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The Canadian Craftsman

AND MASONIC RECORD.

VOLUME XV.

JAN. 1881 TO DEC. 1881.



PORT HOPE, ONT.
J. B. TRAYES, F.D.G.M., EDITOR AND PROPRIETOR.

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THE SIGN OF THE CROSS.

A Story of the Robbers of Jourville Forest.

BY A KNIGHT OF CYPRUS.

(Concluded from last month.)

The inn was on the edge of the village toward the forest, and though of ample dimensions, our three friends were the only guests at the supper table. Later in the evening, however, other wayfarers arrived, four of them, well-dressed, middle-aged men, whom, the host said, were gentlemen from Auxerre, come to hunt in the forest. And when our hero came to view them more closely, he found their garbs to be such as well-to-do sportsmen usually wore. But they did not give him an opportunity to question them. As soon as they had eaten their supper, they called for lights and pipes, and went to their chambers. It was here that Girard had thought of having guards, to go with him through the forest, but upon consulting with his companions they declared that there was no need. They were well armed and did not apprehend danger.

On the following morning the four hunters sat down to breakfast with Girard and his attendants; for, on the road the young man had admitted the two serving men into his companionship completely—both in eating and in sleeping. So, at the breakfast table, the seven of them sat together, and the four gentlemen

from Auxerre very soon made themselves jovially familiar with the young Secretary. In fact, it was a jolly company, and not only did the men pass off pleasantly, but the huntsmen had planned to pursue the same road that the three men from Paris were to take; so they would all ride together, at least, as far as they went.

It was seven o'clock in the morning when they set forth. Half an hour earlier Girard had seen a boy ride away in the same direction, mounted upon a strong, fleet horse; and on asking the host whither he was bound, he was answered: "To Mirabeau, with the post." It seemed strange to the youth that such a boy should be entrusted with the king's post; but he made no remark.

Very shortly after leaving the inn they entered the forest, within the limits of which they were to ride for the greater part of the day. Here and there in the broad-spreading wood were small settlements; but the wild-wood was darksome and gloomy nevertheless. Near the middle of the forenoon they came to a small hamlet of charcoal burners,—a squalid, miserable set,—and beyond that they struck the deepest, and darkest part of the forest. At noon, they had ar-

rived at a point where a pure, limpid brooklet crossed the path—a deep vale, where the sward was free of underbrush and velvety; and here they stopped for dinner.

They picketed their horses, and left them to crop the tender grass, while they sat down upon the margin of the brook and opened their haversacks. The meal progressed, and Girard had taken his last sip of wine, and was in the act of closing his haversack, when he was startled by the sudden appearance of three men, who came upon the scene from the northward. The road our friends were pursuing ran east and west. The foremost man of the three was a Hercules in physical substance, and not ashamed to dress in conformity to his business.

And that dress told him to be a brigand! The velvet breeches, gold corded; the Turkish jacket, slashed with gold; the plentiful bright gold buttons; and the red sash around the loins, with pistols and daggers stuck therein—ah! there was no mistaking the character of the wearer.

Girard had just completed his survey of the man when his ear caught the sound of a light footfall behind him, and as he started to look around, a noose was thrown over his head, and instantly drawn tight around his body, taking the arms within its fold, and binding them fast. In a moment more he was drawn violently back upon the sward, when two of those who had accompanied him from St. Mary—the sportsmen of Auxerre,—leaped upon him, and bound him fast.

Pierre and Robin were both captured as easily as their young master had been, though Robin might have given the ruffians trouble had he seen fit; but he had seen, from the first, that, whatever trouble he might give them, he must be captured in the end, so he had not cared to invite rough usage, and perhaps death, when it could be avoided.

The robbers had planned their attack well, and had not failed in execu-

tion. The four gentlemen at the inn had been on the lookout for prey, and the boy who had ridden away in the morning had brought the note of warning to their chief in his forest lair. Girard now remembered to have read of a notorious brigand chief, one Paul le Diable, as he was called, who had for a long time infested, with his band, the great Forest of Chatillon—some leagues to the north. He was said to have been once a gentleman of title and fortune, whom the world had treated badly, and who, in a fit of madness, had turned his hand against society in this lawless manner.

And Girard did not doubt, as he looked in the face of the powerful chief, that he had been a gentleman. His manners were polished, even now, though far from gentle or kind. He did not speak with the prisoners, but when they had been secured, he spoke a few words with one of the four who had come from St. Mary, and then strode away into the forest, in the direction from which he had come. After he had gone from sight, the leader of those remaining approached the youth, with a polite bow, and:

“Monsieur, you will come with us. Of course you know why we want you; and, considering the need we had of your presence with us, I know you will pardon us for the liberty we have taken. We will go the short distance before us on foot, and our horses will be brought along very safely.”

Girard offered no reply. He would wait until they came to demand his valuables, and then he hoped he might have an opportunity to speak with the chief. They took from him his pistols and dagger,—his arms being pinioned, he could offer no resistance,—and then led him away. He saw that Pierre and Robin were following, and that the horses and pack mules came behind.

Through a blind, tortuous, ragged path, which no unpractised eye could ever have found, for the distance of

THE SIGN OF THE CROSS.

mile or more, straight into a part of the forest that seemed utterly impenetrable,—and at the end of the passage they came out into a deep, sylvan glade, walled in on three sides by a precipice of rock, that by which they had entered being the only side open, and even that only to be reached by the single narrow way they had threaded.

Here the young man was left to himself while the robbers unloaded the mules, and overhauled their burdens. At the end of half an hour three of them came to him and informed him that they must relieve him of what valuables he had upon his person.

"Let me have my hands free," he said, "and I will give to you all the money I have about me, which is considerable."

But they would not listen. At first Girard started to offer opposition, but he very quickly saw that such a course would be worse for him, and he let them do their will. Upon the inside of his doublet were two pockets, one on each breast; and on the inside of his vest the same; and in these four pockets were a million francs in bank-notes, besides almost as much more in precious stones,—diamonds, rubies, pearls, emeralds and sapphires, with others of less value. And all these they found and took.

"O, Messieurs! Give me back these two morocco cases. Take all the rest. You will allow me thus to redeem them. They can be nothing to you—"

But they would not listen. "It is not for us to decide," said the spokesman, "our chief will do as he pleases."

"But you will tell him what I say?"

"Yes, we will tell him that." And with that they went away.

And when they had gone Girard de St. Marc threw himself down upon the sward, and burst into tears. His heart was full, and only weeping would lighten it. He thought of his dear master, and of the jewels which he had held sacred,—jewels about

which clung memories that were interwoven with the holiest ties of life. Would they ever come back to him.

How long he had lain thus he knew not; but, at length, he felt a hand upon his arm, and in a moment more the bonds were cut. Then a strong hand lifted him to his feet, and he stood face to face with Paul le Diable. And now he saw what a grand face the brigand chief had. A handsome face—a full flowing beard of glossy brown; large, clear, brilliant, hazel eyes; a brow broad and full; and an expression such as a great captain might wear.

"What is your name?" the chief asked.

"Girard de St. Marc."

"Whence come you?"

The youth told him his simple story, in as few words as possible. The chief had a sword under his arm, and another at his side. He leaned the first against a tree, and then took the two morocco cases from his pocket. He opened the larger one first, and exposed the Grand Master's jewel.

"To whom does this belong?"

"I am bearing it to the widow of the late Marquis de St. Aubin. It was his insignia—Geoffrey de St. Aubin's—as Grand Master of the Temple."

"And this?" the brigand pursued, opening the other case.

"That is mine own, Monsieur, given me by the Marquis."

"Of what use is it to you, young man? You dare not wear it."

The youth raised himself proudly erect, and spoke as speaks one whose heart is true:

"Thank Heaven! I dare to wear it; and I have the right."

"Ha! Say ye so?"

"Sincerely,—yes."

"Follow me." The chief took up the sword which he had stood against the tree, and led the way into a nook beyond a projecting spur of rock, where they could not be seen by other eyes.

"Girard de St. Marc, are you a Knight of the Temple?"

The youth was startled; and for a brief space he trembled and hesitated. Then a great light burst upon him, and he gladly, proudly answered:

"Hugh de Payens was my ancestor."

"What more?"

"Jacques de Molay taught me faith; and Bertrand du Guesclin gave me hope, if I were true and brave."

"Did you know John de Croy?"

"Aye,—and Philip of Orleans and Henry of Bourbon."

"Good! Now give me the Word."

Then Girard took the second sword, as the chief drew his own, and on the Guard of the Temple the Word was given.

For a little time after this the brigand chief was silent; but at length he extended his hand, which the youth took, and spoke:

"You have seen that I am a Knight of the Temple. And I will say to you, that of all the ties that ever bound me to my fellows, the tie of that mystic brotherhood is the only one I now recognize. But that I cannot betray. I have a heart; I have a conscience; and I cannot betray the holy trust which was once upon a time so sacredly reposed in me. Wait you here till I return."

With that the powerful man turned and strode away; and at the end of a quartar of an hour he came back with Pierre and Robin in company.

"Girard, here are your two knightly jewels; and here are your other packets, with every franc that my people took from you. You have solemnly assured me that the money belonged to the widow of Geoffrey de St. Aubin. Dear Geoffrey. God rest his soul. I loved him well. Aye, boy, Geoffrey de Saint Aubin and I have sat more than once in the same conclave. But enough of that. There is the money, take it; I have bought it from my comrades at heavy expense; but I can make it up."

In the fulness of his heart the

youth besought the chief that he should retain sufficient of the money to appease the demands of his comrades; but he would not listen.

"Would you," he said, "if you had resolved to do right and justly, allow another to persuade you to be content with doing only a half of the good work? No, no,—I will do as I wish, as I first resolved. Come."

Then he led the way back to where the horses and mules were found, and thence, on foot, to the glade where they had sat by the brook, to eat their dinner. Here was found the boy who had left St. Mary that morning, holding by the bridle the horse he had then ridden. The brigand spoke a few words to the lad, and then turned to our hero and took his hand.

"Girard, I have no excuse to offer, and no regret to express, for the life I now live. If I am harsh in my judgment of my fellows, I can only say, my fellows have been harsh toward me. But none of that. It is profitless. I have one word more to say, a word for yourself: If in the time to come, you hear men speak of Paul le Diable—no matter what they say—you have it from his own lips, upon his honor as a man, that he never did wrong to one of God's poor and needy; that he never wronged a helpless orphan, nor a widow in distress. And you, of your own knowledge can affirm, that he has remained true and faithful to his vows of Templar Knighthood.

"And now, adieu. My boy will conduct you safely through the forest; and beyond that your road is direct and short. If you find Junon de Saint Aubin living, remember me to her; and assure her that she is not forgotten by Paul le Diable."

And with that the strange man turned away. He would not stop to speak further.

St. Marc reached the old chateau de St. Aubin without further adventure, where he found Madame Junon, the Marchioness, well; and when he

had conveyed to her the message of the brigand chief, and described his personal appearance, she was strangely moved. She knew the man. She would only tell to Girard, however, that he was the son of a once powerful French nobleman, who suffered at the hands of the public executioner of Paris, through the same Bourbon wrath and vengeance that shot to death Marshal Ney.

"The husband and father were beheaded," Madame Junon added, "and the family crushed. The widow soon afterwards died of a broken heart; and the son, I have not known of him until now. Heaven have mercy on him. He has suffered much."

And the youth fervently responded:

"Amen, and Amen! Let France say what she will—L's Brothers can say,—*HE HAS KEPT THE FAITH.*"—*Liberal Freemason.*

Freemasonry and Judaism.

