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# THE CRAFTSMAN

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### THE YORK LEGEND.

BY ALBERT G. MACEY, M. D.

YORK is a city in the north of England, which is celebrated for its traditional connection with the early history of Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Masonry in the tenth century at the city of York, as a prominent point, of the calling of a congregation of the Craft there in the year 926, of the organization of a General Assembly, and the adoption of a constitution.

During the whole of the last and the greater part of the present century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them as myths, while a few earnest seekers for truth have been at a loss to determine what part was historical and what part was legendary.

Recently the discovery of many old manuscripts have directed the labors of such scholars as Hughan, Woodford, Lyon and others, to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention.

For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Masonry at York, and then he should examine the newer hypothesis advanced by the writers of the present day. In other words, he must read both the tradition and the history.

In pursuance of this plan, I propose to commence with the legend of York Masonry, as found in the old manuscript constitutions, and then proceed to a review of what has been the result of recent investigations. It may be premised that, of all those who have subjected these legends to the crucible of historical criticism, Bro. William James Hughan, of Cornwall, in England, must unhesitatingly be acknowledged as "*facile princeps*," the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tradition which so long had obscured the sunlight of history.

The legend which connects the origin of English Masonry at York, in 926, is sometimes called the "Athelstane Legend," because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the "Edwin Legend," because that prince is supposed to have been at the head of the Craft, and to have convoked them together to form a constitution.

The earliest extant of the old manuscript constitutions is the ancient poem, commonly known as the Halliwell MS., and the date of which is conjectured (on good grounds) to be about the year 1390. In that work we find the following version of the legend :

"Thys craft com ynto England as y yow say.

In tyme of good kynge Adelstonus day ;  
He made tho bothe halle and eke boure,  
And hye templus of great honoure,  
To sportyn him yn bothe day and nyght.  
An to worschepe hys God with alle hys myght.

Thys goode lorde loved thys craft ful wel,  
And purposod to strengthyn hyt every del,  
For dyvers defawtys that yn the craft he fonde ;

He sende aboute ynto the londe  
After alle the masouns of the crafte,  
To come to hym ful evene, strayfte,

For to amende these defawtys alle  
By good consel gef hyt myght falle.  
Assemble thenne he cowthe let make  
Of dyvers lordis yn here state  
Dukys, erlys, and barnes also,  
Knyghthys, sqwyers and mony mo,  
And the grete burges of that syte,  
They were ther alle yn here degre ;  
These were ther uchon algate,  
To ordeyne for these masouns estate,  
Ther they sowgton by here wytte  
How they mygthyn governe hytte ;  
Fyftene artyculus they there sowgton,  
And fyftene poyntys ther they wrogton."

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English :

"This craft came into England, as I tell you, in the time of good King Athelstane's reign; he made then both hall and also bower, and lofty temples of great honor, to take his recreation in both day and night, and to worship his God with all his might. This good lord loved this Craft full well, and proposed to strengthen it in every part, on account of various defects that he discovered in the Craft. He sent about into all the land after all the Masons of the Craft, to come straight to him to amend all these defects by good counsel, if it might so happen. He then permitted an assembly to be made of divers lords in their ranks, dukes, earls, and barons also, knights, squires, and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these Masons. There they sought by their wisdom how they might govern it; there they found out fifteen articles, and there they made fifteen points.

The next old document in which we find this legend recited is that known as the "Cooke MS.," whose date is placed at 1490. The details are here much more full than those contained in the Halliwell MS. The passage referring to the legend is as follows :

"And after that was a worthy kynge in Englonde that was called Athelstone, and his youngest sone lovyd well the sciens of Geometry, and he wyst well that hand craft had the practyke of the sciens of Geometry as well as Masons; wherefore he drew him to counsell and lernyd [the] practyke of that sciens to his speculatyfe. For of speculatyfe he was a master, and he lovyd well masonry and masons. And he became a mason hymselfe. And he gaf hem [gave them] charges and names as it is now usyd in Englonde and in other countries. And he ordeyned that they schulde have reasonabule pay. And purchased [obtained] a fre patent of the kynge that they schulde make a ssembly when thei sarve

reasonably tyme a [to] come togedir to her [their] counsell of the whiche charges, manors and semble as is write and taught in the boke of our charges wherfor I leve hit at this time."

Thus much is contained in the MS. from line 611 to 642. Subsequently, in lines 688-719, which appear to have been taken from what is above called the "boke of charges," the legend is repeated in these words:

"In this manner was the forsayde art begunne in the lond of Egypt bi the forsayd maister Englad [Euclid] and so hit went fro londe to londe and fro kyngdome to kyngdome. After that, many yeris, in the tyme of kyng Adheistone wiche was sum tyme kyng of Englonde bi his counsell and other grete lordys of the londe bi comin [common] assent for grete default if fennde [found] among masons thei ordeyned a certayne reule amongys hem, [them,] On [one] tyme of the yere or in iii yere, as nede were to the kyng and gret lordys of the londe and all the comente, [community,] fro provynce to provynce and fro countre to countre congregacions scholde be made by maisters, of all maisters masons and felaus in the forsayd art. And so at such congregacions they that he made maisters schold be examined of the articuls after written and be ransacked [thoroughly examined] whether thei be abull and kunnyng [able and skillful] to the profyete of the lordys hem to serve [to serve them] and to the honour of the forsaid art."

Seventy years later, in 1560, the "Landsdoun MS." was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. The manuscript reads thus:

"Soone after the Decease of St. Albones, the came Diverse Warrs into England out of Diverse Nations, so that the good rule of Masons was dishired [disturbed] and put downe until the tyme of *King Aditston*, in his tyme there was a worthy King in England, that brought this Land into good rest and he builded many great workes and buildings, therefore he loved well Masons, for he had a sonne called *Edwin*, the which Loved Masons, much more than his Father did, and he was soe practized in Geometry, that he delighted much to come and talke with Masons and to learne of them the Craft, And after, for the love he had to Masons and to the Craft, he was made *Mason* at Windsor, and he gott of the King his Father, a Charter and commission once every yere to have Assembly within the Realme where they would within England and to correct within themselves Faults & Trespases that were done as touching the Craft, and he held them an Assembly and there he made Masons and gave them Charges and taught them the Manners and Comands the same to be kept ever afterwards. And tooke them the Charter and Commission to keep their Assembly and Ordained that it should be renewed from *King* to *King*, and when the Assembly were gathered togeather he made a Cry, that all old Masons or young, that had any Writings or Understanding of the Charges and manners that weere made before their Lands, wheresoever they were made *Masons*, that they should shew them forth, they were found some in French, some in Greek, some in Hebrew, and some in English, and some in other Languages, and when they were read over and seen well the intent of them was understood to be all one, and then he caused a Book to be made thereof how this worthy Craft of *Masonrie* was first founded, and he himself commanded, and also then caused, that it should be read at any tyme when it should happen any *Mason* or *Masons* to be made, to give him or them their Charges, and from

that, until this Day, Manners of Masons have been kept in this Manner and forme, as well as Men might Govern it, and Farther more at diverse Assemblies have been put and Ordained diverse Charges by the best advice of *Masters* and *Fellows*."

All the subsequent manuscripts contain the legend substantially as it is in the *Landsdowne*, and most of them appear to be mere copies of it, or most probably of some original one of which both they and it are copies.

In 1723, Dr. Anderson published the first edition of the book of *Constitutions*, in which the history of the Fraternity of Freemasons is, he says, "celebrated from their general records and their faithful traditions of many ages." He gives the legend, taken, as he says, "from a certain record of Freemasons written in the reign of King Edward IV," which manuscript, Preston asserts, "is said to have been in the possession of the famous Elias Ashmole." As the old manuscripts were generally inaccessible to the Fraternity (and, indeed, until recently, but few of them had been discovered), it is to the publication of the legend by Anderson, and subsequently by Preston, that we are to attribute its general use by the Craft for more than a century and a half. The form of the legend, as given by Anderson in his first and that in his second edition, vary slightly. In the former he places the date of the occurrence at 930; in his second, at 926; in the former, he styles the congregation at York a General Lodge; in his second, a Grand Lodge. Now, as the modern and universally accepted form of the legend agrees in both respects with the former statement, and not with the latter, it must be concluded that the second edition and the subsequent ones by Entick and Northouck, who only repeat Anderson, furnished the form of the legend as now popular.

In the second edition of the *Constitutions* (p. 62), published in 1738, Anderson gives the legend in the following words:

"In all the old Constitutions, it is written to this purpose, viz.:

"That though the antient records of the Brotherhood in England, were most of them destroyed or lost in the war with the Danes, who burnt the Monasteries where the records were kept; yet King Athelstan (the Grandson of King Alfred) the first annointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof; they brought with them the Charges and Regulations of the foreign Lodges, and prevail'd with the King to increase the wages.

"That Prince Edwin, the King's Brother, being taught Geometry and Masonry, for the love he had to the said Craft, and to the honorable principles whereon it is grounded, purchased a Free Charter of King Athelstan his Brother, for the Free Masons having among themselves a Correction, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold an yearly Communication in a General Assembly.

"That accordingly Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in the Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926.

"That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other

Languages ; and from the contents thereof, they framed the CONSTITUTIONS of the English Lodges, and made Law for themselves, to preserve and observe the same for all time coming, etc. etc. etc."

Preston accepted the legend, and gave it in his second edition (p. 198) in the following words :

"Edward died in 924, and was succeeded by Athelstane, his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane, empowering them to meet annually in communication at York. In this city the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced, in Greek, Latin, and other languages, from which, it is said, the constitutions of the English Lodges have been extracted."

