to her husband, but she lacked the means. Her church friends interested themselves in her behalf, and

had a box of useful articles prepared for her, which they supplemented with some money. One of the church members (who was not a Mason), meeting our brother, the secretary, on the street, told him what they had done, reminding him that her husband was a Mason, and asked him if the Masons could not raise enough to purchase a second-class ticket for her, as they wished her to keep the money they had contributed for her use on her arrival at home. Our brother replied, that "Freemasons are not second-class people," and he at once investigated the matter, and within three hours had collected among the brethren twice the cost of a first-class ticket, which was given to her. When she departed for home, our brother, the secretary, gave her his card, on which he had written a Masonic mem., and telling her that if during her journey home sickness or any trouble should befall her, she should inquire for a Mason, and show him the card. Her first trouble was at Chicago, where she changed cars, when they refused to take her box, which had accompanied her thus far as baggage, except as freight. She did not know what to do, until the thought of our secretary's card recurred to her. This encouraged her to make another effort, when she inquired of a railroad official whether he could direct her to a Mason. He replied that he was one, when she presented him with the card, when to her great joy in a few minutes her box was placed on the train, and she was speeding to her home, where she arrived safely; and in writing to her friends, after her arrival, she acknowledged their great kindness, and related the incidents of her journey, and her letter ended with these words: "God bless the Masons of Doylestown."—*Ex.*

Palestine Commandery, No. 18, K. T., N. Y., has donated \$700 to the sufferers by the great overflow of the Ohio river.

INTOLERANCE EXTRAORDINARY.

It appears that the good old Grand Lodge of Massachusetts at its quarterly communication, June 18, 1883, WHEREASED, That it "recognizes no degree of Masonry except those conferred under the regulations of Grand Lodges * * " If it had stopped there, all would be well enough; but when it puts in as Masonic bodies the Grand and Subordinate Chapters, Councils of R. & S. M., Commanderies, and Encampment, and specifies particular jurisdictions of the A. and A. S. R., declaring: "that any Mason who is hereafter admitted in this jurisdiction, into any other orders, as Masonic * * is acting unmasonically, and, for such conduct, shall be liable to be expelled * * and shall be ineligible to membership or office in Grand Lodge," it does seem to us that it has undertaken to legislate on matters that, as a lodge of Master Masons, it does not know anything about. Can it not, with equal propriety, prohibit membership with any particular church or political party? So long as a Mason is a good man and true, and obedient to the laws of the country in which he resides, what business is it of the Grand Lodge whether he joins the Knights of Honor or Red Men and calls it Masonry; or peddles the degrees, if he so desires, provided he does not operate in a lodge of E. A., F. C., or M. M.?

The Grand Lodge of Massachusetts seems to have hurled its bulls against those "who shall hawk and sell any of the degrees, so called, hereinbefore forbidden, calling them degrees in Masonry."

Well, we stand in fear and trembling, because we have taken the Eastern Star, and other "side degrees," about which we know little and care less; but if our Grand Lodge undertakes to interfere with our prerogatives in this direction we shall give a most vigorous kick—so we

will. It is one of our inalienable rights, a "landmark" probably.

The Grand Lodge of Kentucky once ordered certain books, purporting to be Masonic, to be sent to the Grand Secretary and by him destroyed. We happened to have such a book, and had never used or read it, yet we right loyally obeyed, and ever afterwards esteemed the act one of childish weakness.

It was a duty to ourself to maintain our right to personal property, and in this country we think we have a moral and a political right to join any order, church or party that is moral and true to the State, whether it be called Masonry or by any other name as sweet.—*Masonic Home Journal*.

MASONIC BENEVOLENCE IN ENGLAND.

The results of Masonic charity in respect of our great metropolitan institutions for 1883 become very remarkable facts in themselves and deserve a little more consideration than a brief paragraph in the *Freemason* can necessarily supply. Yet we must remark, in dealing with the subject matter, that these results, large as they seem to be, when summed up only represent, as we lately observed, a portion of English Masonic benevolence. The £56,000 odd only concern the three great charities which Masonic zeal has founded and Masonic beneficence has augmented and developed in a wonderful measure. Indeed they form alike a very wonderful reality, a gratifying recollection, these Masonic charities of ours, when we come to look into them, to measure out their work, to analyze their returns, and to realize their balance sheets. Assuming that there are 100,000 Freemasons in England,—of what other society can it be alleged of similar numbers, that they are raising the amount which English Freemasons collect and devote to the support of these three charities? If the whole of Masonic charity in England and Wales was totalled up, it would, we apprehend, fall not far short of £100,000 annually—a pound per head. For we have to add to the amount raised for our great charities, our lodge of benevolence grants, our provincial votes, our private lodge votes, our provincial and colonial Masonic charities, and those many ways in which annually Masonic beneficence is intensified and exhibited. And

to it remembered, Freemasons give in other ways. As members of religious denominations, as citizens of their country, as part and parcel of society, they are influenced and attracted by those countless appeals for objects of utility, improvement, education and philanthropy which throng around us in the age in which we live, and which as humanitarians we cannot afford to disregard, which as sensible general beings we cannot affect to undervalue or overlook. The metropolitan charities themselves are now most remarkable realities. Originally small and unpretending in themselves they have become by gradual growth in their several spheres and relative importance great institutions, an exact parallel to which it is very hard to find whether at home or abroad. Take the Royal Masonic Benevolent Institution to begin with. We are now granting to 172 aged Masons £40 annually, in all £6,880, and to 167 widows of Freemasons £33 each, equivalent to £5,544 annually, making a total of £12,224 in annuities. And this number of annuitants and thus amount of annuities will in all probability ere long be sensibly increased, so many are the elements, so pressing the need. In order to render such payments possible the craft has to raise for this useful charity at least £10,000 annually. The Boys' School is now educating and caring for fully 221 boys, and is now seeking to build and organize a Junior School to hold from fifty to one hundred boys, in all about 320. Its funded property is small, though slowly augmenting year by year, and it requires at least £12,000 annually to keep it in full efficiency. When the Junior School is completed it will require at least £16,000 annually. No doubt the large amount of 1883 may be ascribed to the "double voting," but we understand from Bro. Binckes that the general fund has not suffered, as some feared. The Girls' School has received £12,650 in 1883. It is now taking care of 237 girls, and we hope that that number will soon be raised to 250. It requires about £9,000 a year to maintain it in full efficiency. This last year is the largest amount ever yet attained for the metropolitan charities, the next year to it being 1880, when £49,763 were raised. And when we cast our eyes back, or let our memories run say twenty years, we find that £5,000 among the three charities was considered then a "noble return." Thus times change and we change with them. New wants, new claims arise, new supplies are found, new energies are unfolded. As Freemasons we may be proud of our charities, and prouder still of that Masonic zeal and liberality which render them so thorough, and maintain them in such enviable vitality and such admirable efficiency.

But do not let any of us think that because much is done, and well done, and nobly done, year by year, nothing now remains to be effected. Never would be a greater mistake. Despite the munificent gifts of a few, and the praiseworthy sacrifices of many, some lodges and chapters and brethren there still are who have done nothing as yet for the charities. With 1884 let such an anomaly be obliterated, such a blot removed, from our Masonic life and professions. Where lodges and chapters are too young or too poor to make availing grants from their funds, let their members subscribe among themselves, say five shillings each, or half a crown each, and let the amount be sent up by the Worshipful Master or First Principal, and the votes secured to the chair. Let them persevere until more prosperous times, and then let them make a befitting grant. It will be a satisfaction to all to remember that they have contributed their "mite" even to the support of charities so important to their order, so valuable and useful to themselves, and so consonant with, and expressive of, the general tenets and principles of Freemasonry.—*London Freemason.*

A MASONIC BREEZE.

There is considerable of a breeze floating through the corridors of the Masonic Temple, the upper portion of which monument continues somewhat in the dilapidated condition of its Solomonic original, when first exposed to the inquisitive inspection of a neophyte penetrating Rose Croix elucidation. The origin of the trouble can be traced to a prevalent unpleasantness among the joint owners of the fraternal structure touching the propriety of allowing some of their tenants to make the Temple a permanent abode. Before the edifice was damaged by the recent fire, the higher stories in accordance with the architect's original plan, were devoted to encampment and banqueting rooms, upon pressure of making Knight's Templar literally "for the whistle in their occupation. Financial experience subsequently demonstrated that had this space been consecrated to lodge purposes the rental would have at least been treble that derived from the Templars and other sub-tenants. Now that the upper part of the building is about to be restored, a large number of the fraternity; and particularly those residing in the rural districts, who refuse to recognize either Templary or the Scottish Rite as branches of pure Masonry, demand, as co-partners in the enterprise, that the edifice be reconstructed with an altered interior arranged for the accommodation of third degree Masons only.

They insist that, as the edifice was erect,

ed under the auspices of the Grand Lodge, knowing no degree higher than the third, and must be paid for by subordinate lodge dues, the Temple shall not be profaned by the tread of any other men than that of true-blue Masons. Still, at the bottom, the trouble causing a major part of the commotion will be found to be a more recent apparition, laying no legitimate claim whatever to a Masonic recognition, which, after the manner of the traditional camel, having succeeded in obtruding its nose into the building, appears determined to stay even should it prove necessary to evict the owners. The "Nobles of the Shrine" compose the disturbing element—veritable heathen Chinese amid the plodding lodgemen, who, aware of their ad-heavenness when once taking hold, unite in a warning war-whoop, "The Shriners must go!" As yet no thorough dyed Dennis Kearney has appeared among the Masonic True Blues. Still, as the Shriners are recruited wholly from among Templars and Sublime Princes of the Royal Secret under the Northern Jurisdiction, it will not prove long before some stalwart, dapper David may be discovered among the Peckamites and the Hopkinsites, rival claimants for possession of Corneau's Scottish Masonic crown and mantle, venturesome enough to have a fling at the Mohammedan Goliath and to attempt eviction of the Philistines from the inner court of the Temple, if not from the building itself.

As the Arabian Shriners are known to have installed themselves within the very citadel of Masonry and hold the fort in defiance of protests from the aboriginal True Blues, who vigorously deny their pretences to a Masonic origin, whether from the Tower of Heredom, the Heliopolis of Mizraim, the Temple of Memphis or the New Jerusalem of Swedenborg, the generally known sources whence has flowed the illimitable stream of ineffable Masonry during the past few years. A *Telegram* reporter interviewed a distinguished Sovereign Grand Inspector-General of the 33°, who has taken all the degrees and is letter perfect in them from Alpha to Omega, to glean some light touching the advent of Islamism into the *sanctum sanctorum* of the True Blues under the singular escort of valiant Sir Knights sworn to wholesale extermination of the infidel wherever he can be reached with an "*In hoc signo* *vinces*."

