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SOAP BUBBLES.

BY JEAN GOLD.

"Oh, auntie Bell, auntie Bell, you do not know what we are going to do?"

"Perhaps not; but I can guess very near the truth," and auntie Bell smiled in the roguish face that had come between her and her book, as she solemnly whispered, "mischief."

"Not a bit of it, hush, and I will whisper too. Mr. Will is going to—to—can't you guess?"

"Preach a sermon, probably. That is what he usually does—a milder form of mischief than some of yours—that is all the difference, Harry."

"Mr. Will does not preach sermons. Auntie Bell you are cross to-day, and I won't tell you what we are going to do at all. It is awful fun, though, and you will wish you were with us. We were going to ask you but we do not want cross people." Harry left the room as abruptly as he had entered, leaving the door into the hall open each way. His voice was now heard in the hall, a little depressed by the lack of sympathy he had met in the sitting-room, but still with much vigor—he was a vigorous child—this Harry of eight years—he cried out:

"Come, Mr. Will, we will have a good time any way. Auntie Bell is cross, and says she does not care to hear you preach."

The gentleman's face had changed color when the original remark was made, but he paid no attention to the repetition.

Isabel Murray, or auntie Bell, as she was more familiarly called, had joined her sister's family at a country boarding house, a fortnight before. "A large, commodious, old fashioned farm house, with capacious piazza, queer, deep window seats, in which one could sit comfortably, gazing out upon the green lawn," thought Bell, as she drove up to the door the first time. She had been graciously made welcome in the household, which consisted of three families besides her sister's, and had very soon fallen into her rightful place among them. It was a *dolce far niente* existence she led, lying most of the time on the sofa, in the cool sitting-room, where Harry found her. Her twentieth birthday was still in advance of her, and yet she considered herself, and her friends called her, an invalid. She had gone through the spring season of balls at home, the rush at Saratoga, and tipped off with Long Branch, taking there a severe cold. Recovering in a measure from that, she joined her sister to regain her strength, in the pure air and freedom from excitement, the physician ordered as absolutely necessary.

After a week of this, to her, dull life they were leading, she was decidedly out of sorts and cross. Craving excitement, this stagnant life was more than ever distasteful. Her appetite was ruined by a morbid desire for unsubstantial things. She lived on exciting, harrowing novels, stimulating her mind with overdrawn fancies. In truth, she was more ill of mind than body, and was living on a fictitious strength.

"With it all, she is very pretty in her delicacy; very attractive in her listlessness; with capabilities of being a noble woman, if she could only be aroused out of herself," so said Will Marshall to himself, the second day after her arrival among them.

Will Marshall—but everybody called him Mr. Will, and we may as well—was a man of thirty-five, who had passed through wide and varied experiences. He had been an apt scholar in the school of humanity, and had learned to note character from feature and expression. He had given more time than usual to the reading of Bell's, when he reached the sum of it all in, "capable of being attractive and truly useful, if only aroused"—a woeful little "if."

Bell was too accustomed to attention, to not desire it, and feel lost, in a strange place without it. She was used to hearing about her personal charms, and compliments never confused her; they had been food and drink to her disposition ever since she put on long dresses, or rather since the long dresses had been put on her, and she laid in the cradle to be admired. No wonder this quiet country life was stupid to her. There was nothing in it for the vanity to feed on. As she was the only young lady in the house, there could be no rivalry. The married ladies expended their powers of admiration on their offspring. Bell, not wickedly inclined, suffered the husbands to read their everlasting newspapers unmolested. While the one single gentleman in the house, Will Marshall, was "dictatorial and intensely disagreeable," quoting from Bell's private commentary, made also on the second day of her acquaintance with the occupants of the farm house.

This second day, a day of conclusions as it appeared, had been Sunday. Bell dragged herself into the breakfast-room about ten o'clock, and sat down to a cup of hot strong coffee, just as the majority of the household were starting for the little white church on the hill. Her pale face, and heavy eyes were enough to excuse her not joining them.

The afternoon found her lying on the sofa, in the sitting-room. Harry and Mamie, his younger sister, were begging auntie Bell to tell them just a little we bit of a story, for a day without any play time in it was a long one for the little ones to get through with.

But she put aside their pleadings with a "go away children, and do not bother me when I am reading."

Will Marshall, sitting on the piazza just outside of the window nearest the sofa, understood her annoyance better than she did. Calling the little ones to him, he offered to tell them stories. He did not draw them from his own imagination, though his was of that vivid nature to paint pictures to the life. But he told them first a story of patience, beginning with the baby-boy who was called Moses. Then he told them of a wonderful life full of earnest zeal and work, and the man's name in that case was Samuel. Then, when they clamored for more, and the older children had joined them, he repeated the little German story of the mission of flowers.

Bell, against her will, listened to every word that came so distinctly through the open window. She felt her impatience, her indifferent laziness, her frivolity and selfishness condemned in each sentence, and hated him for it, because it made her hate something, and she would not hate herself.

They had met in the hall, coming from supper, and he had asked, casually, what was her interesting book. She was prepared for some surprise, in her vexation was rather pleased to evoke it, and answered promptly, Reinald Archer. That he was surprised and more disappointed was evident. And, as Mrs. Strong tritely observed during the evening, "The two young people did not appear to get on very well together." It was then Bell had made her mental memorandum, "conceited, sanctimonious, intensely disagreeable, etc." And he had noted her as "a girl on the road to mental ruin, if—"

Now it was Thursday, and Bell had been a fortnight in the farm-house, when Harry so unceremoniously interrupted her reading. She was a favorite with the child, notwithstanding she was often cross and unwilling to comply with his requests. Harry could have said with much truth: "When she's good, she's very good; when she's bad, she's horrid;" from the last mood he always kept away.

Of course, since that first Sunday, Bell and Mr. Will had met; in truth they had been much together in spite of Bell's plainly evinced avoidance. She grew more and more nervous and ill at ease when with him, the outward expression being a series of rash remarks and actions showing the worst side of her character, if they really belonged there. She would not take the trouble to conceal her annoyance, and was continually drawing out the man, who pitied her with a great pity, to say the very things that exasperated her. Vexed he would be at himself for saying them, when he watched the scorn creeping about her mouth, and resolve not to offend again, only to break his resolution at the next aggression or gauntlet thrown at his feet. So great was his pity and desire to help her.

Bell called it preaching, advised him to become a missionary, and bestowed various other little sneers upon him for his pity and his pains.

She had now hardly calmed her ruffled temper and commenced reading, when Harry returned, Mr. Will close behind him, both with pails and pitchers.

"The library is at the mercy of the broom and dust-pan, and we are forced to bring our traps in here," said Mr. Will, coolly, in answer to the look on her face.

"What was it you were saying about Mahomet and the mountain?" asked Harry, innocently.

But Mr. Will was stirring something in a pail, and doubtless did not hear, and Bell's eyes were riveted on her book. Whatever they might do would not interest her after that.

There was some whispering and knocking about of china and tin, and then Harry left the room. Bell looked up and found Mr. Will looking at her.

"I should think you could find something better to do than musing with the children," she said, contemptuously. "What are you going to do now?"

"Preach, probably, as usual," he answered, in a low, amused tone.

Bell took her turn at blushing. "I will leave then before the sermon begins," she answered carelessly.

"I beg you will not disturb yourself," he said quietly. "The room is large, and I shall move the table to the farther window for light. If I preach it will be only to the children, and too low for you to hear. It is hard work for the little folks to get through the day, for it is still too wet after the rain for them to play out doors, and I thought I would amuse them awhile as my father used to amuse me."

"How is that?" Bell asked, out of more politeness than real interest.

"Blowing soap bubbles."

"Soap bubbles," she repeated; "I did not suppose men blew soap bubbles."

"You thought it was a pastime only for children and young ladies to indulge in. Perhaps, as a pastime, it is for them," he added soberly; "as a science it is left for men."

"I supposed you were above such flimsy trifles?"

"Are yours flimsy trifles?"

"Mine? I do not know what you mean. I am not blowing soap bubbles."

"Are you sure?" he asked, in his slow, earnest way. His voice did more of the preaching than his words. It was of a full, rich, deep tone, that penetrated the foolish crust of vanity in her mind, and stirred up the depths of her nature as no voice had ever had the power to do before.

Harry came back bringing four or five more children, and Edna Strong and Alice White, girls of fourteen, timidly asked if they might join in the fun also.

Bell found it impossible to read, but she kept her place on the sofa, and her eyes on her open book.

The bubble blowers got on famously. It was great fun, vieing with each other to see who could make the finest. With one accord they cried, Mr. Will's is the best of all.

"See the colors," cried Harry, "how they move. What makes them do that, Mr. Will?"

"They move down as the bubble grows thinner," said Mr. Will, smiling at their eager exclamations of delight. "How many of you know what color is?"

Of course all knew perfectly well, but after a few cries of "it is blue," "It is red," they subsided into an I-know-and-can't-tell state of mind.

Mr. Will laughed pleasantly. "To be sure it is blue, and red, and green, and so forth. If I tell you that color is a property of light, will you know better what it is? Perhaps property is a big word for some of these little heads, so I will say property here means a part of light. Color, then, belongs to light, and objects, of themselves, naturally have no color. For instance, in a dark room, a red and a blue covered book would look alike, neither color visible. Only in the light do objects have color.

"The light of the sun holds in all the colors, and shining abroad clothes everything in colored garb. When all the colors are together, it makes white light. When we separate this white light, we have the solar spectrum or rainbow colors." As he said this, he held a prism in the sunlight, throwing on the white wall the colors always so fresh and beautiful. There were various "ohs!" and "ahs!" and then they all looked expectant at him to tell them more about these strange things.

"How many colors are there?—not shades, but primary colors. You know what a prime number is, Joe," turning to one of the older boys, "tell me what a prime color is?"

"I should think it would be the first of a kind," answered the boy slowly.

"Yes, the first, main root, of which various shadings make the branches to a color tree. And some one has said there were seven of these colors, and you think seven a small number. One thing, let me tell you right here, that seven is the Bible number

for completeness. And then, how many letters did the Romans have to express numbers? Only seven, I, V, X, L, C, D, M. If they were able to get through all their mathematics with seven little letters, we ought to be satisfied with seven beautiful inexhaustible colors. Will you promise to remember their names if I tell them to you?"

"Yes, yes," they cried eagerly.

"I learned them by a name their initials spell, it may make it easier for some of you, Vibgyor. Violet, indigo, blue, green, yellow, orange and red. Scientific men always begin their explanations with the red and run up to the violet. Perhaps because the red is the strongest. Now you know what the colors are, and I will blow a new bubble so you can see them begin to form. Compare them with those on the wall, you see they follow the same order. Harry, tell me which way do the colors go?"

"Around the bubble. I can see them very plain, they make rings," answered the boy quickly.

"Yes, they make rings, zones is another name for them, and they are called sometimes Newton's rings. Some of you have heard about Newton, who worked out wonderful things from the fact that an apple fell to the ground, instead of out into the air somewhere, when it shook off from the tree. After this you can remember something else about this great man who lived years and years ago, remember that he blew soap bubbles. He used to spend a great many hours doing just what we are doing this afternoon, not when he was a little boy, though for that matter we do not know what he did when he was a boy, but when he was a grown man, he blew soap bubbles. What do you think for? Just to learn all he could about this wonderful light, and these seven colors into which it can be dissolved. From his discoveries other men have gone on working out truths, till they can tell you just how much light is in every color. And on this bubble they could tell you just how thick each color is. Now is that not worth blowing bubbles for?"

They all agreed that it was. "Is not the bubble all the same thickness?" asked Edna Strong.

"No. It is thicker at the bottom, all the time, for it stretches or grows thin from the top. A beam of light strikes it here on this side, watch my bubble carefully, and you will see the color immediately appear, in little bands or rings. If the bubble was all one thickness it would be all one color, but it is variable, and each part of it is constantly varying, so these little bands sink downwards, and new ones constantly appear finer and finer at the top; finer, because the film is growing so much thinner, till at last a plain gray tint begins to show, in faint streaks, and then the bubble bursts. The scientists have found a way to stretch the molecules of water beyond the grey film, but the soap bubble will not bear any more pressure. But the grey film is only four millionths of an inch thick, so you can get an idea of how little there is of it to break."

He made the children all blow bubbles, and trace out the colors for themselves, and then when they were ready to hear more about them, he continued:

"You have all watched waves rise and fall on the water; on similar waves of ether, or you will understand better if I say air, sound travels up to your ears; and on similar waves light reaches your eyes. Sound travels at the rate of 1,100 feet a second. Light goes 192,000 miles a second. This light, beside holding these bright colors, has considerable heat. So, when it is separated, each color has heat of its own. The violet has the least, the red has the most. Some one of you tell me what black or blackness is?"

"It is no color," answered one of the boys.

"It is no color to your eye, because it is greedy; when the light with all the beautiful colors falls on it, it absorbs them all and gives nothing back. I do not know that I have told you that the color we attribute to objects, is the color they reflect back, that is, will not absorb. This piece of red cloth keeps all the other colors and rejects red, and we only see the color it throws out. Watch, while I put this black paper on the colors of the spectrum, it quenches them all. Now I will put the red; in the red it is brighter, because it throws all the more red out to us; in the blue or green it is black. In this way you get an idea of what black is. It is rather selfish, for it keeps all the light bestowed upon it to itself."

"What is the bubble any way, Mr. Will?" asked little Kitty, with her dark, solemn eyes opened wide with wonder.

"It is a delicate film of soapy water, into which we have blown air. I will make some in this tumbler, and you can see the little cells fill with air, pushing each other up and out of the way. I draw out the pipe and you see this film over the end of the bowl. If you look carefully a moment you will see all the colors come and go in bands, the same as they would be on the bubble, should I blow some air through the

pipe. Now blow your bubbles, and see how much you can remember of what I have told you about them," concluded Mr. Will, smiling.

"Oh, Mr. Will, won't you tell us, please, about the meaning of colors now; you said the other night you would sometime?" Alice White was the questioner,—her liquid, dreamy eyes sought the hidden things, the mysteries of the invisible.

"These little ones will be tired with another lecture," said Mr. Will, for the first time remembering Bell and her prophetic "preach as usual." He glanced toward the sofa. She was still there, but so occupied with her book, he need not have feared her overhearing the "discourse." The younger ones were content to blow their bubbles quietly by themselves. So Mr. Will, with the two older boys, and Edna and Alice sat down in another window for a little more talking together.