We frequently have occasion to notice in our columns the proceedings at the various so-called "Jewish" and other Lodges of Freemasons in this country in which our co-religionists participate. In our previous issue we adverted to the circumstance that at a meeting of the "Devonshire" Lodge, Bro. David A. Davis, P.M., the only Jewish member, was presented with a gold and diamond Past Master's jewel, in recognition of his services to Masonry. The week before we reported an interesting discussion at the monthly meeting of the "Joppa" Lodge, on the question of retaining the Jewish Grace, which resulted in the adoption of the curtailed Grace—that form known as "Maimonides' Grace"—which is, as heretofore, to be said in Hebrew. The discussion derived an additional interest from the significant remark to which it gave rise, that "Masonry was founded upon the principles of Judaism, and long before its establishment, brotherly love, relief, and truth were household words among

Jews." The close relation between Judaism and Freemasonry and the predilection and natural aptitude of Jew for its principles are generally admitted facts. It is worth while enquiring into the origin and nature of the affinity between Masonry and Judaism. The theory of William Preston, who wrote on *Masonry* in 1792, that the institution was coeval with the creation of man, is usually regarded as a fanciful one. William Preston simply meant, we suppose, that the principles of fraternity on which it is founded are as old as human institutions, and his supposition was hardly an extravagant one. Many writers incline to the opinion that the institution had its origin in the religious mysteries of the ancient world. In very early times, it is related, there existed a corporation of architects styled "Dionysiac Fraternity." The members of this Craft monopolised the building of temples, stadia and theatres in Asia Minor, and recognized each other by signs and tokens. It is added that the Dionysiacs arrived in Asia Minor at the time of the Ionic migration, about 1044 B.C., or half a century before the building of Solomon's Temple. Hiram, of Tyre, as we know from Scripture, assisted Solomon in the building of the Temple, by sending him contingents of workmen and otherwise. Writers on Masonry tell us that these deputed workmen were a band of Dionysiacs, at the head of whom was a widow's son, and to this latter they attribute the rise of the institution. Upon this belief the rituals used in the Lodges of the Order are based. This theory which ascribes to Masonry a distinctively Jewish source is however discredited by many authorities, who attribute to it a mediæval European origin, very far removed from any connection with Judaism. The probability is that Masons were at first an operative craft who applied themselves in different parts of Europe to the building of churches and cathedrals. Some of the most

famous ecclesiastical edifices have been constructed by this Order. In the beginning of the seventh century there were many Masonic corporations diffused throughout Europe. In Italy they were known as Colleges of Architects, in France as Pontifical Brothers and as Free-Corporations, and in England and Scotland as Freemasons. Dr. Henry in his "History of Great Britain" writes: "The Italians, with some Greek refugees and with some French, Germans, and Flemings, joined into a fraternity of architects, procuring Papal bulls for their encouragement and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another as they found churches to be built; their government was regular, and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a Warden and overlooked each nine." If this account of the rise of Masonry be correct, the connection of Jews with the Order must be recent. Jews have not shown an aptitude for building and bricklaying, not at least since their expulsion from their own soil. They would have been little inclined, therefore, to seek admission into a craft of operatives, and still less would they have cared to be identified with a body devoted to the interests of ecclesiastical building. But from an early period, statesmen, ecclesiastics, and other eminent persons were admitted into the Order, and gradually the operative element became lost in the speculative features of Freemasonry. As long, however, as the principles of religious toleration were not recognized in Europe, the unsectarianism which is characteristic of Freemasonry could not have come into play, and Jews would not have been permitted to participate in its rites. Though the connection of Jews with the Craft is modern, once admitted it was natural that they should become some of its most en-

thusiastic members. The toleration of which it gave practical evidence would be dearly prized by Jews, if only in self-defence. But irrespective of considerations of personal interest, and of the historical or fabled origin of the Craft, the affinity of Judaism and Masonry for each other rests on undisputable grounds. The principles of fraternity which are characteristic of the one discipline, form the keystone of the other. Judaism is essentially a system of Freemasonry. In the language of the Rabbinic proverb, all the members of the Jewish race are brothers. The religious signs and tokens which Jews share in common, serve as infallible guides of mutual recognition. The uniform tongue in which Jews pray serves to unite them all over the world. The *Shemang Yisrael* is the Masonic password among Jews which has often succeeded in kindling the spark of brotherly sympathy in the most untoward circumstances. Jews, like Masons, have special claims on one another's help in times of distress, which Jews, equally with Masons, are never slow to recognize. The objects served by Masonry are, therefore, identical with those which are attained by the profession of the religion of Moses.—*Jewish Chronicle*, 25th February, 1881.

Grand Council of Royal and Select Masters.

The Annual Meeting of the Grand Council of the Dominion of Canada of the United Orders of Royal and Select Masters, Royal Ark Mariners and Order of Rome and Constantine, was held at Hamilton on 13th July, when M. Ill. Comp. Joshua G. Burns delivered the following

ADDRESS.

ILLUSTRIOUS COMPANIONS,—We are come up to another annual assembly from the activities of life, from the continuous strain of mental and

bodily exertion, we are peacefully congregated; like our three first Grand Masters, one came from the cares of State, another from the supervision of eighty thousand Craftsmen, while another wearied with the journey from Lyne, met together in the sacred vault; like them we are met to glean instruction from the past, to serufinize our present position, and from each other derive encouragement and vigor for future action.

The Grand Council being now firmly established, its permanency and durability secured, a wide field of usefulness has been opened; let our determination be to "go up" and possess the land. Lo! the fields are white to harvest; ours be the workers' task to secure the reward that awaits exertion.

I am glad to be in a position to report that Cryptic Masonry is vigorous and healthy, that prosperity has marked our progress in the past year. The Councils have been working actively; some that have been dormant are awakening to new life. We want continued effort, renewed and increasing activity. It is desirable that new Councils be opened at every point where there is the proper material, and there are many such, lacking nothing but the will to organize and get to work.

I have been in communication with several Illustrious Companions at different places and have received replies stating that they hoped to be in form before this meeting of Grand Council. I have no doubt but that in the coming year we will have several new Councils added to our numbers.

It affords a great amount of satisfaction to learn that a number of the sister Grand Councils of the United States have approved of the course taken by this Grand Council in establishing over the Dominion the Grand Council of Rites. I regret that a few Grand Councils deemed it expedient to offer the control of their Councils, with the conferring of de-

grees, to the Grand Chapters in their respective States. The Supreme Grand Chapter of the United States has declined to accept the responsibility. I think this action was not necessary on the part of these Grand Councils. I believe after the years of commercial depression have entirely disappeared all our Grand Bodies will be lifted into a condition of prosperity and success. A new era of progression has already commenced; this prosperity affects first the lower grades and extends to the higher orders. The wave has reached Craft and Capitular Masonry; our time has come and is coming, and we will have a season of success greater than those of little faith have anticipated; let our gratitude be commensurate with the success which is the only reward we desire or look for our years of labor in the cause of our beloved Order.

The wisdom of the able Grand Masters who preceeded me in office, is amply demonstrated in the preservation and organization of the degrees pertaining to Cryptic Masonry, the degrees of the Red Cross of Rome and Constantine and the degrees of Royal Ark Mariners. These Illustrious Companions never wavered in their resolve to preserve these degrees in their entirety, and determined not to give them up to the control of any Grand Body. The organization of this Grand Council of Rites, though several years in contemplation, was brought to a successful culmination at last meeting of Grand Council. I have no doubt but that in the years to come our successors will look back with satisfaction to the action of the Grand Council in this matter.

We have reason to record our deep sense of gratitude to the Holy One of Israel who has mercifully shielded the members of this Grand Council from death. During my term of office all the workers have remained in the vineyard bearing the burden and heat of the day. While other Orders mourn the loss of distinguished brethren, our ranks are unbroken, we

have not to express regrets for the removal of any. The Great Reaper has not been in our midst, though His invisible hand is over all.

I have to thank the members of Grand Council for the kindness and consideration shown me during the period I have presided over their deliberations; it has rendered my duties agreeable and pleasant. Specially does this Grand Council owe a debt of gratitude to Most Illustrious Companion D. Spry for his unwearied labors in the cause of Cryptic Masonry, to him is mainly due the prosperous condition of the Rite in this Dominion.

Illustrious Companions, after two occupancy of this position, I resign the emblem of power into more efficient hands. With weakness and imperfection it has been borne, but earnestly endeavoring never to lose sight of the dignity and high position this sacred rite is certain to attain. I sincerely thank the Companions for the kindness and consideration I have on all occasions been the recipient of at their hands. I trust that in the years to come similar unanimity and kindly feeling will be cherished by the workers in the Sacred Vault towards each other.

Finally, Illustrious Companions, let us so exemplify by pure lives and blameless conversation the doctrines of our Order, that when we are summoned to join those Companions of all lands and climes affiliated with the Supreme Grand Council above, our call will be received gladly, like one "who wraps the drapery of his couch around him, and lies down to pleasant dreams."

JOSHUA G. BURNS,
Grand Master.

The following are the officers for 1881-2:—

Grand Master—M. Ill. Comp. Joshua G. Burns, Toronto.

Dep. Grand Master—R. Ill. Comp. Hugh A. Mackay, Hamilton.

Grand Prin. C. of Work—R. Ill. Comp. J. Ross Robertson, Toronto.

Grand Treasurer—R. Ill. Comp. David McLellan, Hamilton.

Grand Recorder—R. Ill. Comp. Daniel Spry, Barrie.

Grand Cap. of Guards—R. Ill. Comp. H. K. Maitland, Guelph.

Grand Lecturer—R. Ill. Comp. L. H. Henderson, Belleville.

Grand Chaplain—R. Ill. Comp. Rev. Albert Anthony, Seneca.

Grand Master of Ceremonies—V. Ill. Comp. D. B. Murray, Winnipeg.

Grand Conductor—V. Ill. Comp. John Dickson, Hamilton.

Grand Organist—V. Ill. Comp. W. H. Rooks, London.

Grand Stewards—V. Ill. Comps. S. M. Davies, Ottawa; A. G. Harvey, Maitland; J. F. Kennedy, Perth; James Jardine, Barrie; P. J. Slatter, Toronto; John Scoon, Guelph.

Members of Executive Committee—R. Ill. Comps. James B. Nixon, Toronto; R. Brierly, Hamilton; C. D. MacDonnel, Peterboro'; H. A. Baxter, London.

Grand Sentinel—V. Ill. Comp. J. K. Brydon, Toronto.

INSPECTORS-GENERAL OF DIVISIONS.

London Division—R. Ill. Comp. H. A. Baxter, London.

Hamilton Division—R. Ill. Comp. W. M. Mitchell, Hamilton.

Toronto Division—R. Ill. Comp. John Patton, Toronto.

Ottawa Division—R. Ill. Comp. J. Moore, Ottawa.

Quebec Division—R. Ill. Comp. Isaac H. Stearns, Montreal.

New Brunswick Division—R. Ill. Comp. Duffel, St. John.

Manitoba Division—R. Ill. Comp. James O'Connor, Winnipeg.

The "Inigo Jones" MS.

The MS. of which a transcript is now given to Masonic students, was originally sold by public auction in London, and fell into the hands of the well-known firm of Pickering & Co., formerly in Piccadilly, now in the Haymarket, from whom it was purchased by its present possessor.

It is a curious and valuable MS. "per se," not only on account of its special verbiage, but because it possesses a frontispiece of Masons at work, with "Inigo Jones fecit," at the bottom. It is also highly ornamented throughout, both in the capital letters, and with "finials." It is, we apprehend, pretty certain it did belong to Inigo Jones. It is of date 1607.

THE ANTIENT CONSTITUTION OF THE FREE AND ACCEPTED MASONS. 1607.

THE MIGHT OF THE FATHER OF HEAVEN, and the Wisdo of the Glorious

SON, through the Grace and Goodness of the HOLY GHOST, three Persons and One GOD; Be with us and Give us Grace so as to Govern us here in our Living, so that we may come to his Bliss that never shall have ending. AMEN.

GOOD BRETHREN and FELLOWS, our Purpose is to tell you how and in what manner this Worthy Craft of MASONRY, was begun; And afterward; how it was kept and Encouraged by Worthy KINGS and Princes, and by many other Worthy Men.

AND ALSO to those that be here; We will Charge by the Charges that belongeth to Every FREE MASON to keep; FOR in good Faith, If they take Good heed to it, it's worthy to be well kept FOR MASONRY is a Worthy Craft, and a Curious SCIENCE, and One of the LIBERAL Sciences.

THE Names of the Seven liberal Sciences are these

I. GRAMMAR, and that teacheth a Man to Speak and write truly.

II. RHETORICK, and that teacheth a Man to Speak fair, and in soft terms.

III. LOGICK, and that teacheth a Man to discern truth from falsehood.

IV. ARITHMETICK, which teacheth a Man to Reckon, and Count all manner of Numbers.

V. GEOMETRY, and that teacheth a Man the Mete and Measure of the Earth, and of all other things, which SCIENCE is Called MASORY.

VI. MUSICK, which Gives a Man Skill of Singing, teaching him the ART of Composition; & playing upon Diverse Instruments, as the ORGAN and HARP methodically.

VII. Astronomy, which teacheth a Man to know the Course of Sun Moon and Stars.

Note I pray you, that these Seven are contain'd under Geometry, for it teacheth Mett and Measure, Ponderation and Weight, for Everything in and upon the whole Earth for you to know; That every Craftsman, work's by Measure. He yt buys or sells is by weight or measure. Husbandmen, Navigators, Planters and all of them use Geometry; for neither Grammar, Logick nor any other of the said Sciences, can subsist without Geometry; ergo, most Worthy and Honourable.

You ask me how this Science was invented, My Answer is this: That before the Generall Deluge, which is commonly Called Noah's Flood, there was a Man called Lamech, as you may read in IV. Chapter of Genesis; who had two Wives, the One called Ada, the other Zilla; by Ada, he begat two Sons, Iabal and Iubal. by Zilla, he had One Son called Tu'all and a daughter called Naamah: These four children found the beginning of all Crafts in the World; Iabal found out Geometry,

and he Divided Flocks of Sheep, He first built a House of Stone and Timber.

His Brother Iubal found the Art of Musick, He was the Father of all such as Handle the Harp and Organ.

Tubal-Cain was the Instructor of Every Artificer in Brass and Iron, And the daughter found out the Art of Weaving.

These Children knew well that God would take vengeance for Sin either by Fire or Water; Wherefore they Wrote their Sciences that they had found in Two Pillars, that they might be found after Noah's Flood.

One of the Pillars was Marble, for that will not Burn with any Fire, And the other Stone was Laternes for that will not drown with any Water.

Our Intent next is to Tell you Truely, how and in What manner these Stones were found whereon these Sciences were Written

The Great Hermes (Surnamed Trismagistus, or three times Great) Being both King, Priest and Philosopher, (in Egypt) He found One of them, and Lived in the Year of the World Two Thousand and Seventy Six, in the reign of Ninus, and some think him to be Grandson to Cush, which was Grandson to Noah, he was the first to begin to leave off Astrology. To Admire the other Wonders of Nature; He proved there was but One God, Creator of all Things, divided the Day into Twelve Hours. He is also thought to be the first who Divided the Zodiack into Twelve Signes, He was to Osyris, King of Egypt; And is said to have Invented Ordinary Writing, and Hieroglyphiks, the first Lawes of the Egyptians; And Divers Sciences, and Taught them unto other Men.