"I am frank enough to confess," confidently remarked that sovereign wearer of the double-headed eagle, crowned with an inverted triangle, "that there are many mysteries in Freemasonry apparently unknown to the erudite Preston, the traitor Morgan, the patriarchal Cross, or the antiquarian Morris, all indisputable authorities in their different lines. Still, one of

the most perplexing mysteries for the Blue Masons of the hour appears to be the enigmatical conundrum, Who are the Shriners? Whence come they? And how, like ground moles, did they work their way beneath the foundations of the Temple? I assure you that many workmen in the Royal Craft, who have had for years past incessant beams of light streaming into their eyes from the East, the West, and all other Masonic quarters, acknowledge themselves to be obtunded by the unaccountable glare this Arabic effulgence seeks to shed upon them. Whence comes it? Ah! there's the rub!

"At first it was believed that Bro. Rob Morris, of Kentucky, in his Oriental pilgrimage in search of the rising point of the Eastern Star, had accidentally lost his way while journeying from Jerusalem to Joppa, and fallen into the hands of certain Bedouins from the neighborhood of Jericho, from whom he adroitly purloined the ritual of this Ishmaelitic profundity concealed in the bowels of a celestial ram's horn. This fable has, however, been dissipated by authority of the venerable traveller himself, who asserts that he brought nothing sacred back from the Holy Land save a palm tree and a cockle shell, with which he is endeavoring to nurture the Pilgrim Order of the Palm and Shell, already planted opposite the portals of the Mystic Shrine, and expected to bear ripe Masonic fruit upon the birthday of St. John. Then, again, it has been supposed that these shrines are the legitimate descendants of the mighty sect of Beni-ab-Hassan, contemporaries with the original Templars, and presided over by that reputable potentate of Araby the Happy, the Old Man of the Mountain, after whose educated precedent his modern descendants are said to be anxious to convert the cock-loft of the Masonic Temple into a Babylonian hanging garden with fountains of sherbet, and an ivory scuttle to afford entrance of heaven-descending houris, presentations from the Prophet aloft.

"But this plausible delusion has been scattered to the four winds of the legitimate Masonic heavens by a timely blast from R. W. Bro. William Fowler, through assurance that the last Old Man of the Assassins came to an apoplectic ending while upon a visit to the Refectory of the Egyptian Monks, and was duly buried in Potter's Field, in compliance with the austere mortuary discipline of that Coptic Order, of which mystic fraternity Bro. Fowler enjoys the misfortune of being the sole surviving Grand Frater, without power of nominating a successor. Now let us come to the true wardness of the Mystic Shrine and its connection, not with the Templars, but, in a secondary degree, with the Knights of Malta: You may remem-

her that upon dissolution, or rather, engulfment, of the Phillips Grand Lodge, the majestic Masonic Hall, overhead of Cronk Titus, at No. 600 Broadway, about 1856, fell into the clutches of a band of subordinates to the Chivalric Order of St. John of Malta, who, appropriating the sacred ceremonials of their knighted masters, for a time conferred upon indiscriminate candidates the ordeals and exaltations of their peculiar degrees, assuming, in deference to this hybrid origin, the significant designation of 'Sons of Malta.'

"True, these enthusiasts performed their labor, symbolic and physical, with commendable energy and self-devotion, and it can be demonstrated that no neophyte who had travelled over the rugged way, scaled the gates of Paradise, purified in the waters of the Jordan, or passed the inquisitorial examination of the Council of Ten, but stood recorded as a perfect man among the perfect. For a time the brotherhood enjoyed hard-earned prosperity, until it was discovered that few men, unless confirmed politicians, could be found competent satisfactorily to discharge the duties obligatory upon patronal dignitaries, whose functions were so transcendantly mysterious that the official and explanatory titles were never expressed save by initials, after the manner of the ineffable Masonic word. Consequently, in absence of dignitary example, the common fratres relaxed in labor until, finally, believing they were not seen by themselves as they wished to be seen by others, they rested from work for resuscitation, rejuvenated in the Mystic Shrine—at least that is how I Masonically understand it."—*N. Y. Evening Telegram.*

IMMORALITY AND MASONRY.

Our attention has of late been called to the matter of immorality as practised by certain brethren of the fraternity, and especially the open boastfulness of several as to their deeds, which should be concealed with shame.

We would not take up the pen to note so glaring an outrage on decency and society were it not that the ribald parties glaringly wear Masonic jewels, a slipper, square and compasses, and keystone, and when remonstrated with, and advised, if their course was to continue, to remove the symbols of our fraternity, that it might not be disgraced, the friend and counsellor was informed in reply, they had a right to wear such jewelry, that in

addition to their being ornaments they were found to be a source of protection in emergency, and finally that their objectionable course in society had nothing to do with the Institution of Freemasonry, which had no control over their social life so long as the law of the land was not violated nor revelation of the hidden secrets of Ancient Freemasonry made by them. In brief that their morals were not subject to review by the fraternity, much less to a trial and upon conviction punishment.

Discussion led to inquiry, and so our attention has been attracted thereto more especially when, in looking for others' thoughts expressed in print, we turned up a fragment of a number of the Masonic Review published by Cornelius Moore, in 1849, and of which we will avail ourself of extracts herein. Bro. Moore says, he heard it asserted by a Mason in open Grand Lodge, that, as an organised association, the Lodge had no jurisdiction over the moral character and conduct of its members. A Mason had been charged with a breach of the moral law, which was also a violation of the laws of the land. In defence of proceedings instituted against him, it was said by his friends that he was not guilty, and, "if he was, it was no violation of Masonic law, and he could not be dealt with for it by the craft." This is a case in point, and worthy of thorough understanding. Moore says, "If this be correct doctrine, the sooner it is known the better; and if the craft has no right to exercise a wholesome discipline over the moral conduct of its members, the sooner the organisation is dissolved the better. But Masonry does recognise, and require an observance of the moral code as taught in the Holy Scriptures: and lodges have not only the right, but it is their duty, to enforce that observance and inflict Masonic punishment for disobedience. We can depend upon the argument of Bro. Moore, and will proceed to

grets in part. "Every man gives his solemn pledge that he will 'conform to all the ancient established usages and customs of the fraternity.' Now, is the observance of the moral code an 'established usage or custom of the fraternity?' Why, what are the facts? Masonry is founded upon the Bible, and connected in its origin with one of the most interesting and important facts recorded in the Bible; * * and to inculcate by symbolic teaching the great moral precepts contained in the Bible. The ancient charges and regulations, which have come down to us from antiquity, require as follows: 'A Mason must observe the moral law.' It is not a mere recommendation, it is an absolute command. It is hardly necessary to ask the question, are drunkenness, profanity, adultery, gambling, obscenity, &c., violations of the moral law? Every man who takes the Sacred Writings as the rule and guide of his conduct and practise knows they are, and it were an insult to common sense to discuss such a question. A Mason, then, who is guilty of any of these offences against the moral law violates the laws of the Masonic Institution, and is answerable to those laws for that violation.

Let us consider further, every intelligent Mason will bear out the assertion that a violation of the moral law is as much a transgression of the rules and usages of Masonry as it would be to reveal the secrets of that fraternity. A Mason is under no greater obligation in one case than he is in the other. In violating the laws peculiar to Masonry the individual sins only against the rules of an association of his fellow man; though after passing the solemn rites of his degree this were a crime of damning turpitude. But in the commission of adultery and its kindred crimes he violates the laws, not only of the fraternal association to which he belongs, but also the laws of his country, and the laws of God.

Let there be no divided opinion

upon this subject; every one who loves and venerates our ancient order should watch against the introduction of such opinions into the lodges. As to the wearing of Masonic jewelry that is a matter of taste, but certainly vulgar as well as in ill taste when worn in certain places and on sundry occasions. The blatant bravado needs no reply. But Masonry has jurisdiction and the right of discipline in cases of immorality. — *Hebraic Leader.*

ON ITS OWN BOTTOM.

There is a homely, quaint expression, frequently heard, that "every tub should stand on its own bottom." We like the adage. There is an air of independence about it that strikes one favorably. It comports with our idea of what, in one sense, constitutes true merit. Its meaning more fully expressed is that everything should contain within itself all the elements of success, and that which will enable it to stand the test of public opinion and such influences as may be brought against it, unsupported from any other source. Unless it has this inherent strength it can possess but little value. It may last for a time amid the sunshine of popular favor, but will not survive the frowns of fortune, or a removal of those outside props that have been used to help hold it in proper position.

Another idea suggested by this adage is, that anything while standing on its own bottom should keep within the province of its own design, or in other words, should "mind its own business." Great achievements have generally been the result of strict adherence to this principle. To build on another's ruin is not safe or reliable. A good thing is not made better by trying to show that something else is bad. Time will relegate each to its proper position in the world according to its merits.

Freemasonry has existed from time immemorial. So far as age can add

splendor, or dignity, or strength to the order, it possesses these in the highest degree. It is really the foundation upon which all of the many more modern fraternal orders and societies have been erected. Many such have appropriated to their use the word Masonic, to enable them to build to a greater extent upon its popularity. Freemasonry proper has taken no part or lot in these organizations. It stands among them on its own bottom, like an adamantine mountain whose lofty peak penetrates the blue arch of heaven, towering above all else around with a grandeur that at once excites the wonder and admiration of the beholder. There is nothing wanting to fortify its position, and there is nothing that need be said or done to increase its popularity. It can afford to attend strictly to its own business now and in the future as it has always in the past. Any other course is beneath the dignity of this grand time-honored Institution.

There is an effort being made in certain localities to force Masonry from her long established position of non-interference with other organizations. It is proposed that a Grand Lodge of Free and Accepted Masons, which is composed of Master Masons, has the right to decide what are legitimate bodies of the so-called higher degrees, and may dictate to all Master Masons under its jurisdiction that should they become members of any others, they shall be liable to expulsion from all the rites and privileges of Masonry. The Grand Lodge of Massachusetts actually passed such a law at its last annual meeting. We venture the assertion that after this Grand Lodge is opened at its next annual meeting, should the law be enforced and the penalty of expulsion inflicted on all the members liable under it, there would not be more than a bare quorum left to transact its business. It seems strange that a majority of any Grand Lodge should be found willing to place Ancient Craft Masonry in so ridiculous

a position, and especially so that it should be done in so old and respectable a Masonic body as the Grand Lodge of Massachusetts. But the law will not be enforced. It is contrary to the spirit and teachings of Freemasonry, and that freedom of action that Masons will reserve to themselves in this free country. It was probably only intended as a scare-crow, and with what effect remains to be seen.