Such is the "York Legend," as it has been accepted by the Craft, contained in all old manuscripts, from at least the end of the fourteenth century to the present day, officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has any one thought of doubting its authenticity ; and now the important question in Masonic literature is, whether it is a myth or a history, whether it is in all or in any part fiction or truth ; and if so, what portion belongs to the former, and what to the later category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms.

1. Was there an assembly of Masons held in or about the year 926, at York, under the patronage, or by the permission, of King Athelstan?

There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility. He was liberal in his ideas. Like his grandfather, the great Alfred, he was a promoter of civilization ; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign the "*frith-gildan*," free guilds, or Sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons. The uninterrupted existence for several centuries of a tradition that such an assembly was held, requires that those who deny it should furnish some more satisfactory reason for that opinion than has yet been produced. "Incredulity," says Voltaire, "is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodford in an essay on *The connection of York with the History of Freemasonry in England* inserted in Hughan's *Unpublished Records of the Craft*, has critically discussed this subject, and comes to this conclusion ; "I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly." To that verdict I subscribe.

2. Was Edwin, the brother of Athelstan, the person who convoked that assembly? This question has been ably discussed by various writers and the suggestion has been made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but Edwin, King of Northumbria. Francis Drake, in his *speech* before the Grand Lodge of York, in 1726, was, I think, the first who publicly advanced this opinion ; but he does so in a way that shows that the view must have

been generally accepted by his auditors, and not advanced by him as something new. He says: "You know that we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin the first Christian King of Northumbria, about the 600th year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent among the Anglo-Saxon Kings, who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery, high commendation in those days of almost unbridled rapine. The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the church had been placed at York, and the king patronized Paulinus the bishop, giving him a house and other possessions in that city.

The only objection to this story is the date, which is three hundred years before that of the reign of Athelstan and the supposed meeting at York in 926.

3. Are the constitutions which were adopted by that General Assembly now extant? It is not to be doubted that, if a General Assembly was held, it must have adopted constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the document now called the "York Constitutions," or the "Gothic Constitutions," are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, but that it formed the type from which all the more modern manuscript constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Halliwell to the Payworth, had a common original form, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original I suppose to be the constitutions which must have been adopted at the General Assembly at York.

The theory, then which I think may safely be advanced on this subject, and which must be maintained until there are better reasons than we now have to reject it, is that about the year 926 a General Assembly of Masons was held at York under the patronage of Edwin, brother of Athelstan, at which assembly a code of laws was adopted, which became the basis on which all subsequent Masonic constitutions were framed.—*National Freemason*.

## HISTORY OF THE TWO PILLARS.

THE interest in relics has its foundation in the transitory nature of all material forms and the difficulty with which man makes any permanent impression upon them. It has taken but a thousand years or so to obliterate the monumental evidences of some of the greatest cities of the world. A few manuscript books have lasted a little longer, but time at last tyrannizes over all; walls crumble, the ancient books go piecemeal to rags, languages die, the meaning of words and symbols changes, and it requires the continuous attention of man to rescue anything from the sea of oblivion that continually encroaches upon the shores of history. A few leading ideas and words seem to last forever, but, as a rule, all handiwork that appeals to the eye disappears sooner or later; and when we meet with any artificial object which presents to our eyes a form preserved while cities have crumbled and nations have vanished, it seems a new revelation of the past. But it is in the unexpected discovery that familiar words, ideas, and objects have a pedigree as long as chronology itself that we get, perhaps, the most vivid impression of contact with the past, and that shadowy hands seem to reach out suddenly from some mysterious storehouse of dead and dusty things to clasp our own. For the great majority of even educated people, such an experience as this may be found in the history of the modern dollar-mark, \$. How little does the clerk, shop

keeper, or banker who makes a hundred times a day this familiar figure, imagine he is making representations of the oldest symbol known to the human race; one which seems to have been elaborated out of the mythologies of all the ancients, passing through numberless changes by the outgrowth of fanciful legends from the original ideas, but clearly traceable to the earliest races, of whom we get only shadowy outlines in the dusk of antiquity—a symbol known to those who built Tyre and Carthage as “the pillars of Hercules,” but as ancient to them as to us. In comparatively modern times poetic fancy has conferred this name on the two mountains that stand at the entrance to the Mediterranean, Cale on the north, and Abyla on the south side of the straits. But for more than two thousand years before this diversion of the name, the form of the material symbol was two pillars of wood or stone.

But how came the two pillars to be symbolized in the dollar-mark, and what was their original meaning?

The transfer of the title Pillars of Hercules to the two mountains furnishes at least a local beginning point in the answer to the first of these queries.

According to tradition, Melcarthus, a Tyrian navigator and explorer, sailing in search of fabled Atlantis or dimly-remembered Britain, had paused in a bay at the western extremity of the land beyond the straits, and set up there two pillars as a memorial, building over them the temple of Hercules. A colony of Tyre was established there, and the place grew into the ancient Gades, the modern Cadiz. As the temple increased in wealth through the votive offerings of passing voyagers it became more splendid, and the first rude pillars of stone were replaced by others made of precious metals. As late as the second century this temple existed in its greatest splendor. Flavius Philostratus, who visited it, testifies to its magnificence, and in his *Life of Apollonius of Tyana* gives the following description of the pillars:

“The pillars in the temple were composed of gold and silver, and so nicely blended were the metals as to form but one color. They were more than a cubit high, of a quadrangular form, like anvils, whose capitals were inscribed with characters neither Indian nor Egyptian, nor such as could be deciphered. *These pillars are the chains which bind together the earth and sea.* The inscriptions on them were executed by Hercules in the house of the Parca, to prevent discord arising among the elements, and that friendship being disturbed which they have for each other.”

These pillars were the nucleus of the ancient Gades, and naturally became the metropolitan emblem of the modern city, as the horse's head was of Carthage.

Leaving for the present the explanation of the original signification of the two pillars, the story of their descent to us may be briefly outlined as follows:

When Charles V. became Emperor of Germany he adopted a new coat of imperial arms, in which those of Spain were quartered with those of the empire, the pillars of the arms of Cadiz being made supporters in the device.

At Seville was an imperial mint in which was coined a standard dollar called in the Mediterranean coasts “*colonnato*,” the most prominent figures in the device on this coin being the two pillars and the scroll twined about them, the representation of which with a pen came to be the accepted symbol of the coin.

Melcarthus was a Tyrian, and the pillars must, therefore, have been known and revered as a sacred symbol in Tyre long before he set them up on the shores of the Atlantic. Additional proof of this may be found in the fact that on the coins of Tyre were prominently depicted, with some other emblems, two short pillars, arranged as supporters, one on either side of the general device, the proportions corresponding nearly to those described by Philostratus. The Tyrians, though not the first people to coin money, were the first to give it general circulation. Their coinage became the currency of the world, and the two pillars with which it was stamped would naturally become the symbol for money, so that the adoption of the dollar-mark to designate the “pillar-pieces” of Charles V. was probably only the revival of an ancient custom which at first referred to the “pillar-pieces” of Tyre.

The pound-mark, £, in all probability owes its distinguishing feature, the two horizontal bars, to the same symbol, though in this connection they came into England by another route than Spain. The L was the initial letter of the Latin *Libra*, a balance, and was used to signify a standard by which to weigh the precious metals, the name of the weight being derived from the Roman *poundo*, a pound. But in the time of Henry VIII., the pound sterling which had been used as a standard for money was superseded by another pound, which had been brought from Cairo in Egypt to Troyes in France during the Crusades. In the two hundred years from the eleventh to the close of the thirteenth century, the zeal to recapture Jerusalem brought the people of Europe more in contact with each other, producing an interchange of ideas and customs, though the jealousies of the two or three most powerful nations retarded their general adoption. It was probably owing to the ancient hatred of Britain and Gaul that this Troyes weight was not definitely adopted in England until it was carried

there by Venetian goldsmiths, about the year 1496. When it was so adopted it was probably distinguished from the old sterling, or "easterling" pound by adding to the pound-mark L two strokes of the pen to represent the pillars of Hercules, the common money symbol in the Mediterranean cities. But as the Lower arm of the L was the shortest, a symmetrical written character could be made more easily by changing the pillar from the perpendicular to the horizontal. In handwriting, it is natural to make all straight marks slanting and not upright, and the change from slanting marks to horizontal ones would be as readily adopted as any other change in the symbol.

So much for the story of the two pillars as connected with money.

The tradition of the Freemasons in regard to the two pillars, which are prominent emblems of their craft, is, that they represent the pillars *Jachin* and *Boaz* which Hiram of Tyre made for Solomon, and set one on either side of the entrance to the Temple, to commemorate the pillar of cloud by day and of fire by night which guided the Israelites in their forty years' wanderings in the wilderness. Whatever significance the Hebrews may have attached to these pillars, there is good reason for believing that they received the material emblem from the Tyrians at the time of the building of the Temple. The Scriptures give a minute account of the dimensions and designs of the pillars (2 Kings vii., and 2 Chronicles iii.), but are silent as to their significance; and there is nothing in the whole Scriptural account of them to forbid the conclusion that the ideas symbolized by them were as much Tyrian as Jewish. Tyre had been a rich and prosperous city for over two hundred years when Solomon undertook the building of the Temple. The Tyrians had been skilled in architecture and other arts to a degree that implied a high state of mental culture, while the Hebrews were yet nomadic tribes living in tents. The tabernacle was only a tent, and in this first Hebrew endeavor to give it a more enduring structure of wood and stone, Solomon naturally appealed to the greater skill of the subjects of the friendly Hiram, King of Tyre. When the Hebrews began to build the Temple they ceased their wanderings, they became permanently established, and, as a memorial of this fact, they embodied in the architectural design of the Temple a symbol which, by the Tyrians and many other nations descended from the ancient Aryan stock, was considered emblematic of a divine leadership that had conducted them to a new and permanent home; this was the true significance of the two pillars.