"I told you the other evening," he began in a low tone, "that everything had a meaning. Perhaps nothing has so much of this silent language as color. We take stones—the diamond, looking into it, we read power, value, purity; the pearl whispers faintly of tears, and so on—many of these are imaginary; but colors have real significations. We will begin with the violet, which is the most delicate of all the colors. To give you an idea of its delicacy, its tiny hair-like waves are almost twice as fine as the red. There are 57,000 waves in one inch of the violet light to 39,000 of the red. It symbolizes suffering. The indigo, coming next, seeming almost a blending of the bright blue and violet, has its type in patience. The clear sapphire blue expresses heaven, truth and constancy. The emerald green is the sweet emblem of hope. Yellow or gold signifies richness, purity, endurance. A dirty, muddy yellow implies jealousy and deceit. Orange, to the eye, is the golden tint softening or growing into the red. Between the two it lies, a glorious strength, a higher tinge of innocence, wrought from endurance and reaching out to the intense glowing fire of purification through faith. Grey is the color of ashes, and the type of penance. Black signifies darkness and death. From the earliest knowledge we have of colors, we find them used in their mystic sense. The early painters were very particular in their use of colors. The red skirt and blue mantle typify heavenly love and truth. These are the colors of the garments they give to Christ and the Virgin, before the crucifixion. After that, Christ's robe is usually white; a few artists have given him, however, the pale violet, which after that time becomes also the Virgin's color. Penitence is always clothed in violet and blue, the symbols of sorrow and constancy. Blending the red and blue, we have the gorgeous royal purple, which, in some of the schools of art is used for the robes of our Saviour. I have some books on *Legendary Art* I will gladly lend, if any of you care to follow the subject out more thoroughly, but now I have given your imaginations enough for one day."

They thanked him for all he had told them, and made arrangements to begin reading the book aloud on the following day.

The rain cloud was past; the sun had been shining a long time, and after the children had gone, Mr. Marshall stood watching the varying hues playing softly over the fleecy clouds, wearing a bright fancy, a soap bubble if you will. A book falling on the floor shattered his reverie. He walked across the room to Bell, for it was her book that had fallen.

"Have I wearied you beyond endurance?" he asked gently; "it was more of a lecture than I meant to give. I hoped you were asleep some of the time, were you?"

"No," she laid her hand in his with a smile; "I was interested in all you said. I know I am cross and good-for-nothing, but I can thank people sometimes when they have given me pleasure. May I thank you as the children did?"

"I do not deserve thanks from you, Miss Bell; if you have been interested, I am more than gratified."

"Would you mind telling me what you were thinking of, there by the window, after they had gone? You were looking up at the sky, and—"

"And what? do not be afraid to say it."

"You looked very happy," she added softly.

"You would like to know what I found there to make me look happy?" he asked, in a low tone.

"Yes, please."

"I saw the glorious sunlight, with all the prismatic colors that I had been telling the children about, stretching out over the sky in great bands of love and strength, girding the world, as it were, for the life work. I watched the fitting, colored shadows, and saw the suffering, blending tribulation with submission, softening into patience, merging through resignation into truths, and on to knowledge that shades again with experience into hope; so, in the blending of colors, I climb the heights to faith and joy. We have them all, these guardian bands, wrought around our separate worlds. Carefully, tenderly are we guided over the prismatic ladder, from weakness

to strength, from suffering to peace, from violet to red. And then, there is the sum of it all—the great white light—God's love. It is shining ever upon us, and, at last, all our weary chastenings, our tearful climbings over the vari-colored way, shall be absorbed into the white light from which they came. But I am giving you the 'everlasting sermon,'" he said, with a smile. "I forget you do not like these things."

"I am glad that you can forget that I am a heathen," answered Bell, smiling too, "perhaps I might care, if I knew about them, but I am very ignorant, and I could never think them out myself."

"Neither do I think them out myself," he answered quietly. "I find them everywhere. Spring paints with green, to bid us hope; autumn dyes with richer, riper tints, for then we have the fulfilment of our hope. Winter with her frost, like the old man's hoary head, stands before us as a fitting emblem of the crown of glory laid upon the faithful at the end. Within her icy realm dwells death, and the year we welcomed with her first tiny pencilings of hope is, after all, but a symbol of life.

"Then in the Bible, Moses was commanded to make the veil of the inner court of the temple of blue, purple and scarlet, and fine twined linen. This veil hung between the people and the most holy place, a type of Christ standing now between the people and God. Fine twined linen always signifies righteousness; the blue, purple and scarlet, were fitly chosen, meaning the one from heaven, the other, a king, the last, our sacrifice. Then in the descriptions of the precious stones making the foundation of the New Jerusalem, the colors are all found again with their mystic meanings. Then the white robes of the redeemed, tell us over and over, that white is the crown, the sum of it all from the violet to the red. You will find it worth the time and trouble to search out these things yourself, Miss Bell. I may be too enthusiastic."

"Oh, no, you are not," she interrupted, "I like to hear you talk—like this," she added with a blush.

"It is only when I preach at Bell Murray that you dislike the preacher and object to the preaching," he said playfully.

"I never said so," she replied, with a pout.

"But, if I can read the silent language of the colors, do you suppose I am too dull to read the changes in your face," he said earnestly. "The changes that are coming and going all the time in your blue eyes. Am I blind, that I cannot see the impatient gray, that breaks all the delicate films love weaves, come too quick and too often? If you—but forgive me, I am going far beyond my rights.

"Go on, please," said Bell, timidly, veiling her tell-tale eyes with her long lashes.

"If you would try to keep the color of truth, the sapphire blue, which is yours by right of birth, and let it grow stronger with patience and earnest desire after better things, the vexing gray will not come at your happy moments cruelly to destroy. If you would look to the true light, and let it reflect the royal colors in your life, you would not find it difficult to be happy all the time. Put away this morbid reading," he said, touching her book, "and come out into Nature's grand alcove. You will get the pure sunlight there, and find better books to read."

"But I cannot read them. I have not learned the alphabet of their language," said Bell, sadly.

"Love is the key to the alphabet. If you love Nature's God, you will love his books; and, to love them is to be able to read them. Come with me, and we will read them together," he added quietly.

"I think we have blown enough soap bubbles for to-day," answered Bell, smiling. —*Voice of Masonry.*

AN EARLY MASONIC BOOK.

BY BRO. ALBERT G. MACKAY, M. D.

It has been supposed that the earliest printed book in which Freemasonry is alluded to as an organized institution, is the Constitutions of 1722, of which but a single copy is said to be extant, and which was recently republished by Bro. RICHARD SPENCER. Kloss mentions nothing earlier than the Constitutions of 1723, for when he published his BIBLIOGRAPHY, the copy of 1722 was unknown.

But there is in the valuable library of Bro. CARSON, of Cincinnati, another work of the year 1722, to which I have hitherto seen no reference. A brief account of it will, therefore, I think, be interesting. For an examination of the work I am indebted to Bro. ALBERT PIKE, to whom it had been loaned by Bro. CARSON.

The work is a small 8vo., of lxxv + 199 pages, and bears the following title:

Long Livers: A Curious History of Such Persons of both Sexes who have liv'd

several Ages, and grown Young again: With the rare Secret of Rejuvenescency of Arnoldus de Villa Nova, and a great many valuable and approv'd Rules to prolong Life: Also how to prepare the Universal Medicine. Most humbly dedicated to the Grand Master, Masters, Wardens and Brethren of the most Ancient and Honorable Fraternity of the FREE MASONS of Great Britain and Ireland. By Eugenius Philalethes, F. R. S. Author of the Treatise of the Plague. *Viri Fratres, audite me.* Act xv. 13. *Diligite Fratritatem, timec Deum, honorate Regem.* 1 Pet. ii. 17. LONDON: Printed for J. Holland at the Bible and Ball in St. Paul's Church-Yard, and L. Stokoe at Charing-Cross, 1722.

Eugenius Philalethes was the pseudonym of Thomas Vaughan, a Hermetic writer who published in 1652 a translation of the *Fama Fraternitatis*. But it is not probable that he is the same author who, seventy years afterwards, published the work now under review. It is not important, perhaps, to identify this second Philalethes. The only matter of interest to the Masonic student, is that this Hermetic work, written, or at least published, in 1722, one year before the first edition of Anderson's *Constitutions*, contains a Dedication of 60 pages, inscribed with the following heading:

To the Grand Master, Masters, Wardens and Brethren of the Most Ancient and Most Honorable Fraternity of the FREE MASONS of Great Britain and Ireland, Brother EUGENIUS PHILALETHES Sendeth Greeting.

This long dedication contains very little information on points of Masonic history, but there are a few passages that may be cited, rather for the implied than for the positive statements that they make.

In the first place the writer alludes to higher degrees of a Hermetic character, to the attainment of which the primitive Masonic degrees were preparatory. Thus he says, addressing the Freemasons:

I present you with the following sheets as belonging more properly to you than any else. But what I here say, those of you who are not far illuminated, who stand in the outward place and are not worthy to look behind the veil, may find no disagreeable or unprofitable entertainment: and those who are so happy as to have greater light, will discover under these shadows somewhat truly great and noble, and worthy the serious attention of a genius the most elevated and sublime. The spiritual celestial Cube, the only true, solid and immovable basis and foundation of all knowledge, peace and happiness. (Page iv.)

This is the first time that we meet in any work, with a reference to a higher and more occult system of Masonry, connected with the Hermetic philosophy. And this it must be remembered, was only five years after the "Revival," and one year anterior to the publication of Anderson's "Constitutions."

In the next paragraph, the author alludes in distinct terms to the revival of Masonry in the beginning of the eighteenth century. He says:

I, therefore, my dearest Brethren, greet you most heartily, and am glad of this opportunity to rejoice with you, inasmuch as it hath pleased the Almighty One, eternal, unalterable God, to send out His Light and His Truth, and His vivifying Spirit, whereby the Brotherhood begins to revive again in this our isle, and Princes seek to be of this sacred Society, which hath been from the beginning, and always shall be; the gates of hell shall not prevail against it, but it shall continue while the Sun and Moon endure, and till the general consummation of all things; for since God, my dearest Brethren, is for us, who can be against us? (Page iv.)

A few quotations from this early work on Freemasonry—the very earliest now extant—may be deemed of interest. They will show that the writer was fully cognizant of the symbolic, the religious and the philosophical character of the Institution, and that he wrote evidently under the impression that at that day others besides himself had connected Freemasonry with Alchemy:

Remember that you are the salt of the earth, the light of the world, and the fire of the universe. Ye are living stones, built up a spiritual house, who believe and rely on the chief *Lapis Angularis*, which the refractory and disobedient builders disallowed; you are called from darkness unto light; you are a chosen generation, a royal priesthood. (Page v.)

Remember what the great end we all aim at is. Is it not to be happy *here* and hereafter? For they both depend on each other. The seeds of that eternal peace and tranquility and everlasting repose must be sown in this life; and we that glorify and enjoy Sovereign Good *then* must learn to do it *now*, and from contemplating the creation gradually ascend to adore the Creator.

You know, no one is worthy to be of you that does not know, or at least love, one or more of the seven liberal arts, which in some sort depend on each other; Music, Harmony and Proportion run thro' all; but the grandest and most sublime of all is

Astronomy, by which it has been given to men from above to do such wonders, and has so amply displayed the glories of the Most High. (Page vi.)

It seems that at that early day, as well as in the present times, adversaries were to be found who charged the Masons with being Atheists. To this accusation, Eugenius Philalethes makes a long reply, concluding in these words:

If to all this [to reject pagan idolatry and modern superstition] and believe only in one God the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible, the most grand, essential, the prime, eternal, everlasting, fundamental article of the most holy, catholic, universal and Christian faith (of which we are) makes one an Atheist, such, my dearest Brethren, are we all, and we glory in it. Let the infidel and pagan world say what they will, we shall have the suffrages of all Christians, under whatever other denomination distinguished, who cannot be so inconsistent with themselves as to take umbrage at those who believe the prime article of their (that is, our) holy faith. (Page vi.)

The next few pages are occupied with a series of instructions to the Craft for their government in the conduct of life, which differ, not at all, from what are contained in the "Old Charges," which were published by Anderson in the succeeding year. Next follows a history of the progress of the true religion, which he claims to be that of Masonry, from the corruption of the ante-diluvian world, through the patriarchal world, and the times of the Jewish kings, until its final consummation and purification by the coming of Christ, whom he calls:

Our great, our immortal Master, who came into the world to do the will of our Father which is in Heaven and whose brethren we are (as he says himself) if we do so too. (Page xxxiv.)

Having thus detailed the progress of religion, which he treats as if it were the same thing as the progress of Masonry, he concludes by telling us what is the true Masonic profession of faith:

You see now what is our profession; it is the law of nature, which being almost lost, was endeavoured to be retrieved or at least somehow kept up by the shadows of Moses, but entirely restored by the law of grace, by Jesus Christ, the Son of God. (Page xxxv.)

The theory advanced by Philalethes, that the Universal Religion and Speculative Masonry are identical, and that the history of the progress of the one is that of the other, is the same as that which was advanced a century afterwards by Dr. Oliver, in his "*Theocratic Philosophy of Masonry*."

Unlike Anderson and the writers who followed him, Philalethes establishes no connection between Architecture and Masonry. Indeed it is somewhat singular that although he names both David and Solomon in the course of his narrative, it is with little respect, especially for the latter, and he does not refer, even by a single word, to the Temple of Jerusalem. The Masonry of this writer is not architectural, but altogether theosophic. It is evident that as a Hermetic philosopher he sought rather to identify the Freemasons with the disciples of the Rosicrucian school than with the Operative Masons of the Middle Ages. This is a point of much interest, considering that the work was published only five years after the "Revival." It goes far to show that at that early period there was a school of Hermetic Masonry, very different in its historic theories from that established at the same time by Desaguliers and Anderson. The following quotations, at near the close of the Dedication, will not, therefore, by its thoroughly Hermetic character, surprise the reader:

And now, my Brethren, you of the higher class, permit me a few words, since you are but few; and these few words I shall speak to you in riddles, because to you it is given to know those mysteries which are hidden from the unworthy.

Have you not seen, then, my dearest Brethren, that stupendous bath, filled with most limpid water, than which no pure can be purer, of such admirable mechanism that makes even the greatest philosopher gaze with wonder and astonishment, and is the subject of the eternal contemplation of the wisest men. Its form is a quadrate sublimely placed on six others, blazing all with celestial jewels, each angularly supported with four lions. Here repose our mighty King and Queen, (I speak foolishly, I am not worthy to be of you.) the King shining in his glorious apparel of transparent, incorruptible gold, beset with living sapphires: he is fair and ruddy and feeds among the lillies; his eyes, two carbuncles, the most brilliant, darting [prolific, never-dying fires; and his large, flowing hair, blacker than the deepest black or plumage of the long lived crow; his royal consort vested in tissue of immortal silver, watered with emeralds, pearl and coral. O mystical union! O admirable commerce!