It is not our purpose at this time to discuss the motives that prompted this action in the Grand Lodge of Massachusetts, nor the object that is hoped to be attained by it.

If there is to be a war of Rites between rival institutions in this country, claiming to be Masonic, they should be permitted to fight their own battles. Ancient Craft Masonry can not afford to take any part in the controversy, and the Grand Lodge that does so will eventually find a rival body within her jurisdiction assuming authority over the first three degrees of Masonry.—*Masonic Advocate.*

TAKING THE DEGREE.

He takes 233, when his Wife Tumbled to the Bucket.

A middle-aged lady, with a black alpaca dress worn shiny at the elbows, and a cheap shawl and a cheap bonnet, and her hands puckered up in blue, as though she had just got her washing out, went into the office of a prominent Mason a few mornings since and took a chair. She wiped her nose and the perspiration from her face on a blue-checked apron, and when the Mason looked at her with an interested, brotherly look, as though she was in trouble, she said:

"Are you the boss Mason?"

He blushed, told her he was a Mason, but not the highest in the land. She hesitated a moment, fingered the corner of her apron, curled it up like a boy speaking a piece in school, and asked:

"Have you taken the whole 288 degrees of Masonry?"

The man laughed and told her there were only thirty-three degrees, and that he had taken thirty-two. The other degree could only be taken by a very few who were recommended by the Grand Lodge, and they had to go to New York to get the thirty-third degree. The lady studied a minute, unpinned the safety pin that held her shawl together, and put it in her mouth, took a long breath, and said:

"Where does my husband get the other 200 degrees then?"

The prominent Mason said he guessed her husband never got 200 degrees, unless he had a degree factory. He said he didn't understand the lady.

"Does my husband have to set up with a corpse three nights a week?" she asked, her eyes flashing fire. "Do you keep a lot of sick Masons on tap for my husband to set up with three nights?"

The prominent Mason said he was thankful that few Masons died, and only occasionally was one sick enough to call for Masonic assistance. When a Mason was sick, and away from home, or when his family desired it, the brethren were only too glad to sit up with him, but there were so many Masons, and so few sick, that it was only once in two or three months that a brother was called upon to sit up with anybody. "But why do you ask these questions, madam?" said the prominent Mason.

The women picked the fringe of her shawl, hung her head down and said:

"Well, my husband began to join the Masons about two years ago, and he has been taking degrees or sitting up with people ever since, and he comes home at all times of the night, smelling of beer and cheese. I thought at first that the cheese was the result of his going to the morgue to help carry brother Masons home, after they had been found in the river. He has come home twice with the

wrong pair of drawers on, and when I asked him how it was, he said it was a secret he could not reveal under penalty of being shot with a cannon. All he would say was that he took a degree. I have kept a little track of it, and I figure he has taken 288 degrees, including the Grand Sky Fugle degree, which he took the night he came home with his lip cut and his ear hanging by a piece of skin."

"O, madam," said the prominent Mason, "there is no Sky Fugle degree in Masonry. Your husband has lied to you."

"That's what I think," said she, as a pale-light appeared in her eyes. "He said he was taking the Sky Fugle degree and fell through the skylight. I had him sewed up and he was ready for more degrees. After he had taken, I should think about 150 degrees, I told him I should think he would let up on it, and put some potatoes in the cellar for winter; but he said when a man got started on the degrees he had to take them all, or he didn't amount to anything. One time I wanted a hat to wear to church, with a feather on, and he said feathers were all nonsense, and the next day he brought home a leather case with a felt coal scuttle in it and a feather on it that couldn't have cost less than ten dollars the way I figure millinery. And when he put it on, and I laughed at his ridiculous appearance, he began to throw his arms around, and I asked him what was the matter, and he said that it was the grand hailing sign of distress, and if I didn't look out an avenger would appear from a dark closet and run a toad-sticker through me for a scoffer. He must have spent a fortune on the last hundred and fifty degrees. One morning he came home with his coat-tail split right up his back, and his pants torn just as though a dog had chewed him, and one eye closed up, and a wad of hair pulled right out of his head, and he said he had been taking the 200th degree, but he wouldn't tell me how it happened, because it was a dead

secret. Sometimes a brother Mason comes home with him along in the morning, and they gab about 'a full flush,' and they both act full as they stand on the steps and gab 'about their 'pat hands,' and 'raising 'em out,' and 'calling,' and 'bob-tail flush.' One night when he was asleep I heard him whisper, 'I raise you ten dollars,' and when I wanted to know what he meant, he said they had been raised, a purse for a poor widow. Another time he raised up in bed, after he had been asleep, and shouted 'I stand pat,' and when I wanted to know what he meant, he said he'd be ruin if I told of it. He said he had mentioned the pass-word, and if the brethren heard of it they would put him out of the way. Mister, is 'I stand pat,' your pass-word?"

The Mason told her it was not. That the words she had spoken was an expression used by men when playing draw-poker, and he added he didn't believe her husband was a Mason at all, but that he had been lying to her all these years.

She sighed and said; "That's what I thought when he came home with a lot of ivory chips in his pocket. He said they used them at the lodge to vote on candidates, and that a white elects and a blue rejects a candidate. If you look the matter up and see if he has joined the Masons I will be obliged to you. He says he has taken all the 238 degrees, and now the boys want him to join the Knights of Pythias. I want to get out an injunction to prevent him from joining anything else until he gets some underclothes for the winter. I'll tell you what I will do. The next time he says anything about Sky Eagle degrees and consistory nonsense, I will use a wash-board and cause him to believe there is one degree in Masonry he has missed; and now good-bye. You have comforted me greatly, and I will lay awake to-night till my husband comes from the lodge with his pat hand and

I will make him think he has forgotten his ante."

The lady went out to the grocery to buy some bar soap, and the prominent Mason resumed his business with a feeling that we are not all truly good, and there is cheating going on all around.—*Peck's Sun.*

WHAT IS MOST NEEDED.

Freemasonry is admitted by all to be the oldest fraternal organization in the world. It has come down from one generation to another through a succession of ages until its origin has been lost in the remote past of prehistoric time. Founded upon the immortal rock of truth, it has stood immutable while all things else have changed or have been obliterated by decay. So far as pertains to outward forms and ceremonies, it can not be claimed that there has been no change in Freemasonry, nor that they are now universally the same. So widely extended into every country and among every race of people upon the face of the earth, these must necessarily be adapted, to a certain extent, to their habits and the facilities afforded to communicate and impress upon others the sublime mystery. But there is an universal language of Masonry that is readily recognized, although the words spoken may be in an unknown tongue. The Mason traveling around the world never finds himself where the talismanic sign would fail of recognition, or his Masonic appeal for assistance would be made in vain.

Freemasonry, thus possessing as it does, over all other institutions in the world, the prestige of age and universality; enrolling at the present day among its patrons nearly all of the crowned heads of the Old World and the great statesmen of the New; carrying upon its roll of honored dead the names of heroes and patriots whose noble deeds will live throughout all time, and upon its roll of living

the names of hundreds of thousands of good men and true; has within itself all the elements necessary to command respect, and to commend it to the good opinion of the world at large. It requires no other advertising or clap-trap inventions of any sort to attract attention and bring to its doors for admission such men as would be an honor to the institution, and such as Masonry in turn would be pleased to honor. It is pre-eminently the noblest, the grandest, and the most sublime of all fraternal organizations, and stands without a peer in its ability to make men wiser, better, and consequently more happy.

There are, however, some young Masons, and perhaps a few of the older ones, who are endeavoring to popularize Freemasonry. Without a true appreciation of its dignity and standing, they would resort to the methods of more modern organizations to attract the attention of those outside of the institution, and thereby gain new members. Recently, while discussing the propriety of celebrating the anniversary of the organization of the oldest commandery in Indiana, one of the oldest members urged as a reason for so doing, that the commandery would thereby gain several new members. The real benefits to be derived from such a celebration, the strengthening and perpetuating the bonds of fellowship and love that should exist among all valiant and magnanimous Sir Knights, was lost sight of in a desire to gain new members. So it is always among this class of Masons who are seeking to popularize Freemasonry. They would fill columns of the secular press with the names of candidates, and the doings of Masonic bodies, hoping thereby to attract the attention of others and secure more petitions. Especially has this been the case in the A. & A. rites in this and other cities. The doings of Masonic bodies have been made public to such an extent as to almost disgust real Masons, those who would maintain the honor and dignity

of the fraternity as it has come down to them from the hands of those who defied persecution and even death to perpetuate the noble principles that were taught to them as Freemasonry.

What is now most needed is less ostentation and more real Masonic work. The grand object of Freemasonry is not to make Masons, but to improve the condition of those who are entitled to its benefits. All who would become Masons should come of their own free will and accord, and because they are desirous of doing good to their fellow-men. When associated together upon this principle, Masons become as members of one family, seeking each others' welfare and happiness equally with their own. Peace and harmony will always prevail in the lodge room and among individual members. The good example thus afforded will carry the beauty and attractiveness of Masonry into all the walks of life, and prove more potent in increasing its popularity and influence among the better class of men, such as would make good Masons, than the most gorgeous parade of Knights Templar, or any other public display that may be made. These things may do for more modern organizations, but, what is most needed in the time honored institution is less tinsel and more of the pure gold of Freemasonry.—*Masonic Advocate.*

PLAIN WORDS.

You are bound by the most solemn engagements to whisper good counsel in the ear of an erring brother and endeavor to aid in his reformation. Dare you say that you have kept your pledge? None to Hurt! You are bound in honor, as a gentleman, not to traduce the character of a brother. Have you kept the obligation? No! You are bound to help, aid and assist worthy brethren or their families in need. These are all around you. What have you done? Not much! How can you help? Not by a grudge-

ing pittance. That is an insult. If they are in want, relieve pressing needs and interest others to join you in putting them in a way to help themselves. If traduced, defend. A good wish is nothing without acts. Honestly, what part of your obligation have you faithfully kept?

You ask us the same questions? We answer—we put our mouth in the dust of humility and cry “unclean,” and pray—as Masons are taught to pray for help to do our duty better. But our shortcomings don't help you. If we committed murder that would not excuse you.—*Mas. Home Journal.*

MASONIC ITEMS.

The *Freemason*, London, England, entered on its seventeenth volume with the first number for January. We wish our respected contemporary continued success, and many, many years of prosperity.—*Ex. Ditto.*

Bro. General Lord Wolseley has accepted the Senior Wardenship of Wolseley Lodge, No. 1993, Manchester, England, which was named in honor of our distinguished brother, and was consecrated in March of last year.