As long as the Hebrews were wanderers the pillars of cloud by day and of fire by night were merely a metaphor, to express their belief in a divine direction of their movements. When they came at last to the promised land, the figurative pillars of cloud and fire became the two pillars in the porch of the temple as the symbol of the establishment of the nation.

Having thus traced the story of the emblems back through two lines of descent to a common point in Tyre, we must take a look into the remoter past to find the origin of the symbol in the earliest recorded ideas of the human race in connection with the Deity, and from that point we may follow its descent again through the two independent routes of Greek and Scandinavian mythology.

The ancient Aryans who composed the Vedas had not then arrived at the stage of intellectual development in which they could entertain the idea of an abstract principle as the one universal law, or of any God except a visible one. To them it seemed impossible that there could be a spiritual essence without some material form. Fire, the most inexplicable and striking of the agencies of nature, was accepted by them as this first and all-pervading force which controlled the universe; and the sun, the grandest and most brilliant mass of fire, as the embodiment of the Deity.

Here are two verses of the Vedas, as translated by Max Muller, which may be called the Genesis of the Brahmins, and in them are two words which have crystallized fancies growing into myths, and myths growing into monuments of wood and stone, and again into ideal beings, until the original conceptions have been almost lost. Yet through all these changes some characteristics of the original meaning have been so stamped upon each new form, that the thread of connection, from those ancient days when the first people of the human race worshiped the sun on the plains of Central Asia, down through all the ages to the comparatively modern symbol of the Pillars of Hercules, is unmistakable:

1. "In the beginning there arose the golden Child. He was one born lord of all that is. He *established* the earth and this sky; Who is the God to whom we shall offer our sacrifice?"

2. "He who gives life, he who gives *strength*, whose command all the bright gods revere, whose shadow is immortality; whose shadow is death; Who is the God to whom we shall offer our sacrifice?"

If there was nothing but the coincidence of the two words italicised in the foregoing verses, with the names of the two pillars in Solomon's Temple—*Jachin* meaning *strength*, and *Boaz* to *establish*—if there were nothing but this to establish the connec-

tion of the two pillars as well as the Pillars of Hercules and also the Greek myth of Castor and Pollux, with these ancient expressions, the identity of all these myths and symbols might be more doubtful than it is; but there is more.

In the Vedas the sun is called the "runner," the "quick racer"; he is called Arvat, the horse; Agni, the fire; Arusha, the red one, the strong one, the son of Heaven and Earth; Indra, the god of all gods. He is represented as drawn in a chariot over his daily course through the heavens by "the harits," "the rohits," and "the arushas," i. e. the gleaming, the ruddy, and the gold-colored horses of the dawn, which are the first rays of the morning sun.

The flexibility of the idea, within a certain range of expressions, seems to be acknowledged by the poets of the Vedas in the following verse:

"Hear, thou the brilliant Agni, my prayer, whether the two black horses bring thy car, or the two ruddy, or the two red horses."

Notwithstanding all the interchanging of names, numbers, and genders, and the changing of forms from animal to human, and *vice versa*, there is an adherence to the idea of beings endowed with supernatural strength and brightness, and of a contest between, and alternating supremacy of, light and darkness!

It requires no great stretch of the imagination to conceive how, in the Greek modification of this many-sided plastic myth of the sun-god, Indra should be the prototype of Jove, and Arusha of Apollo, and also of Hercules. Indeed, it seems probable that, out of the numerous names of this one object of adoration—the sun—grew nearly all the wonderful and fantastic system of both Greek and Scandinavian mythology.

In the Vedic myths the phenomena which attended the rising and setting of the sun, the clouds, some black, some ruddy, and some shining like molten gold or silver, and also his first and last beams darting through, were spoken of as horses or cattle, or beings with human forms, almost invariably in *pairs*.

In some places the ruddy clouds that precede his rising are called the "bright cows." The two horses which the sun is said to harness to his car are called the "Arusha," the red ones; in other places they are called the "two Asvins," the shining mares; and in others the idea is modified still more, and they are called the "two sisters," and at last, we find, are named Day and Night, the "daughters of Arusha," the one gleaming with the brightness of her father, and the other decked with stars. Professor Whitney, in his Essay on the Vedas, introduces the "two Asvins" as "enigmatical divinities," whose vocation or province in Aryan mythology he does not discover, though, at the same time, he intimates the probability that they may be identical with the Dioscuri of the Greeks; and Professor Muller hints at the same identity, but with no more reference to their true character of divine forerunners or guides for families, tribes or races of men wandering about the world in search of new homes. It is related of the Dioscuri that, when Castor was killed, Pollux, inconsolable for his loss, besought Jove to let him give his own life for that of his brother. To this Jove so far consented as to allow the two brothers to each pass alternate days under the earth and in the celestial abodes, their alternate daily deaths and ascensions into the heavens being only another version of the story of Day and Night, the daughters of Arusha. The twin brothers Castor and Pollux are represented as always clad in shining armor, and mounted on snow-white steeds, thus reproducing the chief characteristics of the "two Asvins," the shining mares of the Vedas, and showing that all these metamorphoses are only variations of the same idea.

The Hebrew metaphor of the pillar of cloud by day and of fire by night, to express the idea of a divine leadership, points to the same natural objects—clouds and fire—that to the earlier Aryans were symbols of the presence of the Deity; and the whole idea might seem a reproduction or elaboration of that expressed in the following verses of the Rig-Veda, written a thousand years before:

"Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the sole life of the bright gods; who is the God to whom we shall offer our sacrifice?"

"He who by His might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice; He who alone is God above all gods."

The fact that nearly every manifestation of the presence of the Deity recorded in Hebrew history down to the time of the building of the Temple was in a *cloud*, shows at least a remarkable resemblance to the Aryan conceptions of the divine presence.

The further elaboration of the idea in symbolizing the presence of the Deity by two pillars of wood or stone, and particularly of such presence in the character of a leader through long wanderings to a place of permanent establishment, was not exclusively with the Hebrews. Other races with whom the Hebrews could not have come in contact had precisely the same symbol of two pillars of wood or stone—a fact which makes it a reasonable presumption that the two pillars, one of cloud and one of fire, which were their prototypes, were not exclusively a Hebrew idea.

In Sparta the twin Dioscuri are said to have been represented by two pillars of stone, which were sometimes joined by a smaller horizontal bar to represent their twinship. Frequently the top of one of these posts was carved in the semblance of a human head. The Spartans may have borrowed the emblems from the Tyrians; the fact that the ancient Northmen employed the two pillars to symbolize precisely the same ideas as those connected with them by the Hebrews and Greeks makes it quite as likely that the Spartans derived the symbol from the same original source as the Tyrians.

A column of stone was in fact a common symbol of the deity among many ancient nations. Venus was worshiped at Paphos under the form of a stone. Juno of the Thespians and Diana of the Icarians were worshiped under the same form. The most famous of the Syrian deities was El Gabal (the stone), a name to which is akin the modern Arabic *gebél*, a mountain, or a rock. The very name of Gibraltar, one of the mountains to which poetry has transferred the title of Pillar of Hercules, is from *Gebel Tarik*, the mountain, or the rock, of *Tarik*, one of the first Moors who set foot on the northern side of the straits, and after whom came those who established in Spain the brilliant and romantic empire of these successors of the ancient Phœnicians.

There is good ground for the presumption that Hercules of the Greeks was only another version of the myth of the Dioscuri. The Hebrews gave each of the pillars a name, though they received the emblem from the Tyrians, who employed them as the emblem of one deity; and as the Tyrians were earlier than the Greeks, this phase of the monotheistic significance of the pillars must have come down from the same ancient source as the myth of the Dioscuri.

With both Greeks and Tyrians "Heracles," transformed by the Latins into "Hercules," seemed to be a transferable honorary title. The proper name of the Tyrian Hercules was Melcarthus, whose mother was said to be Asteria, the starry heavens; the proper name of the Greek Hercules was Alcæus, who was said to be the son of Jove by a mortal mother, Leda. The Hercules of the Tyrians and the Castor and Pollux of the Greeks were the patron deities of seamen and navigators, as well as of feats of strength and agility.

Turning now to the mythology of the Scandinavians, we find, in the character of Thor, one which corresponds in all these particulars. He was said to be the son of Odin, the eldest of the Gods, by Jord (the earth). Not only do the stories of his feats of strength with his hammer correspond to those of Hercules with his club, but he was the patron deity of the early Norse navigators, who were as daring as even the Phœnicians.

The "sacred columns" of the Norse mythology were two high wooden posts, or pillars, fashioned by hewing. These stood on either side of the "high seat" of the master of the household, and hence were called "the pillars of the high seat," and were a sort of household symbol of Thor. The upper end of one of the pillars being, like the Spartan-symbol, carved in the semblance of a human head: the setting up of these pillars was the sign of the establishment of the household on that spot. When a Northman moved, no matter how far, he took his sacred pillars with him; and where these were set up, there was his home until he made a formal change of domicile by moving them to some new spot.