Cast now your eyes to the basis of this celestial structure, and you will discover just before it a large bason of porphyrian marble, receiving from the mouth of a large lion's head, to which two bodies displayed on each side of it are conjoined, a greenish fountain of liquid jasper, Ponder this well and consider. Haunt no more the woods

and forests; (I speak as a fool,) haunt no more the fleet; let the flying eagle fly unobserved; busy yourselves no longer with the dancing idiot, swollen toads and his own tail-devouring dragon; leave these as elements to your *Tyrones*.

The object of your wishes and desires (some of you may, perhaps, have attained it, I speak as a fool,) is that admirable thing which hath a substance, neither too fiery nor altogether earthy nor simply watery; neither a quality the most acute, or most obtuse, but of a middle nature, and light to the touch, and in some manner soft, at least not hard; not having asperity, but even in some sort sweet to the taste, odorous to the smell, grateful to the sight, agreeable and delicate to the hearing and pleasant to the thought; in short, that one only thing besides which there is no other, and yet everywhere possible to be found, the blessed and most sacred subject of the square of wise men, that is— I had almost blabbed it out and been sacrilegiously perjured. I shall therefore speak of it with a circumlocution yet more dark and obscure, than none but the Sons of Science, and those who are illuminated with the sublimest mysteries and profoundest secrets of MASONRY may understand— It is then what brings you, my dearest Brethren, to that pellucid, diaphanous palace of the true disinterested lovers of wisdom, that triumphant pyramid of purple salt more sparkling and radiant than the finest orient ruby, in the centre of which reposes inaccessible light epitomized, that incorruptible fire, blazing like burning crystal and brighter than the sun in his full meridian glories, which is that immortal, eternal, never-dying PYROPHUS, the King of gems, whence proceeds everything that is great, and wise, and happy.

These things are deeply hidden from common view, and covered with pavillions of deepest darkness, that what is sacred may not be given to dogs, or your pearls cast before swine, lest they trample them under foot, and turn a grin and rend you.

The body of the work which follows this long dedication is of no interest to the Masonic student, as it is merely a treatise on longevity, containing lists of long livers in all ages, interspersed with Hermetic prescriptions for the renewal of youth and the indefinite prolongation of life.

It is the dedication alone that will attract attention, because having been written according to the date appended to it, on March 1st, 1721 although not printed until 1722, it gives incontestible proof that at that early period of the revival of Masonry in England, and the establishment of a Grand Lodge, there were some who extended the Masonic system much further than the publicly recognised degrees of the lodge, and connected the Institution with higher degrees, and more exalted knowledge, derived from the Hermetic philosophers or Alchemists.

Neither Anderson nor Desaguliers give the slightest indication that there was in their day a higher Masonry than that described in the Book of Constitutions of 1723. The Hermetic element, it has been hitherto supposed, was not introduced into the Masonic system until, at least, the middle of the 18th century. The fact, therefore, that a book is in existence, printed in 1722, but written in March, 1721, two years before the appearance of Anderson's edition of the Masonic Constitutions, and one year before the publication of the edition of Roberts,—which book contains a dedication to the Grand Master and Officers and Members of the recently organized body of Freemasons, in which Dedication the connection of Masonry with an operative element and with Architecture, is wholly passed over, while there are continual references to its possession of higher degrees, in which the symbolism of the Hermetic philosophy is constantly referred to—all this so very different from what we might have expected from the tenor of the early English publications on Freemasonry, makes this Dedication a matter of much importance and interest to the investigator of Masonic history.

If, as Eugenius Philalethes plainly indicates, there were in 1721, higher degrees, or at least a higher degree in which knowledge of a Masonic character was hidden from the great body of the Craft "who were not far illuminated, who stood in the outward place and were not worthy to look behind the veil," by which it is clearly implied that there were at that period, another class, *who were far illuminated, who stood within the inward place, and looked behind the veil*, why is it that neither Anderson, nor Desaguliers, nor any of the writers of that day, nor any of the early rituals make any allusion to this higher and more illuminated system? The question is worthy of investigation, and hence this book of Philalethes introduces a new element in the historical problem of Masonry. And it is for that reason that I have made such copious extracts from it, as the book itself is, if not unique, certainly very rare.

BRAZIL contains two rival Grand Lodges, both of which declare the other to be clandestine.

THE first *Master Mason's Lodge* in America is said to be "The Hoop, Water Street", Philadelphia, chartered in 1730, by Provincial Grand Master, Bro. Daniel Coxe, and No. 79, on the English Grand Lodge Register.

"WE PART UPON THE SQUARE."

It may be doubted if any other five words in the English language can be spoken, possessing such deep significance among men who have been admitted members of the Masonic Fraternity. They, and they alone, can understand their potency, or estimate them at their proper value.

We remember many years ago hearing a certain business transaction discussed with more than the usual amount of freedom. One person ventured the sage conclusion that the whole affair would terminate in a heavy law-suit, or else the two parties would evidently come to blows, when a far older man than himself, somewhat noted for his sagacity, remarked: "You're wrong; they won't fight each other, nor will they go to law—whether you know it or not, those two men *always part upon the square.*" "Oh, well," was the response, "if they are both Masons, they will soon understand each other without any difficulty." They did understand each other, and the predicted difficulty never came to pass.

The peculiar position in which every man finds himself after having been made a Mason enables him to comprehend readily and at a single glance much that would certainly escape his attention were he not a member of the Craft. The moment he enters a Lodge he knows by whom he is surrounded; the room may be crowded by faces that his eyes never rested on before, yet he knows that each and all of them have passed the same ordeal as himself, and he would clasp any one of them to his heart, feeling that a nearer and dearer tie united them than many who claimed him by the ties of consanguinity. They have met as men and Masons; they have worked zealously and earnestly together, spreading the cement of brotherly love in the sweet cause of Charity and Benevolence, and their labors of love being ended, *they part upon the square.*

The operative Mason as he diligently performs his allotted task, not infrequently pauses in his work in order to test its correctness by an application of the square which constitutes one of the working tools of his profession. He is not satisfied by a careless examination, but tests his work with critical exactness, and it is entirely owing to his accuracy in this regard that his work eventually is permitted to pass inspection when it is completed. So with the speculative workman as he labors on the ground floor of the temple amid his fellows and brothers. His conduct as a man, as a citizen, as a Brother, and as one who cheerfully acknowledges fealty to the Grand Architect who superintends his labors here on earth, must often be tested by that unerring square that all just and upright Masons know so well how to apply, and woe to that slovenly and careless workman who works with untempered mortar, and builds upon other than that foundation whose maker is God.

"We part upon the Square." In all the relations of life the sublime principles of our ancient Craft are intimately interwoven, and by the every-day practice of those principles the rough ashlar gradually fades away almost imperceptibly, it may be, and occupying its place may be found the perfect ashlar beautifully polished to adorn that spiritual temple of which every honest, upright Mason forms a distinctive part. By the practice of those commendable virtues taught us in open Lodge, we advance in knowledge and virtue; the defects of our separate characters, whatever they may be, are not only pointed out to us, but the Brethren who stand around us are ever ready, with cheerful hearts and willing hands, to help, aid, and assist us in burying them among the rubbish, there to remain until our labors of love on earth have forever terminated. The fact that peace and harmony have reigned uninterruptedly among us, is an ample guarantee that whenever we are called upon to part, it will be in strict accordance with the rules by which the Fraternity have ever been governed since the men of Tyre first embraced each other with Fraternal affection, and cheerfully obeyed the edicts of the first Grand Lodge at Jerusalem.

To-day we labor together as men and Brethren, each desirous of securing the other's prosperity; but it will not be always thus. One by one our working tools drop upon the mosaic pavement, the heart that once beat with joy at our success lies palsied in death, the willing hands that were ever extended to relieve distress, and the manly voice so prompt to convey instruction, will be known among us no more. The workman has laid aside his apron and gone to receive the wages due him in another, may we not hope a better, world: and as we perform the last sad offices recognized by the Craft and lay him softly down to rest, may we not feel grateful that the sweet ties that have been thus rudely severed have existed so long, and as we bid him a last farewell, feel wiser and better in our hearts as we gently murmur—"We part upon the Square."

—*Kentucky Freemason.*

The Freemasons of Egypt have a Masonic journal, and have built a Masonic Temple at Alexandria.

KNIGHTS TEMPLARS.

THE GRAND CENTENNIAL REUNION IN PHILADELPHIA.

PHILADELPHIA, June 1st, 1876.

The grand reunion of Knights Templars, under the auspices of the R. E. Grand Commandery of Pennsylvania, in commemoration of the hundredth anniversary of American independence, of which this city has been the scene for two days past, culminated to-day in the most imposing demonstration ever made by the Order in this country.

Last year it was determined by the Grand Commandery of Pennsylvania, in view of the important position Philadelphia was about to assume as the scene of the Centennial Exhibition, to celebrate the annual reunion with the most elaborate ceremonies. It was resolved to have the most imposing turn-out of the Order ever before had here, and to invite not only the commanderies of the country, but those of foreign nations as well. The idea was no sooner broached than the Grand Commandery, assisted by the subordinate commanderies of the State, began the work of arranging for the display. The Philadelphia commanderies went into the work with especial enthusiasm. The street display of to-day has fully proved the success of their endeavor, although the number of visiting Knights present, large as it was, would have been still larger had not the selfishness and greed of the railroad companies in refusing to make the anticipated and promised reductions to Centennial visitors kept away many of those from far distant sections.

For the past three days the city has been flooded with Sir Knights from other parts, and thousands of people who have accompanied the subordinate commanderies to witness the ceremonies incident to the reunion. Philadelphia, with her centennial record, of which she is very proud, with her Centennial Exhibition, and with her centennial flags waving from every public institution and private residence, is eminently fitted for these Masonic events, and extending, as she does in her accustomed good grace, the hospitalities of the city to the visiting Templars, the festivities of the day will soon be forgotten.

Since last evening the streets of Philadelphia have been crowded as they never were before with moving throngs of Knights in military uniform, ladies and gentlemen in civilian attire and all the motley personages of a city crowd. Bands of music by the dozen, accompanying the visiting commanderies, paraded the streets, making the air joyful with stirring strains, occasionally pausing to compliment by a serenade some head-quarters of their Order or some notable Knight. Brilliant with flags and decorations, bright with calcium lights, vocal with martial music, the streets of this staid city surely never presented such a sight as they have witnessed last night and to-day, for the spectacle of to-day, without the calcium lights and illuminations, was a still more impressive military pageant.

FORMING THE PROCESSION.

As early as eight o'clock this morning the various commanderies began to assemble and assume the places assigned them, preparatory to joining in the line. The Grand Commander of Pennsylvania, R. E. Sir Charles H. Kingston, with his mounted escort from Philadelphia Commandery No. 2, of thirty-two men; the grand and past officers of the Grand Commandery of Pennsylvania, accredited representatives of commanderies, preceptories, &c; grand officers of grand commanderies not otherwise represented, and members of the Grand Commandery of Pennsylvania, assembled on Broad street, below Chestnut, where a force of policemen kept the streets clear of the crowds, thus preventing accidents and interference. The grand commanderies of Massachusetts and Rhode Island, with their escort, Sutton Commandery, of New Bedford, Mass., took a position on Spruce street, east of Broad, while the Grand Commandery of New York and subordinates occupied the same street west of Broad. Along Broad street, on east and west sides, were the various subordinate commanderies. The grand commanderies of Connecticut, Ohio, Kentucky and Maine were on the east side of Broad, south of Spruce; grand commanderies of Indiana, Texas and Tennessee, west side of the street; Grand Commandery of New Jersey, north side of Pine, east of Broad; grand commanderies of Georgia, Mississippi, Alabama, Louisiana and Kansas, south side of Pine, west of Broad; grand commanderies of Maryland and Washington, D. C., east side of Broad, south of Pine, with Wilmington, Del., on the west side. The carriages with Knights in full Templar uniform, who were unable to march, occupied Broad street, south of Lombard.

From eight o'clock till nine there was a stream of Knights passing to and fro to take their positions, and as they passed those already assembled on the street, they were saluted, while the crowd vainly endeavored to secure places as near the curb as possible, past which line stalwart minions of the law forbade them trespassing. Then housetops, windows, verandahs and awning posts were resorted to, which soon became so crowded with men and boys that they were often in danger of falling. As the various commanderies marched and countermarched they were greeted with enthusiastic applause and waving of handkerchiefs by those who had been fortunate enough to secure elevated positions. The appearance of the Marine Band, of Washington, was a signal for an outburst of applause. As they marched down the street, their gala uniforms and instruments shining resplendent in the rays of the morning sun, and followed by Washington Commandery, the scene presented was a grand one. Grafulla's Band was also greeted with applause. The Northwestern Commandery, of Meadville, had with them a band which attracted considerable attention from the beauty of their uniform. McClurg's Band had on their new uniform, and presented a fine appearance.

THE PAGEANT.

At half-past nine the signal to start was given and the procession moved in the following order:—

Grand Captain General,
Colonel John P. S. Gobin.
Chief of Staff,
Charles W. Bachelor.
Aids,

Hon. John F. Hatranft,	Geo. V. Maus,
Hon. John Latta,	Sullivan S. Child,
Thomas R. Patton,	James E. Stevenson,
John C. Hutchins,	John L. Young,
Jesse Orr,	John J. Carter,
E. P. Kingsbury,	Charles W. Mackey,
George W. Heiges,	William W. Allen,
John W. Hays,	Reuben Williams,
Robert A. Packer,	John Russell,
Grant Weidman,	Theo. L. Lockerman,

Marine Band of Washington.

Washington Commandery, No. 1, District of Columbia, E. G. Davis, E. C., ninety men as escort.

Hon. James H. Hopkins, M. E., Grand Master of the Grand Encampment of the United States, in a barouche drawn by four horses.

Grand Officers, Grand Encampment, United States, Vincent L. Hurlburt, Illinois, D. S. M.; John W. Simmons, New York, G. T.; E. T. Schultz, Maryland, G. C. G.; C. R. Woodruff, J. W., in Carriages.

Mounted Company of Philadelphia Commandery, No. 2, Sir Joshua Evans, commanding. R. E. Sir Charles H. Kingston, Grand Commander of Pennsylvania, in a four horse barouche.

Drum Corps.