The *Freemason's Repository* says that Royal Standard Lodge, of Halifax, N. S., still retains its connection with the Grand Lodge of England, but as its members either belong to the army or navy, and no candidates are received except from those sources, no harm ensues, because it is not formally allegiant to the Grand Lodge of Nova Scotia.

The *Victoria Freemason* says that “the curse of Masonry in this colony for years past has been the want of unity, and, from the nature of things, unity is not possible until all are banded together—not under English, Irish, or Scottish Constitutions, but that of the land we live in.” True,

“United we stand, divided we fall.” Invasion of jurisdictions will not unite us.

The *Keystone* says that a largely attended meeting was held in Philadelphia, to consider the establishment of a Masonic Home. Forty-one lodges, three mark lodges, nine chapters, four commanderies, one council, and the veterans and A. & A. S. Rite were represented. May the God of the widow and orphan grant them success. Hard work and plenty of it is before you, but patience and perseverance will accomplish all things.

We have received information from Plymouth, Pa., that an individual calling himself “Alexander Davidson, of Canandaigua Lodge, No. 294, Canandaigua, N. Y.,” is an impostor, and should be passed round as such. He is apparently thirty or thirty-five years of age, about five feet ten inches high, weighs about one hundred and forty pounds, has mustache and small side whiskers and somewhat florid complexion, and in general appearance would pass for a commercial traveler or agent.—*Ex.*

Music is one of the most beautiful adjuncts of Masonry. The ceremonies, ennobling as they are, gather force when accompanied with the strains of the organ. Here music is in its right place, and performs functions which, if not indispensable, are at least in harmony with the main object, and exceedingly beautiful and impressive. There is no objection to music at banquets either, provided the cost comes out of the lodge funds, and the brethren have a voice in controlling the expenditure.—*Freemasons' Chronicle.*

The Rev. Marcus Haines was one of the initiates in Israel Lodge, No. 205, London, recently, and in response to a toast to the initiates, at the banquet that followed, he pleasantly said: “His knowledge of Prac-

masonry was limited; for five or six weeks he had endured much anxiety before he could gather up courage to join the fraternity. The suspense between the time of his proposition and initiation was very great, and he prayed that some one would give the requisite number of black balls to exclude him. His friends made many inquiries after his health; he never had so many friends before. They asked if he was going abroad, and he replied, very much abroad; but now he felt quite at home—much more so than he had done a few hours before."

THE GRAND LODGE OF PERU.—The *Keystone* says:—"The so-called Grand Lodge of Peru has a doubtful Masonic status. It seems to have been the outgrowth of a Grand Orient." Not so. It was formed in order to be free from Grand Orients. Only five lodges were represented in the convention, but the prompt accession of four others confirmed the proceedings, and, with that healing, it is as regular a Grand Lodge as can be wished. Moreover, the formation there of a Grand Lodge under the York rite, carefully observing the accustomed formalities, is a matter for great congratulation, and deserves prompt recognition. It is the road out of difficulty for many a vexed jurisdiction among Latin nations.

We have several Lodges that owe their origin to the volunteer movement, and most likely the number will grow. They cannot boast the age of Lodge No. 620, Ireland, said to be the first Volunteer Lodge, whose warrant bears date 4th September, 1788, and the centenary of which was celebrated at Dublin last year. The brethren used to attend in full uniform up to 1844, to the beating of the drums and the music of the regimental march. Some of the original regalia are still in the possession of the Lodge and used on certain occasions. The drums are beaten when the W.

M. elect is installed, and when the W.M.'s health is proposed the regimental march is played. It is a matter of interest to notice that the shamrock is absent from the decorations on colors and drums, which are otherwise ornamented with roses, oak leaves, and thistles. — *Freemason's Chronicle*.

"General Grand Council of Royal and Select Masters of the United States of America." The first Triennial Assembly of this organization was held in Denver, Colorado, August 14th, 1883, and the proceedings appear in pamphlet form of historical interest in matters Masonic. The address of Most Puissant G. G. Master, Josiah H. Drummond, is referred to for particulars, but he reported the constituent State Grand Councils to be those of Alabama, California, Florida, Georgia, Indiana, Kansas, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, New Hampshire, New York, Ohio, Tennessee and Vermont; to this he adds, "The Grand Council of South Carolina has re-organized, and become a constituent of this body." These Grand Councils report a total of 265 subordinate Councils, with a total membership of 14,591. Attached to the proceedings is a copy of the Constitution of the General Grand Council, a brief but no doubt sufficiently comprehensive instrument to meet the wants of the Cryptic Rite. The next Triennial Assembly, will be held in Washington, D. C., in 1885. George M. Osgoodby, Buffalo, N. Y. is M. P. G. G. Master; Geo. J. Pincard, New Orleans, La., R. P. G. G. Dep. M.; George W. Cooley, Minneapolis, Minn., R. P. G. G. P. C. W.; Orestes A. B. Senter, Columbus, Ohio, Gen. G. Treas.; Benjamin F. Haller, Memphis, Tenn., Gen. G. Rec.; Robert Van Valzah, Ind., R. P. O. G.; John Haigh, Massachusetts, R. P. C. C.; Henry S. Orme, California, R. P. M.; G. L. McCahan, Maryland, R. P. S.

The Lord Mayor of London, Bro. Alderman R. N. Fowler, on January 31st, 1884, was installed W. M. of Grand Masters' Lodge, No. 1, of London. With regard to this lodge, now at the head of the roll of the Grand Lodge of England, a correspondent of *The Freemason* truly remarks:—"Strictly speaking, the Grand Masters' Lodge is No. 1 by an accident. At the "Union" lots were drawn for precedence, and the Ancients winning, the leading lodge became No. 1, the oldest lodge of all—now Antiquity, No. 2, formerly Antiquity, No. 1—taking second place on the United List. As compared historically to No. 2 and others, No. 1 is a comparatively modern lodge. The Lodge of Antiquity, No. 2, is, in one sense, the oldest lodge in the world, and mother really of all lodges. The only lodge that can possibly compete with it is a lodge probably at York—from 1686 to 1690. Thanks to the labors of many distinguished Masonic students, and to one of the youngest of them—Bro. Rylands—the existence of a seventeenth century Freemasonry is now placed beyond a doubt. We have traces of a lodge at Warrington, in Chester, in Staffordshire, in London, York, at Swalwell, and Alnwick, and the history of that most interesting period has yet to be dug up and developed." The present Lord Mayor of London is the third chief magistrate who, during the past five years, has presided over Lodge No. 1, the other brethren having been Sir F. W. Truscott and Sir J. W. Ellis.

The common saying, some years ago, that "no Irish need apply," was a pet theme for writers in the comic papers and music hall singers. Mr. J. Kermack Ford, late a solicitor at Portsmouth, has enlarged the list of proscribed. This shrewd limb of the law has gone the way of all flesh: he has left behind him, we believe, a considerable amount of property. To most people it will appear that he has

made one very peculiar bequest. He has left £2,000 to the Portsmouth Grammar School for the establishment of a scholarship, with the conditions that Jews and the sons of Freemasons are to be excluded from the competitors, unless they happen to have fathers who have served in the army and navy. The governors of the school are anxious to accept the gift, conditions and all, but there is some doubt as to their powers under the endowment scheme, and until that point is settled, the matter remains in abeyance. Whatever else Mr. Ford may have been, he was patriotic. Even the poor Jew would be eligible for the scholarship were his father a soldier or a sailor. We believe such a conjunction of affairs has not happened, nor is likely to happen, in the case of the Jew, so he is completely ostracised. With Freemasons it is different, and the ban will not apply with the same force. We will not pause to attempt to discover the hidden motives that swayed Mr. Ford, those on the surface are sufficient for our purpose. He doubtless knew that the Jews take particular care of their own poor; they are as exclusive in this matter as in their religion, and need none of Mr. Ford's help. The craft hitherto have managed to maintain their own institutions, and can afford to laugh at the petty spite this Plymouth solicitor could indulge in, even in the face of death. Should the governors of the Portsmouth Grammar School be able to accept this gift, we hope the circumstance will be commemorated. We would suggest that "Charity" should form one of the subjects of the competition, taking Mr. Ford's gift as the text. We should say that the papers would afford curious examples of moral science, and would be fit company for some of those productions so forcibly illustrated in that excellent journal, the *Civil Service Candidate*.—*Freemasons' Chronicle*.

Subscribe for THE CRAFTSMAN.

The Canadian Craftsman.

Port Hope, April 15, 1884.

THE GRAND EAST.

It seems almost unnecessary to allude to this subject again, but since a contemporary will so persistently refer to the topic, we thought we might be pardoned for again reiterating our views upon the *ad vitam* question. A Toronto journal very properly asks, "Why has it (THE CRAFTSMAN) not denounced the election of Bro. G. C. Longley, G. M. *ad vitam* of the Egyptian Rite?" This is a mere side issue, but for the satisfaction of our readers, we might say that Bro. Longley's election *ad vitam* was absolutely necessary to secure the union of the two Sovereign Sanctuaries at that time claiming supremacy in the Dominion, and the Grand Master of the Western branch yielded his own individual views, believing that under the circumstances, in order to secure union, and knowing the high personal and Masonic standing of Bro. Longley, such election was for the benefit of the rite, and so it has proved. But THE CRAFTSMAN never sustained any such proceeding.

Again, it says, "Why has it not objected to the perpetual election of the Grand Secretary, the Grand Treasurer, and some members of the Board of General Purposes?" Now, surely these subordinate officers are in very different positions from that of Grand Master. The Grand Secretary in almost every Grand Body is looked upon, after the first few years, as a sort of permanent officer, although, of course, if he should neglect

his duties, he would very soon be requested (?) to retire.

The whole argument advanced by our Toronto contemporary is that we have elected "to responsible positions brethren who are not their own masters, and have not that leisure at their command which the office requires." We stop here. Should we elect some prominent lawyer or leading politician, might not even the Annual Communication of Grand Lodge be postponed (as has been the case), so that he might attend to his legal or political duties abroad? Now, we ask the Toronto organ, if Bro. Spry, the present able occupant of our Grand East, has neglected one official duty since his election to that important position. Canada wants no permanent Grand Master. As for the slur regarding Lord Carnarvon not receiving any official recognition as he passed through Canada, and which, says our contemporary, "was a great oversight, but, perhaps, pardonable for personal reasons," we pass over with silence and contempt.