When the Northmen discovered Iceland and began to emigrate there, the sacred pillars of each Norse family were thrown overboard when the ship came near the land, and on the nearest habitable spot to where they were cast ashore by the waves they were set up, by planting the ends in the ground, as a symbol of possession, being in some respect a formal act of "entry," having something of the same significance as the act of the emigrant in the Western States who has "staked out a claim."

When the pillars were set up the house was built around them, and, though the pillars and the domicile might be moved to new locations, the place where the pillars were first cast ashore always retained a peculiar significance and sacredness to the family. Thus it is related of Throd Hrapsson, that his pillars, when cast overboard, were carried away by the waves and currents and apparently lost. He settled, however, on the eastern side of Iceland, and had been living there ten or fifteen years when it was discovered that his pillars had been cast ashore on the western coast, upon which he straightway sold his estate and moved to the locality where his pillars had been found.

Many other instances of the casting of the sacred columns into the sea, in order that they might guide Northmen in their selection of homes in Iceland, are related in Rudolph Keyser's Religion of the Northmen. Of Erik the Red it is told, that having loaned his posts of honor (possibly as a pledge of some promise to be fulfilled) to another Iclander, he could not get them back, which gave occasion for a long feud, into which many other families were drawn, and many of the adherents of both parties were slain. "When the Norse chieftain Thorolf Mostrarskegg left Norway to settle in Iceland he tore down the Temple of Thor over which he had presided—in which he

seemed to have some kind of proprietary right from having built it chiefly at his own expense for the use of the worshippers of Thor—and took with him the most of the timber, together with the earth beneath the platform on which Thor's statue had been seated." When he came in view of Iceland the two sacred columns of the temple were thrown into the sea; and where these were cast on shore by the waves he called the place Thorsnes, and built the temple of Thor, placing the two sacred columns, one on either side, just within the doorway.

The incidents in which the two columns thus appear in the earliest history of the Norse people are, it is true, of modern date when compared with their appearance at the building of Solomon's Temple, or the erection of the pillars of Hercules by Melcarthus, near the straits of Gibraltar; but their later appearance in history as the "Pillars of Thor" does not argue that they were copied from the Pillars of Hercules, but only that written history or even chronology of any kind was not known in Scandinavia until a much later period than in Syria and Greece. The Germanic race, however, of which the Northmen were a branch, had its origin in the center of Asia near the Caspian Sea. From there they had brought the same traditions as the Syrians and Greeks; and the religious myths out of which the Greeks afterwards elaborated their fanciful system of mythology were by the Northmen, whose rude climate gave imagination a gloomier turn, fashioned into the more barbarous, grotesque, and sanguinary "Asa faith." The cosmogony of the Greeks and Northmen correspond so nearly as to leave no doubt of a common origin, and yet the details were so different as to show that for ages the ancient stories must have been handed down from one generation to another by people possessed of a vastly different degree of refinement and surrounded by a different aspect of nature.

The Asa faith was as ancient as the cosmogony of the Phœnicians and the Greeks, and the sacred columns of Thor were not an idea borrowed from the Pillars of Hercules, but an independent perpetuation of the same mystic symbol.

The facts that the two pillars were a sacred symbol in three ancient and contemporaneous religions, and that they occupied the same position and significance in the temples of Thor of the Scandinavians, Hercules of the Tyrians, and Jehovah of the Hebrews, help to confirm the theory of a common mythology as the foundation and the source of the ideas of all the later faiths. The fervid spirit of the Hebrews gave to their version of this and other ancient conceptions a diviner mould. As the solar ray of light, split up by the prism, yields three groups of rays, one of which carries with it the main portion of the heat, another the greater part of all the light, another nearly all the actinic qualities, and each of these groups embracing two or more of the seven prismatic colors, so the rays of that ancient Aryan sun, the first and most natural emblem of the Deity, falling on the human mind, have been elaborated into a great variety of faiths, each carrying with it some of the divine light, but in other characteristics as different as the groups in the spectrum of the analyzed solar ray. With one race the predominant traits of religious thought are brilliant, but merely sentimental coruscations of poetic fancy; with another, cold, practical maxims of thrift; with another, the fervid, but sombre enthusiasm, the zealous dogmatism that overturns empires.

But in all these there is the acknowledgment that the regular alternation of day and night is the work of God, the phenomena indicating his presence to guide man around the habitable portions of the world.

"Sun and moon go in regular successions, that we may see Indra and believe," writes one of the poets of Rig-Veda.

"The day is thine, the night also is thine: thou hast prepared the light and the sun," sings the poet of Israel.—*W. L. Fawcette in the Atlantic Monthly.*

## WARRANTED LODGES.

WE recently presented some of the olden regulations governing Lodges U. D., and promised, at this time, to show the difference between such inchoate bodies and Lodges working under a Warrant of Constitution. In regard to the powers and privileges possessed by the latter body, we may say, as a general principle, that whatever it does possess is inherent in it—nothing has been delegated by either the Grand Master or the Grand Lodge—but that all its rights and powers are derived originally from the ancient regulations, made before the existence of Grand Lodges, and that what it does not possess are the powers which were conceded by its predecessors to the Grand Lodge. This is evident from the history of warrants of constitution, the authority under which subordinate Lodges act. The practice of applying by petition to the Grand Master, or the Grand Lodge, for a warrant to meet as a regular Lodge, commenced in the year 1718. Previous to that time, Freemasons were empowered by inherent privileges,

vested, time immemorial, in the whole fraternity, to meet, as occasion might require, under direction of some able architect; and the proceedings of these meetings, being approved by a majority of the Brethren convened at another Lodge in the same district, were deemed constitutional.

But, in 1718, a year after the formation of the Grand Lodge of England, this power of meeting at will was resigned into the hands of that body, and it was then agreed that no Lodges should thereafter meet unless authorized to do so by a warrant from the Grand Master, and with the consent of the Grand Lodge. But as a memorial that this abandonment of the ancient right was entirely voluntary, it was at the same time resolved that this inherent privilege should continue to be enjoyed by the four old Lodges who formed the Grand Lodge. And still more effectually to secure the reserved rights of the Lodges, it was also solemnly determined that while the Grand Lodge possesses the inherent right of making new regulations for the good of the Fraternity, provided that the *old landmarks be carefully preserved*, yet that these regulations, to be of force, must be proposed and agreed to at the third quarterly communication preceding the annual Grand Feast, and submitted to the perusal of all the Brethren in writing, even of the youngest Entered Apprentice, *the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory*.

The corollary from all this is clear. All the rights, powers and privileges not conceded by express enactment of the Fraternity to the Grand Lodge, have been reserved to themselves. Subordinate Lodges are the assembly of the Craft in the primary capacity, and the Grand Lodge is the Supreme Masonic tribunal, only because it consists of and is constituted by a representation of these primary assemblies. And, therefore, as every act of the Grand Lodge is an act of the whole Fraternity thus represented, each new regulation that may be made is not an assumption of authority on the part of the Grand Lodge, but a new concession on the part of the subordinate Lodges.

This doctrine of the reserved rights of the Lodges is very important, and should never be forgotten, because it affords much aid in the decision of many obscure points of Masonic jurisprudence. The rule is that any doubtful power exists and is inherent in the subordinate Lodges, unless there is an express regulation conferring it on the Grand Lodge.

With this primary view we may proceed to state the nature and extent of the reserved powers of subordinate Lodges.

A warranted Lodge has the right of selecting its own members, with which the Grand Lodge cannot interfere. This is a right that the Lodges have expressly reserved to themselves, and the stipulation is inserted in the "Grand Regulations" in the following words:

"No man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of the Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it; and because if a turbulent member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communication; or even break or disperse the Lodge, which ought to be avoided by all true and faithful."

But although a Lodge has the inherent right to require unanimity in the election of a candidate, it is not necessarily restricted to such a degree of right. For the next regulation provides that when a Lodge does not desire such unanimity, it may, as often prevails in French Lodges at this time, admit a member, where not above three black balls are against him. But this is altogether optional with the Lodge, and does not, so far as our knowledge extends, prevail in the United States.

A Lodge has the right to elect its own officers. This right is guaranteed to it by the words of the Warrant of Constitution. Still the right is subject to certain restraining resolutions. The election must be held at the proper time, which, according to the usages of Masonry, in most parts of the world, is on or immediately before the festival of St. John the Evangelist. The proper qualifications must be regarded. A member cannot be elected as Master, unless he has previously served as Warden, except in the instance of a new Lodge, or other case of emergency. Where both of the Wardens refuse promotion, where the presiding Master will not permit himself to be re-elected, and where there is no Past Master who will consent to take the office; then, and then only, can a member be elected from the floor to preside over the Lodge.

As a consequence of the right of election, every Lodge has the power of installing its officers, subject to the same regulations in relation to time and qualifications as govern in the case of elections. The Master must be installed by the actual Past

Master, but after his own installation he has the power to install the rest of the officers. Until the Master and Wardens of the Lodge are installed, they cannot represent their Lodge in the Grand Lodge, and no officer can permanently take possession of the office to which he has been elected, until his installation. Every Lodge that has been duly constituted, and its officers installed, is entitled to be represented in the Grand Lodge, and becomes the constituent portion of that body. The Lodge has also the right and power to instruct its officers as to their action in the Grand Lodge, and has power to frame by-laws for its own government, provided they are not contrary to, nor inconsistent with, the general regulations of the Grand Lodge, or the landmarks of the Fraternity.