And at the Building of Babilon Masonry was much made of; And the King of Babilon the Mighty Nimrod, was a Mason himselfe, as it's reported by Antient Histories,

And when the City of Nieve, and Other Cities of the East, were to be Built, Nimrod the King of Babilon Sent thither Masons at the request of the

King of Nineve his Cousin; And when he sent them forth, He gave them a Charge in this manner.

That they should be true to one another, and Love truely together; And that they should serve the Lord truely for their Pay, so, that their Master might have Honour, and all that belong unto him, And Severall other Charges he gave them; And this was the First Time that Ever any Mason had any Charge of his Craft.

Moreover when Abraham and Sarah his wife, went into Egypt, and there taught the Seven Sciences to the Egyptians; He had a Worthy Scholar whose name was *Luclyde, and He learned

Anno
Mundi
MCCCX.

*Anno
Mundi
MXXLVIII.

right well, and became a Great Master of the Seven Sciences; and in His Days, it Befell, That the Lords and the Estates of the Realm, had so many Sons; And they had no competent Livelyhood to find their Children.

Wherefore they took Councill together with the Kings of the Land, How they might find their Children Honestly as Gentlemen, But could find no Manner of Good way, And then Did they Proclaime through all the Land, that if there were any Man, that could Inform them, that he should be well rewarded for his Travell, And that he should hold him well pleased.

After this Cry was made; then came the worthy Clark Euclilde, and said to the King and the Lords.

If Yea will give me Your Children to Govern, I will Teach them One of the Seven Sciences, whereby they may live Honestly, as Gentlemen should; Under Conditions, that Yea will Grant them, and That I may have Power to Rule them after the manuer that Science ought to be Ruled. And that the King and the Councill Grant Anon and Seale his Commission. And then this Worthy Clark Euclide took to him these Lord's Sons, and taught them the Science of Geometry, in Pratricks, for to Work in Stone, all manner of worthy Work, that belongeth to Building of Churches, Temples, Towers, Castles; And all other manner of Buildings; And He gave them a Charge in this Manner.

First that they should be true to the King, and to the Lord, that they Serve; and To the Fellowship whereof they are Admitted; and that they should Love and be true to one another; And that they should Call Each other his Fellow, or Else Brother; and not his Servant or Knave, nor no other foul Name; and that they should truly deserve their Pay of the Lord; Or the Master of the Work that they Serve.

That they should Ordain the Wisest of them to be the Master of the Work; And neither for Love nor Lynage, Riches nor Favour, to Sett another, that hath but little Cunning, to be Master of the Lord's Work; whereby the Lord should be Evil Served, and they Ashamed; and Also, that they should Call the Governour of the Work Master in the time that they work with him.

And many other Charges He gave them, that are too long to tell, And to all these Charges He made them Swear a great Oath, that Men Used at that time.

And He Ordain'd for them, a reasonable Pay, whereby they may live honestly; And Also that they should come and Assemble together every Year Ouce, to consult how they might Work best to serve the Lord, far his profit, And to their Own Credit,

And to Correct within themselves him that had trespassed against the Craft.

And thus was the Craft Grounded there, And that Worthy Clark Euclidean, Gave it the Name of Geometry, And now it's call'd through all the Land Masonry.

Since Long time after when the Children of Israel were come into the Land of the Iebusites which is now call'd * Anno Mundi. Ierusalem King David mmcccclxxiv. began the Temple, that 2d Saml, v: vi. is called (Templum Domini) with us the Temple of Ierusalem, alias the Temple of the Lord.

The same King David loved Masons and Cherished them, and gave ym Good Pay. And he gave them the Charges in manner as they were given in Egypt, by Euclilde; and other Charges more, as you shall Hear afterwards.

* *

After the Decease of King David.

Solomon sent to Hiram King of Tyre for one who was a Cunning Workman (called Hiram Abif) the 1 Kings, Son of a woman of the Line of 7 chap. *Naptali* and of Urias the 13 verse. Israelite, &c.

Solomon to Hiram the King.

Know thou that my Father having a will to Build a Temple to God. Hath been withdrawn from the Performance thereof by the Continual wars and Troubles he hath had; for he never took rest before he Either defeated his Enemies, or made them tributaries unto him. For mine own part I thank God for the peace which I possess; And for that, by the means thereof, I have opportunity (according to mine Own desire) to Build a Temple unto God; for he it is that Foretold my Father, that his House should be Builded during my Reigne, For which Cause, I Pray you, send me some one of your Skilfullest men with my Servants to the wood *Libanus*, to hew down Trees in that place; for the Macedonians are more skilfull in Hewing and preparing Timber, than our People are; And I will pay the Cleavers of wood according to your Direction.

HIRAM UNTO KING SOLOMON.

Thou hast Cause to thank God; in yt. he had delivered thy Father's Kingdom into thy hands: To thee I say, who art a man, wise & full of Vertue; for which cause, Since no news can come unto me more gracious, nor Office of Love more esteemed than this, I will accomplish all that thou requestest: for after I have caused a great quantity of Caedar & Cyprus wood to be cut down, I will send it thee by sea, by my servants; whom I will command (and furnish with Convenient Vessels of Burthen) to the end they may deliver the same in what place of thy Kingdoms it shall best

please thee; that afterwards, thy Subjects may Transport them to *Jerusalem*. You shall provide to furnish us with Corne, whereof we stand in need, because we inhabit an Island.

Solomon King David's *Son* to finish the Temple that his Father had begun, sent for Masons into divers Countries, and gathered them together, so that he had Fourscore thousand Workmen that were workers of Stone, and were all named Masons, and he chose three Thousand of them to be Masters and Governours of his work.

And Hiram King of *Tyre* sent his servants unto Solomon, for he was ever a Lover of King *David*; and he sent *Solomon* Timber and workmen to help forward the building of the *Temple*; And he sent one that was Named *Hiram**

*first of Kings Abif a widows Son of the Line of *Nephtali*; He was a Master of *Geometry*, and

was of all his Masons, Carvers, Ingravers, and workmen, and Casters of Brass and all other Metalls that were used about the Temple.

King Solomon confirmed both the Charges and manners, that his Father had given to Masons. thus was the worthy work of Masonry Confirmed in *Jerusalem*, and many other Kingdoms. And he finished y^e Temple Anno Mundi MMM.

Curious Craftsmen walked about full wide in divers Countries; some to learn more Craft and Cunning, others to teach them that had but little Cunning.

And at the Destruction* of the First Temple by Nebuchadnezar, after it had stood ccccxxx years.

The Second Temple began in the reign of *Syrus* LXX Years after the Destruction, it

*MMMMXXI. being hindered; It was XLVI Years in Building and was finished in *Darius* his reign.*

MMMMCCCXIII. In the Reign of *Ptolmie* and *Cleopatra*, *Onias* built a Jewish Temple in *Egypt*, in the place Called *Bubastiss*, and Called after his own Name.

*MMMMIDCCCXLII. The Tower of *Straton* (alias *Casaria*)* built by *Herod* in *Palistine*, and many other curious works of Marble, As the Temple of *Casars* *Agrippa* to his Memory, in the Country called *Zenodoras*, near to a place called *Panion*.

MMMMIDCCCXLVI. He also pulled down the second Temple, that was finished in *Darius*

his reign, and appointed one Thousand Carriages to draw stone to ye place; And chose out

Ten Thousand Cunning and expert workmen, to hew, and mould Stone; And One Thousand he chose out and Cloathed and made them Masters and Rulers of the work; and built a New* Temple on the Foundation, which Solomon had laid, not inferior to ye first; And was finished Nine years before the birth of our *Saviour.

*MMMMIDCCCXLVII.

*MMMMIDCCCXLVII.

After the birth of our Saviour, *Aururagus* being King of Britain, *Claudius* the Emperor came over with an army, and fearing to be overthrow, made a League with Anno Christi him; and gave him his Daughter in marriage; and that he should hold his Kingdom of Romans, and so the Emperor the returned. In the Year XLIII after the birth of Christ, *Masons* came into England, and built a goodly Monastery near unto *Glassenbury*, with many Castles and Towers.

This sumptuous Art of Geometry; it being profest by Emperors, Kings, Popes, Cardinals and Princes innumerable, who have all of them left us the Permanent Mon- Anno Christi

ments of it in their several places of their Dominions; nor will this I presume be denied, when well considered, that Renowned Example the *Trajan Collum*; it being one of the most superb remainders of the Romans Magnificence, to be now seen standing; And which has more Immortalized the Emperor *Trajan*, than all the Pens of Historians. it was erected to him, by the Senate and People of Rome; In memory of those great services he had rendered the Country, and to the end, the memory of it might remain to all succeeding Ages; and continue so long as the very Empire it selfe.

And in Saint Albanes time, the King of England that was a Pagan, Did wall ye town that was Anno Christi called *Verulum*; and Saint Alban was a worthy Knight, and Steward of the King's Household; and had got the Government of ye Realm, and also the Town walls, and Loved Masons well and cherished them much, and he made their Pay Right good, standing as the Realm then did; for he gave them two Shillings per week, and three pence to their Chear—For before that time through all the Land, a Mason had but a

Penny a day and his meat, untill Saint Alban mended it.

And he got them a Charter of y^e King for to hold a Councell Yearly, and gave it the Name of an Assembly; and was thereat himselfe, and helped to make Mason, and gave them charges as yea shall have afterwards.

It happened presently after the Martyrdo of St. Alban; who is truly termed England's Proto-Martyr; that a Certain King Invaded the Land and destroyed most of the Natives by fire and sword That the Sciences of Masonry, was much decayed, untill the Reign of

Ethelbert King of Kent, Gregory the First Surnamed Magnus, sent into the Isle of Britaine a Monk with other Learned Men, to Preach the Christian Faith, for this Natio as yet, had not fully received it. this said Anno Domini Ethelbert, built a Church dxcvi. in Canterbury and Dedicated it to St. Peter, and St. Paul; and is supposed to have built, or restored the Church of St. Paul's in London: he also built the Church of St Andrews in Rochester.

Sibert King of the East Saxons by perswasion of Athelbert^{*} King of Kent, having received the Christian faith; built *Anno Domini the Monastery at Westminster, to the Honour of God, and St. Peter. dcccxx.

*Sigebert King of the East Angles began to Erect the University of Cambridge. *dcccxcv.

Athelstane began his Reign he was a Man beloved of all Men, he had great devotion towards the Churches, as appeared in the Building, adorning and Endowing of Monasterys. He built one at Wilton in the Diocess of Salisbury; another at Michelney in Somersetshire: besides these; there were few famous Monasteries in this Realm, but that he adorned the same, either with some new piece of Building, Jewells, Books, or Portions of Lands he greatly Enriched the Church of York.

Edwyn Brother to King Athelstane Loved Masons much more than his Brother did, and was a great Practizer of Geometry, and drew himselfe to Commune and talk with Masons, to Learn the Craft, and afterward for the Love that he had to

Masons and to the Craft He was made a Mason, and got Anno Domini of his Brother a *Charter, dccccxxii. and Commission, to hold an Assembly; where they

would within the Realm once a year; to correct within themselves, faults and trespasses, that were done within the Craft, and held an Assembly him-selfe at York; and there made Masons and gave them

Charges, and taught the manner; and Commanded that Rule to be kept and made an Ordinance that it should be renewed from King to King. And forever after; and gave them the Charter and Commission to keep; when the Assembly was gathered together, he made a Cry, that all Old Masons, and young, that had any writing or understanding of the Charges, and manners that were made before in the Land, or in any other; y^t they should bring and show them. And it was proved there were found some in French, some in Greek, some in English, and some in other Languages; and they were all to one Intent and purpose; and he made a Book thereof, how the Craft was founded; and he him-selfe commanded, that it should be read or told, when any Mason should be made, and for to give him his Charges; And fro that Day untill this time, manners of Masos have been kept in that form as well as men might govern it.

Furthermore at divers Assemblys certain Charges have been made and ordained by the best advice of Masters and Fellows.

Every Man that is a Mason, take right good heed to these Charges. And if any man find himself Guilty in any of these Charges, he ought to Amend, and pray to God, for his grace; especially you that are to be Charged—Take good heed that yea may keep this Charge right well; for it is a great perrill for a Man to forswear himself upon a Book.

The First Charge is this, That yea be true Men to God, and y^e Holy Church.

Second, That yea Use no Heresy, wilful; or run into Innovations, but be yea wise Men, and discreet in Every thing.

Third. That yea be not disloyall; nor Confederates in any treasonable plotts; But if yea hear of any treachery against the Government, you ought to discover it, if yea cannot otherwise prevent it.

Fourth; That yea be true to one another (that is to say) to Every Mason of the Craft of Masonry, that be Masons allowed, yea shall do to them, as yea would they should doe unto you.

Fifth; that yea keep all the Councell of your fellows truly, be it in Lodge or in Chamber, And all other Councells that ought to be kept, by the way of Brotherhood.

Sixth; that no Mason shall be a thief, or Conceal any such Action, so far as he may wit or know.

Seventh; that every Allowed Mason shall be true to the Lord or Master whom he serves, and shall serve him faithfully to his Advantage.

Eighth; that yea shall Call shuch Mason your Fellow or Brother neither shall you use to him any scurrilous Language.