England, about that time, had given Canada a "quiet snubbing." It would hardly have been consistent, under the circumstances; for Grand Master Spry to have summoned a Special Communication of Grand Lodge to welcome the Pro-Grand Master of England. Our contemporary will recollect that when Col. MacLeod Moore, the Great Prior, proposed to summon Great Priory, in order to receive Sir Knight Stavely Hill, K. O. T., from the Great Priory of England, there was a general protest against the same. However, we are diverging from the subject. The point

is not whether it was right and proper to entertain this or that Grandee from Europe, but whether it is advisable for the Grand Lodge of Canada to break through its regular rules which have worked so well from its formation, and throw to the winds what has been the practice for years, and from which it cannot be shown that any evil has arisen, in order to elect some one brother, whom we are to acknowledge as our Supreme Head for the next ten or twenty years.

We do not believe the craft in Ontario will favor any such change. It is altogether contrary to the spirit of our institution, and we think the brethren throughout the province will oppose any such innovation.

The same journal notes the fact that Bro. R. Ramsay in alluding to members of the Egyptian Rite in a letter to the *Corner Stone*, said:—"Every Egyptian is taught to uphold Symbolic Masonry first, and attend to ritualism (ritism, our contemporary meant), afterwards;" and then adds: "This reads very nice, and may or may not be true, but it loses all its pretty effect, when we read the official organ of the rite,—the *Masonic World*, of Boston. In every issue defiance is hurled at Symbolic Masonry as represented by the Grand Lodge of Massachusetts." Quite true; "the Symbolic Masonry," as represented by the Grand Lodge of Massachusetts, means legislation for Capitular, Cryptic, Templar, and Scottish Rite Masonry, and that is not Bro. Ramsay's idea of "Symbolic Masonry." We think our contemporary would be the last to tolerate such legislation in the Grand Lodge of Canada.

THE NATIONAL GREAT PRIORY.

The *Freemasons' Chronicle* (London, England) in an editorial under the above heading, has, of course, to tell the Canadian Templars that they do not know their own business. Strange as it may appear to our English Fraters, we Colonial Masons and Templars fancy we do. Sir Knight Graham, as Past Grand Master of the Grand Lodge of Quebec, had no more to do with the matter of independence than Sir Knight Spry as Grand Master of the Grand Lodge of Canada, and both only expressed the sentiments of the Canadian Templars, when they advocated separation and independence. It was not done in any way as an insult to England, but in order to place ourselves as an independent and sovereign body, the peer and equal of the sister Grand body of the United States of America, the Grand Encampment, whereas, prior to that period, our Great Priory only held a position similar to that of a Grand Commandery.

The *Chronicle* says,—“The further proceedings are principally of local interest, but the question of absolute and complete independence of Convent General having been referred to a special committee, that body, of which Sir Knight J. H. Graham was chairman, reported in favor of the proposition, and the Great Prior, though retaining his own personal views on the question, consented, in deference to the wishes of the general body, to take the necessary steps to bring about the separation from the Templar system as presided over by the Prince of Wales as Grand Master. Sir Knight Graham is entitled to his

own opinions, and to exercise in support of them such influence as he may happen to possess, but, in our view, Colonel Moore is a far better and more prudent counsellor, and it is to be regretted that Sir Knight Graham did not time his arrival on the scene so as to have been too late, as owing to his absence, and that of other members of the sub-committee, during the earlier part of the proceedings, no report was delivered, and it had been resolved that the question should be deferred till next annual assembly. But Sir J. Graham appeared on the scene, and, as might have been foreseen, the separation question was taken up and settled. But no other result could have been anticipated when it is remembered that this is the same brother who, as Grand Master of Quebec, had it in contemplation to anathematise all English Masons, from His Royal Highness downwards, because certain lodges in Montreal will not place themselves under the banner of the Grand Lodge of Quebec; and who, since then, has distinguished himself by addressing a most objectionable letter to the Grand Master of the Mark Grand Lodge of England, and having it printed, and we presume published before it could possibly have reached the brother to whom it was addressed. We say again, it is deeply to be regretted that the prudent course of Great Prior Moore was not preferred to that of Frater Graham."

THE *Masonic Review* last month commenced volume 61. May it long live. We have so often given it praise, that on this occasion we shall only say,—“success.”

A DISGRACEFUL ENACTMENT— TEXAS.

We are in receipt of the proceedings of the Grand Lodge of Texas, for which the Grand Secretary, B. W. Bro. George Bingham, will please accept our thanks. In this volume appears a fly sheet from the “Secretary’s office, Grand Lodge of Texas, Masonic Temple, City of Houston, March 1st, A. D. 1883, A. L. 5883. To the W. M.’s, Wardens, etc. * * Brthren, it is my duty as Grand Secretary * * in accordance with the Constitution, to inform you of the following rejections, suspensions, etc., * * in the following named lodges during the past quarter, ending February 28th, A. D. 1883, A. L. 5883.” Then in large black type, REJECTED BY, followed by a tabular statement of “Lodges, No., Names, Degree, Height (ft. and in.), B. B.’s, Description, Age, Occupation, Residence.” Now, we protest against such an outrage, not only in the name of Masonry, but decency.

Here is the Grand Lodge of Texas publishing to the world the names of twenty-six gentlemen, who honorably sought admission to our mysteries, and who, without trial or right of trial, were for reasons not given rejected, and thus blackening their character amongst their neighbors and before strangers. They go farther than even mentioning their names and residences. That would not satisfy such pure minded and noble advocates of fair play. No, forsooth, the Grand Lodge of Texas thinks it is necessary to give us the height of these gentlemen (it is very provoking, but in only one case have

we the weight given, so the rest may some day get into our neighborhood and destroy the morals of the town), the complexion, color and size of beard and moustache, color of eyes, etc. Now, we ask our readers, if they ever heard of a more unbecoming act of injustice perpetrated under the fair name of Freemasonry. Here are merchants, musicians, printers, farmers, soldiers, stock-raisers, teachers, and physicians publicly advertised as if they were fugitives from justice, their age given, their height, the secrecy of the ballot divulged and actually published to the profane by stating the number of black balls thrown against each candidate.

We think, however, we have sufficiently exposed this disgraceful enactment, which we feel confident our Texas brethren will repeal as soon as their attention is drawn to its iniquitous character. There cannot be any justifiable reason for thus treating any person, who, as far as known, is a worthy and honorable man. A black ball against a person is not the slightest proof that the applicant is unworthy of the fullest confidence. Every Mason of a few years' experience can recall instances to mind in which good and true men have been refused admission to our mysteries through petty spleen and contemptible spite, yet, forsooth, according to Texan Masonry, such persons are to be described to the world as we would advertise a criminal who had escaped from the clutches of the law. Fie upon such a system. It is a Masonry without charity. But we are convinced it is only a thoughtless, hasty piece of legislation, which will be at once repealed when brought under

the notice of those who rule the craft in the Lone Star State, and we therefore dismiss the subject from our mind, only regretting that we felt it our duty as a journalist to expose and denounce so unjust a proceeding.

PRESENTATIONS AND THE FAIR-SEX.

The *Keystone* takes exception to the admission of the fair sex during the recent presentation of a Past Grand Master's regalia to M. W. Bro. Col. Moffatt, at the Masonic Hall, London. We confess we do not understand the "why" or the "wherefore" of this criticism. Is it because the presentation consists of a Masonic apron, Masonic collar, and Masonic cuffs? Are these articles, because they are worn in the Grand Lodge of Canada, so sacred that it is sacriligious to allow a woman to even get a glimpse of the same? Or is the *Keystone* afraid that the ladies will discover the secrets of Freemasonry if they are allowed to enter the hallowed precincts of a Masonic Hall? This constant harping upon the impropriety of allowing woman to associate with us in our public reunions and social gatherings is perfect nonsense, a mere tradition of the dark ages, and the sooner it is swept away amongst a lot of rubbish that may have existed in days gone by the better.

Why, if it was wrong, immoral perchance, to permit the numerous fair admirers of the gallant Colonel to rejoice in his honors on the festive occasion alluded to, it was equally reprehensible of our Most Worshipful Brother, Past Grand

Master Henderson, to have actually allowed a committee composed of the members of the Mystic Tie to wait upon him at his residence and, *before his family*, present him on behalf of Grand Lodge with a very handsome testimonial. Why, according to the *Keystone*, the thing was outrageous. And we suppose, viewing the matter from the same light, Grand Master Spry is lamentably to blame in attending the reunion at Hamilton on St. John's Day, where he was actually seen to shake hands with a number of ladies, and perhaps actually slyly paid compliments to some of those fair daughters of Eve who thronged and buzzed about his richly decorated person. Alas! in Canada we are sadly neglecting our obligations, when we can smile at such a serious infraction of the landmarks as that of permitting a woman to attend a reunion or social festival in a Masonic hall, or permit one to dazzle her eyes with the sight of Masonic jewelry or Masonic regalia.

But, joking aside, Brother *Keystone*, tell us what wrong there is in it. On "the other side" you are always having your Templar Parades and Templar pilgrimages. We do not object, though *we think* it rather objectionable to be so constantly imitating the home militia with cock hats, plumes, swords and banners, and flaunting the sacred symbols in the eyes of the populace for the admiration of the *gamin* and nursery maid.

Again, if it is wrong, which we emphatically deny, to allow our mothers and sisters and daughters to join us in our social gatherings, we must also say it is very wrong to permit them to contribute to our bazaars,

to present our lodges with bibles, and our preceptories with banners. We not only say that this system is not wrong, but think we should encourage the idea of interesting those near and dear to us in the heaven inspired doctrines of the Masonic fraternity.

MIXED FUNERALS.

On the 27th ult., the remains of the late Mr. J. B. Hall, of Barthurst street, were laid at rest in the quiet churchyard near Bolton village. For a number of years after removing to this city, Mr. Hall was caretaker of Occident Hall, and was identified with the Masonic and Orange Bodies. Ill-health rendered it necessary for him to resign his position in Occident Hall about a year ago. Deceased was a member of Occident Lodge A. F. A. M., and L. O. L. No. 479, and was at one time Tyler in both lodges. Shortly before eleven o'clock a large number of the Masonic and Orange Fraternities assembled to pay the last tribute of respect to their deceased brother. A service was conducted at the house by Rev. Mr. Williams, of St. John's, after which the remains, accompanied by the brethren, were removed to Parkdale and placed on board a special Toronto, Gray and Bruce train, which started shortly before one o'clock for Bolton village. The remains were interred in the Church of England burying ground there. The Masonic service at the grave was conducted by Dr. Pollard, W. M. of Occident Lodge, and the Orange by Mr. W. Chinnery, Master of L. O. L. 479. Amongst those present at the obsequies were Past District Master ex-Ald. Bell, Past Master Boyd, L. O. L. 342, and Deputy Master Nesbit, also Messrs. Cox, Perry, Hughs and Baker, of the Masonic order. Deceased leaves a wife and grown up family to mourn his loss.—*Toronto Mail*.