A Lodge has the right of suspending or excluding a member from his membership in the Lodge, but it has no power to expel him from the rights and privileges of Masonry, except with the consent of the Grand Lodge. It may declare him expelled, but until his expulsion is confirmed by the Grand Lodge he stands as excluded. The very fact that an expulsion is a penalty, affecting the general relations of the punished party with the whole Fraternity, proves that its exercise never could, with propriety, be entrusted to a body so circumscribed in its authority as a subordinate Lodge.

A warranted Lodge has the authority to levy such annual contribution for membership as a majority of the Brethren see fit. This is entirely a matter of contract, with which the Grand Lodge has nothing to do. It is, indeed, a modern usage, unknown to the Fraternity in former times, and was instituted for the convenience and support of the private Lodges.

In conclusion, we would say, a Lodge has certain rights in relation to its warrant of constitution. This instrument, having been granted by the Grand Lodge, can be revoked by no other authority. The Grand Master may suspend the meetings of the Lodge for the period next preceding the meeting of the Grand Lodge, upon charges properly and reliably made; but he cannot dissolve the organization, for that rests with the Grand Lodge, the source of the power from which he derives his power as the presiding officer, or Grand Master of all the Lodges, comprised within his territorial jurisdiction, and from which, also, the Lodge derived its legitimate existence.—N. Y. Dispatch.

## A POINT OF MASONIC HISTORY.

From the Masonic Magazine.

WE have a great many discussions now-a-days, about questions of Masonic archaeological interest, ranging back sometimes through several centuries; but I propose to call attention to-day to a much later date, and to a fact in our annals, about which, *a priori*, we might have thought there could not be great difficulty, and certainly not any discrepancy among our Masonic historians.

The date 1715, is familiar to us all, as the era of what is often and commonly called the "Masonic Revival," and to which some brethren would also apparently limit the real antiquity of our Order, though most unwisely in my opinion.

Well, even about this memorable date, several discrepancies exist in our Masonic historians, and practically the proper date in all probability should be 1716 or 1717.

Smith in his *Freemasons' Pocket Companion*, 1736, gives us no account whatever of the Revival, though he adopts Anderson's history of the Order, in the Constitutions of 1723; and says, that at the date of his publication, 1736, "the number of Lodges" had "prodigiously increased within these few years in Great Britain and Ireland."

Anderson, in his 1723 edition, says nothing of the Revival, but in his edition, of 1738, gives us for the first time a history of that transaction. According to him, in 1716, four lodges met at the Apple Tree, "revived the Quarterly Communications of the Officers of Lodges called the Grand Lodge," and "resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves."

And we are told, that, "accordingly on St. John the Baptist's day, in the third year of King George, A. D. 1717, the assembly and feast of the Free and Accepted Masons were held at the "Goose and Gridiron," and Mr. Anthony Sayer was elected, by a majority of hands, Grand Master of Masons.

Such was in 1738 Anderson's history of the Revival which is repeated in Gutrie's Edition of the Constitutions 1767, and in Northouck's Edition of the Constitution of 1784.

Preston's first edition of the "Illustrations of Masonry," appeared in 1772, in which, however, he does not give us any historical detail whatever of the Revival. His second edition appeared in 1775, and in that edition, he then records the Revival. I give his words *in extenso* partly on account of their somewhat peculiar vagueness, and partly for the purpose of comparison with Anderson's statement on which they are evidently based as he admits himself, in the ninth edition 1796, page 239.

"On the accession of George the First," (that was as we know in 1714, as he entered London, September 20th, 1714), "the lodges resolved to cement under a new Grand Master, to be annually elected as in former times, to revive the communications and festival of the Society, to regulate the ancient usages and customs of the Fraternity, and to such modes only as might correspond with the practice of the Members of which the lodges were now principally composed." This statement of Preston is in itself somewhat vague, and might be *prima facie* understood to be a meeting of the Order in 1714, or 1715, in anything which appears to the contrary. Indeed the opening clause of the sentence seems to allude to the contemporary date of 1714. But then Preston goes on to say "Accordingly on the festival of St. John the Baptist, in 1717, a General Assembly of the Fraternity was convened. Four lodges attended in form and a Grand Lodge was constituted, the oldest Mason present being in the chair, the brethren proceeded to elect a Grand Master for the ensuing year, when the choice fell upon Anthony Sayer, Gent., who was declared duly elected."

So far the accounts of Anderson and Preston seem mainly to agree, but in his eighth edition which is the next I have seen, though probably also in one or more of the immediate editions, Preston varies considerably his original account, and gives us that fuller record which is to be found in all subsequent editions of his valuable work.

For he there talks of a preliminary meeting at the Apple Tree, in February 1717, as precedent in the same year, to the election of Anthony Sayer as G. M., St. John's Day, 1717. The author of "*Multa Paucis*," whose work, alike anonymous and undated, from internal evidence, was published not later than 1767, tells us a completely different story. Let us hear his words:

"The Masters and Wardens of six lodges assembled at the Apple Tree on St. John's Day, 1716 (and after the oldest Master Mason, who was also the Master of a Lodge, had taken the chair), they constituted themselves a Grand Lodge "*pro tempore*" and revived their Quarterly Communication, and their Annual Feast."

The author of "*Multa Paucis*" then goes on to record in almost "*ipsissimis verbis*" with Anderson and Preston, the meeting in 1717 at the Goose and Gridiron, and the election of Anthony Sayer as Grand Master. Thus we see, that while he agrees with Anderson as to 1716 being the date of the preliminary meeting and concurs with both Anderson and Preston as to the election of Anthony Sayer in 1717, he entirely disagrees with them both as to the number of lodges represented, which he asserts to be *six* instead of *four*. Now the question is, which of these accounts is a correct one? In what year did the Freemasons first assemble, was it 1715, or 1716, or 1717?

And how many lodges were represented or congregated? And when we remember that we are now dealing with the principal date of speculative organization, it only serves to show how important is accuracy in small details as in larger matters, and now careful we should be always to give ourselves or hand on to others a perfectly correct and reliable account of transactions in which we take a part, or of matters in which we feel a personal interest. And this little difficulty at so late a period, as regards a point of Masonic History serves to convince us how many are the difficulties attendant on the annals and chronology of earlier periods, and how much allowance we should always make for unavoidable errata and inevitable discrepancies.—*A Masonic Student.*

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## THE CEDARS OF LEBANON.

AMONG the multitudinous trees of the forest there are none which can vie in Masonic interest with the cedars of Lebanon. Out of them, and their congener, the fir, all of the wood-work was constructed of the temple of Solomon—that stupendous edifice, so justly acknowledged to be the pride and glory of the ancient world. These cedars are so interesting in themselves, and in all of their history, past and present, that our readers may be pleased to have brought to their recollection the prominent facts which have caused them to be distinguished above all other living trees.

The word Lebanon signifies White Mountain—so called from its dazzling peak, which is usually capped with snow. Upon the very edge of this summit, stand the Cedars of Lebanon, in what the prophet Ezekiel calls "the garden of God;" and he adds, that all of the other trees envied them. Here they stood in Solomon's time; here a few of them stand to-day, at the apex of the vegetable world, the standing image of majesty, strength and beauty. Every quality of this tree marked it as fitting to be incorporated into the first great Masonic Temple the world ever saw, that of King Solomon. Its size and straightness, its durability and fragrance, its beauty and the high polish of which it was susceptible, determined its superiority over every other timber. We know, from the Bible records and the traditions of Freemasonry, how Hiram, King of Tyre, furnished Solomon with Cedars of Lebanon according to his desire; how workmen were sent from Israel to labor under the experienced wood-

cutters of Tyre, who were rewarded with wheat, wine, oil and barley, with which all were paid liberal wages. The result of their labor was the felling of an almost countless number of cedars, which were carried down from the mountain summit of Lebanon to the plains below, a distance of from six to eight thousand feet of perpendicular height, over giddy chasms, and through frightful passes, to the coast, where they were constructed into rafts, and floated seventy-five miles to Joppa, and thence were taken by land carriages thirty or forty miles, to Jerusalem.

Lord Bacon asserts that Cedar continues sound for a thousand years, and Pliny tells us that it was found in the temple of Apollo, at Utica, nearly two thousand years old.

The inhabitants of Mount Lebanon devoutly believe that seven of the ancient trees now standing were living in the days of Kings Solomon and Hiram. There are now on the mountain, according to Dean Stanley, one of the latest Eastern travelers, only twelve of the ancient cedars, possessed of massive trunks, clothed with a scanty bark, and contorted with the multiform irregularities of age. Three centuries ago there were twenty-four living, and probably three centuries hence all will have perished, and the last living link between the nineteenth century and the age of King Solomon, will be no more. From the fact that different travelers have given different accounts of the number of these living trees, the inhabitants of Lebanon have a superstition that they cannot be counted, every person who sees them giving a different number. The Maronites, Greeks and Armenians of the locality honor them as "the friends of Solomon," and, believing that "the groves were God's first temples," they have erected a rude, modern chapel in the forest of Lebanon, where the Oriental Church every year celebrates the Feast of the Transfiguration. Near by is the village of Eden; and it is note-worthy that the prophet Ezekiel speaks of the Cedars of Eden as the choicest ones of Lebanon.—*Keystone.*

## THE MARCH OF MASONRY.

God speed the march of Masonry,  
And spread it o'er the world,  
Till on every shore and every clime  
Its banner floats unfurled.  
As none can join its noble ranks,  
Except that they are Free,  
Our Craft is e'er the champion  
Of noble Liberty.

### CHORUS:

Then march along, ye Craftsmen, all,  
To the East we will onward move,  
Where beams that broad, bright morning  
star,  
Whose light brings peace and love.