Nineth; that yea shall not desire any unlawfull Communication with yo^r fellows Wife; nor cast a wanton Eye upon His

Daughter, with desire to defile her; nor his Maid servant or anywise put him to dishonour.

Tenth; that you Pay truly and honestly for your Meat and Drink wherever you Board; that the Craft be not Slandered thereby.

These be the Charges in General yt Belongs to Every free Mason to be kept, both by Masters and Fellows.

Rehearse I will other charges in singular For Masters and Fellows.

First, That no Master or Fellow shall take upon him any Lord's work nor any other Man's work unless he know himself Able and sufficient to performe the same, so that the Craft have no slander nor dishonour thereby, but the Lord may be well and truly served.

Second, that no Master take no work, but that he take it reasonably, so that the Lord may be well served, and the Master get Sufficiently, to live handsomely and honestly, and to pay his Fellows truly their pay, as the manner is.

Third, that no Master nor Fellow shall supplant any other of their work, (that is to say) if another hath taken worke in hand, or stand Master for any Lord's work; he shall not deale under hand, to mischief or undermine him, to put him out, Except he be unable of Cunning, to performe ye work.

Fourth, that no Master nor Fellow shall take any Apprentice but for the full term of seven Years; And that the Apprentice be Able of Birth (that is to say) free borne, and whole of Limbs, as a Man ought to be.

Fifth, that no Master nor Fellow, take any Allowance or bribe of any Man, that is to be made a Mason, without the Assent, Consent, and Councill of his Fellows; and that he, that is to be made a Mason, be able in all manner of degrees (that is to say) free borne; Come of good kindred, true, and no Bodman, and that he have his Right Limbs, as a Man ought to have.

Sixth, That no Master nor Fellow take an Apprentice unless he hath sufficient Occupation to set him at work—Nay to set three of his Fellows, or two at least at work.

Seventh, That no Master or Fellow shall take no Mans work to Task, that Used, or was wont to Iourney work.

Eighth, That every Master shall give pay to his Fellows according as they deserve so that he be not deceived by false workmen.

Ninth, That no Man slander another behind his back to make him loose his good Name, and thereby also make him suffer in his way of Living.

Teneth, That no Fellow within the Lodge, or without; Misanswer, or give another reproachful Language, without some reasonable Cause.

Eleventh, That every Mason shall Rev-

erence his Elder, and put him in work shop.

Twelfth, That no Mason shall be a Common player at Hazard, or at Dice, or at Cards nor any other unlawful Game whereby the Craft might be slandered.

Thirteenth, That no Mason shall be a Common Leecher, nor Pander, or Baud whereby the Craft might be slandered.

Fourteenth, That no Fellow go into the City or Town in Night time, without he hath some one or other with him to Bear Witness that he was in honest places.

Fifteenth, That every Master and Fellow shall come to the Assembly, if that be within Fifty Miles about him, if he hath any warning, And if he hath Trespassed against the Craft, then abide the Award of the Masters and Fellows, and make satisfaction accordingly, if they are able; But if not Submit to their reasonable Award; Then they shall go to Common Law.

Sixteenth, That no Master or Fellow make any Mould or Square, or Rule to Mould Stones with all; but such as are allowed by the Fraternity.

Seventeenth, That every Mason shall Receive and Cherish strange Fellows, when they Come over the Country, and set the at work if they will as the manner is (yt is to say) if he hath Mould Stones in his place, or else he shall refresh him with money to Carry him to the next Lodge.

Eighteenth, That every Mason shall truly serve the Lord for his pay; And every Master shall truly make an End of his work; be it Task or Journey—If he have his Demand, and all he ought to have.

These Charges that we have now Rehearsed unto you and all other that belong to Masons Yea shall keep—So help you God, and the Itallidom.

FINIS.

—Masonic Magazine.

Symbolism of the Corner Stone.

From time immemorial Freemasons have styled the Creator the Grand Architect of the Universe. This custom may be traced back among the operative Masons of Egypt to a period at least 3,000 years before Christ, when the supreme god of the Egyptians, Patah—the father of the gods, was hailed by the title of "Holy Architect of the Universe." As Freemasons we emulate, in our lower sphere, the ability of our Great Grand Master—we are the architects of material buildings. Once we constructed them in their entirety; now we inaugurate the work, when requested, so to do by the proper authority, and symbolically lay the corner-stone, which is the foundation-stone of the entire structure.

Architects have always been, historically as well as traditionally, men of note,

and acknowledged position. Freemasonry is a Royal Art, and in remote ages as well as now, in many instances Freemasons have been of royal lineage—kings' sons. Brugsch, in his history of Egypt, tells us that the architects of the Pharaohs were often the king's sons; or, if not so, the king would give them his daughters in marriage. In the first dynasty (which he dates B. C. 5,000) he specially mentions one who was the son of the reigning king, and others who married into the royal family. The disciples of the Trowel, Square, Plumb, Level and Compasses have good reason to be proud of their Masonic lineage. If we be not noble now, it is not because we lacked nobility in the past. If we do not erect perfect spiritual temples now, it is not because our symbolism, derived from the material temple, is not complete and perfect in all its parts.

We know how often it happens, and how natural it is that it should so happen, that Freemasonry is inherited—so to speak—that is, the son becomes a Mason because the father is, or was, a Mason. Brugsch mentions an Egyptian—one Krum al-ra, styled "the Architect of Upper and Lower Egypt," in B. C. 490, who claimed a pedigree of twenty-four generations of his ancestors who were architects, and many of them of high position in the State. Bro. John Woodbury was right when he said, "the further we go back in the records of the Craft, the more brilliant is its social position." It is an honor to be a Freemason, simply from the personal associations that it brings to every Craftsman.

Since Freemasons have ceased to be builders of material temples for two centuries past they have often been invited to lay the corner-stones of important public edifices. It is eminently fitting that they should be so invited, and perform the work. Bro. James Miller, in his "Architects and Builders of the Middle Ages," says: "The practice of laying the Foundation-stone of a building with peculiar ceremonies, was a solemn authentication of the work by the head of the Craft, who stood as daysman between the proprietor, or "Lord of the Work," and the instruments of its construction, and was appealed to in all differences or disputes between the contracting parties, in order to friendly arrangement." Thus has Freemasonry always engaged in works and labors of love—it always builds up, it never tears down.

In Scotland, in 1851, and subsequently in 1861, the Duke of Athol (who was Grand Master from 1843 until his death, in 1864) exhibited his jealousy for his prerogative as Grand Master Mason, in a manner that brought him twice in conflict with royalty, even with Queen Victoria's consort, Prince Albert himself. The Prince assumed to lay the corner-stones of the Fine Arts Gal-

lery and the Industrial Museum, Edinburgh; when the Duke plainly informed him that, not being a Craftsman, and yet assuming to do a Craftsman's work, he was wrongfully interfering with the rights of the Fraternity. Doubtless the Duke was technically wrong, but he made a gallant fight for what he considered the honor of the Craft. As Freemasons we may not assert our *exclusive right* to lay corner-stones; but when called upon to perform this work, we undoubtedly do it with a symbolic power and beauty that are matchless; and as descendants of the old Temple and Cathedral builders, it is eminently proper that we should be invited to preside at the founding of important public edifices.

The symbolism of the corner-stone is full of instruction. The stone must be well formed, true and trusty—a perfect square on its surfaces, and a perfect cube in its solidity. The Greeks regarded the cube as a figure of perfection, and by a "square, or cubical man" they designated a man of unimpeachable integrity.

The corner-stone is placed at the north-east corner of the building. The north symbolizes the place of darkness, and the east the place of light. Note, hence, that Masonry commences the building of an edifice deep down in the darkness of the foundation, and rears it thence into the light of day, and lifts it up grandly towards the heavens.

The corner-stone is durable and permanent. As it will still remain when that "eternal ocean whose waves are years" shall have swept away the Craftsmen that have laid it, it reminds us that we have in our *spiritual* temple, an immortal part, which shall survive the grave, and never, never die.

As the corner-stone is true, and tested by the temporal Master's Plumb, Level and Square, we are reminded that our lives and characters shall be analogously tried and tested by the eternal Master—the Grand Architect of the Universe.

As we pour Corn, Wine and Oil upon the Stone as elements of consecration, so we are taught to share with our fellows that which we have for our own nourishment, refreshment and joy. The greatest of the triune virtues is Charity.

Well may Freemasons be proud of the fact that they have come of a race of builders, that they have a royal ancestry, and that to this day they are invited to preside at the laying of the corner-stone of the most important public edifices.—*Key-stone.*

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Freemasonry and the Bible.

ADDRESS OF GRAND ORATOR R. W. BRO. H. F.
BUCKNER, D. D.

M. W. Grand Master and Brethren,—

I have selected this theme because when, in 1878, I had the honor of delivering before this Grand Lodge of the Indian Territory, a lecture on "The Authenticity and Divine Inspiration of the Bible," I was tartly criticised in some of the reports on Foreign Correspondence. Brother Tyson, of Maryland, took occasion to say: "We would caution our Brethren of the Indian Territory against confounding Masonry with Christianity. We should all be liberal enough to listen to anybody on any subject; but would our Brethren who listened to Brother Buckner have permitted him to present his proofs in favor of the Mohammedan, or even the Hebrew faith? We think not." The Grand Secretary of South Carolina, Charles Inglesby, also endorsed the criticisms of Brother Tyson, of Maryland. And because our Past Grand Master, Rev. J. S. Morrow, who was then our Grand Orator, delivered an address in which mention was made of the Bible, he was also criticised in the words following: "The Grand Orator delivered an interesting address. We think, however, that he said too much about the Bible, that is to say, his own particular Bible."

Be it known, therefore, at the very beginning of this address, that it is not our "own particular Bible" that I am defending, but the Bible that is open in every well regulated Lodge—the Mason's Bible, that is said to be the "inestimable gift of God to man." Masonry rightly teaches us that "the Holy Bible is given to us as the rule and guide of our faith," and that "is the light which enlightens the path of our duty to God."

The moral law, as fully brought to our view in "the greater light" of Masonry—the Bible—is a Freemason's great pattern, and the nearer we live to this high standard the purer will be our Masonry. As Masons we are obliged by our tenure to obey the moral law, and this law is eternal and immutable, and is enjoined on us in the Bible by the Creator Himself for the conduct of our action.

If this is the duty of a Mason, it follows that any violation of the laws of God is an offence against Masonry. These laws are both negative and positive in their character—negative in forbidding any wrongful act, the performance of which would be contrary to the revealed will of God, such as profanity, Sabbath-breaking, murder, theft, adultery, evil-speaking, or false witness, etc.; and positive in requiring the performance of virtuous deeds, such as

warning of danger, feeding the hungry, clothing the naked, binding up the wounds (mental and physical) of the afflicted—"doing good unto all men, especially unto them who are of the household of faith." In the language of the old (Masonic) charges, 1722: "Avoiding all wrangling and quarreling, all slander and back-biting, not permitting others to slander an honest Brother, but defending his character, and doing him all offices as far as is consistent with your honor and safety;" "to avoid all slander * * * with all malice and unjust resentment, and talking disrespectfully of a Brother's person or performance; nor must we suffer any to spread unjust reproaches."—*Ahimon Recon.*

The Bible sums up all our obligations in these few words: "Cease to do evil; learn to do well."—Gal., 6:10. It is sufficient, then, to say, that whenever an act performed by a Mason is contrary to or subversive of the duties which he owes to God, his neighbor, or himself, it becomes at once a subject for Masonic investigation and Masonic punishment.—*Universal Masonic Lib., Vol. 17, p. 302.*

But how can we learn our duty to God without consulting the Bible? and how can a man be a true Mason who lightly esteems the revelation that God has given? Remember that an upright Mason cannot be either an atheist or a fool, and it is the fool who says "There is no God"—Ps. 14, 1; but "They are corrupt, they have done abominable things." An infidel, or an irreligious libertine, can never become a true and upright Mason, and we violate all the ancient landmarks of the Order when we receive such. An operative Mason could as easily dispense with his trowel and all the other working tools of his profession, as could a Lodge of Free and Accepted Masons dispense with the Bible. Show me a Lodge without the Bible, and I will never enter its dark enclosure, neither will I recognize as brethren its clandestinely-made members.

Without the Bible in our Lodges, at our funeral processions, and at our family altars, Masonry would be no more than the totem system so generally prevalent among the wild Indians—it would be unworthy of the name, as well as unworthy of our allegiance. Though Masonry is not Christianity, yet Masonry and the Bible are of necessity inseparable, so that the former cannot exist without the latter; and if, as we all teach, the Bible is the greater light, then no good Mason can be offended at our calling it a divine light; and if divine, then it is not of human origin, and if not of human origin then it was divinely inspired, and therefore a perfect light, in which there is no darkness at all.

The Chairman of the Committee on

Foreign Correspondence in Texas, Brother Cushing, says truly:

"No heathen Mason, if there are such, and we can as readily conceive of a heathen Christian, or of any other impossible thing, will ever take offence at the devotion of a Bible Mason to his Bible. Those only will be offended who, having declared the Bible to be the first light in Masonry, and having avowed their belief in the God of the Bible, as well as in the Bible of God, have found themselves unwilling to conform to His laws and to its precepts, and have taken refuge in a half way throwing of it off. They are like Israel in Elijah's time, wavering from God to Baal. How long halt ye between two opinions? If the Lord be God, serve him, but if Baal, then serve him. If Masonry is broad enough to accept Baal worshippers without dissent, then it is too broad to be based upon the Bible, or to demand a belief in God as a passport to its altars. Either Masonry is an institution that rests upon the teachings, the morality of the Bible, or it is the most arrant piece of charlatany now extant. If our so-called Light is not a divine light, then we are, of all fools, the most silly, and engaged in, of all nonsense, the most inane."