Hamburg Band.

Past Officers of the Grand Commandery of Pennsylvania.

Grand Officers of the Grand Lodge of Pennsylvania—A. J. Kauffman, D. G. C.; William H. Eagle, M. D. G. G.; Rev. Daniel Washburn, D. D.; DeWitt C. Carroll, G. J. W.; M. Richards Muckle, G. Treasures: Charles E. Meyre, G. Recorder; James Houston, G. Standard Bearer; William H. Eagle, G. Sword Bearer; George W. Kendrick, Jr., G. Warden, and Jacob F. Quilcan, G. Captain of the Guard.

Accredited Representatives of Commanderies, Preceptorics, &c.

Grand Officers of Grand Commanderies, not otherwise represented.

Members of the Grand Commandery of Pennsylvania.

Band.

Pittsburg Commandery, No. 1, of Pennsylvania, W. B. Meredith, Generalissimo.

Drum Corps.

McClurg's Liberty Cornet Band.

Philadelphia Commandery, No. 2, Pherson B. Calvert, E. G.

Oglesby Band, Chester, Pennsylvania.

St. John's Commandery, No. 4, Charles Laing, E. C.

De Molay Commandery, No. 4, Washington, Mounted, Charles A. Appel, Generalissimo.
Band.

St. John's Commandery, No. 8, of Carlisle, Henry Manning, E. C.
De Molay Commandery, No. 9, of Reading, William H. Clous, E. C.
Mountain Commandery, No. 10, of Altoona, Charles E. Hoover, E. C.
Pilgrim Commandery No. 11, of Harrisburg, Joseph H. Nisley, E. C.
Crusade Commandery, No. 12, of Bloomsburg, S. L. French, E. C.
Lancaster Commandery, No. 13, of Lancaster, William J. Fordney, E. C.
Jerusalem Commandery, No. 15, of Phoenixville, Joseph Dobson, E. C.
Cœur de Lion Commandery, No. 17, of Scranton, James Ruthven, E. C.
Allen Commandery, No. 20, of Allentown, Benjamin F. Wonderly, E. C.,
York Commandery, No. 21, of York, Samuel J. Rouse, E. C.
Baldwin II. Commandery, No. 22, of Williamsport, Addis McVeigh, E. C.
Hermit Commandery, No. 24, Lebanon, David S. Hammond, E. C.
Constans Commandery, No. 33, Bellefonte, Mammon Sechler, E. C.
Northwestern Commandery, No. 25, Meadville, Phineas B. Carpenter, E. C.
Lewiston Commandery, No. 26, Lewiston, John A. McKee, E. C.
Flute and Drum Corps.

First Regiment (Beek's) Band.

Kadosh Commandery, No. 29, Philadelphia, Samuel W. Wray, E. C.
Ivanho Commandery, No. 31, Tamaqua, Frank McGovern, E. C.
Hutchinson Commandery, No. 32, Norristown, Franklin T. Boerer, E. C.
Cyrene Commandery, No. 34, Columbia, Daniel F. Griffith, E. C.
Allegheny Commandery, No. 35, Lewis W. Smith, E. C.

Perseverance Band.

Mary Commandery, No. 36, Philadelphia, William C. Hamilton, E. C.
Drum Corps.

Freck Commandery, No. 39, Ashland, Alexis, B. Day, E. C.
Knapp Commandery, No. 40, Ridgeway, Rufus Lucore, E. C.
Constantine Commandery, No. 41, Pottsville, Abraham K. Whitner, E. C.
Ringgold Band.

Reading Commandery, Reading, Wm. P. Bard, E. C.
Talbot Commandery, No. 48, Oil City, Thomas J. Crowell, E. C.
Dieu le Vent Commandery, No. 45, Wilkstarre, Harry A. Laycock, E. C.
St. Alban Commandery, No. 47, Philadelphia, Addison V. C. Schenck, E. C.
Taured Commandery, No. 48, Pittsburg, Chas. C. Baer, E. C.

Black Hussars Mounted Band.

Corinthian Commandery, No. 53, "Chasseurs," Philadelphia, Charles Carry G., mounted
Kensington Commandery, No. 54, Philadelphia, John W. Lee, R. C.
Sutton Commandery, New Bedford, Mass.

Grand Commandery of Massachusetts and Rhode Island, Henry W. Rugg, Grand
Commander, and John Deau, Grand Generalissimo.

Grand Commandery of New York, in carriages: Sir Robert Black, Deputy Grand
Commander; Sir Charles Roome, Grand Commander; Sir Townsend Fonda,
Grand Generalissimo; Sir Charles H. Holden, Grand Captain General;
Sir John S. Perry, Grand Treasurer; Sir Robert Macoy,
Grand Recorder.

Band.

Columbian Commandery, No. 1, New York.
Grafulla's Band.

Grice Commandery, No. 16, Norfolk, Va.
Morton Commandery, No. 4, New York.
Band.

Clinton Commandery, No. 14, Brooklyn.
Palestine Commandery, No. 18, New York.
Grafulla's Band.

Cœur de Lion Commandery, No. 23, New York.
Forty-eighth regiment band.

Central City Commandery, No. 25, of Syracuse.
Seventy-first regiment band.

Manhattan Commandery, No. 31 of New York.
Never's Band.

Commandery No. 48, New York City.

Thirteenth Regiment Band.

York Commandery, No. 53, of New York City.

Knights Templars.

Toledo Commandery, No. 7, of Ohio.
Drum Corps.

Detroit City Band.

Detroit Commandery, No. 1 of Michigan.

Grand Commandery of New Jersey, Mounted—Sir W. L. Newell, Grand Commander;
Sir Thomas J. Corson, Grand Recorder; and 11 Grand Officers, and 22 Past
Grand Officers:

Band.

Hugh de Payne's Commandery, No. 1, Jersey City.
Washington Band.

Helene Commandery, No. 3, Burlington, N. J.
Band.

Palestine Commandery, No. 4, Trenton, N. J.
First Regiment Band.

Damascus Commandery, No. 5, of Newark, N. J.
Band.

Cyrene Commandery, No. 7, of Camden N. J.
Band.

Cœur de Leon Commandery, No. 8, of New Brunswick, N. J.

St. John's Commandery, No. 9, of Elizabeth, N. J.

Olivet Commandery, No. 10, of Millville, N. J.

Ivanhoe Commandery, No. 11, Bordentown, N. J.

Wilmington Band.

St. John's Commandery, No. 1, of Wilmington, Del.

Palestine Commandery, No. 2, of Martinsburg, West Va.
Grand Commandery of Maryland.

Band.

Columbia Commandery, No. 2 of Washington, D. C., J. L. Waugh, E. C.
Carriages containing Knights

The procession occupied one hour and a half in passing a given point. This gives a better idea of its immense strength than any mere figures can. The marching was splendid and the different evolutions peculiar to the Knights Templars drill, such as forming crosses, triangles, &c, were executed with a precision that evoked the frequent applause of the spectators along the route.

THE REVIEW.

The procession marched up Broad street to Columbia avenue, and then counter-marched to Filbert, where the line was reviewed by the officers of the Grand Encampment of the United States, and the Grand Commandery of Pennsylvania.

The parade was then dismissed.

INSTALLATION OF OFFICERS.

The installation of the Grand Officers of the Grand Commandery of Pennsylvania took place at the Academy of Music this afternoon at half-past two o'clock. The house was crowded, the auditorium being reserved for ladies, who seemed to take a deep interest in the beautiful, imposing and impressive ceremonies.

The following was the programme for the installation:—

Entrance of the Grand Commandery.

"Hallelujah Chorus,"..... from "The Messiah,"..... G. F. Handel,
Handel and Hayden Society of Philadelphia,
F. T. S. Darley, Conductor.

Presentation and Installation of R. E. Grand Commander elect by the R. E. Grand
Commander Sir Charles H. Kingston.
Proclamation by Grand Warden.

"O Sing unto the Lord a New Song" from Cantata of Malchus..... F. T. S. Darley.
Handel and Hayden Society.

Address by the R. E. Grand Commander elect.

Installation of remaining Grand Officers,

"Gloria in Excelsis," from Twelfth Mass..... Mozart.
Handel and Hayden Society.

Charge to Grand Officers.

Proclamation by Grand Warden.

Te De Laudamus..... C. Gounod.
Handel and Hayden Society,

Benediction.

Music by Hamburg Band.

GRAND RECEPTION.

A grand reception and promenade concert was given at the American Academy of Music and Horticultural Hall this evening at eight o'clock. The two buildings were connected by a bridge. At eight o'clock an address of welcome was delivered by the Most Eminent Grand Master of the United States, Hon. James Herron Hopkins, at the close of which the promenade commenced.—*Correspondence New York Herald.*

FRANKLIN ON FREEMASONRY.

FREEMASONRY, I admit, has its secrets. It has secrets peculiar to itself; but of what do these principally consist? They consist of signs and tokens which serve as testimonials of character and qualification, which are conferred after due instruction and qualification. These are of no small value; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has in the world, still their credentials remain, and are available for use as circumstances require.

The good effects which they have produced are established by the incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have subdued the rancor of malevolence and broken down the barriers of political animosity and sectarian alienation. On the battle-field, in the solitudes of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings and the most diversified conditions rush to the aid of each other, with a special joy and satisfaction that they have been able to afford relief to a Brother Mason.

SCOTTISH RITE MASONRY.

THE above branch of Freemasonry (but whose real title is the Ancient and Accepted Scottish Rite) is the most universally diffused order or branch of Freemasonry. While the so-called Ancient York Rite, or with us here the American Rite, is known and practiced in Great Britain, Ireland and this continent, as well as through the British possessions. The country does not exist that has Masonic connections, where Scottish Masonry is not known. South America owns its sway, and in every State but Peru, where a Grand Orient also exists, the Supreme Councils of the 33° control the lodges of Master Masons as well as the other branches. This branch of Masonry consists of 33 grades or degrees subdivided into the following subordinate bodies, viz:

1. Lodges of Master Masons 3°.
2. Lodges of Perfection 14°.
3. Councils Princes of Jerusalem 16°.
4. Chapters of Rose Croix 18°.
5. Councils of Knights Kadosh, 30°.
6. Consistories of S. P. R. S 32°.
7. Supreme Councils of Sov. Gr. Ins. Gen'l 33°.

The last is the fountain from which all the lower bodies sprung, for, unlike York Rite Masonry, whose grand bodies are created by the subordinates, in this rite supreme power is first and creates all the lower branches.

The "rite" has another feature in it that does not exist in the York rite. There candidates can only receive their instructions—while with the Scottish Rite a Sov. Gr. Ins. Gen. 33° acting member of the Supreme Council, or a deputy especially commissioned, can communicate the degrees to candidates for the purpose of setting the rite in motion where it does not exist. In the United States and Great Britain they do not interfere with the first three degrees; thus the rite is disseminated.

The Scottish Rite is truly philosophical, its teachings embrace a wide range, its lectures are sublime. The lectures are not what are known as lectures in American Masonry, that is more properly a catechism, while the lectures of Scottish Rite are the "Morals and Dogmas" of the rite, which are free to the perusal of all. In this city resides a clergyman, not a member of the order, who has been so enamoured of the teachings and the lectures that he declared it was the best and most valuable work he ever read.

In the State of New York an anti-Masonic clergyman read the "Morals and Dogmas" of the rite and said to a member of Kane Lodge, who had loaned it to him, "Well, if that is Freemasonry I never knew it," and forthwith joined the order.

In the lecture a vast fund of information is contained, and we shall from time to time tell a good deal about the various degrees for the benefit of those not in the order. In the next number we will give a list of the degrees and how they are governed, with some other general information touching the rite.—*Masonic Journal.*

FRATERNAL SOCIALITY.

We have long concluded that there should be an enlargement of the element of sociability among Masons, both between the Lodges, and the Brethren and their families. This is all the more important as by this social intercourse at the different Communications of the Lodges the Brethren are brought nearer each other and to feel more fully that they are of the same great family, the silken cords of fraternal affection silently twining them indissolubly together.

Nor is this all; but the Lodge that has plenty of visitors from its sister Lodges, however dormant and tread-mill may have been its life hitherto, is sure to be quickened into newness of life, and to work with an activity unbounded. The officers brighten up, the members are careful in appearance and decorous in manner, and the whole Lodge assumes an air of unfeigned satisfaction and is delighted to move in. And where such social intercourse and general good feeling prevail, the Brethren are never in a hurry to get away, nor slubber over their business in a manner as though an alarm of fire had been sounded and it was the imperative duty of each one—from Master to Tyler—to get there first.

In addition to this, courteously inquire after strangers and kindly invite them to attend the meetings of your own or sister Lodges that may be on hand. This of itself will strengthen the hands and warm the hearts of the Brotherhood, and teach them to *know* that there is a higher, purer element in Masonry than the outer world can know or feel.

And among Masons there is, perhaps, less of that general intercourse and sociality in the family circle, than with any other society of men. This may grow out of the fact that they are generally engaged in the trades and professions and think they have but little time to devote to those social amenities which are due from neighbors and friends. But this is all wrong. Our Supreme Grand Master designed us to be happy and to make others so, as far as possible, and not to run the days into the nights and the months into years of unremitting toil and gain at the expense of health and those higher social relations that are as binding upon us as the covenants of the Altar.

We repeat, Masons and their families should visit each other more, spread the social board, and invite their neighbor Brethren and their families, as Masons, and so build up a social intercourse and affection that is lifelong and unfading.

We are opposed to ostentatious display, or conspicuously parading our Order before the public gaze, but we think that the Lodge might occasionally enjoy a season of refreshment where their families might be pleasantly gathered in social concourse with much of pleasure and profit to all. This, of course, brings all the families of the Lodge together, occasionally, and strengthens the ties that bind heart to heart, and family to family, in our efforts to work out the principles of Faith, Hope and Charity.—*Masonic Journal.*

GRUMBLE NOT, BROTHER.

Grumble not, brother, though dark be the night,
Gloomy the shadows of life to thy sight;
Others have braved them, and scaled with a Cheer,
The hill that divides us from sunnier sphere.
Over the hill! Over the hill!
Sunlight is glowing forever—be still!

Grumble not, brother, though stormy the way,
Others have travelled it many a day;
Foot sore and weary they journeyed along.
Over the hill! Over the hill!
Sunlight is glowing forever—be still!

Grumble not, brother, the journey is short,
Flitting the seasons that over us sport;
Autumn and winter bring shadows that stay'
Summer undying lies over the way.
Over the hill! Over the hill!
Sunlight is glowing forever—be still?