Although a numerous army, they  
March on with feelings chaste;  
They leave behind no sanguine fields,  
Or cities laid to waste.  
For the Chisel and the Setting Maul,  
The Plumb Rule and the square,  
The Compasses and Trowel too,  
Are among the arms they bear.

Then march along, ye Craftsmen, all, &c.

O see, along the glorious path  
Fair institutions rise,  
They wipe away the widow's tears  
And stay the orphan's cries,  
And brothers when infirm and old,  
From fear of want are free.  
Ah, thousands have had cause to bless  
The march of Masonry.

Then march along, ye Craftsmen, all, &c.

And when they halt upon their way  
Refreshments to afford,  
What mortals are so lithe as they  
When round the festive board?  
When prince and peasant thus unite,  
Grim care's turned out of door,  
And friendships then are ofttimes formed  
Which last for evermore.

Then march along, ye Craftsmen, all, &c.

—*J. J. Moffit.*

CHAPTER MASONRY IN SCOTLAND.—We have before us the pamphlet containing what is called an "Abstract of Proceedings of the Supreme Grand Chapter and Committee for the years 1872 and '73." The Rt. Hon. Earl of Rosslyn, First Grand Principal; Lindsey Mackersy, W. S. Grand Scribe E. From this publication we learn that the Grand Chapter of Scotland held seven meetings in Grand Committee from March, 1872, to September, 1872; one Quarterly Meeting, September 1872; three more Committee Meeting up to December, 1872, one Quarterly Meeting, February, 1873, one Quarterly Meeting, March, 1873; and an Election and Installation Meeting on the 21st of the same month. A goodly number of meetings, and is substantial evidence of the interest taken by our Scottish Companions in all that pertains to the Royal Art. Presents were reported as received in the shape of the Proceedings of the Grand Chapter of Pennsylvania and Grand Chapter of Wisconsin, and thanks were voted therefor. Also, commission from Grand Chapter of Oregon appointing Comp. S. Mackersy their Grand Representative near the Grand Chapter of Scotland; which

was sustained, and the rank of Third Grand Principal conferred on the Representative. Two communications received from Nova Scotia, "emanating from a body styling itself the Grand Chapter of Nova Scotia, were on the report of the Committee, ordered to lie on the table." And this, which will no doubt be interesting to the Companions in this part of the world: "The Committee having taken into consideration a number of communications from new Brunswick, Nova Scotia, British Columbia, Shanghai, &c., as to abolition of the Past Master's degree, and looking to the effect this would have upon those Chapters, so long as the American working remained as at present, it was unanimously resolved to report the matter to the Supreme Chapter, and to recommend that body to allow Chapters abroad to work the degree, if they desired it, as a side degree, in the same way in which the Ark Mariner and Red Cross degrees are worked." Which report was adopted at a Quarterly Meeting of the Supreme Chapter, with this reservation, that such Chapters conferring the Past Master's degree should be bound to instruct their candidates that this degree gives them no right to be considered a Past Master of St. John's Masonry, or to wear any of the badges or insignia of that Order. At the Quarterly Meeting, held March 5th, 1873, presents were received from Grand Chapter of Canada, District of Columbia, and Tennessee, being the Proceedings of those Grand Bodies. Thanks were unanimously voted therefor. The death of Companion Alex. James Stewart, Grand Treasurer and Representative from the Grand Lodge of Canada, Grand Secretary to the Grand Lodge of Scotland, Registrar of the Priory of the Lothians, and General Grand Secretary of the Supreme Council for Scotland of the 33d of the A.A. Scottish Rite, is chronicled in an obituary column. The Right Honorable Earl of Rosslyn, First Grand Principal; Lindsey Mackersy W. S. Grand Scribe E. Number of Chapters, 108.—*Keystone.*

GRAND CHAPTER OF NEW YORK.—The 77th Annual Convocation of the Grand R. A. Chapter of New York met at Masonic Hall, Albany, on Feb. 3d, and closed on Feb. 15th. The following officers were elected for the present Masonic year: M. E. Comp. Thomas C. Cassidy, of New York, G. H. P.; M. E. Comp. P. B. Chaffee, of Binghamton, D. G. H. P.; R. E. Comp. David F. Day, of Buffalo, G. K. J.; R. E. Comp. James D. Pollard, of Seneca Falls, G. S.; R. E. Comp. J. S. Dickerman, of Albany, G. B.; R. E. Comp. C. G. Fox, of Buffalo, Grand Secretary; R. E. Comp. Rev. James Byron Murray, of Rondout, Grand Chaplain. The officers were installed on Wednesday evening, by M. E. Comp. John L. Lewis, Past General Grand High Priest, of the United States, assisted by M. E. Comp. John S. Perry, P. G. H. P. The Grand High Priest made announcement of the appointment of subordinate Grand Officers, all of whom were installed, except Companion Parker, who was absent.—R. E. Comp. Geo. Van Vliet, of the New York, G. C. of the H. and R. E.; Comp. Richard H. Huntington, of Adams, G. P. S.; R. E. Comp. Richard H. Parker, of Syracuse, G. R. A. C.; R. E. Comp. John H. Clinkner, of Brooklyn, G. M. of the Third V.; R. E. Comp. James F. Ferguson, of New York, G. M. of the Second V.; R. E. Comp. Mark C. Finley, of Palmyra, G. M. of the First V.; R. E. Comp. William Fisher, of Albany, Grand Tyler.—*Keystone.*

## THE SYMBOLISMS OF THE APRON.

This fair and stainless thing I take  
To be my badge for virtue's sake;  
Its ample strings that gird me round  
My constant cable-tow are found.  
And as securely they are tied  
So may true faith with me abide;  
And as I face the sunny South  
I pledge to God my Mason's truth,  
That while on earth I may remain  
My apron shall not have a stain.

This fair and stainless thing I raise  
In memory of my Apprentice days.  
When on the checkered pavement wide,  
With gauge and gavel well supplied,  
It kept my garments free from soil,  
Though laboring in a menial toil;  
And as I face the Golden West,  
I call my Maker to attest  
That while on earth I may remain  
My apron shall not have a stain.

This fair and stainless thing I lower—  
Its Prentice aid I need no more,  
For laws and principles are given  
The Fellow Craft direct from heaven;  
To help the needy, keep a trust,  
Observe the precepts of the just;  
And as I face the darkened North  
I send this solemn promise forth,  
That while on earth I may remain  
My apron shall not have a stain.

This fair and stainless thing I doff—  
And though I take my apron off,  
And lay this stainless badge aside,  
Its teachings ever shall abide;  
That God hath given light divine  
That we may walk opposed to sin;  
That sympathy and brotherly love  
Are emanations from above;  
That life itself is only given  
To square and shape our souls for heaven  
The glorious Temple in the sky,  
The grand Celestial Lodge on high.

*N. Y. Corner Stone.*

## PEACE AND GOOD WILL.

THE good work of reconciliation, the beginning of which was recorded in the last issue of *THE CRAFTSMAN*, has been advanced several stages during the past month. The general feeling appears to be, that the breach of fraternal relations was a credit to nobody, and that he who can now be foremost in re-establishing those relations, shows most of the true spirit of Masonry. The delegations which met at Montreal, and arranged the basis of settlement, were clothed with ample powers by their respective Grand Bodies; and all that remained when their agreement was reached, were the formalities required to make the agreement *de jure*, as it already was *de facto*, the act of those Grand Bodies themselves. M. W. Grand Master Wilson, willing to let no time elapse before the brethren hailing from the Grand Lodge of Canada should be permitted intercourse with the Quebec brethren, seized the earliest moment to issue the following edict:

## GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF CANADA.

*To all to whom these presents shall come—Greeting.*

*Whereas*, on the 20th day of October A. L. 5867, for good and sufficient reasons then made apparent, the then M. W. Grand Master of the Grand Lodge issued his edict suspending from all their right, benefit and privileges of Freemasonry the following Brethren—viz:

R. W. Bros. John H. Graham, P.D.G.M., St. Francis Lodge No. 67, Richmond, Quebec; John H. Isaacson, P.D.G.M., Zetland Lodge, No. 21, Montreal, Quebec; Geo. H. Borlase, P.D.G.M., Victoria Lodge, No. 71, Sherbrooke, Quebec; Alexander Murray, P.D.G.M., Victoria Lodge, No. 173, Montreal, Quebec; W. Bros. Thomas Milton, P.M., Ascot Lodge, No. 188, Lennoxville, Quebec; Thomas Wood, P.M., Prevost Lodge, No. 1, Dunham, Quebec; Edson Kemp, W.M., Prevost Lodge, No. 1, Dunham, Quebec; M. R. Meigs, P.M., Stanbridge Lodge, No. 117, Stanbridge, Que.; C. A. Rice, W.M., Stanbridge Lodge, No. 117, Stanbridge, Quebec; H. M. Alexander, W.M., Royal Albert Lodge, No. 167, Montreal, Quebec; W. H. Colby, P.M., Golden Rule Lodge, No. 12, Stanstead, Quebec; J. P. Peavey, P.M., Montreal Kilwinning Lodge, No. 124, Montreal, Quebec; John S. Bowen, P.M., St. Andrew's Lodge, No. 356, S. R., Quebec, Quebec; H. P. Leggatt, P.M., St. John's Lodge, No. 182, E. R., Quebec, Quebec; George Veasey, Treasurer, St. John's Lodge, No. 182, E. R., Quebec, Quebec; and