It is not my business now to show that the Bible is both genuine and divinely inspired. This I did to your expressed satisfaction on a former occasion. But my simple purpose is to speak of Freemasonry and the Bible in such a way as to show that without the Bible we cannot be Free and Accepted Masons.

It would hardly seem necessary, in this Christian and enlightened age, that I should make this the theme of a special discourse, had we not been publicly called to account for saying "too much about the Bible," and that too in some reports on Foreign Correspondence. We make no more of the Bible than Masonry itself does. When we enter any Lodge of Free and Accepted Masons we behold an open Bible, as if it were commended to the whole Fraternity. When any one is publicly installed as Master of any Lodge, the presiding officer gives the following charge:

"The Holy Writing, that Great Light in Masonry, will guide you to all truth: it will direct your path to the temple of happiness, and point out to you the whole duty of man."

When, on a former occasion I had the honor of being appointed your Grand Chaplain, it was said, in an impressive manner: "The Holy Bible, that Great Light of Masonry, we intrust to your care."

It cannot be that the brethren were only mocking me; and it cannot be that I have ever said too much in praise of the Bible. I speak as a Mason. God has never intrusted the Book of His inspiration to the

care of any man. The preservation of the Bible through all the ages would be pronounced, upon common principles, impossible. Because its pure morality is opposed to our carnal nature, it finds a foe in every unregenerate heart. The doctrines of the Bible are so elevated above the depraved appetites of men—so grand and so sublime—it would never do to entrust it to the keeping of men. It is no more opposed to the ancient mythology of the Greeks and Romans, among whom the Gospel was first preached, than it is to the infidelity and false religions of modern times; and infidels and skeptics of every grade have been no more its enemies than the various systems of a false Christianity that have prevented the common people from reading its sacred pages, and have gathered it in heaps to be burned!

The bible has been wonderfully preserved up to the present time from those who aimed at its destruction; and this wonderful preservation is proof, both cumulative and monumental, that its Divine Author has been also its Divine Preserver. I do not deny that God has employed human agencies in preserving His Book of the Law from destruction, nor that He has used for this purpose our ancient and honorable craft, that accept it as their "greater light;" but in doing so He has at the same time so controlled and influenced them by His providence as that His purpose could not fail.

There is nothing more painfully absurd than to hear a "man who is called a brother" speak disrespectfully or distrustfully of the Bible. In 1877 I was travelling on the Upper Mississippi, from St. Louis to Quincy, on the beautiful steamer, the "Golden Eagle." I was sitting, quite late in the evening, in the forward part of the vessel, admiring the grand old river, the tall cliffs, and the grand loveliness of the scenery which is nowhere surpassed in this country. As all on board were strangers, I was for a time relieved from any conversation that would have interrupted my silent meditations. Presently, however, as the shadows of night were closing about me, I was disturbed by the blatant voices of two blatant infidels who unfortunately sat near me, while the one who seemed to be the chief speaker was rehearsing to the other the main articles of his creed—for even infidels have creeds, after all their boasts. He did not believe in God or devil, angel or spirit, Heaven or hell—no, not he! The Bible was all a bundle of superstitions, but there was no superstition about him! His creed, if reduced to writing, would have been about as follows:—"I believe that there is no God, but that matter is God and God is matter; and that it is no matter whether there is any God or not! I believe also that the world was not made, but that

the world made itself, or that it had no beginning, and that it will last forever. I believe, with Darwin, that man is a beast, that the soul is the body, and that the body is the soul, and that after death there is neither soul nor body! I believe that there is no religion, that natural religion is the only religion, and that religion is unnatural! I believe not in Moses nor in his mistakes: I believe in Bob Ingersoll! I believe not in the Evangelists, I believe in Voltaire, Hume, and Tom Paine. I believe in Lord Bolingbroke, and not in the Apostle Paul. I believe not in the Bible, I believe in tradition. I believe in the Talmud; I believe in the Koran: I believe not in revelation. I believe in Confucius; I believe in Mohammed: I believe not in Christ. And lastly, but not least, I believe in all unbelief!"

These were not his words, but this was the style of his conversation. I should not have answered him a word, for the Bible says, "cast ye not your pearls before swine;" but as he appealed to me directly for my opinion, I mildly suggested that, if he was free from superstition, as he claimed to be, he was the first infidel I ever saw who was; and that it required more credulity and superstition to deny the Bible than to admit its claims.

It was now quite dark, and in the morning I should not have recognized him, but he knew me, and called me to him as he was promenading in the cabin of the boat. I saw at once, from a keystone fastened to his watch chain, that he claimed fraternity with me, so I approached him with as much nonchalance as I would a sow with a gold ring in her nose, and taking the jewel between my thumb and finger. I inquired: "What do these letters mean?"

"Can't you spell them?"

"How can I, when they are all consonants? H. T. W. S. S. T. K. S. Why there is not a vowel here, and the letters cannot spell anything."

After satisfying myself that he had been in a R. A. C., I said to him: "Now, sir, I am convinced, both of your superstition and hypocrisy. You told me last night that you did not believe in God; nor in the Bible; yet you have gone before the altar of Masonry thus publicly professing to believe in both. You know very well to what this keystone refers, and yet this stone is 'set at naught' by you, while you still wear it as an emblem. Knowing you as I do, you could never enter a Lodge so long as I was in it." The young man went away in shame, for he could make no reply.

The 21st Land Mark of Freemasonry positively requires "that a book of the Law of God must constitute an indispensable part of the furniture of every Lodge." Then the Bible is the acknowledged Law of God among Masons, and he who despises that law, despises both God and

true Masonry. But it is not every man who outwardly professes unbelief that is inwardly an infidel, hence we should first try to reclaim an erring brother. I remember a case in point:

In 1854, the Hon. Peter Folsom, a native Choctaw preacher, and myself, were on our way to the Indian Mission Association that met at Memphis that year. At Van Buren, Arkansas, we had to get aboard of an old stern-wheel boat that was not by any means "sea-worthy." As we passed the bar-room, on our way to select a berth, our attention was drawn to two men standing at the bar, each having a glass of "rot-gut" in his hand, and both talking loudly. The chief speaker, whom I learned to be a very popular physician, was tipping his glass to the glass in the other man's hand, and at the same time saying: "When I die I don't want to die like a Christian, but I want to die like a philosopher."

We had not proceeded far below Van Buren until a storm, not much unlike a cyclone, suddenly came upon us. In vain the pilot tried to steer the old stern-wheel; she reeled to and fro, and staggered like a drunken man, until she was driven with terrible force with her prow deep into the mud of the south bank. The shock was alarming, for the tables and other furniture were overturned, and many of the passengers had fallen to the floor. Brother Folsom and I were leaning against the side of the boat, and felt secure; but on looking towards the ladies' cabin we saw our would-be philosopher and his wife on their knees, pleading with God for mercy. His infidelity was not real, but only an outward show. At the bar, when taking a glass with his friend, he was only whistling to keep his courage up; when danger came his philosophy left him, and he would have given the world to be a Christian. I am informed that that physician is still living, and that he is now a Mason and a church member.

We are not, therefore, at once to discard a brother who outwardly professes to discredit the Bible—I mean as Masons—but we should first try to reclaim, for if we could see his "true inwardness," we might find that at heart he is a believer, and that, like the man in the steamboat, he is only whistling to keep his courage up, for our Bible says: "For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ."

There is just as much hypocrisy among atheists and infidels as there is among professed believers in the Bible. Men are not all what they profess to be, either in or out of the churches. Where it is said, in the fourteenth Psalm, "The fool hath said in his heart there is no God," the words *there is* are in italics in our version, showing that they do not occur in the original.

In the Hebrew the meaning is, "The fool hath said in his heart, no God;" or, as the learned John How renders it, "I wish there were no God." "I could wish him out of the universe." And thus it is with many who prate against the Bible; not that they do not fear that it is true, after all, but they could wish that it were false. They would vote it out of existence if they could, and they would likewise vote God out of existence, if they could; but all the time there is a secret monitor within them that will not down, and its voice, that cannot be hushed, is perpetually whispering in their minds, "There is a God; and thy Word, O God, is truth."

Because we have thus recommended the Bible in time past, as we now do, our worthy Masonic reviewers further say:

"We would caution our brethren of the Indian Territory against confounding Masonry with Christianity."

We thank the brethren for their lively interest in our behalf, but we are in no danger of making so sad a mistake. Because, in the history of mankind, Masonry and Civilization, like twin sisters, have gone hand in hand together, is no reason that Masonry is civilization, or that civilization is Masonry; and because the Bible, or the Word of the Lord, is essential to both these institutions, does not make them identical, nor lead to any danger of confounding the one with the other.

I came to this Indian Territory more than thirty years ago, as a wayfaring Mason from Kentucky, whose Grand Lodge I have the honor of representing before your Grand Body. The sound of the gavel had never been heard on the highest hills nor in the lowest valleys of this Indian country. Coats, pants, hats and boots were not the fashion of these Indians at that time. Moral darkness and the gloom of sin settled like the mantle of night over all this land. It is true there were, even then, a few rays of light shining here and there amidst the gloom. Before then, a few prophets of the Lord had been sent forth by the piety of Christians, who were prophesying to the dry bones, like those seen in Ezekiel's vision; only in a few places could be found living Christians, the fruits of the earliest missionary labors, and only within a small compass was the sound of the Gospel heard. In that day, there was no place representing even the ground floor of King Solomon's Temple.

Other missionaries came, and Christianity rolled a noble stream of truth through all the five tribes, and the Lord's prophets stood upon its banks and cried, "Ho, every one that thirsteth, come ye to the waters."

Afterwards came Freemasonry, bringing with her the Christian's Bible—not claiming to be Christianity, but only her handmaid; and she taught her followers to take

the Christian's Bible for their great light, to keep the moral law, to be good men and true, to be loyal citizens, to divide their time into three equal parts, giving one part to the worship of God; and, whenever they met in convocation, she read to them some passages from the Living Oracles. I affiliated with the Lodge I now have the honor to represent—the mother of the Lodges in this Indian Territory. Now look at the great change that has come over this people in so short a time. It is so wonderful that language would fail us in describing it. The five tribes are so civilized and Christianized that they compare favorably with any contiguous state. In education, the Cherokees, perhaps, lead all other tribes, as they give more money, *per capita*, for that purpose than any State in the Union, save one. All denominations that have missions here are flourishing, and the proportion of professed Christians to the population is almost, if not quite, as great as in the States. Religion and agriculture are united as erst they were when Eden was a paradise. Paint, and feathers, and moccasins have disappeared from the whole face of the land; while those who once dwelt in booths and wigwams are now living in cased houses. In bringing about this great change, there have been many agencies employed, many laborers in the Lord's vineyard, among whom I claim to be the least and most unworthy; but we are more indebted to the Bible than to all other influences. Christianity has never outrun the Bible. Civilization of the highest type has never outrun the Bible; and neither Christianity, Masonry, nor civilization of the highest type, can possibly have any existence without that Blessed Book.

Whenever you can find a Koran or a Talmud that so soon and effectually converts a barbarous to a high civilization like the Bible does, then tell us that we "say too much about the Bible."

Whenever you find a single Christian, or a single Free and Accepted Mason, among all the millions of earth, expressing regret in his dying moments, that he ever thought too much of his Bible, that he had been deceived by its teachings, or that he had lived too closely in conformity with its precepts, then tell us that we "say too much about the Bible"—but not till then.

Holy Bible, book divine,
Precious treasure, thou art mine.

Men's books with heaps of chaff are stored,
This book doth golden grains afford;
Then leave the chaff and spend thy pains
In gathering up the golden grains.

—Masonic Eclectic.

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The Canadian Craftsman.

Port Hope, September 15, 1881.

Knights Templar.

A. Staeley Hill, Esq., M.P., Grand Chancellor of the Great Priory of England & Wales, who is now on a visit to Canada, bears a message from H. R. H. the Prince of Wales, Grand Master of England, to the Great Priory and Templars of the Dominion. The Great Prior, Col. Macleod Moore, has some intention of summoning a Special Meeting of Great Priory to receive Sir Knight Hill. We trust he will not do so, as it certainly would be a very great mistake. So few would be able to attend that the meeting would be a sad failure in point of numbers, and would bring great discredit on the Knights Templar in Canada. The Templar Body of Canada is now an independent organization, and has no connection with Convent General or the Great Priory of England, and no great necessity exists for so important a step as calling a special meeting to receive our distinguished visitor.

Editorial Items.

KING Kalakaua, of the Sandwich Islands, is a Freemason, and a member of Le Progres de l'Orient Lodge, No. 124. He is at present in England, where he is being feted by the swells. Bro. Kalakaua has lately been appointed an honorary member of the Order of St. Michael and St. George.

We learn from the *Freemason* (London,) that a warrant has been grant-

ed for a new Lodge to be called the Gallery Lodge. The idea originated with Pressmen in the Houses of Legislature, and it will be composed entirely of journalists, being, as far as possible, limited to "gallery" reporters. This will be the only pure "Press" Lodge in the kingdom.