EDITORIAL DEPARTMENT.

MASONRY AT PHILADELPHIA.

THE city of Brotherly Love has had its grand Masonic pageant, perhaps the grandest of its kind ever witnessed. For the time the Quaker City has been the central point of attraction, and the higher grades of the Fraternity rejoice in the fact that they have outshone everything that has been attempted in the way of display. We question if Masonry is benefitted by the love of mere show so prevalent just now. Of course it cannot do any harm, yet when it is considered that in order to be like the rest there must be a vast deal of individual labor and expense incurred in this competitive Masonry—for it is to be borne in mind that the spirit of emulation is strong at such times, and each Commandery of Knights Templar strives to exceed another in gorgeousness—it is more than probable that less pretentious persons will not care for this indulgence in an expensive luxury for the mere sake of flaunting their trappings before the public eye. The endeavor has been of late to discourage displays, for the reason that there was fear of their having a tendency to make the world believe that show and finery were the highest if not the only aims of the Brotherhood. We have never entertained that fear, still we incline to the opinion that it is best to make as little display as possible. There is much to be said in favor of the Philadelphia display, however, inasmuch as our American brethren, like the rest of the “free and enlightened,” were desirous of showing what the country had done in the way of the Masonic as well as the material progress of the republic. We do not blame them for this bit of vanity; for it is perhaps, natural enough that they should rejoice over the success they have achieved as a people. It is a pardonable ambition to look with pride upon your country’s growth and progress, and if ever a people had cause to feel proud it is our American neighbors.

This, however, is a digression; we started out with speaking of masonic display, and expressed the belief that the tendency was not beneficial. England and America have both been going extensively into this *display* Masonry. The installation of the English Grand Master last year was almost wholly confined to the higher grades, and virtually shut-out the symbolic lodges; the Philadelphia show was entirely confined to the Knights Templar, and therefore different from the one which took place in New York last year, when there was a complete fraternization of all the bodies known to Masonry. We do not just now remember the origin of the former, but it was made exclusive, and may have been intended to show the progress that has been made in the higher Masonic degrees in the United States, without in any way detracting from the standing of Craft Masonry. Such an aim were every way a laudable one, but then nothing has been accomplished that could not be gained without so much display. Philadelphia is in its glory. Everything there for the present is in the show line, and why should it not have had a Masonic pageant as well as anything else?

While speaking of the Centennial Masonic show, we may mention that Bro. Dr. Mackey, than whom there is no higher authority on this side of the Atlantic, takes exception to the course taken by the Pennsyl-

vania Grand Lodge, in reference to certain foreign bodies. We have already published the edict which Bro. Mackey declares to be "antagonistic to all the universally accepted principles of Masonic law and courtesy." That the Grand Lodge had the right to decide against the admission of members of certain foreign lodges to the lodges "within its jurisdiction during their visit to the Centennial, there can be no question, but Bro. Mackey holds that it is equally the right of those outside that jurisdiction to criticise the wisdom of the decision, and the effect it may have on American Masonry is what he looks at. He says foreign Masons will naturally judge of the character of American Masonry from what they see of it in Philadelphia, and will praise or censure it, accordingly as they may be treated with courtesy or discourtesy. This, then, would be unfair to other jurisdictions, for the reason that a similar decision to this one of the Pennsylvania Grand Lodge could not be obtained in any other, yet the whole body of American Masons would be included in the censure invoked by the course of Pennsylvania. The course in question was taken in consequence of the notion that the bodies excluded by the edict are not legal; but Bro. Mackey declares that many of those bodies are just as legally constituted as any of the lodges of Pennsylvania.

It is a matter of no small consequence that almost half the Masons of the civilized world, Bro. Mackey says, have been disqualified by this sweeping decree of the Grand Lodge of Pennsylvania. He holds it to be a traditional error by which the foreign bodies in question have been excluded and in this he is sustained by Bro. Fort, who, in his recent history pronounces the York Rite a fiction. The Grand Lodge of Pennsylvania, however, looks upon it as the one lawful Rite, and will have nothing to do with any body not claiming to have sprung from the York Grand Lodge. Of course England and her dependencies are all right, because they are recognized as having lawfully sprung from the present United Grand Lodge of England, or either of the two which united to form it.

Bro Mackey observes: "No deeper wound could be inflicted on the reputation of American Masonry than this suicidal effort to destroy its universality! Let our foreign brethren know, however, that this is not the belief or the doctrine of other Grand Lodges in this country, and that with them the rule and practice is that where a Master Mason brings the evidence of his good standing in a lodge recognized as legally constituted in the jurisdiction in which he resides, he is entitled to the right of visitation. Our Grand Lodges ask only if he is a Master Mason—they look only to the symbolic degrees as that part of Masonry in which they have any concern."

THE FIRST LODGE IN AMERICA.

THAT thoroughly informed and able man, Bro. William James Hughan, has dashed the hopes of we hyperborean Masons, in deciding against the New York *Square* and Bro. Tisdale, who claimed to have made the remarkable discovery that the oldest lodge in America, was Albion Lodge, No. 17, of Quebec. Bro. Macalla had so persistently urged through the columns of the *Keystone* that Philadelphia had the honor of being the mother city of Masonry, that it was deemed worth while by our New York Brother to set out on a voyage of discovery, in

hope of finding that the Quaker city was not the Mecca of Masonry after all. To the surprise of Bros. Macalla and Norton, the latter being more likely to support Boston's claim if there were anything in it, the search was productive of something more than they had anticipated, for it was boldly stated through the *Square* that the Albion Lodge of Quebec had been constituted in 1721! This was nine or ten years farther back than Philadelphia could go, and, as a matter of course, as the Masonic laurel was likely to be ruthlessly torn from her brow, Bros. Macalla and Norton sprang to the rescue, coming down upon Bro. Tisdale with a perfect swoop and almost annihilating him. As if doubtful, however, of the position they had taken, the aid of Bro. Hughan was invoked all the way from England; and right heartily he entered upon the task.

Bro. Hughan begins by gently flattering Bro. Norton, and supplies the information that was not at hand. Bro. Tisdale claimed, and we have no doubt, rightly too, that he had seen a Masonic Calendar, in which Albion Lodge, No. 17, Quebec, was printed as having been constituted in 1721. Bros. Hughan, Macalla and Norton, admit that there is a possibility of such a list of lodges as Bro. Tisdale claims to have seen, but they say that, although the year 1721 may be given after the Albion Lodge, it does not follow that it is correct, for the reason that in the genuine Calendars a blank follows the name of the lodge.

It is somewhat strange that no year should be given, and it is equally strange that any publisher or compiler should have taken upon himself to give the year without authority, for that is the natural inference to be drawn from the denial of Bro. Tisdale's statement. As Bro. Hughan remarks, the warrant of the lodge should testify, and it is to be hoped it will be forthcoming, the question is one in which Canadian Masons feel an interest, and it should be set at rest, for no one can have any object in misleading the Craft in reference thereto. As it should be the aim of all true Masons to elicit the truth and expose error, we trust the real facts will be given, no matter whether Canada or the United States should have the honor of possessing the premier Masonic Lodge of America.

MEETINGS OF GRAND BODIES.

THE Grand Lodge of Indiana held its ninth annual gathering on the 23rd and two following days of May. The Treasurer's statement shows a balance of \$15,400.85. A curious case came up, in the form of a grievance. It seems that five years ago a lodge borrowed from the widow of a Mason \$4,000, giving her a mortgage on the property of the lodge. The widow had received the money from the Benefit Society on the death of her husband. The mortgage proved worthless. Five members owned the lodge, on which there was a prior mortgage, but the lodge yielded them a rental of \$1,800. As the lodge declined either to pay or secure the widow the matter was referred to the Grand Master for the purpose of ascertaining the true facts. Bros. F. S. Devol, and John M. Bramwell, were elected respectively Grand Master and Grand Secretary.

THE FOURTH Annual Conclave of the Grand Commandery of Nebraska took place at Omaha, on 26th April. The chief officers elected are R. C. Sir Chas. F. Catlin, Grand Commander; N. E. Sir James N. Moore, Deputy Grand Commander; E. Sir William R. Bowen, Grand Recorder.

THE eighty-sixth Annual Meeting of the Grand Lodge of Rhode Island was held on May 15. Nearly two hundred members were present. On the subject of colored Masonry, the Grand Master says :

"The Grand Lodge or the subordinate Lodges of Ohio, may make as many Masons out of the negro race as it pleases, and we must and will recognize those so made as Freemasons—but we deny its power to give any Masonic vitality to any other Grand Body, it cannot delegate its jurisdiction, nor exercise it jointly with another, but must exercise it itself and for itself. We may be permitted to hope that wise counsel may govern its action."

Among the officers elected are M. W. G. Nicholas VanSlyck ; R. W. G. S. Edwin Baker.

THE ninety-fifth Annual Communication of the Grand Lodge of New York met on the 2nd June, 755 representatives of subordinate lodges were present. The receipts for the year foot up \$100,849.25, but the treasury is empty. We make the following extract from the Grand Master's address :

"Our foreign relations remain about in the same condition as last year. The Grand Orient of France has made no sign during the year, and evidently considers the friendship and correspondence of the American Grand Lodges as a matter of no consequence. This is to be regretted ; but, until there is a willingness on the part of that body to recognize the right of this and other Grand Lodges to exclusive jurisdiction within their own territories there can be no change, and we shall regretfully, but none the less firmly be obliged to treat as strangers, those whom we would gladly welcome to our Masonic homes.

The course of the German Grand Lodges is scarcely, if at all, more satisfactory. Claiming for themselves the very right for which we contend, and proclaiming that no lodge can be formed on German territory without their consent, they have thus far shown no willingness to concede the same right to us, or withdraw the lodges located in this and other States. They propose to compromise the matter by a series of treaties, looking, however, only to their own benefit, since they propose to have us recognize the establishment in the country of subordinate lodges owing them allegiance, but saying nothing of a reciprocal privilege on our part, even were it possible that we could profit by such a concession, or our policy allow us to proceed in that direction.

One further step has been taken by them through their Grand Lodge League, which is the declaration that the organization of colored persons in this country, now trespassing on various of the American Grand Lodge jurisdictions are regular, and hence that their invasion of the territory of this and other Grand Lodges in the United States, meets the approval of our brethren in Germany, although at latest advices they had not gone so far as to offer direct recognition and interchange of representatives. This, however, is a matter of time, and it is far from certain that the League now in session, will not take this concluding step, and thus by indiscretion place its constituents in open denial of our right to govern our own affairs without foreign intervention and dictation. There can be but one ending to all this, which I refrain from indicating at the present time, in the hope that wiser councils may yet prevail, and that harmony and peace may be secured to our brotherhood wherever dispersed.

Another question has been presented, not for immediate action, but for calm consideration, by the Grand Lodge of Ohio.

At the annual communication of that body last October, a special committee reported favorably on a proposition to admit a number of confessedly clandestine organizations and to divide the jurisdiction of the State with such irregular bodies. The point of the whole matter is, that this is simply a proposition on the part of the committee of the Grand Lodge of Ohio, to abandon the American law of sole jurisdiction, claimed by Grand Lodges on this continent, and, if adopted, to open the whole of our territory to the incursions of such organizations as may choose to invade it, and thus by destroying our authority at the same time to put an end to the peaceful and harmonious progress we have so long enjoyed.

No action appears to be required at this time, because the Grand Lodge of Ohio has not definitely passed upon the report of its committee, and, it is to be hoped that when it does, it will remain in full accord with the other American Grand Lodges and with the best interests of Masonry on this continent.

Meanwhile, I repeat, it should receive your careful attention so that, if action should be taken in Ohio, adverse to the general well being, your duty may be plain and your action prompt."

MASONIC BRIEFLETS.

THE report that Dom Pedro, Emperor of Brazil, is a Mason, appears to have arisen out of the fact that he stood by the Masons of Brazil when they were persecuted by the priests. He is himself a Roman Catholic, the *Vice of Masonry* fails to find his name where it ought to be if he were really a Freemason.

TWO NUMBERS of a new monthly Masonic paper, entitled *The Masonic Journal*, has reached us from Louisville Kentucky. It is a highly creditable looking sheet, and gives excellent promise of being up to the mark as a Masonic publication. It seems a little strange however, that a new journal of the kind should be started in the face of the fact that the *Kentucky Freemason* of the same place, an admirable magazine has raised the cry of distress, and appealed to the brethren for better support than it gets.

THE New York *Square* is now published weekly. We are glad to observe that it has changed its opinion of the CRAFTSMAN, and is troubled on account of irregularity in its receipt. The matter will be enquired into, and our Brother of the *Square* will have his wishes attended to. By the way what can have become of the Montreal *Masonic News* which the *Square* pitted against us so unfairly? The last we heard of our Rev. Brother, he was holding forth in the States to a congregation of Israelites. Has he left the magazine and gone into the pulpit? Possibly the *News* is going beyond us to the San Francisco *Craftsman* by mistake; at any rate some months have passed since we saw a number of it.

THE New York *Square* has the following anent the spurious Grand Lodge recently formed in London:

"The Grand Lodge of Canada is annoyed by a spurious body setting up within its jurisdiction, and calling itself the *Grand Lodge of Ontario*. The manifesto of the invaders reads like an advertisement for a life insurance company."

THE Supreme Council, 33^o, Ancient and Accepted Scottish Rite, for the Southern Jurisdiction of the United States met at Washington recently. There was a large attendance. Ill. Albert Pike, Sovereign Grand Commander, presided. The King of the Sandwich Islands and his Prime Minister were elected to receive the 33rd degree. Illustrious members were present from Ireland, England, Wales, Belgium, Italy, Greece, Hungary, and Canada. The presentation of a magnificent jewel was made to Ill. Gen. Albert Pike, which cost \$900.

BRO. DR. MACKEY, the well known American Masonic writer is about to travel for the benefit of his health. He is now upwards of seventy years old, and has grown grey in the Masonic service.

A SCANDAL has been brought upon the New York Masonic Temple by the fact of a heathen Baron having had pagan ceremonies performed over him within its walls. The explanation given is, that the use of the hall was given by a Rev. Mr. Frothingham who rents it for religious purposes. The New York brethren should not have permitted such desecration. Mr. Frothingham is evidently as great a pagan as the members of the "Theosophic Society" who took so much trouble to bury the Baron.

A CONFLICT is likely soon to arise, in consequence of the course adopted by some of the European Grand Lodges in recognizing the Colored Grand Lodges of Ohio and Missouri. The Orient of France is the last to recognize them. It seems strange that a conflict of jurisdictions is not seen by the European Grand Lodges as the result of acknowledging Colored Grand Lodges.