*Whereas*, The Grand Lodge of Canada at its Annual Convocation held at the City of Ottawa, on the 13th day of July, A. L. 5871, adopted the following resolutions—viz:

*Resolved*, "That this Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1863, and July 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the said so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and good will and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be attained by the existence of a Grand Lodge of Quebec properly organized, with the unanimous assent, if possible, and good feeling of all the Masons in that Province; while at the same time the duties and obligations of this Grand Lodge towards the said loyal Masons should not be disregarded. This Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada now constituting the Province of Quebec, making all just financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the Province of Quebec, who have been and are now loyal and faithful to this Grand Lodge on one side, and the members of the so-called Grand Lodge of Quebec on the other, in such manner as they may decide amongst themselves whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec; and

*Whereas*, By virtue and under the authority of the foregoing-recited resolution, in pursuance of a circular issued by R. W. Bro. T. White, Jun., Deputy Grand Master, Representatives hailing from the loyal Lodges holding warrants from the Grand Lodge of Canada met at the City of Montreal on the 8th day of January, 1874, and recom-

mended, by the M. W. Grand Master, the appointment of a Committee to confer with a similar Committee from the so-called Grand Lodge of Quebec, for the purpose of arriving, if possible, at terms of an amicable adjustment and settlement of the Masonic difficulties existing in the Province of Quebec; and

*Whereas*, it hath been made known unto us through the official protocols of a Conference held at the City of Montreal, on the 17th day of January last, that a mutually satisfactory settlement of all the difficulties had been agreed upon,

*Now Know Ye*, That in order to facilitate a full and complete restoration of that harmony which should ever exist between members of our order, WE do, by these presents, and by virtue of the power in us vested, hereby revoke the edict of suspension promulgated against the herein-before-mentioned Brethren, and we hereby declare that such Brethren are again restored to good Masonic standing in the Craft: and we do further revoke the edict of non-intercourse as between the members of the Grand Lodges of Canada and Quebec, and trust that harmony and brotherly love will now again prevail.

Done at the Town of Simcoe, in the Province of Ontario, Dominion of Canada, this 18th day of March, A. D. 1874, A. L. 5874.

W. M. WILSON, *Grand Master*.

BY COMMAND: THOS. B. HARRIS, *Grand Secretary*.

Before that date, the Grand Master of the Grand Lodge of Vermont had withdrawn his edict of non-intercourse with Canada, in a document which we copy in full:

GRAND LODGE OF VERMONT, GRAND MASTER'S OFFICE.

*To all whom it may concern.*

*Whereas*, the Grand Lodge of Vermont, at its Annual Communication, A. L. 5871, extended to the Grand Lodge of Quebec full and fraternal recognition; and

*Whereas*, on the 9th day of December, A. L. 5872, pursuant to a resolution of said Grand Lodge, adopted at its Annual Communication, on A. L. 5872,—it having been made to appear that the Grand Lodge of Canada then asserted jurisdiction over certain lodges, existing within the territorial limits of the Grand Lodge of Quebec, and in other respects had violated and then continued to violate the jurisdiction of the last named Grand Lodge, and wholly to disregard its Masonic Sovereignty over the Province of Quebec—the Grand Master then issued his edict of non-communication, forbidding all Masonic intercourse on the part of the Masons of Vermont with the members of Grand Lodge of Canada and its subordinate lodges; and

*Whereas*, it has been made to appear that, at a meeting of the joint Committee appointed by the Grand Masters of the Grand Lodges of Canada and Quebec respectively, with full powers to settle all questions of controversy between them, holden at Montreal, on the 17th day of February, A. L. 5874, all matters of Masonic differences existing between said Grand Lodges were fully and amicably adjusted, and by the terms of the said adjustment the Grand Lodge of Canada has withdrawn all claim to Masonic jurisdiction within the Province of Quebec, and has ceased to assert the same therein;

*Therefore*, by virtue of the authority vested in me, as Grand Master of Masons of the State of Vermont, I do hereby *revoke and abrogate* said edict of non-communication; and

*Therefore*, from and after this date, on the part of Grand Lodge of Vermont, grant to brethren holding allegiance thereto, liberty to hold Masonic intercourse, with the members of the Grand Lodge of Canada, and the Masons under its jurisdiction in as full and fraternal a manner as though said edict had not been issued.

Done at St Albans, State of Vermont, this 28th day of February, A. L. 5874, A. D. 1874.

HENRY CLARK, *Grand Secretary*.

PARK DAVIS, *Grand Master*.

The original edict from Vermont, our Grand Master had answered with a rescript enjoining Masons hailing from the Grand Lodge of Canada against Masonic intercourse with those of the Grand Lodge of Vermont. The withdrawal of that original document, of course led to the withdrawal of the hostile reply, and Grand Master Wilson, on the 18th of March, issued the following:

GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF CANADA.

*To all to whom these presents shall come—Greeting.*

*Whereas*, We felt it to be our duty, in order to maintain and uphold the honor and integrity of the Grand Lodge of Canada, on learning that the Grand Lodge of the State of Vermont had, at its annual Communication in the year 1872, passed sundry

resolutions of an unfriendly nature, calculated to interfere with the sovereignty and independence of this Grand Lodge, to issue our edict, bearing date the 24th day of October, A. D. 1872, suspending friendly relations and prohibiting all Masonic intercourse between the brethren of the Grand Lodges of Canada and Vermont; and

*Whereas*, In consequence of the recent arrangements and amicable settlement concluded between the loyal brethren holding warrants from this Grand Lodge, and the Grand Lodge of Quebec, the M. W. Grand Master of the State of Vermont has, by an edict of the 28th day of February last, revoked and abrogated the former action of the Grand Lodge of Vermont;

*Now Know Ye*, That with a view to the resumption of friendly relations and a reciprocal intercourse between the Masons of this Grand Lodge and the Grand Lodge of Vermont, We do, by these presents and by virtue of the powers in us vested, hereby revoke our edict of non-intercourse issued by us on the said 24th day of October, A. D. 1872, and the same is hereby canceled.

Given under Our hand and the Seal of the Grand Lodge, at Simcoe, in the Province of Ontario, Dominion of Canada, this 18th day of March, A. D. 1874, A. L. 5874.

W. M. WILSON, *Grand Master*.

By COMMAND: THOS. B. HARRIS, *Grand Secretary*.

We suppose the formality will still be gone through with of passing a resolution at the next meeting of Grand Lodge, recognizing the Grand Lodge of Quebec; and the same thing will be done in Quebec, recognizing the Grand Lodge of Canada. But these will be formalities only; and in the meantime we may congratulate ourselves that harmony is practically restored. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

## JURISPRUDENCE.

THE following questions have arisen during the past month, and we answer them publicly, believing the subjects to be of general interest:

1. A Mason in good standing makes application for affiliation, and is rejected: has he a right afterward to visit the Lodge which rejected him? 2. How soon may he again make application for affiliation? 3. May a Mason affiliate in Canada who retains his membership in a foreign Lodge? *Answers*: 1. The rejection of a brother desirous of affiliating with a Lodge does not affect his standing in the order. The rejection merely indicates that that particular Lodge does not desire such brother as a member. He is at liberty to visit that Lodge or any other whenever he so desires. 2. He may be proposed for membership in that or any other Lodge at any subsequent regular meeting. The Constitution places no restriction upon the number of times a brother may apply for affiliation. On the contrary, it urges on members the desirability of becoming members of some regular Lodge. 3. The Constitution of the Grand Lodge of Canada recognizes duality of membership. There is no law to prohibit a brother in good Masonic standing, although a member of a foreign Lodge, from affiliating with a Lodge in Canada if he desires to do so, and the Lodge to which he makes application is willing to receive him.

The by-laws of a certain Lodge require it to meet on the Tuesday on or before the full moon in every month. A meeting was held on the 27th of January, the moon being full on the 1st of February. The next meeting was held on the 3rd of March, the moon being full at ten minutes past twelve A. M. of that day. No meeting at all was held in the month of February. 1. Was the meeting regular, and should it not have been held on the 24th of February? 2. When does the next regular meeting fall? *Answers*: The meeting was regular: it was held on the day "on" which the moon was full. A day is from twelve

o'clock at night till twelve o'clock the next night; and in this case, though the moon was full only ten minutes after the day had begun, yet it was indisputably on or in that day. 2. The next meeting night falls on the 31st of March. This will bring two meetings in March, while there was none in February. But when Lodge meetings are governed by the moon, the month is a lunar and not a calendar month. In that case no attention need be paid to the calendar month. Two regular meetings cannot come within twenty-eight days of each other.

A brother had given notice that he would move a certain resolution, at the next regular meeting of the Lodge. At that next meeting, on motion the Lodge resolved to take up the business of which notice had been given, but the brother who had given notice declined to make his motion. Another brother then moved that the matter be postponed to a period some months hence. 1. Was the subject properly before the Lodge at all? 2. Was the motion postponing the consideration for three or six months in order? *Answers*: 1. The business was properly before the Lodge, and any proper motion-affecting it was in order. 2. The motion to postpone consideration for several months was out of order, and the W. M. should so have ruled. No business can be postponed by resolution longer than till the next regular meeting; and it is quite competent for the brother interested in the question to bring it up again as often as he may please. It is not necessary to give previous notice of a motion which does not involve the expenditure of money, or unless notice is required to be given by a by-law of the Lodge.

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#### THE TWO PILLARS.