ACCORDING to authorities, we learn that six Presidents of the United States have been Freemasons, viz:— Washington, Tyler, Polk, Pierce, Buchanan, and Garfield. The kindly and sympathetic reference to the recent attack upon Bro. Garfield's life, by P. G. M., Dr. Henderson, in his address to Grand Lodge, has been favorably commented upon by many of the American Masonic Magazines.

THERE was a Masonic wedding celebrated at Toulouse the other day in the Masonic Temple of that city. Ladies were present, and the Brethren wore all the insignia of their office. The legal civil ceremonies were first gone through, after which one of the senior Masons pronounced an eloquent discourse on the morality of marriage, and congratulated the newly married pair on escaping from the bonds of clericalism. Another Mason followed, contrasting the devotedness of the life of a married woman with the selfish egotism of the Sisters of Charity. The mother of the bride next exhorted all young people to follow the good example set them that day and rescue their sisters and cousins from the enervating influence of superstition. At the close of the proceedings the bride laid her bouquet at the feet of a statue of the Republic.

THE Grand Lodge of England has 1,936 Lodges on its roll.

THE London *Freemason* thought a reception should have been given by the Grand Lodge of England to King Kalakaua while in London, as "he seems to be a zealous Freemason."

THE *Keystone* publishes extracts from one of M. E. Comp. D. Spry's addresses in reference to suspensions in Lodge, Chapter and Preceptory, and remarks that "these admonitions are just and timely. In Pennsylvania suspension in the Lodge is followed by suspension in Chapter and Commandery."

AMONG the decisions of Grand Master McGrath, of Michigan, is the following:—

"A brother sells to another brother a quantity of grain at a stated price, for future delivery, prices advance, and the seller refuses to deliver, is the seller amenable to charges?"

"*Answer.* No. A Masonic Lodge is not the proper place to settle controversies of this character, whether they arise in the ordinary marts of trade, or bucket shops." This is right. The Lodge should not be turned into a court for the collection of small debts.

DEAN STANLEY (says the *Freemasons' Repository*), was a prominent Mason and Knight Templar. Most worthily did he represent the Church and the Craft, well illustrating the traits of a noble life, and fixing himself in enduring remembrance. Not only his own countrymen, but the whole Christian world, regret the death of the great minded, catholic spirited, Dean of Westminster.

BRO. KING KALAKAUA, of the Sandwich Islands, after visiting Washington, will cross the continent to San Francisco, whence an eight days' sail takes him back to his capital. He will arrive at Honolulu by the middle of November, after an absence of ten months, being then the only reigning monarch who has ever made a tour around the world.

A CURIOUS Masonic complication lately occurred in England. Grand Master McLeary, of Texas, appointed Bro. Emra Holmes, of Cornwall, Grand Representative of the Grand Lodge of Texas near the Grand Lodge of England. When he presented his credentials, Grand Secretary Clarke told him that Bro. James Wilde had been the Grand Representative of Texas since 1847, by Commission of that year, which had never been revoked. The Grand Secretary of Texas has filled the office for eighteen years, and knew nothing of Bro. Wilde's appointment; neither did Grand Master McLeary. Nothing having been heard from him for so long a time, it was supposed that he was dead. The facts are now being looked up, meanwhile, Bro. Holmes's appointment rests in abeyance.

GRAND HIGH PRIEST COMP. ROBERT J. PERRY, of Florida, said, in his late annual address:—"Be ye not content with the title of High Priest, which, in itself, is immaterial; fulfill its duties as the surest means of guarding your own rights and dignity and character, and of stopping the mouth of detraction and calumny. In conducting candidates in paths they have,

not known, let it be your highest aim to disclose, in the most impressive manner, the sublime mysteries and principles of our Royal Arch. Be careful that the abuse of its various mystic rites and ceremonies leads not to a gross repugnance of the entire fabric, or mars its symmetrical proportions. Do you fully comprehend our profession? If not, your work will be imperfect in all its parts, and dangerous to those who assist in its construction, whether as apprentices or skilled laborers."

GRAND MASTER CARTER, of New Hampshire, has rendered the following decision:—

"Has a Lodge (duly incorporated) a right to collect dues of a member by a resort to a court of law, and is such a course in accordance with Masonic law?"

"A Lodge duly incorporated would have the right under the civil law to proceed against a delinquent member in a suit for the collection of dues. It has been said that the Act of Incorporation gives the grantees that inestimable privilege enjoyed by the individual, viz: 'the right to sue and be sued.'

"Such a course would not only be in violation of Masonic precedent and custom, but would be reprehensible in the extreme, as no Lodge should appeal to a civil court, and render the members liable to divulge the nature of the obligations they are under to the Lodge, either pecuniary or moral."

All of which incidentally goes to prove that neither a Lodge nor a Grand Lodge should ever be incorporated. The Lodge has its own

method of punishing a brother who fails to meet his obligations, and if that is found insufficient we would recommend the surrender of the Charter, rather than drag the Lodge affairs before a court of law.

Letter to President Garfield.

In accordance with a resolution passed at the meeting of Great Priory, R. E. Sir Knights G. H. F. Dartnell and Henry Robertson, were appointed a committee to prepare an address of sympathy with Sir Knight James A. Garfield, President of the United States, on the occasion of the dastardly attempt on his life. Following is a copy of the letter forwarded:—

To Sir Knight James Abram Garfield, Frater of the Order of the Temple, President of the United States of America.

DEAR SIR KT. AND FRATER,—The Great Priory of the Order of the Temple in Canada, in Annual Conclave assembled, desire to express to you their deepest sympathy. Their hearts have been filled with horror and detestation of the crime which has laid upon the bed of danger and pain one who has rendered such patriotic service to his country, and whose manly virtues and Christian principles have endeared his name among all civilized communities.

The law-abiding citizens of this the Dominion of Canada, co-terminous for thousands of miles with that great Republic over which you have been called to rule, and, in a more especial degree, your Freres of the Order of the Temple within this Jurisdiction, will watch with anxious interest and prayerful hope your progress towards a speedy and happy recovery.

May the Great Captain of our Salvation, whose sworn Servant and Soldier you are, endue you with such fortitude that in this your hour of trial you fail not, and may He in His own good time restore you to health and happiness, so that your great talents and high principles may be retained here on earth for the service of God and the advantage of the Nation for many years to come.

The Lord Jehovah, through Christ our Saviour, send the Comforter upon you, and give you and yours Their Heavenly Peace!

On behalf of the Great Priory of Canada,
 † W. J. B. MACLEOD MOORE, G. C. T.,
 Great Prior.

‡ DANIEL SPRY,
 Grand Chancellor.

Barrie, August 15th, 1881.

Masonic Correspondence.

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

Lodge Refreshments.

To the Editor of THE CRAFTSMAN.

In the June number of THE CRAFTSMAN, under the above heading, I tried to draw the attention of the Craft to the subject, giving the views of leading men of the present day, as well as extracts from the writings of the old fathers; also showing that the practice was to devote the Lodge funds to provide for refreshments—a practice which in these modern days frequently produces a howl from the fossils of the Order, who pretend to desire to retain the funds for benevolent purposes; and when the emergency arises are not backward in placing all the obstacles possible in the way of relief being afforded. This much for their sincerity.

The July CRAFTSMAN gives a reply from a full-fledged Deacon, who spares my little effort in nothing but the spirit of brotherly love and charity—the charity that suffers long and is kind. Though not aspiring to any official position in the Order, and not being much above the rank of an ordinary hod-carrier, I have had the privilege of attending many of the so-called “pleasant ways to secure and become acquainted with visitors and strangers,” and can only call to mind one evening so spent that did not produce a feeling of fullness. The presiding officer gave the usual loyal, fraternal and patriotic toasts, and then the unfortunate visitor was toasted. He was informed how pleased they were to have visitors come to see them, generally, and, on this special occasion, how pleased they were to have *him* present, and then the whole crowd sung “He’s a Jolly Good Fellow,” and vociferated themselves hoarse, and sat down exhausted with the effort. The visitor then took the floor and explained his peculiar delight at being present on

such an auspicious occasion—told his entertainers what jolly good fellows they were, and so the farce went on *ad nauseum* till the list of visitors was exhausted. The one occasion that I really enjoyed was of quite a different character. Speeches were ruled out of order, and instead good songs, well sung, and high-toned recitation, took their place. A truly enjoyable and intellectual evening was thus spent, and I may add for my own part profitably spent.

I am not disposed to accept as final the experience of one Lodge in riding the so-called temperance hobby, for the experience in my own Lodge is that when they adopted it, they were flourishing, in money, in members and esprit, but soon after our best men left us, interest flagged, and the Lodge has since been living a lingering death. The temperance men, however, look on unmoved, so I suppose the Lodge must die to gratify their peculiar ideas.

It may sometimes be expedient for the minority to yield to the wishes of the majority, for frequently such ruling is very tyrannical, and drives the minority out, as I have already shown, and then the Lodge suffers. We have never had milk in our Lodge as a beverage. All our members are men of mature years, and as a consequence they have all been weaned. A former age produced the knife and fork Mason, but it seems to have been reserved for the present age to produce the milk-sop Mason. As I have not seen him I don’t know if he is any improvement on his predecessor. Science tells us that milk is a splendid medium to carry the germs of zymotic disease. For my own part I disclaim any desire of imbibing either diphtheria or typhus in the Lodge room.

Until reading the “Deacon’s” letter I was not aware that good husbands, good fathers, good citizens and sincere Christians (save the mark!) had acquired a taste for liquor. Once a victim to this “dreadful habit” I

thought the goodness all vanished. In my judgment it is this maudlin sentimentalism with our "weak brethren" that encourages them in their downward course. The tavern-keeper, however, pursues a lawful, if not a laudable calling, and apart from his business may be an exemplary man. In some sections he occupies quite a prominent position in the Craft, and why is he not entitled to fully as much respect as the wholesale liquor dealer, the distiller, or the brewer? Still the question recurs, what shall we do with these weak brethren? We can not ignore them, for the outside world will not, and finds occasion through them to stigmatize the Order. They are of no use as far as I can see, and only serve as a muzzle placed on the enjoyment of moderate men who have learned to control their appetites. Will the Deacon tell us what positions in the Lodge or Order he would entrust them with?

It may gratify the malignant desires of children to call names to those who have in some way offended them, but as far as my knowledge extends, is hardly in keeping with the spirit of the Masonic obligation, the study of which I would heartily recommend to my worthy friend the Deacon before he again rushes into print.

Fraternally yours,

OLD TIMES SOCIALITY.

◆◆◆
That Little Flag.

The October number of the *Voice of Masonry* contained an article on Elisha Kent Kane, and furnishes an account of some of the incidents that occurred on his voyage to the Polar Regions. There was one little incident in connection with Bro. Kane's visit to Newfoundland that I was cognizant of and as this was not mentioned by the writer in the *Voice*, I furnished another paper on the subject, which was copied into the *New York Dispatch*, and thus carried before the notice of another, at one time

member of my mother Lodge (St. John's, 579, R. E., late 844), who took a leading part in presenting a little Masonic flag to our distinguished Bro. Kane at a little Lodge spread hurriedly got up in his honor. In compliance with the wish of Bro. Archibald McCalman, conveyed to me through the *Cincinnati Masonic Review*, I shall now proceed to furnish what further information I am in possession of regarding "the ultimate destiny of the little flag and what latitude it reached." To do so I must again draw on Harvey's Lecture, which reads as follows:—

"Passing over other incidents, we must now come to the final expedition for the exploration of the far North, and the discovery of the open Polar Sea. Kane's plan was to send out a party of four (he was himself too weak to attempt the formidable journey), with orders that two of them were to husband their strength till they arrived at the Humboldt Glacier; these men then to start on a dog-sledge and push for the North, leaving the other two to return to the brig. On arriving at the farthest of their provision depots, they were mortified to find that the bears had appropriated the whole, having eaten the very flag that marked the spot. Arriving at the Glacier, they tried to scale it, but in vain. Two of the party then returned to the brig; while Morton, with Hans, the Esquimaux, started on the ice parallel to the Glacier, and drove away northward. After three days' travel amid the usual obstacles, they found themselves abreast of the termination of the Great Glacier. They then pushed on for an opening, seen to the westward of a cape. This opening proved to be a channel. To their surprise, they now found the ice beneath weak and rotten, and so unsafe that the dogs began to tremble and refused to move. They were then compelled to leave the ice and take to the shore. To their unutterable amazement, when they advanced two miles, they

sighted open water, and observed birds flying about in great numbers. After turning the cape, which Kane named "Cape Andrew Jackson," they travelled fifty miles up this channel of open water, the water being actually black with dove-kies, and the rocks crowded with birds. The wind was blowing strong from the north, yet no ice was borne down. The channel appeared to be about thirty-five miles in width. At length they arrived at a cape where the land-ice, on which they had travelled hitherto, terminated; and an open sea with a current running five knots an hour broke against the cliffs. Vainly did they try to pass round this cape; perpendicular cliffs two thousand feet high prevented their advancing; Morton ascended a knob five hundred feet high and saw before him an open iceless sea, as far as the eye could reach. Here, on the highest northern land on the globe, nearer the Pole than any human being is known to have reached before, Morton planted the Grinnel flag, and side by side with it our own Masonic banner. From this elevation Morton observed a peak, apparently about three thousand feet in height, which being the most remote northern land yet known, Kane named after Sir Edward Parry, the great pioneer of Arctic travel. The cape he named "Constitution Cape," modestly declining the honor of giving it his own name, as Morton wished. This, then, was the termination of the journey and of the northern search of the expedition. The country round, Kane named Grinnel Land, in honor of his patron; and the mountains, the Victoria and Albert Range."