We observe that, though there is an edict of the Grand Lodge in which "It is declared an impropriety, of allowing other societies to take part in the conduct of Masonic funerals" (see G. L. Pro. 1874, p. 655) it is carried out in but few instances. This is not as it should be, as the practice leads to ill-feeling in some instances not easily overcome. In the "Resolutions and Rulings" of

Grand Lodge, compiled by R. W. Bro. Otto Klotz, and issued in book form last year, we observe on page 43 that

"Grand Master J. A. Henderson ruled, that where brethren desire to attend the funeral of a brother who desired to be buried according to the Ritual of a non-Masonic Society to which he belonged, that the brethren should not appear as a lodge, or clothed as Masons on funeral occasions, unless the burial rites were performed under the exclusive control of the lodge, and according to the procedure laid down in the Book of Constitution, which only allows the addition of the funeral service of the church to which deceased belonged." (See G. L. Proc. 1880, p 55).

These rulings are in most instances totally ignored, and the brethren not only turn out as lodges in regalia, but permit the services of other societies at the grave in addition to the Masonic ceremony and that of the church, as in the above instance. We have no objection to this; but a ruling which is inoperative should be cancelled, and then all the lodges would be placed on the same footing. Some lodges observe these rulings, and, as we have before said, ill-feeling results from a strict compliance with the law. We remember an instance which occurred in Port Hope some three or four years ago. The W. M. of one of the lodges died, and an informal meeting of the members was called to consider the question of attending his funeral as Masons, but as the W. Bro. had been one of the most prominent members of the I. O. O. F., which body also desired to pay the last token of respect to their departed brother, it was decided that no Masonic recognition of the deceased brother, who had always been active in advancing the interests of the craft, should take place, and the comments on the "liberality" of the

Masons were neither few nor complimentary. The ill-feeling engendered on that occasion has not yet passed away, and we feel convinced Masonry in the town has suffered in consequence of it. Undoubtedly, no disrespect was intended to the memory of the deceased brother, but the edicts were read, and as they are presumed to have the effect of law, (an opinion with which we do not agree unless they are embodied in the Constitution,) it was deemed that the lodges would have been guilty of a Masonic offence if they participated in the funeral as Masons. This is an instance in which the law was faithfully adhered to, but such instances are rare, for a week rarely passes that we do not read in our exchanges of a Masonic funeral taking place which was participated in by other societies, so that the brethren of Toronto are no more to blame than those of Hamilton, London, and other places. What we contend is, that these rulings should either be embodied in the Constitution or withdrawn, leaving it a matter for the lodges to decide themselves whether they will join with other societies in the funeral service of a deceased brother. The ruling of our late lamented Grand Master Wilson may have been very well in its day, but the time for such exclusiveness has passed. A very large number of Masons are Odd-fellows, A. O. U. W., or members of other Secret Societies, and as these societies cannot be considered competitors with Masonry, we see no reason why so large a number of craftsmen should be deprived of Masonic burial because they have exercised the right which no one will deny they

possess of joining other societies, which is not laid down as an offence in the Constitution. We would like to hear from some of our readers on this subject.

GRAND LODGE OF VICTORIA.

The friends of Colonial Grand Sovereignty will be pleased to learn that the Grand Lodge of Montana has duly recognized the Grand Lodge of Victoria. The recognition of this Supreme Body is simply a question of time, if she only follows in the footsteps of her sister of New South Wales, who on the 23rd of January last dedicated to the purposes of Masonry their magnificent hall at Sydney, N. S. W. The rejoicings, ceremonials, pic-nics, balls, banquets, excursions, etc., lasted four days. The Governor-General, Lord Loftus; the Mayor, and other colonial and civic dignities being present on the occasion. Of course, M. W. Bro. the Hon. Jos. Squire Parnell, M. P., G. M. G. L. N. S. W., and M. W. Bro. the Hon. Geo. S. Coppin, M. L. C., G. M. of Victoria, were particularly happy in their remarks. Over five hundred brethren took part in the procession, and the white mantles of the Templars, with the rich uniforms of the Memphis Rite, mingled with the Blue Lodge aprons and Royal Arch sashes in the brilliant ball that was given in honor of the event. Hundreds of the fair sex, who were toasted, we notice, on more than one occasion, added beauty and brilliancy to the various receptions.

Subscribe for THE CRAFTSMAN.

R. A. MASONRY IN DELAWARE.

We have received from Comp. H. B. McIntire, Grand Secretary, a copy of the Proceedings of the Fifteenth Annual Convocation of this Grand Chapter, held at Wilmington, January 16, 1884, Grand High Priest, Comp. Thomas Davidson, presiding. There are six subordinate chapters in the jurisdiction. In his annual address, G. H. P. Comp. Davidson said:—

"I wish I could give as encouraging a report of the Chapters outside of the city, but such is not the case. I have been unable to visit any of the chapters outside of Wilmington. None of them, so far as I have been able to learn, have held a convocation during the past year, but I believe were it not for the regulation of the General Grand Chapter requiring nine members to be present to conduct business, I would have been able to report visits to at least two of the other chapters, and reported them in fair working order; but owing to the small number of members and their residing so far from the place of meeting, it is an impossibility to get nine together to receive and act upon petitions of those who were anxious to be advanced. I know that this latter will be severely criticised by those who do not understand the true condition of affairs in this jurisdiction, and we will be told that a chapter that cannot get nine of its members together ought to die, but I think the companions of this Grand Chapter will bear me out in what I say, but as the regulation exists, we will obey. I would recommend that the regulation adopted at the last annual convocation, requiring subordinate chapters to meet at least four times a year be promptly enforced, for in my judgment it will be easier for the companions if they have any interest left in Royal Arch Masonry to unite and form a new chapter, than to get nine of any one chapter together."

Comp. John Otto, Jr., was elected Grand High Priest, and Comp. McIntire was re-elected Grand Secretary.—*Keystone.*

[NOTE.—There is no question in our mind that Delaware is not the only jurisdiction suffering on account of this law requiring nine Royal Arch Companions to form a quorum. If it is not necessary in Pennsylvania, (where we believe a smaller number

is required, and where we have seen Capitular Masonry most beautifully and impressively worked), why should it be a *sine qua non* in Delaware, Ontario, New York, Quebec, etc.?—ED. CRAFTSMAN.]

THE CATHOLICS.

A person named Larkin "was initiated into Freemasonry in this city (Toronto, Canada) not long ago, but to please the priest, and save himself doing penance, he positively denies it. * * * The peculiar relationship existing between Roman Catholics and their clergy is such that the latter are custodians of the secrets and consciences of the former. * * *"—*Ec.*

Catholic Masons of this fair city of Louisville have renounced Masonry on demand of the priests, but in one notable instance a Knight Templar, on his death-bed, refused to do so! Another declined under similar circumstances, and the priest refused to pray for him! Dr. Samuel Griffith (now deceased) was called in and prayed with the dying man. It is rare that they do not yield at the last, and the journal quoted thinks Catholics should never be received into our lodges.—*Masonic Home Journal*.

We have ever held that as Masons we have no right to inquire into a man's particular creed or faith. All we should demand is a straightforward answer to those constitutional questions with which every brother is acquainted. We admit Parsees, Brahmins, M. hommedans, Deists, Unitarians, Hebrews, and Protestant Christians. What right have we to discriminate between a Protestant Christian and a Roman Catholic Christian? Both confess their belief in T. G. A. O. T. U.; both believe that He will reward virtue and punish vice; and both acknowledge that He has revealed His will to man, and beyond this we should not inquire.

The rest, with any candidate, must lie between God and his conscience. The secrets of the heart we cannot penetrate.

FOREIGN CORRESPONDENCE REPORTS.

Bro. Parvin, of Iowa, one of the Princes among Foreign Correspondents, says *re* Quebec:—

"After very many years of faithful and useful service, Grand Master Graham retired, and his successor is E. R. Johnston, Stanstead; Grand Secretary, J. H. Isaacson, re-elected.

"Bro. Graham's address is not only eminently practical and learned, but is full of Masonic incidents of great historical interest.

"The sovereignty of the Grand Lodge of Quebec is not yet fully recognized by the Grand Lodge of England, yet it moves on in the even tenor of its way, doing good, and in full fellowship with *all* Grand Lodges in America.

"His closing words, after nine years of laborious work, are beautiful and appropriate, and we would gladly, had we room, give them in full. The Grand Lodge appropriately took action to secure the publication, in one volume, of the addresses of the learned brother and officer, and we hope soon to possess a copy of so valuable and interesting a work."

EDITORIAL ITEMS.

The Grand Lodge of New York wastes in the payment of representatives to her communications about \$20,000 per annum. New York Masons are fortunate in having no impoverished widows and starving orphans, who require firewood and food. Oh! dear, no. Pay members of Grand Lodge *per diem* and traveling expenses, and leave the poor to starve.

WE have not received *The Texas Freemason*, but judging from what we have heard of it, we believe it to be a good magazine. We wish it success.

We regret to find that by some error "one little wee lamb, from *Loomis' Musical and Masonic Journal*, was gathered into THE CRAFTSMAN'S fold without the slightest indication as to its parentage." THE CRAFTSMAN regrets the circumstance, and wishes its contemporary the success it certainly deserves.

Will our friend, M. W. Bro. J. S. Morrow, Grand Secretary of the Grand Lodge of the Indian Territory, explain how it was that, according to the reports of last proceedings of his Grand Lodge, certain Master Masons made by one while acting as Master required to be healed. This person was expelled (after the conference of the degree?) We cannot ascertain why they require to be healed if made in a legal lodge under the authority of a duly installed Worshipful Master.

The letter of the Count Chevalier Pessina, M. W. Grand Master of the Grand Lodge of Italy, National and Symbolique, to M. W. Bro. D. Spry, Grand Master of Canada, is one worthy careful perusal, and judging from some private correspondence we have had upon the same subject, we cannot question the legitimacy of this Supreme Body.

We see it stated that the Grand Lodge of Sweden has recognized the Grand Lodge of New South Wales. If such is the case, it will be the third European Grand Lodge that has done

so. The Grand Lodge of Rome and Roumania have both acknowledged her legitimate sovereignty, and the Grand Lodge of Greece would do so, only on account of her peculiarly friendly relations with the Grand Lodge of Scotland.

We repeat, when the Grand Lodge of Canada, for the sake of recognition, bartered away her independence, and ranked herself as the *peer* of St. George's Lodge, E. R., Montreal, she literally sold her "birthright for a mess of pottage" thrown to her from the banquet halls of the mother country. The "servile treaty" merely gave her a *quasi*-recognition, and now she finds her hands tied, when she is treated with contumely and discourtesy by her Masonic peers (?) in Montreal by the Zetland-Wilson Treaty.