JUNE, 1876, ELECTIONS.

SATURDAY being St. John the Baptist's day, the regular meeting of the Barton Lodge, No. 6, A. F. & A. M., G. R. C., was held in the evening when the following officers were installed by the R. W. Bro. R. Brierley, D. D. G. M., assisted by R. W. Bros. Mason, McLellan and Mitchell, V. W. Bro. Munday and Bros. McPhie and Aitchison, viz: W. Bros. William Gibson W. M.; Chas. Davidson, P. M.; Bros., J. F. McClure, S. W.; A. Macallum, J. W.; G. Russell, Chaplain; E. S. Whipple, Treas.; Herbert Munsie, Sec'y; Colin Munro, S. D.; Jas. Robertson, J. D.; J. E. O'Reilly, Organist; M. A. Graham, D. of C.; Geo. Scott, M. Overholt, N. Scott, Stewards; V. W. Bro. W. T. Munday, R. W. Bro. R. Brierley, Auditors; Bros., Fred. Bennett, Geo. Broadfield, Allan Land, B. Goodwin, Jas. Milne, W. J. Field, Geo. McKenzie, Sick Visiting Committee; V. W. Bro. Gavin Stewart, Trustee on Board of Management. After the installation ceremonies were completed, R. W. Bro. Brierley, assisted by V. W. Bro. Stewart, on behalf of the members of the Lodge, presented W. Bro. Chas. Davidson and V. W. Bro. W. T. Munday, with a Past Master's jewel, as a token of the respect in which both these brethren are held. The jewels are of the best workmanship. The one to W. Bro. Davidson was manufactured by Bro. W. Rudell, and the other by Bro. J. Belling, both of which reflected great credit upon their skill.

UNION, No. 7, GRIMSBY.—W. E. Millward, W. M.; J. N. Kitchen, S. W.; Albert Terryberry, J. W.; J. A. Nelles, Sec'y.

ST. JOHN'S, No. 17, COBourg.—H. T. Holland, W. M.; Wm. Polson, S. W.; John A. Jamieson, J. W.; Turner Kozl, Sec'y.

ALMA, No. 72, GALT.—John Barbour, W. M.; W. H. Lutz, S. W.; John Ballantyne, J. W.; Wm. Mackenzie, Sec'y.

ST. JOHN'S, No. 75, TORONTO.—John Ritchie, W. M.; Hugh Blain, S. W.; Ulysses Boddy, J. W.; Wm. Simpson, Sec'y.

ALBION, No. 80, NEWBURY.—Thos. Robinson, W. M.; W. F. Room, S. W.; John Anderson, J. W.; Joseph Mills, Sec'y.

LEBANON FOREST, No. 139, OSHAWA.—G. W. Kellond, W. M.; Hy. Barrett, S. W.; C. E. Fields, J. W.; John Boyd, Sec'y.

BELMONT, No. 190, BELMONT.—Jas. B. Campbell, W. M.; A. C. McIntyre, S. W.; Rev. F. W. Raikes, J. W.; George McKellar, Sec'y.

LAKE, No. 215, AMELIASBURG.—W. G. Stafford, W. M.; J. G. Johnston, S. W.; B. Rothwell, J. W.; A. N. Sprague, Sec'y.

SEYMOUR, No. 272, ANCASTER.—Hy. Richardson, W. M.; B. W. Donnelly, S. W.; Wm. Scott, J. W.; E. Kenrick, Sec'y.

PRESTON, No. 297, PRESTON.—Nelson Mulloy, W. M.; D. McIntosh, S. W.; A. Webster, J. W.; Geo. Kratzmeir, Sec'y.

VICTORIA, No. 299, CENTREVILLE.—M. J. Beeman, W. M.; A. Wild, S. W.; D. E. Rose, J. W.; M. B. Hawley, Sec'y.

HAMMOND, No. 327, WARDSVILLE.—E. Aitchison, W. M.; A. McRae, S. W.; Sam'l McCreery, J. W.; P. C. Campbell, Sec'y.

TORONTO CHAPTER, ROSE CROIX OF HARODIM.—At the regular assembly held on Thursday, 20th April last, the following were duly installed as officers by Ill. Bro. Fred. J. Menet, 32°, viz: Ill. Bro. Daniel Spry, 32°, M. W. Sovereign; Bro. Samuel Bickerton Harman, 18°, High Prelate; Ill. Bros. Thomas Sargant, 30°, 1st General; James Bower Nixon, 30°, 2nd General; Bro. Charles William Brown, 18°, Grand Marshal; Ill. Bros., Wm. Brydon, 30°, Raphael; Richard James Hovenden, 30°, Registrar; Frederick Joseph Menet, 32°, Treasurer; Bros., Joseph Purvis, 18° Capt. of Guard; George Watson, 18°, Dir. of Ceremonies; Joshua George Burns, 18°, Herald; John Lynch Dixon, 18°, Guard; Samuel Bickerton Harman, 18°, Thos. Ferguson Blackwood, 18°, Spencer Le N. Neave, 18°, Executive Committee. It is now barely two years since the organization of this body, and during that time its progress has been rapid and fully realized the expectations of the brethren who undertook the introduction of the A. and A. Rite in Toronto. Its assemblies are held at its Asylum, 113 King street west, where rooms have been fitted up specially for this rite.

THE GEOFFREY DE ST. ALDEMAR PRECEPTORY, TORONTO.—On Friday, the 12th May, the officers of this Preceptory were installed by V. E. Sir Knight S. B. Harman, Grand Sub. Prior, assisted by V. E. Sir Knight Fred. J. Menet, Grand Marshal, and E. Sir Knights, Daniel Spry and George Watson: E. Sir Knights, Thomas Sargant, Eminent Preceptor; Daniel Spry, Past Eminent Preceptor; Sir Knights, R. J. Hovenden, Constable; William Brydon, Marshal; J. G. Burns, Chaplain; V. E. Sir Knight Samuel B. Harman, Treasurer; Sir Knights, Joseph Purvis, Registrar; James Norris,

Director of Ceremonies; R. P. Stephens, Almoner; John Fisher, Sub-Marshal, (Expert); V. E. Sir Knight Fred. J. Menet, First Standard Bearer; Sir Knights, A. S. Irving, Second Standard Bearer; J. B. Nixon, Capt. of Guards; James Adams, First Pursuivant, (Herald); John Ross Robertson, Second Pursuivant; John L. Dixon, Guard. Sir Knight George Hopkins, the Eminent Preceptor elect of St. John the Almoner Preceptory, Whitby, was by request, at the same time duly installed by the same Sir Knights.

ANNUAL COMMUNICATION OF GRAND LODGE.

THE 21st Annual Communication of the Grand Lodge of A. F. & A. Masons of Canada, will be held at the new By-Ward Market Hall in the city of Ottawa, on Wednesday, the 12th Inst., at the hour of High Twelve.

The following notices of motions were given at the last Annual Communication:

By V. W. Bro. F. J. Menet,—That Article 7, "of Fees," in the Book of Constitution, be amended by striking out all after the words "jurisdiction of a Lodge," and inserting therefor the words "Two Dollars;" also, that Article 1, "of Constituting a New Lodge," the words following: "and in case of there being more than two Lodges in the nearest jurisdiction, it shall require the recommendation of not less than one-half of the said Lodges."

By W. Bro. Wm. Forbes,—That the expenses of District Deputy Grand Masters, be paid by this Grand Lodge, by allowing a certain amount for each Lodge.

By R. W. Bro. S. Woods,—That the clause of the Constitution relating to "constituting a new Lodge" be amended by inserting after the words "nearest Lodge," the following: "Except in cases of an application from a village, town, or city, when the consent of all the local lodges having concurrent jurisdiction shall first be obtained."

By R. W. Bro. Rev. V. Clementi,—That Article 17, "of the Grand Lodge" be amended by striking out the words "at which the place of holding the next Communication shall be decided" and inserting in place thereof the words "in the City of Toronto."

By R. W. Bro. R. P. Stephens,—That Article 10 "of the Grand Lodge" be amended by inserting the following clause between the words "before Grand Lodge" and "and no alteration," namely:—"or unless notice of motion of such amendment be given in writing to the Grand Secretary, at least one month before the Annual Communication of Grand Lodge, and such notice be inserted in the Summons for such Annual Communication," also that Article 1 "of proposing members" be amended by inserting next after the words "the next stated Lodge meeting" the words "and in all cases held not less than four weeks from the date of the application."

By W. Bro. Wm. Norris,—That Article 1, "of the Grand Lodge," be amended by striking out the word "Canada," and inserting in place thereof, the word "Ontario," and that all verbal alterations in the Book of Constitution consequent upon the adoption of this resolution, be made immediately thereafter.

By W. Bro. Joseph Hurssell,—That Article 2, "of Honorary Members," be amended by adding thereto, the words following: "but if an Honorary Member does not attend a meeting of the Lodge for a space of three years, or give satisfactory reasons for his absence, he may be suspended from Honorary Membership by a two-thirds vote of the Lodge;" also,—That Article 8, "of the Grand Lodge," be amended by striking out all after the words "any Communication of Grand Lodge," and inserting in place thereof, the words "any Past Master of the Lodge duly returned may represent the Lodge, the immediate P. M. to take precedence."

By W. Bro. J. M. Banghart, or W. Bro. Wm. Hayden,—That the Book of Constitution be so amended as to provide that all routine business in private Lodges be done in the third degree, instead of the first as at present.

By R. W. Bro. J. G. Burns,—That the Toronto District be divided into two Districts, the counties of York and Peel to constitute the Toronto District, and the counties of Simcoe and Grey to constitute a New District, to be named the Georgian District.

By R. W. Bro. J. B. Traves,—That the Toronto and Ontario Districts be reconstructed, so as to make three or more out of the two Districts, or otherwise to divide either or both of them.

The Board of General Purposes will meet at the Masonic Hall, Rideau Street, on Monday the 10th Inst., at noon.

CORRESPONDENCE.

ANOMALOUS POSITION OF UNAFFILIATED MASONS.

To the Editor of the CRAFTSMAN:—

SIR AND BRO., I desire to offer some remarks as to the anomalous position which unaffiliated Masons hold, with a view to a motion at the approaching Grand Lodge Meeting, for placing them on a more just footing with respect to the Order generally. A Brother Mason who gets his demit from a Lodge, on removal to some other part of the Province, and being desirous of joining some other Lodge, has to undergo the ordeal of the Ballot in the same manner that a candidate for admission is subjected to. I hold this to be wrong; and not only unjust, but, prejudicial to the welfare of our noble Craft. The stringency of the Ballot, in the case of applicants desiring entrance to the Craft, is one of the most valuable safeguards we have against the entry of improper persons; but, I cannot see on what principle of justice or expediency, why a Brother simply seeking affiliation, should be made to submit a *second time* to such a stringent test. It is high time that a more equitable system was adopted.

At the same time, I am not prepared to compel Lodges to grant affiliation to any Brother desiring it on a fair majority of votes or ballots; but, I deem it ridiculous that *one* black ball should exclude. I have no doubt that there are, at the present time, thousands of Masons who have, for various reasons, dropped out of Masonry so far as attendance at Lodge is concerned, who would gladly join again, but for the terror of the black ball. They hold, and justly so, that to be black balled on an application for affiliation is a stigma on their character, and rather than put themselves in the power of any malicious person so to stigmatize them, they remain outside the grievous detriment of the Craft in general. In order to test the sense of the Grand Lodge on this point, I submit the following resolution in the hope that some Brother who thinks with me will introduce it next month at Ottawa, as a notice of motion for the annual Communication in 1877:

"Whereas it is manifestly unjust that a Brother Mason who seeks affiliation with any Lodge working under the Grand Lodge of Canada, shall be compelled to submit to the ordeal of the Ballot in the same manner as if he were a Candidate for initiation, be it resolved that the following be an amendment to the Constitution:—

"Any Brother Mason seeking affiliation with any Lodge working under the Grand Lodge of Canada, shall produce the Demit granted him from his former Lodge, and shall also fill up and sign the usual form for affiliation. His application shall be read at the next regular meeting of the Lodge, and by the Worshipful Master referred to a committee to report on the application. The Secretary shall also place the name of the applicant desiring to affiliate, on the notice paper to be sent to every member. At the next Regular Meeting, if the committee report in favor of the applicant, the Worshipful Master shall order the Ballot to pass, and if, on examination of the Ballot-box, two-thirds of the ballots cast shall appear in favor of the applicant, he shall be declared duly elected a member of the Lodge."

I think, Sir, that if two-thirds of the members present desire the admission of a Brother seeking affiliation, the other one-third should not prevail. If this resolution is adopted, and the constitution so amended, it is my opinion that thousands of Brethren would affiliate who are now "out in the cold," and a revival of Masonic spirit and activity would ensue which would redound to the welfare of the Craft. Who will take the matter up?

I am, Dear Sir,
Yours fraternally,

LORNE LODGE, }
Glencoe, 18 June, 1876. }

S. E.

A CAUTION—THE SPURIOUS GRAND LODGE.

To the Editor of the CRAFTSMAN:—

DEAR SIR AND R. W. BRO.—The thorough want of reason and knowledge of Masonic Law displayed by the founders of the spurious organization of the body termed the Grand Lodge of Ontario, has been so fully explained in your columns that a word of warning or advice regarding the same, seems almost superfluous; still, owing to the silent manner in which we work, the profane and ignorant may at any time confound the Lodges working under the so-called G. L. of Ontario, with those under the jurisdiction of the G. L. of Canada. We should therefore use every exertion to caution

those desirous of entering our mysteries to guard against becoming members of an organization that cannot and does not confer upon them a single Masonic Privilege, excepting, of course, that of visiting those Lodges that at present lead a half life and dead existence under the authority of their spurious body.

(1.) No Regular Grand Lodge will ever recognize this body, ergo no so-called Mason hailing from its subordinates can ever enter any Masonic Lodge in the World.

(2.) As it is not a Regular Grand Lodge, no Grand Chapter will allow its subordinate Chapters to recognize its members as Masons, and consequently they will be unable to advance in the Mystic Art; and, as a necessary sequence these misguided men and their deceived followers will find themselves excluded from those higher mysteries, which form so grand a feature in the history and labyrinthine network of our Institution.

I urge then, the strictest caution upon younger members and particularly upon the profane, in becoming associated or allied with a body that receives fees but grants no benefits.—that pretends to confer Masonic degrees which cannot be and are not recognized by a single Grand Lodge in the world,—that was founded on envy and spite,—exists in a false ambition, and will die in disgrace and dishonor.