Fraternally yours,

GEO. C. BOWN.

Montreal, Sept., 5881.

Proceedings Received.

GRAND CHAPTER NORTH CAROLINA.

The Proceedings of this Grand

Body for 1881 are to hand, from R. E. Comp. Donald W. Bain, Grand Secretary. Owing to ill-health, the Grand High Priest, M. E. Comp. C. M. Van Orsdell, was unable to complete his address. No Report on Foreign Correspondence, on account of the unfavorable financial condition of the Grand Chapter.

GRAND COMMANDERY OF MISSOURI.

R. E. Sir Kt. Wm. H. Mayo sends us the Proceedings for 1881, in which we find the following reference to the address of M. E. Sir Kt. W. J. B. Macleod Moore, Great Prior of Canada:—He "as usual, delivered one of his interesting and instructive addresses, showing research, great care, and painstaking, in its preparation; in fact, we think Col. Moore one of the most profound thinkers and interesting writers of the present day."

GRAND COMMANDERY OF MISSISSIPPI.

The Proceedings of this Body for 1881 have been received from Grand Recorder, J. L. Power. Canada for 1879 and 1880 are noticed, of which the Committee on Foreign Correspondence say, "An examination of these pamphlets will well repay the student of Templar literature, as usual. The address of Great Prior Moore at the sessions are documents of much interest and historic value." From the remarks on titles, Sir Kt. Dartnell and Sir Kt. DeLap have been exchanging "fraternal" courtesies.

GRAND CHAPTER OF NEVADA.

We have to thank R. E. Comp. John D. Hammond, Grand Secretary, for a copy of the Proceedings for 1881. In the Foreign Correspondence the Grand Chapter of Canada is favorably noticed, but a mistake is made in giving the names of our officers "said to be 'on the Throne.'" It is the Grand Z, Grand H., and and Grand J., who occupy that mythical distinction. M. E. Comp. D. Spry's address is referred to in a complimentary manner, and also R.

E. Comp. H. Robertson's Report on Foreign Correspondence. Quebec is likewise noticed, a quotation being made from the address of M. E. Comp. J. H. Graham, and Comp. Simpson's Report on Foreign Correspondence being kindly referred to. M. E. Comp. Frank Bell, Reno, was elected Grand High Priest, and R. E. Comp. D. Hammond, Grand Secretary.

GRAND COMMANDERY OF MICHIGAN.

The Proceedings of this Body are got up in an elaborate manner, no expense being spared in typography or paper to place them among the best of specimens of the "art preservative." In R. E. Sir Kt. Wm. P. Innes' Report on Foreign Correspondence, about nine pages are devoted to Canada, principally taken up with extracts from M. E. Sir Kt. Moore's address, in regard to which the writer says:—"M. E. Sir Moore is deserving of much commendation from the Fratres of the United States for the very able and full history he gives of the position of his Great Priory towards the union with the Great Priors of England and Ireland, and for the benefit of the Templars of our own jurisdiction we extract somewhat liberally from the address." And in giving the closing remarks the address is referred to as a "most able and exhaustive" one.

Jurisprudence Department.

EDITED BY R. W. BRO. HENRY ROBERTSON,
P. D. D. G. M.

QUERY—When the Master of a Lodge is re-elected for a second consecutive term, what ceremony, if any, is necessary on installation?

Answer—When the Master of a Lodge is re-elected for a second consecutive term, there is no ceremony necessary on installation. After the minutes of the election have been read and confirmed, the installing Master should ask the usual question,

"Brethren, are you still satisfied with your choice of Worshipful Master of your Lodge?" The reply being in the affirmative, the installing Master resigns the chair to the Master. The grand honors may then be given thrice, after which the Master proceeds with the installation and investment of the other officers.

Q.—Is it necessary to make a motion for the confirmation of the minutes, or can the W. M. declare them confirmed without a motion, provided no objection is offered?

A.—It is not necessary to make a motion for the confirmation of the minutes. After the reading of the minutes by the Secretary, the W. M. says, "Brethren, you have heard the minutes of the last R. C. Is there any objection to them? If none, I declare the minutes as read to be confirmed." If there is any objection, it is investigated and the minutes corrected if necessary, and then confirmed as amended.

Q.—Can an unaffiliated Brother be called as a witness in a Masonic trial?

A.—Yes.

Q.—Can an unaffiliated Mason prefer a charge against a member of a Lodge?

A.—No. The accuser must be an affiliated Master Mason in good standing.

Q.—Can an unaffiliated M. M. become a member of a R. A. Chapter?

A.—Yes.

Q.—A Companion, at the request of his mother Chapter, is exalted in a Chapter. How should the fact of the exaltation be recorded in the minutes of the Chapter of which he is a member?

A.—A certified copy of the minutes of the Chapter doing the work (showing the exaltation) should be procured and copied in the minutes of the Chapter to which the candidate belongs, with an explanatory note detailing the circumstances and showing the request, and the action taken thereon, with the dates and other particulars necessary to make a complete record of the transaction.

Q.—In a place where there is more than one Lodge, Bro. A. desires to bring a charge

against Bro. B., but the two belong to different Lodges. Should Bro. A. bring the charge in the Lodge of which he is a member, or in the Lodge that Bro. B. belongs to.

A.—The charge should be preferred in the Lodge of which Bro. B. is a member. When a brother resides in the jurisdiction of the Lodge to which he belongs a charge against him should be brought in that Lodge. If he lives without the jurisdiction of his own Lodge, the charge may be brought either in the Lodge in whose jurisdiction he resides or in the Lodge of which he is a member.

Q.—In the case of the re-election of a W. M. to the chair, should he be again obligated as to his duties to the Lodge, or is the ceremony that he has already gone through, in which he was obligated until his successor is elected and installed in his stead, sufficient for the whole period of his occupancy of the W. M.'s chair?

A.—Where the retiring W. M. is re-elected it is not necessary that he should be again obligated as to his duties. But if one or more terms have intervened since his occupancy of the chair, then he must be again obligated. In some places it is the practice to go through all the ceremony at every re-election, but we consider it wholly unnecessary.

Q.—Can the W. M. being present at any regular meeting, call either the S. W. or J. W. to take the chair and open or close the Lodge, for the purpose of instructing and getting them used to the work, in case they are ever elected to fill the W. M.'s chair?

A.—Yes. As long as the W. M. is present he is responsible for the work of the Lodge; but he can call any brother to his assistance. The practice indicated in the question is in vogue in a number of Lodges, and we can see no objection to it. It tends to keep up a succession of properly qualified officers and this must be advantageous to the Lodge.

Q.—Can a Master of a Lodge be elected for the same position three successive terms? I have seen some place that he cannot more than two years?

A.—The W. M. of a Lodge can be re-elected to that position just as often

as the Lodge sees fit. There is no limit to the number of successive terms during which he may fill the office if elected. In the original constitution of the Grand Lodge of Canada, it was provided that no brother should continue in the office of Master for more than two years in succession, except by dispensation, but at the revision of the constitution in 1864 this clause was struck out.

Q.—A Dispensation is granted to a Lodge—the W. M. and other officers being nominated therein, and at the next meeting of Grand Lodge a Warrant is granted. What position is the Lodge in after the Warrant reaches it? Can the W. M. and other officers be at once installed, or must the Lodge hold an election, and elect its officers in the usual way? In case the latter is the correct course, must the W. M. named in the Dispensation be elected? If he is not elected, does he rank as a P. M.? If the installation can take place immediately after the Warrant is granted, without a new election, how long will the W. M., etc., hold office? Please state as fully as possible the proper course of procedure for Lodges U. D., after receiving their Warrant?

A.—After the Warrant has been granted by Grand Lodge, every new Lodge should be solemnly constituted by the Grand Master, the Deputy Grand Master, the District Deputy Grand Master, or some other Grand officer or Master of a Lodge, especially appointed by the Grand Master to act as his Deputy for that purpose. The manner of constituting a new Lodge is laid down in the Book of Constitution. It includes the ceremonies of Consecration, Dedication, and Installation. These ceremonies cannot be performed in a Lodge under Dispensation.

After the Warrant is granted, the Gr. Master or other officer, as named above, should proceed to the place where the Lodge is to be held, at a time previously arranged for the purpose. He then constitutes the Lodge according to the Constitution, and, as a part of such constituting, he installs the Brother named in the Warrant as Worshipful Master. He inducts the Wardens named in the

Warrant, and invests the other officers after they have been appointed by the Master.

Sometimes new Lodges in places not easily accessible have been permitted to go to work without these ceremonies, but the rule is that they should be properly constituted after the Warrant is granted. The Dispensation under which they formerly worked is at an end, and they could not meet under that. They can only meet as a Lodge under the Warrant, and the new Lodge should be properly constituted and set to work by lawful and regular authority.

After having been regularly constituted, one of the first duties of a new Lodge is to prepare and adopt By-laws for its government. These By-laws come into force on receiving the approval of the Grand Master. The time for the election of officers is fixed by the By-laws, and no election can take place in a new Lodge until such time, nor until the By laws have been confirmed. The officers named in the Warrant will hold office until the proper time for the election, and until the election takes place.

It is not necessary that the Brother named as Master in the Dispensation should be elected as Master at the first election held under the Warrant. The Brethren can elect whom they wish from among their Past Wardens.

It requires a full year's service as Master to acquire rank as a Past Master, so that if the Master under Dispensation should not have served a year before he is superseded, he will not be entitled to a seat in Grand Lodge as a Past Master. We may illustrate this by an example:—Suppose a Lodge was organized under Dispensation last May. At the Grand Lodge in September, a Warrant was granted. After being constituted, By-laws are adopted by which the election of officers is fixed to take place in December. If, at this election, the Brother who has held the office of Master under the Dispensa-

tion, and under the Warrant is not elected as Master, he will not be entitled to rank as a Past Master. He will not by that time have served a full year as Master, his term being only from May to December. If, however, the By-laws fix the election in June, he will then have served from May of one year until June of the next, and will then take rank as a Past Master.

The officers named in the Warrant of a new Lodge hold their offices until an election takes place, and the Lodge cannot hold an election until they have, by By-law, fixed the time for holding such election, nor until such By-law has been confirmed by the Grand Master, and the chosen time has arrived after such confirmation.

A Practical Discourse.

From the London *Freemason's* report of the Consecration services of Herschell Lodge, at Slough, we take the following able and practical address, delivered by Bro. the Rev. R. P. Bent, Past Grand Chaplain of England, who preached an eloquent and appropriate sermon from the 1st Kings, 6th Chap., 7th verse:—"And the house when it was in building was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." The rev. Brother observed that the congregation gathered in that temple of the Most High that day was such a one that was not often to be seen within those sacred walls. Indeed, he knew that such a congregation had never assembled in that parish before in the memory of man. The congregation was mainly composed of those to whom that portion of Holy Writ from which he had selected the text was specially interesting, because therein they obtained a description of the building which the royal architect reared in Jerusalem for T. G. A. O. T. U. It was to that portion of Holy Writ, describing the building of the Temple and its services, that they, as Masons, owed so much of their ritual, impressive symbolism, and legendary lore, and to Masons especially it must always possess a strong interest, ever bright and fresh. Freemasons, however, did not presume to think they had an exclusive interest in any part of the Bible more than any other people. They venerated the whole of the