His Grace, Archbishop Lynch, has had his little say against Masonry. We cannot help it. We can inform him, however, that we, since that little speech, have initiated two Roman Catholics into our mysteries, and, strange to say, neither of these gentlemen were "drunk" when they were "brought to light." We know numbers of good and true men, who attend the Roman Catholic Church, whose fathers, mothers, wives, sisters and children are also papists, and yet faithful craftsmen, and we hope to see many more. It is said there are thirty thousand Roman Catholics who are Hiramites in the United States.

A correspondent in this number speaks very strongly and very properly regarding the carelessness and recklessness exhibited by some Wor-

shipful Masters in conferring the degrees without giving proper instructions to the candidate. We can hardly understand how any brother can presume to accept the East unless he can confer the degrees. To merely rush the neophyte through a certain ceremony, and then leave him without any explanation of it, is making a farce of the whole thing, and turning Freemasonry into a burlesque. We trust the District Deputies will look into this matter, and we shall carefully note their report upon the same at next communication of Grand Lodge.

V. W. Bro. C. W. Brown, Toronto, has been appointed Grand Representative of the Grand Lodge of Nebraska near the Grand Lodge of Canada. Bro. Ramsay held this position, with a single interruption of a few months, since 1869, and resigned it last summer. The Grand Lodge of Nebraska is one of the most prosperous of the younger Grand Bodies in the United States, and V. W. Bro. Brown one of the most efficient Grand Representatives.

We are in receipt of the "Proceedings connected with the foundation and inauguration of the M. W. Grand Lodge of Free and Accepted Masons of Victoria, 1883, including reports of movements in 1863 and 1876, for a similar purpose. This volume contains twenty-eight pages, exclusive of index, neatly printed and generally well gotten up. Every Mason interested in Colonial Grand Lodge supremacy should read it. We shall, however, refer to it more fully on a future occasion.

"The *Masonic Home Journal*, after noticing the making of a 'youth under age' a Mason, by the Grand Master of Pennsylvania, sagely inquires, 'May we not now look for some "prerogative" that will make it lawful for some Grand Master to initiate an infant daughter?' We beg to refer this conundrum to one of the jurisdictions that admits the male-and-female 'Order of the Eastern Star' to its Masonic Temples, and invites women and children to view the installation of its lodge officers."

Thus respondeth the *Keystone*. A Grand Master has certainly the inherent right to initiate, pass and raise a minor, and we have always thought it well for a Grand Master to occasionally exercise his prerogative in this respect.

Bro. Gen. Sir Charles Jas. Napier, G. C. B., after his return as Commander-in-Chief from India, on July 14, 1851, had a grand Masonic banquet given in his honor, by his brethren of the Lodge of Rectitude, No. 799, at Rugby, England, the Provincial Grand Lodge of Warwickshire (Prov. G. M. Bro. the Earl Howe, presiding), meeting also in honor of the occasion, and its members participating in the banquet. Our friend, Bro. Chas. F. Thacher, of this city, has sent us a copy of the *London Illustrated News* of the 26th July, following, which contains an engraving representing the scene at the drinking of Bro. General Napier's health. The curious feature of the picture is, that many of the guests, in their enthusiasm, are represented standing on their chairs, *with one foot on the banquet table*. The artist must have drawn on his imagination. Freemasons are distinguished for their *orderly* behavior on such occasions, and this representation did them injustice.—*Keystone*.

Dear Bro. *Keystone*, the brethren "with one foot on the table" were-

only toasting their distinguished guest with Highland honors. A friend informs us he has seen it on several social occasions amongst those who speak the language of Paradin, known in the vernacular tongue by the name of Gaelic.

Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

NEGLECT OF THE LECTURES.

I quote the following from the report of the D. D. G. M. for St. Francis' District to Grand Lodge at its Thirteenth Annual Communication:—"I regret to notice that in some lodges the lectures in the degrees are too frequently omitted, which I consider unjust to the candidate, and a violation of the duties which subordinate lodges owe to Grand Lodge." How many of our District Deputies could make a similar report did they only take the trouble to visit the lodges in their jurisdictions and inform themselves of the real facts? But when such a report is made, what material benefit is derived from it, when the lodges so violating the ancient landmarks are hidden under the mantle of their District Deputy, whose report is received and adopted without any further reference to the offending lodges? No doubt they were censured by the efficient Deputy for St. Francis, for he is a zealous Mason. But will this have any permanent effect? I think not. A lodge that cannot work their ritual, or if it can, and will not do it, ought to be dealt with more strenuously. Far better if it cease to exist entirely. Imagine a candidate who is brought to the door of a lodge and hustled through an allegorical ceremony which is never afterwards properly explained to him, or from which he

never derives any benefit or instruction. He will surely go away feeling that he has been too impulsive, and that ours is an insidious institution, whose object is to ensnare the unwary, get their money, and offer no remuneration therefore. It is very doubtful if he ever takes it upon himself to search for the hidden mysteries of nature and science, and if he does not, another unaffiliated Mason is added to the ranks.

What punishment can be meted out to those Masons who thus bring disorder and discontent into our midst? What shall we say to those whose evil ways detract from the good opinion which the rectitude of others has won for Freemasonry? What can be said, when deaf to her beautiful precepts, they shame themselves and bring scandal on the craft by such unworthy acts; and double shame to those who enjoy the twofold privileges of Christianity and Masonry? Excommunication is a means of punishment which should be resorted to only in extreme cases; but on no one's head could its thunders light more worthily, than on those whose lives shame the religion they profess, whose deeds show them unworthy of its privileges, and whose slight proves them unworthy of her protecting arm.

The lectures on the Tracing Board should not only be delivered in full, but they should be exemplified, and in a manner to be clearly understood. The Tracing Board constitutes a practical method of enforcing solemn truths, or communicating useful information, and hence, every character, figure, or symbol delineated thereon, or placed visibly before the eye in a lodge conveys a useful lesson, and inculcates the practice of moral and social virtue. Cast these teachings aside, and what would remain to hold them together in a bond of fraternal affection and brotherly love? Man is bad enough in himself, and unless we can better his position in this world, and improve his prospects

for the next, he is as well without us, and we are decidedly safer without him, for he is ignorant of the beautiful tenets of Masonry; he will never be a light to our order, but will be unfaithful to his trust and never be represented by the perfect ashlar, and his individual delinquency will sully the purity of masonic teachings.

Much of this irregularity has crept upon us in consequence of the want of masonic knowledge in many of the presiding officers. So essentially necessary is it for a man of science to preside over a lodge, that much injury may arise from the least deviation in the ceremony of initiation, or in the lectures of instruction.

We read in the Book of Judges, that a transformation of a single point over the *Shun*, in consequence of a natural defect among the Ephraimites, designated the Cowans, and led to the slaughter of forty and two thousand men, and the army of unaffiliated Masons of to-day might rightly be termed the slaughtered Ephraimites of ancient times. The question naturally arises: How are we to meet and check this evil? These are many ways that wiser men and more experienced masters than I, could devise, and carry into effect.

In Vermont each district hold annual meetings, when each degree is exemplified by as many different lodges, and under the criticism of the District Deputy, and the members of the lodges in the district. This has a very beneficial effect, and stimulates a desire on the part of each lodge to excel in their ritualistic work; but individual Masons can do much to bring about the desired reforms. Let every true Mason knock off evil dispositions by the Gavel of righteousness and mercy; measure out his actions by the Rule of duty; fit them to the Square of prudence and equity; keep them within the bounds of the Compass of moderation and temperance; bring them up to the just level of perfection; and spread them

abroad with the silent Trowel of peace; and then the lesson to be learned by the Working Tools of a Master Mason will have accomplished their purpose. More anon.

“MAX.”

THE NATIONAL GRAND LODGE SYMBOLIQUE OF ITALY.

NAPLES, Italy, Dec. 4, 1882.

Daniel Spry, Esq., Grand Master Grand Lodge of Canada, Barrie, Ont.

DEAR SIR AND MOST WORSHIPFUL BROTHER,—When Italy was divided into several states, oppressed by political despotism and religious fanaticism with enemies in their midst, Masonry lived only in the Provinces of the Neapolitan State, tradition claiming that it was founded there by Pythagoras on his return from the shores of the Nile, where he had been initiated into the mysteries of the Royal Art.

This Masonry was worked in secret to more securely guard against the prosecution to which it was liable, owing to the ignorance of the people and the wickedness of the rulers; consequently it existed and although numerous, it was separated into groupes and without one supreme head.

On Dec. 10, 1747, the Masters (*Vénérables*) of a large proportion of the lodges in the State, to the number of twenty-eight, met in this metropolis and after due deliberation decided on a central authority (*directly*) and for that purpose organized the Most Worshipful Grand Lodge National and Symbolique for the jurisdiction of the Kingdom of Naples, and on that occasion elected the first Grand Master in the person of the distinguished Brother, Raymond de Sangro, Prince of St. Severo.

On assuming the position he put himself into correspondence with sister Grand Lodges; obtained the recognition of his duly constructed Grand Lodge, enlarged the circle of its labors and occupied himself in

firmly establishing its internal organization.—*Vide*, Masonic Histories by Reghelline, Ragon, Clavell and other authorities.

To the injury of the order a very unfortunate circumstance brought trouble upon its labors. In the year 1756, through a confession made to a priest by a brother at the point of death the fanaticism of the clergy organized an insurrection of the people, who assailed the Masonic Hall and destroyed it. The Grand Master narrowly escaped himself from the fury of the fanatics, but was subsequently imprisoned. A fierce persecution was endured by the brethren, who, at that time, it is said, numbered nearly sixty three thousand. During this unfortunate revolution all the archives were destroyed by the flames.

The brethren after a brief period again met together and resumed their labors. From that time to the present, under the strict observance and execution of the law, this Grand Lodge has either openly or in secret, continued its labors, but it has been negligent in entering into official relations with sister Grand Lodges, partly owing to ignorance as to their respective addresses and also through want of opportunity, its time recently being fully occupied in constantly repulsing the acts and pretensions of an illegitimate masonic power established in Rome in 1872, neither for the glory, benefit nor welfare of the Order, but for the exclusive love of personal pecuniary gain and ambition, which without limit (*sans boures*) constantly alternates and wages war against our legitimate existence.

We do not desire to make a long explanation regarding Masonic affairs in Italy up to 1860, only stating that during that last mentioned period, in which we saw the political revolution of Italy, not one Masonic power existed outside this Most Worshipful Grand Lodge, excepting that organized for brief periods in 1808, 1813 and 1820 by the occupation of the French,

and of a momentary and precarious political life in those provinces subject to a Masonic power, passing under the title of the Supreme Council 33° of the Ancient and Accepted Scottish Rite, which during its short career has nothing in common with this Most Worshipful Grand Lodge which never recognized it.