Yours fraternally,
R.

WISE PRECAUTIONS.

It is always wise to look ahead; to exercise a judicious caution in regard to determining any of the important relations and movements of life. By such care and forethought many unpleasant complications may be avoided, as well as the frequent embarrassments of condition to which the rash and heedless are always exposed. This careful consideration and judicious scrutiny are especially recommended to persons disposed to seek connection with the Masonic Institution. The becoming a Mason ought not to be wholly a leap in the dark. The step is far too important to be taken under the promptings of any sudden whim or impulse, and without any intelligent appreciation of the nature of the society with which affiliation is sought, the kind of company that will be found there, and the general duties that will be imposed. Because of such rash and ill-considered action, disappointment sometimes attends the initiate. We call to mind several instances that illustrate the fact. Under the impulse of personal friendship for a distinguished member of the Craft, an acquaintance of ours inconsiderately sought admission into Masonry. A most estimable citizen, he was constitutionally without a particle of relish for symbolism and scenic display,—his was a prosaic nature, to which forms and ceremonies and figurative teachings were an abhorrence. Need we say that this man was not over much pleased with Masonry? He ought never to have entered our doors; and, probably, he would not, if he had only enquired a little more carefully as to the character of the Institution.

We call to mind another very excellent person who has never been at home in his Masonic relations, chiefly because of his own individualism, over-sensitiveness and reticence. This man caught glimpses of Masonry in its philosophical aspects, but he did not sufficiently consider that it makes fellowship one of its watch-words, and calls at times for personal unbending in that free intercourse and cheerful companionship for which it gives the opportunity and provides the occasion. The expectations of our Brother were not fully realized; he can only enjoy a section of Masonry, and he would have saved himself from disappointment by exercising a little more care at the outset.

One other case comes to mind; A young man of noble thought and aims, acting impulsively, knocked at the portals of a certain Lodge for admission, having sought no information as to who composed its membership. The ceremony of initiation being completed, he found himself surrounded by certain Brethren not at all to his liking, with whom he was obliged to associate and fraternise! He felt that he had made a mistake, that he was not in the right place, and that he had acted too hastily. Nominally he is still a Mason, but he is not of us, or with us in any true sense.

Better exercise a little more careful thought at the beginning; let the candidate inform himself as to the character and claims of Masonry, look at the list of members belonging to the Lodge he proposes to enter, and then if he decides to go forward he will not be likely to be disappointed. All this is in accordance with the old time teachings of Masonry. More than a hundred years ago this was the rule laid down: "In the first place, when you intend to be made a Freemason, go with your friend to the Lodge, and desire him to show you the warrant of dispensation by which the Lodge is held, &c. When they produce this authority or warrant, then call for the by-laws,

and, having seriously perused them, consider whether your natural disposition will incline you to be conformable to them. Next call for the roll, or list of members, where you may find the names of some of your most intimate and esteemed friends, or perhaps the names of such other of your acquaintances, as you would not choose to associate with."—*Freemason's Repository*.

MASONIC PORTRAIT—THE KNIGHT ERRANT.

THE following is thought to be a pen portrait of William James Huhan, the eminent English Masonic writer. His name is not mentioned, but the portrait is too perfect to be mistaken.

He who imagines that the spirit of chivalry has disappeared from society must be but a poor observer of men and manners. Men do not, indeed, in these days, don armour and roam over the world in search of adventures; no enthusiast in pursuance of a rash vow insists upon breaking a lance with every equal that chance throws in his way, nor do staid beings of the masculine gender make it their especial business to fight for the weak and helpless. Yet the spirit of chivalry remains in the midst of us. Many a man who does not wear golden spurs or knightly armour is fully entitled to take the rank with the glorious heroes of the past. The knight errant of these days, perhaps, might compare unfavorably with his ancient prototype in mere appearance. A suit of which the black frock of these modern days looks positively prosaic, if not barbarous. But, if we forget the mere paraphernalia of the knights of the past, and regard only the essentials of knighthood, we shall be inclined to think that many of the men around us would, in earlier and more warlike times, have shone in the lists and in the tented field. Courage, gentleness, simplicity, devotion to duty, unselfishness and perseverance, are attributes which are not so uncommon that we have to search far to find them united in the person of some plain, unpretending son of Adam.

Modern society, with its complex relations, affords a man who is inclined to be chivalrous ample scope to indulge his tactics and fancies. Although there are no giants to encounter, or dragons to be slain, nor indeed any necessity for the modern knight errant to carry a butchering tool on his thigh, there are yet evils to be remedied and wrongs to be righted—in short, work enough to engage the attention of a legion possessed of the calm courage of Amadis de Gaul, or the enthusiasm of Bayard. Let us grant, indeed, at once, that society, in its blind selfishness, usually regards the modern knight errant as a dreamer and enthusiast. The purer a man's motives may be, the less easy it is for grovelling natures to understand him. The vulgar theory that every man has his price, or, in other words, that men do not work for society without a selfish motive, is too commonly entertained by persons who would at once disclaim for themselves all thought of ministering to the wants of their fellows. Purity of heart, benevolence, and charity, these people do not understand; and if we were to introduce to their notice the Masonic knight errant, whose virtues have inspired the foregoing reflections, they would understand him as a little. Yet our knight has done valiant deeds, which fully entitled him to wear the golden spurs. His armor and shield, if we may be permitted the use of a figure of speech, bear marks of many a passage of arms in which he has gallantly upheld the cause of truth and Masonry. At this moment he is preparing to break a lance with doughty warriors on the other side of the Atlantic; the coming melee is, however, but a mere interlude in his busy life; and, between the episodes of lance-breaking, he finds time to continue those great labors which have made him famous throughout the Order. Our knight errant's most trusty weapon, we need scarcely say, is the pen. He has written and has edited many works, and is a diligent contributor to the Masonic press at home and abroad. His "Charges" and "Memorials" are widely known and appreciated. With the prosaic and practical portion of the Fraternity he might pass for a dreamer. He possesses, indeed, a poetic nature, though we are not aware that he has given any outward manifestation of it in verse. And the so-called dreamers and enthusiasts are essentially poetical. The half truth to a dull mind becomes to their mental vision a fully-developed and glorious reality, opening up vistas of distant fields of conquest or new ideas for study and reflection.

Our knight errant has turned over the musty pages of the past in search of antiquarian lore, and has written learnedly upon those abstruse historical questions in connection with Masonry which have exercised the minds of many of the brightest members of the Fraternity. He is a philanthropist in the widest acceptation of the term, and never speaks or writes without an eye to the ulterior object, which is the good of his fellow men. Although a controversialist by nature, no man with whom we are acquainted is

more tolerant of the opinions of his fellows. The noble English spirit of fair play predominates in his mind, and although he can strike an opponent hard, he never takes an unfair advantage, or spurs in hot pursuit of the vanquished. He holds strong opinions on social questions not connected with Masonry, but he never attempts to thrust these upon his friends. The expression of strong opinions in rude language forms one of the nuisances of the day. The man who lacks culture always imagines that he is in duty bound to proselytise upon all occasions, and it is only refined minds who know how to keep silence upon questions which deeply affects the welfare of humanity. He who can say a true thing at the proper moment may be accounted sufficiently discreet, but he who knows how and when to be silent may be regarded as truly wise. Our knight errant, as becomes his rank in chivalry, has taken his place in the ranks of Masonry; a mere list of his honors and titles, and of the lodges with which he is connected, would fill a column. The Masons of the United States have honored themselves by including him in the ranks of their distinguished members. His pen has influenced many of the Masonic thinkers on the other side of the Atlantic, and whatever he writes always receives respectful attention. Amongst the brethren in this country, no man is better known or more widely respected. He is a member of the Grand Lodge, and holds the rank of P. G. S. D. of England. The lodges of the Western counties owe much to his active exertions and wise administration. He accounts nothing a toil which may conduce to the good of the Order, and is as ready to compile a mass of statistics as he is to prepare an essay or a volume. We have before us, at this moment, some statistical work of his in relation to the Province of Cornwall, which exhibits great labor. It is merely one of many of the papers our industrious brother is in the habit of throwing off as occasion demands, and in his estimation it contains nothing remarkable. Our knight errant is no gloomy ascetic, but a social being, who can be gay in the company of his fellow creatures. For the mere festive aspects of Masonry he has no regard; he does not, indeed, object to an occasional but he dislikes and sets his face against large expenditures upon the mere pleasures of the table when so much practical good might be done with the cash which goes to pay for banquets. As a Vice-President of the Masonic Institution for boys, and Life Governor of the other great Charities, he is deeply anxious that every available source of revenue should be laid under contribution for the orphan and the distressed. In this respect, indeed, our knight errant shows himself to be a thoroughly practical Mason; his speculative studies having in no way blunted his feelings or closed his heart against the claims of the poor.

In the world our knight is known as a first-rate man of business, and holds a place of high trust and confidence in a noted firm in the west of England. In his domestic relations he is an affectionate husband, and is untiring in his devotion to the amiable lady who is his wife. How much or how highly they are both respected in the social circle in which they move, it is not for us to say. It is not our business to lift the veil which conceals the private virtues of those who frequent our studio. It is with his public career that we have to do, and that career affords matter for many and sage reflections, if it were our aim to conclude these sketches with a moral. The obvious lesson of a life like his may, however, be learned and applied by the dullest reader. Our knight has spent his strength and his skill fighting for a good cause. His reward here is the respect of all good men, and the approval of his own conscience. He has yet battles to fight and victories to win; the day indeed may come when he must put off his armour and hang his sword on the wall like a veteran whose duty is done. That day is, however, still distant; as far as human foresight can judge, he is yet destined to do knightly service for the cause he has at heart.

“Arm thee, Sir Knight, and lay thy lance in rest,
There is war i' the air; armies fight i' the sky;
A flaming sword sweeps yon arch of azure;
The shouts of phantom focman ring in our ears,
Arouse, and arm: cover thy breast with steel,
And thy hand with plumed adamant.
Thy trade is Danger, and there are toils in store.”

—*Freemason's Chronicle.*

It is not every man that can be made a Mason. Last year 6,340 applicants were rejected in the Lodges under the jurisdiction of twenty-eight of the Grand Lodges of in North America. The remaining twenty-two Grand Lodges furnish no statistics on the subject, but probably would add 5,000 more to the number rejected.

SCOTTISH RITE CONVOCATION.

THE recent Annual Convocation of the A. and A. Rite bodies of this city, was an interesting event in the progress of this branch of Masonry in Indiana. There were a large number of brethren in attendance, from different parts of the State, a goodly number of visitors from cities in the adjoining States, all of whom expressed themselves as highly pleased with the manner in which the work was done. The number of candidates for the degrees was not as large as was expected, some being prevented from coming by business, and others by the trains failing to make connections. Among those who put in an appearance were several prominent York Rite Masons, while the entire class was composed of those well known for their Masonic zeal and intelligence. The officers, and all those taking part in the ceremonies were well posted in their respective parts, and with better facilities for conferring the degrees than ever before, the work throughout was done in a superior manner. The convocation was a complete success in every particular.—*Masonic Advocate, Indianapolis.*

CANADA MASONIC RELIEF SOCIETY.

WE have been requested to publish the following circular letter :

LONDON, ONT., June 1st, 1876.

DEAR SIR AND BROTHER,—By book post you will receive a few circulars of the "Canada Masonic Relief Society," which please bring before the members of your Lodge. The scheme is that offered to the "London Masonic Mutual Benefit Association," at the last annual meeting, by Bros. Hendry and Gill, and rejected by a small majority. Though defeated, the scheme was declared to be the only feasible one to produce the desired end, viz., an immediate and permanent Reserve Fund out of which the claims of deceased and disabled members may be paid, without harassing the members of the Society with continual "calls." The "Canada Masonic Relief Society" will form its Reserve Fund from—

1st.—The entrance fees (which are graduated according to the age of the applicant, for every year from 22 to 60).

2nd.—Excess of "call" over the amount required to pay a death claim. Take for example—a "call" made on 1250 members of all ages, during the second year, on the occurrence of a death; the amount received by the Society would be over \$1700, the money paid by the Society would be \$1000, consequently \$700 on each death would be added to the Reserve Fund. These "calls" are also on a graduated scale, agreeing with the age of the member.

3rd.—By a small annual assessment on each member at the end of his second year of membership, and annually thereafter as long as required

4th.—By the interest on the accumulating entrance fees, calls and assessments, compounded yearly.

By these means the Directors hope with ordinary success to have a Reserve Fund of \$100,000 in four or five years, the interest on which will then pay 6 claims of \$1000 each. Thus the Fund will go on steadily increasing year after year, there being no limit to the number of members

The Society has also provided for the payment of additional sums of \$1000 each (as per circular) as the number of members increase; but this part of our plan can be explained when the Society reaches 2500 members. Our Reserve Fund being thus established, the Society will always be able to pay a claim without having to depend on the number of members who will pay the "call." Any member not paying his "call" will be struck off the list. Calls will be made quarterly. The death claims will be very few, as no applicant for membership will be accepted unless he passes the medical examination required by the Board. Our Society should be liberally patronized by the Craft, as the benefits to be derived from it are placed within the reach of all, and no brother need be struck off because he cannot pay up. The Society will in 10 or 12 years be entirely self-sustaining, and after the 3rd year the cost to members will begin to diminish as the Reserve accumulates. The affairs of the Society will be conducted with the least possible expense, and on proper business principles. Our Board of Directors (who are all prominent business men) will feel obliged by your sending me the name of a brother who will act as our local agent for your Lodge, and ask him to communicate with me. Trusting to be enabled to visit your Lodge at no distant day, to further explain our objects if necessary,

I am, dear sir and brother, yours fraternally,

W. C. L. GILL, Secretary.

OUR CREED.

Composed in the languages by Brother TH. REHM, of Paris.

The *Universe*, the mar'vous and perfect
Proclaims its ruler, the *Great Architect* :
From radiant heavens to the glow worm's lamp
The whole creation bears his mighty stamp ;
Strength, Wisdom, Beauty are his threefold name,
Of Life and Love He is the sacred flame.
Oh ! that to one spark of his light divine,
The *Mason's* heart may be the holy shrine !

Not lost are ye, who wither, fade or die ;
Ye meadow-flowers, or ye stars on high !
Not lost—but changing only shape and place
Obedient only to the laws of Time and Space.
And thou, oh Man ! of dust and spirit born,
Thou too, through Death wilt reach another morn ;
Thy bosom nurtures the celestial seed
Of *Immortality* !—The *Mason's* creed.