Sacred Volume, and recognized the fact that it should be the lamp of light, and the rule of faith to all alike, whether enrolled in the Masonic fraternity or not, and he ventured to hope that his sermon might be neither uninteresting or unprofitable to the non-Masonic members of the present congregation. Let him at once, before proceeding any further, assure his hearers—one and all—that while, as Chaplain of the Ancient Order, he took his place in the pulpit of the parish church, he dare not forget that he was a Minister for One who was greater than Solomon. It was his privilege, three years ago, to visit Jerusalem, and see the very place where the preparation of the stones referred to in the text went on. The stones for the Temple were hewn out of the solid rock at no great distance from the site chosen for the Temple. They were shaped and smoothed on the spot, and then conveyed to their destination, and fixed in their respective positions. The result of the excavations was the formation by degrees of a set of underground vaults and chambers, where ample space was afforded for the works, which must have been carried on by the aid of lamps, as they became further and further removed from the light of day. When inspecting the quarries three years ago, he had pointed out to him the very places where the lamps had undoubtedly hung. Those quarries had been thoroughly examined by the officers of the Palestine Exploration Fund, who had prosecuted their researches to the very foundations of the Temple itself. Those quarries were used not many years ago for a similar purpose to that for which they had gathered together that day, a Freemason's Lodge having been consecrated in those very quarries where King Solomon had the stones prepared for the building of the Temple. They could see in the work described in the text a type or symbol for their own learning and edification. God's people were like the stones in the Temple, each filling the place assigned by the Divine Architect, and taking their place in humble submission to His governing and Fatherly hand. His Masonic Brethren would at once see that he could easily apply that view of the subject more closely to them with reference to the various offices they held in the Provincial Grand Lodges, and also in their private Lodges, for such was the nature of their institution that some must rule and teach, and others submit and obey, while humility on the part of all was an essential duty. There were to be found in every building stones of different quality and value, some finding places in the vaulted arch, and some in the pillars supporting the building. The same order of things prevailed in the social condition of the world at large, and there was no need of anyone who, by the ap-

pointment of the Divine Builder, had been placed in a less conspicuous position than others, to suppose that he was on that account useless or of no consequence. A stone in an obscure and humble position may be as important to the entire structure as any in the building. The welfare of any association must depend in a great measure upon the conscientious performance of the allotted task by every member, and especially by every office-bearer, however humble the office he bears may be. On the other hand, those who were placed in more prominent positions had no right to be puffed up as if they formed the mainstay of the building, because they would be as nothing but for those very stones of which some might take little or no account, owing to the minor positions they occupied. Rather let them look up to the Great Architect who rules the universe, and acknowledge that He it was who had placed them in their present positions, and that it was from Him alone that they could hope to receive strength so to fill their parts as not to be mere useless ornaments in the Master's house. Referring to the more especial cause of their gathering that day, the preacher said they had come together to consecrate a Masonic Lodge in that town, which had not hitherto possessed one. At the close of the present service the Masons would adjourn to their Lodge-room, and there consecrate with reverence and solemnity their new Lodge in conformity with the ancient usages and landmarks of the Order. Although as Masons they performed their peculiar work in secret, their Order was, as the term Freemasonry implied—free and open to all men who, in good faith and honest purpose, were seeking admission to their institution, and, therefore, it was in the power of any respectable member of society to become acquainted with the mysteries of the Order. As Masons, they had nothing to be ashamed of; but, on the other hand, much to be proud of; and when their Order was extended by the consecration of a new Lodge, they wished to make the fact both public and conspicuous. They desired to show their unselfishness by giving their alms that day for the Building Fund of the Parish Church. The rev. brother went on to refer to the Freemasons as the builders of some of the noblest cathedrals, and to the fact that the foundation stone of the new cathedral for the West of England—at Truro—had been laid under the auspices of the Grand Lodge of England by the Grand Master, the Duke of Cornwall, and that the collected offerings for the work were received by the Duchess of Cornwall. In conclusion, the preacher expressed his earnest hope that the Herschel Lodge would never be found wanting in one of its most important duties, namely, the support of those noble Institutions—the Masonic Charities.

Honors to a King.

While King Kalakaua, of Hawaii, was visiting Edinburgh, Scotland, he visited a Grand Conclave of the Knights of the Red Cross of Constantine, summoned specially for the purpose of investing His Majesty with the Grand Cross of the Order. In the unavoidable absence of the Earl of Kintore, the Grand Conclave was opened in due form by V. Ill. Sir Kt. Captain John Crombie, Grand Senior General, Acting Grand Sovereign, there being present a large number of distinguished members of the Order. King Kalakaua was introduced to the Conclave by the Recorder and Bro. Murray Lyon, and passed under the arch of steel to a place on the right of the throne.

The Acting Sovereign, addressing his Majesty, then said: The members of the Grand Imperial Council of Scotland are very much gratified at having the pleasure of meeting your Majesty here to-day, and conferring on you the highest honor they have it in their power to bestow, and they have desired me to convey to your Majesty their grateful sense of your courtesy in allowing your name to be added to the roll of Knights Grand Cross of Scotland. I regret exceedingly that the Grand Sovereign of the Order—the Right Hon. the Earl of Kintore—has been prevented from attending and personally conferring this distinction upon you. As your Majesty's time is very limited, and as we heartily concur in every word said by the Lord Provost of Edinburgh at the meeting yesterday, I shall only detain you to say that we all join, and every Freemason in Scotland, when he reads of the event of to-day, will join in earnest and heartfelt prayer to our Omnipotent Ruler, the Great Architect of the Universe, that every blessing and happiness may attend your Majesty through life, that you may have a safe and pleasant return to your own kingdom, that your reign there may

be long and prosperous, and that you may continue to take a warm interest in, and manifest a zeal for, and be a credit and an ornament to the Craft, we all love so dearly.

The King was then presented with a copy of statutes of the Council, which he pledged himself to obey, and the Acting Sovereign, in investing him with the star of the Grand Cross, further said: In name and by special authority of the Grand Sovereign of the Order, I now invest you with the Jewel of a Knight Grand Cross of the Imperial Council of Scotland, and may I venture to express a hope that the jewel and the patent which our Grand Recorder, Sir Knight Brown, will forward in a few days, may sometimes recall to your mind your visit to Scotland, where thousands of Freemasons who have never seen your Majesty's face, but knowing your great talents as a Mason and the high position you have attained in the Craft, extend to your Majesty their fraternal feeling of esteem and love, and will be highly gratified to find that these feelings are reciprocated by your Majesty.

The Star of Knight Grand Cross of the Order, with which the Acting Sovereign invested the King, is one of eight points, in silver and blue enamel, the centre being charged with a red cross and double-headed eagle, in gold.

King Kalakaua, in reply, spoke of the cordial reception he had met with in this country, and remarked that he appreciated no honor that had been conferred on him more than the one he had just received. He should ever retain a pleasant recollection of his visit to the Freemasons' Hall; and it would give him great pleasure to convey to the brethren in Honolulu—of whom there were a large number—an account of the hearty reception he had received from the Grand Imperial Council of Scotland.

After the ceremony was concluded, a service of cake and wine was partaken of, and "The Health of His

Majesty" proposed from the throne and cordially pledged.

King Kalakaua shortly replied, thanking the Conclave again for their kindness.

Thereafter the knights lined the passage from the hall to the outer doorway, and His Majesty passed out under the arch of steel to his carriage. The knights returned to the hall, where the Conclave was closed with the usual ceremonies.

Canadian Masonic News

THE proceedings of Great Priory have been issued and distributed by R. E. Sir Knight Daniel Spry, Grand Chancellor.

A VERY successful concert under the auspices of the Masonic Fraternity of Emerson, Manitoba, took place on the evening of the 24th ult.

R. W. BRO. J. B. NIXON, D.D.G.M. of the Toronto District, has already visited several of the Lodges under his charge, and has everywhere been well received.

THE W. M. of Wilson Lodge, Toronto, W. Bro. H. Sheard, having removed to Stratford, W. Bro. H. McCaw will perform the duties of W. M. for the balance of his term of office.

V. W. BRO. J. L. RICHMOND, who has for the last four years filled the chair of Stratford Lodge, No. 332, Stratford, was presented by his brethren at a recent meeting with a handsome gold Past Master's jewel.

A CIRCULAR has been issued calling a gathering of Masons to lay the corner stone of Christ Church, Belleville, on the 4th of October. The ceremony will be performed by M.W.

Bro. James A. Henderson, P. G. M., of Kingston.

THE newly installed officers of King Hiram Lodge, No. 89, Lindsay, are:—W. Bro. J. W. Wallace, W. M.; W. Bro. C. L. Coulter, I. P. M.; Bro. J. McSweyn, S. W.; Bro. J. Neelands, J. W.; Bro. J. Kelley, Chap.; Bro. A. H. Melville, Treas.; Bro. J. H. McFaul, Sec.; Bro. D. C. Trew, S. D.; Bro. J. E. Thornbury, J. D.; Bros. J. W. Wood and G. Doig, Stewards; Bro. E. McTavish, D. of C.

OFFICIAL VISIT.—R. W. Bro. Dartnell, D. D. G. M., Ontario District, paid an official visit to Brock Lodge, Cannington, on the evening of the 7th of September. Owing to the bush fires, the attendance was not large, and several candidates were unable to be present for the same reason. The D. D. G. M. gave the Lecture of the First Degree, and an instructive and pleasant evening was spent.

DUNDAS.—R. W. Bro. W. G. Reid, D. D. G. M. of the Hamilton District, paid an official visit to Valley Lodge, No. 100, recently. He was accompanied by W. Bros. George Russell, District Secretary, Malloy and several others from Hamilton. There was a very good turn out of the Dundas brethren to welcome their distinguished visitor. At the close of the regular proceedings, half an hour was spent in a social way, and at 10 o'clock the visitors took train for home.

At the Annual Conclave of the Grand Commandery of Knights Templar of the State of New Hampshire, held at Concord, the following

Grand Officers were duly elected and installed:—Sir Nathan Parker Hunt, Manchester, R. E. Grand Commander; Sir Milton Andrew Taylor, Nashua, V. E. Deputy Grand Commander; Sir George Perley Cleaves, Concord, E. Grand Recorder.

THE Toronto *Telegram* (R.E. Comp. J. Ross Robertson's paper,) says:—“If the women once begin to want to be Freemasons there will be no peace or comfort in the house at all. It is a pretty general suspicion among women that all the stories told by Freemasons about being branded with hot irons and having to ride goats, are told with the object of frightening the female sex so that they will not want to join Masonic Lodges. But the women are beginning to find things out. They never see any of the marks of branding on their husbands, and they know that nine out of ten of all the men in the world could no more ride a goat than they could walk down King street on their heads. They have about made up their minds also that the story of bad Masons being burned in the Lodges for not paying their dues and their incinerated remains being traded off to the ashman for soap, lacks density. So in Chicago they have established a Lodge of female Masons, and now what the lady members do not know about grips and passwords, coffins and goats, cable-tows and stuffed clubs, is really not worth knowing.”

THE annual excursion of Clementi Lodge, Lakefield, to Clear Lake, was a most pleasant affair. The party, consisting of over a hundred people,

left Lakefield at 9 o'clock a. m., and Sandy Point was reached without accident or drawback shortly after 12 o'clock, when dinner was partaken of in real picnic style. The cool and refreshing breeze on the lakes had prepared the picnickers, by invigorating influences, with ravenous appetites, and all hands seemed to vie with one another in gratifying the wants of the inner man. The Committee of Management, upon the landing of the boat, set themselves to work with a will, and in a very short time had a full and excellent supply of tea provided for the whole party. Dinner over, the time was spent in boating, fishing, etc., until very shortly after three o'clock, when all being on board, the homeward journey was begun. About 5 o'clock when McDougall's Point was passed tea was the order of business. Some spread their tables on the scow and boat by means of the benches and seats, while others used their baskets as tables with as much enjoyment and contentment apparently as those having a more pretentious display. Shortly after tea was over home came into view, when a rally was made for the organ, which occupied a central position on the steamer. A number of appropriate pieces were rendered, concluding with Auld Lang Syne and God Save the Queen. Three cheers were proposed and given for Captain Sacret, the Masonic Order and the ladies. The day, though cool in the morning, was really delightful. A very pleasant day was spent, everything passing off agreeably without accident or jar, reflecting credit on the energetic committee of management.

At a recent Communication of Hochelaga Lodge, No. 57, Q. R., a handsome Past-Master's Jewel was presented to W. Bro. Dickson Anderson, by M. W. Bro. J. H. Graham on behalf of the Lodge. W. Bro. Anderson was the first Worshipful Master and founder of Hochelaga Lodge. An address suitable to the occasion was also presented to the W. Brother and was appropriately replied to. The jewel, which is very elaborately engraved, is of exquisite workmanship, the name and number of the Lodge being placed on the bars in black letters; on the centre of the ribbon from which the jewel is suspended is placed the monogram of the recipient, on the compass is set a large solitaire diamond of great brilliancy, and reflects the greatest credit on Bro. Richard Hemsley who furnished it. After the Lodge was closed the brethren and visitors sat down to a sumptuous repast specially prepared for the occasion, when the usual toasts were drunk and singing and speech-making were kept up in royal style till midnight. All present left well pleased with the evening's entertainment. The following is engraved on the back of the square:—
 "Presented to Worshipful Bro. Dickson Anderson, first Worshipful Master and founder of Hochelaga Lodge, No. 57, by the members, as a slight recognition of his untiring efforts in furthering the interest of Masonry in general and of this Lodge in particular.

WHAT a change, we often think, has come over the outward demeanor, the inner life, the actuality of Freemasonry, let us say twenty years ago. Those of us who remember what Freemasonry in its normal aspect and attitude then was will rejoice to

think how many of the little drawbacks of those days have passed away. There can be no doubt—indeed we speak from distinct realization of the fact—that many worthy men were kept out of Freemasonry a generation ago by the far too social character it had taken up—the prevalence of the Fourth Degree. We have undoubtedly got the better of most of the carelessness and indifference of an earlier generation to Masonic æthetism, to careful and seemly Lodge arrangements, but we seem to be on the eve of another great mistake. *We are too fond of publicity.* We use terms and employ phrases in print which ought not to be used except in the Lodge, and there seems to be a growing tendency to desire to make the outward world, in even Masonic papers, acquainted with our words and ways, our system and our doings. All this is wrong, because it is yielding to a mistaken theory of perverted taste, and we trust, therefore, that we shall strictly adhere to our own wise rules and regulations, and as we rightly discountenance all 'pretenders' in respect of the good old-fashioned plan of Freemasonry, so we shall set our faces against 'innovations,' which are only the product of excitement or frivolity, and have no claim either on the sympathy or support of any 'bright Mason' or any 'true expert' amongst us. Freemasonry like other institutions has, of necessity, some who are merely ornamental and useless members of our great confraternity. We have here and there 'drones,' here and there 'charlatans,' as always in the history of society, and by keeping the 'even mean,' and adhering to the sound principles of 'thorough' and veritable Freemasonry, we shall avoid mistakes on either side, and aid in spreading more widely and founding more firmly among men that really heavenward building which stands erect on the sacred and immovable basis of our kindly, sincere, sympathetic and tolerant Order.—*London Freemason.*