In 1861 there landed (*surget*) at Naples anew the Supreme Grand Council of the 33° of the Scotch Rite; in 1862 another was started at Turin of the same Rite and from their origin they each acted with hostility to this Grand Lodge, which held tenaciously to her right and the *freres* of her Masonic and legal existence, nor yielded a single point from these said foundations. Finally another so called Masonic power appeared in 1864 at Florence, styling itself the Grand Orient of Italian Freemasonry.

I may remark that all these bodies, including that at Palermo, organized in 1848 by a brother from North America, called Tortorice, are without any legal charter or constitution, with the exception of that of Turin, which obtained an edict or warrant *la bulle* from Charleston as a Supreme Council 33° of the Ancient and Accepted Scottish Rite.

Until that period the work of these said bodies was limited to the conferring of degrees beyond (*au dessus*) the forth. This Grand Lodge did not desire to interfere with these self-improvised organizations, but in 1872 the whole subject changed in aspect. The said Grand Orient also, which had held its sessions at Florence, removed its headquarters to Rome and by means of trickery (*cajoleries trompeuses*) excited a rebellion amongst the lodges of other jurisdictions, and by means of a *Plebescite* (as it called it) declared itself to be the sole and only Masonic power for Italy, and as a consequence denounced all other Masonic powers, not even excepting this Most Worshipful Grand Lodge, the subordinate lodges of which, not only did not concur in this *repentine* as-

semblage, but even protested to the effect that they had no wish to participate in such a capricious and illegal reunion of a small number of brethren who had been expelled and reprimanded by this Grand Lodge for very grave offence, previously committed by them.

How absurd and ridiculous the said decree was it would not be difficult to demonstrate. The so-called Grand Orient of Italy located itself at Rome, improperly and illegally appropriating to herself that title and constituted herself by a simple act of a plebiscite issued by (*en suit*) a number of rebellious masons, and without the requisite authority for the organization of a Masonic power (*centre*), therefore it cannot exercise authority that it neither possesses nor has jurisdiction over. And now, so as to complicate matters and impose upon the good faith of the Grand Lodges of the world, she shields herself under the names of eminent personages, very honorable from their rank and social position; persons *pour contre*, who not only do not belong to that centre, but not even to the Masonic (*mondiale*) institution. To-day, then, it becomes necessary in good faith to explain the abnormal state of affairs, so that the true position of Masonry in Italy may be understood.

This Most Worshipful Grand Lodge, then, is proud of being legally constituted from Dec. 10, 1747, as has been stated before, nor does she intend to yield her rights and prerogatives, which the so-called Grand Orient of Rome, that practices too much of a rite and degrees "a oherchi et cherchi" usurped by the exercise of intrigue and trickery, pretending that this, our Most Worshipful Grand Lodge, has ceased to exercise its functions, and moreover insinuating she existed only in imagination. Such attempts would not prevent this Grand Lodge strongly protesting against the usurpation of this so-called illegal centre, and it is for this reason that she addresses this last pro-

test to her sister Grand Lodges, in order that they may thoroughly examine regarding her very regular existence, so that she can obtain the rights that belong to her on account of her remarkable antiquity; and if they should desire also to keep alive (*retenir en vie*) the centre at Rome, for the love of fraternal peace, it should be allowed the jurisdiction of Central and Northern Italy, but never that over those Southern Provinces and Sicily, which Provinces constituted the Kingdom of Naples, in which this Grand Lodge has always held jurisdiction, and is also at present recognized by a large number of Grand Lodges.

In the full confidence of finding in the noble friendship of the members (*compusants*) of sister Grand Lodges that fairness which characterizes them by the uprightness (*severite*) of Masonic character, we await the support which our legitimate cause and undoubted antiquity over the other Masonic powers (*centres*) in the peninsula of Italy deserve.

That the Great Architect of the Universe may protect and prosper your Grand Lodge, and awaiting an early reply, we sign ourselves in the bonds of friendship.

Fraternally Yours,
B. PESSINA,
Grand Master.

O. DE MARENES,
Grand Secretary.



PRESENTATION AND ADDRESS TO M. W. BRO. DANIEL SPRY.

Barrie has long been distinguished for its respectable and progressive Masonic element. For some 30 years the craft has been widening its membership and increasing its influence there, until at the present time there is probably a tenth of the local male citizenship embraced within its mystic environment, and perhaps a fourth of

the entire population represented in its corporation. The already satisfactory prosperity of the order found signal growth in the removal to Barrie of the present Grand Master of the Grand Lodge of Canada, M. W. Bro. Daniel Spry; and to his untiring zeal and warm solicitude is largely due the exceptional *esprit-de-corps* and its resultant charitable ramification that at present characterizes Freemasonry in this part of Canada. Two years ago the languishing condition of the order at Bell Ewart—a place all but depopulated by the retired operations in lumber—suggested the removal of the lodge to Barrie, and in May, 1882, Kerr Lodge was a settled institution there. The introduction of a second lodge was thought by some as likely to interfere with the development of the order in the town, but instead of this, it has proved an incentive to Freemasonry, and both lodges are growing steadily in numbers, in wealth, and in the exercise of Masonic charity. It was in recognition, then, of the services so freely bestowed by the Grand Master, that Kerr Lodge determined on manifesting, in some tangible way, its appreciation of his high Masonic estate, and of his many kindnesses shown them in the past two years. On Monday night last, in the presence of a numerous Masonic gathering, including Grand Lodge and other dignitaries of the order, the following presentation and address was made:—

To M. W. Bro. D. Spry, Esq., G. M. G.
*L. of Ancient Free and Accepted
 Masons of Canada:*

DEAR SIR AND M. W. BROTHER,—
 We, the officers and members of Kerr Lodge, No. 280, Barrie, beg respectfully to welcome you to your lodge on this, your first visit after your recent and severe illness. We are pleased to see your face after so long an absence, and to again have your kindly counsel in conducting the business of

our lodge. We appreciate the amount of time and energy you have given in furthering the interests of Kerr Lodge since its advent in Barrie, about three years ago, with a membership of only nineteen, but which now numbers sixty-eight. Its financial standing we are pleased to state at the present time is in a highly satisfactory and encouraging condition. We shall always remember your efforts on behalf of this lodge with the warmest feeling of gratitude, and now beg of you to accept of this silver tea service as a slight token of esteem and respect; and also this gold chain and locket for your partner in life who so faithfully and affectionately watched over you in your illness. Trusting that the Great Architect of the universe may be pleased to spare you both to a long life of health, happiness, and usefulness.

On behalf of the lodge,
 (Signed) By officers in their order,
 FRED. WILMOTT, W.M.,
 WM. DOWNEY, S.W.,
 J. F. PALLING, J.W.,
 JAS. HENDERSON, Sec'y.
 R. A. DOUGLAS, S.D.

The testimonial was a singularly handsome silver tea service, comprising twelve pieces, the tray of which bore this inscription:—

“Presented to

M. W. BRO. DANIEL SPRY,
 By the officers and members of Kerr Lodge, A. F. & A. M., as a mark of esteem and a token of their appreciation of his able efforts in furthering the interests of the lodge.”

Accompanying the service was a handsome locket, set with a diamond, and chain, the present of the lodge to Mrs. Spry.

The presentation was made by W. Bro. Fred. Wilmott, W. M. of Kerr Lodge.

REPLY:

To the W. M., Officers and Brethren of
 Kerr Lodge, No. 330, A.F. & A.M.,
 Barrie:—

BRETHREN,—I thank you most

heartily for the address and the magnificent testimonial which you have so kindly presented to me, as well as for the warm interest you have taken in the well-being of myself and family.

During the long and serious illness from which I have just recovered, and which for some time past prevented my regular attendance at our lodge meetings, I appreciated highly the friendly visits which so many members of this and other lodges made me at my residence. Such a lively interest in a brother's welfare is one of the distinguishing features of Freemasonry, and has a tendency to draw us closer together in our relations in life. I have felt considerable interest in advancing the welfare of Kerr Lodge, and have warm feelings of personal regard for its members, because it bears the name of one of my best personal friends, M. W. Bro. J. K. Kerr, one of our most esteemed Past Grand Masters, and because I have always found the brethren of this lodge actuated by strong friendly feelings for each other, and an earnest and sincere desire to uphold Masonry in its purity. I am glad to know, brethren, that our united exertions have been crowned with success, and that our lodge, which is one of the best worked in the Province, may now be classed among the strongest financially and otherwise on the roll of the Grand Lodge. I am at a loss, however, to understand why I should have been selected for such an expression of your esteem and generosity, as shewn by the presentation of this valuable testimonial, and I honestly think you have greatly over-estimated the value of my services. During the residence of myself and family in Barrie, we have received many kindnesses, and it is particularly gratifying to know that among the members of the Masonic fraternity with whom I have been so intimately associated in society matters, I have been so very fortunate as to secure your hearty friendship and good will.

On behalf of Mrs. Spry, I am desired to convey to you her heartiest thanks for the beautiful and appropriate gift which you have made her. As she is a Mason's daughter and a Mason's wife, she has had many opportunities of witnessing the great benefits which Masonry confers upon those who are so unfortunate as to require assistance; she is, therefore, a warm admirer of Freemasonry, and has the highest regard for the fraternity, the members of Kerr Lodge, and the brethren of the town of Barrie generally. These testimonials we shall preserve with pride and gratification, and in the years yet to come as we journey through life, we shall look upon them with a grateful remembrance of your esteem and affection, and trust that we may all hereafter meet in the Grand Lodge above, where the world's Great Architect rules and reigns forevermore.

Right Worshipful Bro. J. J. Mason, Grand Secretary, paid an eloquent tribute to the Masonic character and ability of the recipient, and congratulated the lodge upon the evidence the testimonial and other auspices of the occasion gave of their flourishing condition. Right Worshipful Bro. Ramsay followed with a graceful compliment to the Masonic fealty and energy of Grand Master Spry, and referred to their many years of fraternal acquaintance. Very Worshipful Bro. R. King, Sr., W. Bro. Gordon, and W. Bro. Ward, followed briefly.

At refreshments, speeches were made by the Most Worshipful the Grand Master, R. W. the Grand Secretary, R. W. Bro. Ramsay, V. W. Bro. King, Wor. Bros. Rogerson, Gordon, Ward, Reid, Wilmott, and McCraw; and Bro. Wm. Downie, S. W.; Bro. Palling, J. W.; Bro. Nicholson, D. of C.; Bro. Barraud, and others. Bros. J. C. Morgan, Barraud and Rogers, contributed songs.