From age to ages Humankind proceeds
With silent step onward :—Immortal deeds
Of ancestors that fought for Right and Truth
Yet stimulate admiring grandsons' youth.
But they who thus in Faith and Charity
Build up the Temple of Humanity
With trusty hands and with a loyal heart,
Are we, the *Scions of the Royal Art* !

—Keystone.

MASONIC RECORD.

AT HOME.

THE contract for the erection of the new Masonic Hall, corner of Queen and Bathurst streets, Toronto, has been awarded to Mr. John Harvey. The building when completed will cost \$25,000, and will be one of the most completely finished in the city. The architects are Messrs. McCaw and Lennox.

TORONTO, JUNE, 2ND.—At the regular assembly of the *Ode de St. Annand Preceptory* of Knights Templar, held in the Temperance Hall, Masonic Building, the following officers were installed for the ensuing year by P. E. P. F. J. Menet :—Sir Knights James O'Connor, E. P. ; George Watson, P. E. P. ; J. B. Reed, Chaplain ; George Chanter, Constable ; William Hawthorne, Marshall ; J. H. Cornish, Registrar and Treasurer ; H. Finlay, Director of Ceremonies ; John Burnett, First Standard Bearer ; Thomas Peel, Second Standard Bearer ; H. L. Kifner, First Pursuivant ; John Dixon, Guard.

THE annual communication of the Grand Lodge of Masons of Nova Scotia, was held at Halifax, on the 6th June, forty-nine Lodges being represented, Grand Master Colonel Laurie presiding. The Grand Royal Arch Chapter elected its officers, Chas. J. McDonald being chosen Grand High Priest.

EXTRAORDINARY ROBBERY.—On Sunday the 4th ult., during the absence of Bro. Robert Ramsay and his family from his home (Orillia), the premises were entered by some person or persons unknown, and a number of Masonic works and valuable Masonic letters and manuscripts carried off. Bro. Ramsay has offered a liberal reward but no clue has been found to the perpetrators of this extraordinary theft. What renders the circumstance more peculiar is that works of an ordinary character were not molested, fortunately however, the robbers did not enter an adjoining room in which there were over four hundred volumes of Grand Lodge Proceedings and other books relating to the *Mystic Art*.

THIS Morning by the nine o'clock train from the east, the Knights Templar of Detroit and Michigan, accompanied by Gardiner's Flint City Band, arrived in this City from Philadelphia *en route* for home. In response to the call of the D. D. G. M., a few Masons belonging to this City met the Knights at the station. It was a matter of remark, however, that their numbers were few, and the XIIIth Batt. Band, who accom-

panied them, formed a large part of the Hamilton procession. The following was the order of procession :

DEPUTY DISTRICT GRAND MASTER.
 XIIIth Batt. Band.
 Members of the Masonic Order in this City.
 GARDINER'S FLINT CITY BAND.
 The Knights Templar of Detroit and Michigan.
 CARRIAGES.

The procession marched from the station up Stuart to Bay street, up York to Park street, up Park to King street, down King to the Gore, when the procession marched round the lower fountain and then up John to Main, from Main down Hughson to the Gore, and thence down James street to the Masonic Hall, when the Knights filed into the Blue room and D. D. G. M. Brierley bade them a cordial welcome. Refreshments were then served to the Templars and their ladies, after which Bro. Brierley, D. D. G. M., conducted his guests through the building. At eleven o'clock the Knights were conducted back to the station, when they took the train for home. The appearance of the Knights drew forth the admiration of every one, and the precision with which they marched and the military evolutions through which they went on their way up town showed that they had been severely and critically drilled. Flags were hoisted above the City Hall and the Royal Hotel in their honor, and the corporation allowed the fountains in the Gore to play. The morning was excessively hot, but fortunately the streets through which the procession passed were well watered, else the march would have been very fatiguing. While the procession was in motion Gardiner's Flint City Band played the Pearl Grand March and the Montana March, the 13th Band playing the Belphegor and superba Marches.—*Hamilton Spectator*, June 9th.

A Grand Concert under the auspices of "The Hiram Lodge" of Ancient, Free and Accepted Masons, in Dundas, was given in the Town Hall on Friday Evening, May 26. The programme was a very attractive one and drew quite a large audience. All arrangements in regard to the carrying out of the programme were perfect, and the punctuality of beginning and the reasonable hour of closing are deserving of imitation by the promoters and managers of concerts in general. Taken altogether it was the most satisfactory concert in respect to the programme and arrangements that a Dundas audience has listened to for some time, and was a credit to the enterprise of the ancient order under whose auspices it was held.

THE VALUE OF FREEMASONRY.

PEOPLE may doubt or debate in respect of the history of Freemasonry, but none can question its value or deny its benefits. Freemasonry has this peculiar characteristic, explain it as you may, that it includes within its ample fold men of very contrasted callings and conditions of life. It has its attractions, apparently, as well for the intellectual as the well-to-do, for the man of science as well as the man of business, for the followers of the learned professions as well as those who make up the great nameless middle-class of Anglo-Saxon Freemasonry. Clergymen and physicians, barristers and solicitors, the skilful surgeon and the able *littérateur*, all alike are not ashamed to avow themselves Brethren of the mystic tie. And to them Freemasonry often holds out a kindly and helping hand. Prosperity is not necessarily the lot of any. It often leaves many of us in the great forest of life, when the leaves are sere and the winds are chilling. Too often, day by day, we hear of sad cases of those who once were traveling the high road of affluence and comfort and respectability, men of gaiety and geniality, who now are, alas! too sadly and slowly limping along the cross-country lanes of gloom, and misery, and penury. Misfortunes overtake us all alike, and adversity visits us, some one has said, in turn; no life is necessarily exempt from its drawbacks; no career can be always preserved from its vicissitudes. No, there is one law for us all alike, often of "hard measures," as we think, of deep sorrow, of overwhelming misfortune, of untoward hours in this great, noisy, struggling, dusty world of ours.—*London Freemason*.

MASONIC CHIT-CHAT.

THERE are ninety-six English and twenty Scotch lodges now at work in British India.

THE Grand Jurisdiction of Virginia contains 9,301 Master Masons, and has in its treasury \$4,605.

THE Dutch journals announce that Prince Frederick of the Netherlands will celebrate in July next the 16th anniversary of his installation as Grand Master of the Freemasons of Netherlands.

THE first Masonic magazine was published in June, 1793, and was known as *The Freemason's Magazine, or General and Compl te Library*.

THE Masonic Lodge at Gladsden, Tenn., offers a reward of one thousand dollars for the apprehension of a Sweede named Joe. Hobe, who murdered Bro. Wm. A. Hastings, near the above named place in April last.

BRO. JAMES LICK, the California millionaire, it is announced, is about to erect a Masonic Monument, at a cost of \$20,000, in Lebanon County, Pa., in memory of certain of his Masonic anceseters.

THERE are 1,804 Royal Arch Masons in the State of Vermont, and the Annual Convocation of the Grand Chapter will be held at Burlington, September 29th.

BRO. DR. BATOLEME, the well-known physician of Sheffield, has been unanimously elected President for the next meeting of the British Medical Association, the largest Medical body in the world.

THERE were 34,208 Masons made in North America last year, and the whole present number of Freemasons on this Continent is 594,617.

By a singular co-incidence the Anti-Masons have secured space at the Centennial Exhibition, and placed an array of their publications directly opposite to the display of the Masonic Publishing Company of New York. There is Masonry and its foe face to face.

THE Centennial showing of Freemasonry in America is as follows: Fifty Grand Lodges, having jurisdiction over 600,000 Masons.

ILLINOIS pays her Grand High Priest all his expenses and a salary of \$500. The receipts of the Grand Chapter during the past year were \$6257. There were 151 chartered Chapters, with a membership of 11,487; an increase of 593 over last year's report.

NEW YORK has 700 Lodges, with a membership of 80,701. The total cost of the new Masonic Temple is \$1,590,262.95. This includes cost of ground, building and furniture.

AT REST.

EX-GOVERNOR AND EX-SENATOR BRO. ARCHIBALD DIXON, an honored and much loved son of the Commonwealth of Kentucky, was recently buried at Evansville, with full Masonic honors. Henderson Commandery, No. 14, K. T., all mounted on black horses participated in the obsequies.

BRO. HARMON BAUGH, Past Grand High Priest of Pennsylvania, died in Philadelphia, May 18th. He was one of the oldest Masons in that State, and had filled all the positions in the Blue and Mark Lodge and Chapter. He was a great lover of Masonry, and was a regular attendant at the Temple.

ON Sunday last, the 28th ult., the death was announced of Bro. Sir Thomas Henry Fermor-Hesketh, eldest son of the late Sir Thomas George Fermor-Hesketh, of Rufford Hall, late R. W. P. G. M. of West Lancashire. Deceased, who resided at Fermor Lodge, Southampton, was in the 30th year of his age. He had been ailing a little for a day or two, but there was no apprehension of immediate danger. However, on Dr. Shaw, of Southport, making his usual rounds in the evening he called at Fermor Lodge, and found Sir Thomas in bed in a dying state. Every possible attention was paid to him, but he expired about an hour and a quarter after the doctor's arrival, the cause of death being effusion on the brain. The deceased took the title and estates on the death of his father, about three years ago, and these are now taken by Captain T. G. Fermor-Hesketh, who for some time has been abroad. There are two sons and two daughters still living, one of the latter being married. Deceased was interred in the family vault at Rufford Church during the week.—*London Freemason*, June 3rd.

WE find in the "Monde Maconnique" for April, a "Necrologic" of Bro. Calatrava, 5th Grand Master of the National Grand Orient of Spain, who died a short time back, aged 93. Bro. Calatrava was the youngest brother of the former President of the Council of Ministers, and had himself been Minister of Finance. He was nominated Grand Master of Spanish Masonry December 27th, 1847. The great object of Bro. Calatrava was to withdraw Spanish Freemasonry from those political influences which had too long dominated Freemasonry in that interesting country, and have been a bar to its progress, and the great stumbling block in the way of its success and extension. That he did not succeed is not to be wondered at, but we will hope that better days are in store for Spanish Freemasonry. Let them adopt our Grand Master's words, "Loyalty and Charity," superadded to the determination, "point de politique," and

all will be well with them. If Freemasonry everywhere would confine itself to its proper and happy mission, its eventual triumph is assured, despite the ravings of the intolerant, and the persecutions of the irreligious.—*London Freeman*.

MANY brethren will regret to learn of the death of Bro. W. Brooks Gates. His long connection with the Pomfret Lodge, 360, Northampton and the Chapter, and his provincial duties made his name familiar to all the province. He was Provincial Treasurer for many years. The *Northampton Mercury* says:—Yesterday afternoon the funeral of this well-known and respected inhabitant took place at St. Giles's Church, the Rev. Canon Robson and the Rev. J. T. Drake officiating. Mr. Gates was registrar of the Bedford district of the Court of Probate, to which he was appointed in 1857, on the death of his father, who had previously held the office for many years. He was for a considerable period a member of the Town Council, of which he was made an alderman. As chairman of the Sanitary Committee he was known for his punctuality and business capacity, and rendered great assistance in schemes brought forward by the exercise of good judgment upon matters in which he took great interest. His name was always found amongst the most charitable of the supporters of the clerical and legal institutions."

THE death of Sir Knight P. H. Jeffries is announced at Newport Kentucky. Sir Knight Jeffries had been a Grand Chaplain of most of the Masonic bodies, at one time and another, during his somewhat extended life. At the time of his death he was the Grand Chaplain of the order of High Priesthood. Rev. P. H. Jeffries was born in Liverpool, England, August 14, 1809, and was consequently in the sixty-seventh year of his age. He was educated in Liverpool and London, and was noted for his strength of body as well as of mind while at school. Among his classmates were Hon. William Gladstone, the English ex-Premier and leader of the Liberals, and Bishop Jackson, at present Lord Bishop of London. It is related that he and Gladstone had many a bout on the play-ground, and that Gladstone generally suffered badly in the encounters. He was educated for a civil engineer, and practised that profession while in England. Among the works finished under his superintendence, and designed by him, is the Lyme Street Station Tunnel in Liverpool. When he left England he went to Charlestown S. C., where he lived many years in the practice of his profession of civil engineering. He finally moved to Ohio, where he gratified a long cherished purpose by entering the ministry of the Protestant Episcopal Church, being ordained at Gambier by the late Bishop McIlvaine.

BRO. the Hon. F. Walpole, P. G. M., Norfolk, England, died recently. Bro. Walpole was installed Provincial Grand Master for the Province of Norfolk, Nov. 20th, 1875, and, owing to his great popularity, and the unanimity with which his appointment by H. R. H. the Prince of Wales, M. W. G. M., was received in the Province, served to bring together the largest assemblage of Masons ever gathered at a meeting of the Provincial Grand Lodge of Norfolk. Upwards of 300 brethren were present, including not merely Norfolk Masons, but Suffolk, Essex, Leicestershire, and London. Previous to appointment he had served the office of Deputy Provincial Grand Master for many years. We are assured his death will be deeply regretted by the Craft in general.

THE *London Freeman* announces the death of Bro. Porter, of Wigton, Past Master of Lodge Concord, Preston, and Provincial Grand Senior Warden of Cumberland and Westmorland. Bro. Porter was cut off after a very brief but severe illness, on the 29th ult. Only on the Thursday previous he had gone off on a business journey, apparently in his usual robust health, and in good spirits. Next day he unfortunately got very wet, from which a cold set in, which rapidly increased to a bad case of inflammation of the lungs and pleurisy, and Bro. Porter got worse, until death put an end to his sufferings at four o'clock on Thursday afternoon. Bro. Porter was first initiated at Preston, and went through all the offices of the lodge until he attained the rank of W. M. A few years ago he removed to Wigton, and on his coming into a new Province his enthusiasm for Freemasonry attracted the attention of the Earl Bective (then Lord Kenlis), G. Master of the Province, who soon gave him one of the minor offices in the Province. In 1874, Earl Bective appointed him the Senior Warden of the Province of Cumberland and Westmoreland, and in 1875 his lordship again appointed him to the same office. Bro. Porter's Masonic lore was great, and he was more than willing to impart it to any lodge or brother who stood in need of assistance. In the various Masonic charities he wrought hard, and was at various times of much assistance in obtaining votes for candidates, or in getting candidates into the schools and other charities.

ON the 24th February just past another link was sundered from our mystic chain in the death of our distinguished and very worthy brother, Joseph Jenkins Roberts, the father of the country, late President of the Republic, for near twenty years President of Liberia College, and a Past Grand Master Mason of Liberia.