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THE article entitled as above, copied into the present number of THE CRAFTSMAN, will be found of unusual interest. It is a worthy successor to the "Legend of the Smith" given last month, though from a different source. Origen says that he who would understand the Sacred Scriptures must not neglect the significance of their proper names. It is matter for great regret that a translation necessarily fails to give the meaning of words whose original spelling is preserved, and thus much of the force and meaning of the narrative is lost. The word sabbath, for example, conveyed to the Hebrew the idea of seventh as well as of rest. The Hebrew Mason sees a beautiful significance in parts of our ritual which those who know no Hebrew can not perceive. For example, the name Hiram—or rather Hiram, which is the correct form—means *free-born*; and one of its meanings is, noble, exalted, *raised*. A Mason must be *free-born*: if he pass the probationary stage, he is *raised* as a Hiram.

In most names there is not only a meaning, but a double meaning, and some of the old Jewish commentators go so far as to say that there is an esoteric meaning in every letter of every word of some passages. We believe there is a very significant hidden meaning under the names of the two pillars, Jachin and Boaz. All Masons know the literal meaning of the words: *Jachin*, he will establish; *Boaz*, in strength. The lexicons refer Jachin to the root KUN, the initial letter being *kaph*, inadequately represented by our K. KUN means to stand, to set up, to establish, to fix; it implies stability, firmness, rectitude, uprightness. Jachin is in the future tense. In I Kings, vii., 21, we read that Hiram IQM set up the pillars, the first of which he named IKIN. IQM is referred to the root QUM, the initial being *koph*, or an intense K.

The meaning is substantially the same as that of KUN: to rise, to remain, to endure, to be established; to raise or set up. Both words have among their meanings, to exist, to be, and habitation, place, abode.

The word Boaz is said to mean in strength; and so, we are told, the significance of the two pillars is "He will establish in strength." Boaz is composed of the preposition B, in, and AZ. The primitive meaning of AZ appears to have been "a goat." The opinion formerly prevailed very generally throughout the East that the world was made when the sun was in the constellation Capricornus; and it is said that some copies of the Samaritan Pentateuch begin: "In the beginning the Goat created the heavens and the earth." In the earliest Egyptian zodiacs Capricornus coincided with the month Epep, Greek Epephi, Arabic Hebheb, Hebrew Abib. It was the commencement of the Egyptian year, and in it the waters of the Nile began to rise. It was also the first month of the Jewish year, and means in Hebrew greenness, green ears of corn; *hhadesh habhibh* the month of green ears.

Now, there is reason to think that the two pillars set up by Hiram recorded in enduring brass the belief of the day that the world was made at the vernal equinox when the sun had entered the constellation Capricornus. It cannot have been intended to imply that the temple itself was built or set up in that month, for we are expressly told that the temple was begun in the second month, Zif, the month of flowers, or beauty, and finished in the eighth month, Bul, the month of produce or increase. So that while Jachin and Boaz conveyed to the common people the words "He will establish in strength," they reminded the initiated that the world was established when the sun had entered the constellation of the Goat.

It may be asked, Why is Jachin in the future tense, if it was intended to record a past event? The use of the future for the past is common in Hebrew—it was idiomatic. In Genesis, i., 3: *Va yomer Elohim, yehi aur, va yehi aur*, translated, "And God said, Let there be light, and there was light," is, literally—"And will say Elohim, Be light, and will be light." And so on through the whole narrative.

But the pillars taught still more: they spoke of uprightness, of stability, of rectitude, of strength, of endurance. At the dedication Solomon said: "Jehovah said that he would dwell in thick clouds: building I have built a house, a habitation, to thee; a permanency to be a rest (or sabbath) to thee for ages," I Kings, viii., 13.

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## POLITICS IN THE LODGE.

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It was with great regret that we read, in the *Masonic News* of Glasgow, an advertisement addressed to the electors of that city, soliciting their votes at the then approaching election, and signed "Bro. Hector F. McLean, Provincial Grand Master South Lanarkshire." It is one of the boasts of Masonry that it is independent of party, of sect, and even of country. It extends from the East to the West, and embraces all classes of men, demanding only that they be *men*, of good repute, and that they acknowledge the existence of a Divine Being. Were there no law, regulation or custom on the subject, the introduction within the fold of Masonry of topics upon which Masons may and must differ would be manifestly improper. A partisan or sectarian appeal to Masons, as Masons, is in direct violation of the highest and noblest

spirit of the order. A Mason, as such, should not seek his own good, but that of his brethren. He joins the order not to advance his own interests, but to do good. He will receive good in return in the knowledge he will acquire and the moral and mental culture he will gain. He is also entitled to the aid of the brethren when in danger or distress. But he who becomes a Mason to advance his business interests or his political prospects, undertakes to make a very ignoble use of a noble organization. We are really glad to know that "Bro. Hector F. McLean, Provincial Grand Master of South Lanarkshire," was not elected to the House of Commons; and it is to be hoped that no Mason voted for him *because* he announced himself a Mason.

As bad as this, but no worse, is the practice some men have of soliciting business support on the ground that they are Masons. Before the fire might be seen on one of the principal streets of Chicago a daub of the square and compass stuck on a barber's sign. The way to punish such a misuse of Masonry is to persistently decline to trade with such men. Those who seek admission to the order because of the profit they can make out of it will then quickly be found to quietly drop out of its active ranks, leaving only those who love Masonry for its own sake and for the good it does.

### MASONIC FUNERALS.

THE Grand Master was applied to by one of our Lodges for information and advice as to the proper course to be followed under such circumstances as the following:

A Past Master of a Masonic Lodge, who was also a member of the Order of Odd Fellows, on his death-bed, requested that both organizations should be invited to take part in the funeral services. The wishes of the deceased brother were complied with; and after the beautiful ritual of our Order had been read, and the ceremonies usual on such occasions had been performed, the Society of Odd Fellows performed their ceremonies, in presence of the Freemasons and of the persons assembled at the funeral. A discussion subsequently arose in the Lodge as to the propriety of these proceedings, which led to an appeal to the Grand Master, whose reply we are permitted to publish for general information:

GRAND LODGE OF CANADA, OFFICE OF THE GRAND MASTER, )  
SIMCOE, Ont., 2nd March, 1874. )

DEAR BROTHER SECRETARY: In reply to your letter of the 27th February last, I hasten to say for the information of the members of your Lodge, that in my opinion they would (under the circumstances) have exercised a wise discretion in declining, *as Masons*, to take any part in the funeral ceremonies of our deceased brother. The order of "Odd-Fellow" is, I believe a very respectable organization, but, *as Masons*, we neither know nor recognize them, and cannot with propriety be associated with them, either in the burial of our Masonic dead, or in any of our ceremonies; were such a procedure to be officially sanctioned, we would soon probably have instances of Free Masons, Odd-Fellows, Good Templars, Orangemen, Knights of Pythias, *cum multis aliis*, each performing its funeral rites, over the deceased, and thus converting a beautiful, impressive and solemn ceremony into a very absurd and unmeaning display. It is not uncommon, neither do I consider it objectionable, that the church of which the deceased may have been a member should take a leading part in the funeral ceremonies, if so requested; but this is a very different matter from the case you mention, and I sincerely hope that our Ancient and Honorable Fraternity will never be mixed up, or placed on a level with the numerous associations which have recently sprung into existence and popular favor, and I say this without the slightest intentional disrespect towards any of the bodies referred to. With my best wishes for the prosperity of your Lodge, I continue yours truly and fraternally.

WILLIAM M. WILSON, *Grand Master*.

## CRUMBLING MATERIAL.

A QUESTION has arisen whether it is constitutional to make a Mason of a man seventy-seven years of age. There is but the one *law* bearing upon the question: if the man be of sound mind there is no absolute prohibition in the way of his admission to the order. But the claim of the man should be very strong indeed, to warrant the initiation of one so old. Such a man can never hope to be a bright Mason. At that age the memory is sluggish, habits are all formed; and it is extremely improbable that so old a man would be capable of the mere effort of memory required to make him a Master of the working tools of a Mason. It is not even probable that he would feel inclined to be a regular attendant at Lodge meetings; and it is next to impossible that he could ever serve the Lodge in an official capacity. It might even be dangerous to subject a man approaching his eightieth year to the perils of the third degree. It seems that so old a man could never be of service to Masonry. There is another matter to be considered, too, which, though the argument is lower, should not be left altogether unconsidered. The probabilities are that a man of seventy-seven will live about five years. It is probable that such an one would be a source of positive loss to the funds of the Lodge. This, we repeat, is a low consideration, but it is not altogether without weight. Unless there are overwhelming reasons in favor of the acceptance of such a candidate, it would be much better to dissuade him from seeking admission. Though he might not be in his dotage, he could hardly fail to be undesirable material out of which to make a Mason.

## AN ANTI-MASON IN LIMBO.

OUR readers will recollect that the Government of Brazil remonstrated first with, and subsequently interdicted, the Bishop of Olinda (Pernambuco) from issuing fulminations of excommunication against any of the subjects of the Empire, in consequence of their belonging to the Masonic Fraternity. With the mistaken and ungodly zeal of a member of the Inquisition of old, this ultramontane prelate not only set the Government of Brazil at defiance, but ordered his priests to close their churches to all Freemasons, and all their families, and thus deprive them of all religious exercises. Indeed he went so far as to close some churches where it was supposed the Masonic influence prevailed. The crisis has arrived, and the Bishop is a prisoner of State, and in the hands of the Government of the Empire, whose laws as a subject he defied. Priests, and monks, and abbots, and bishops are all very well in their proper sphere, but when, contrary to the laws of the land in which they live, they aim at supremacy, and interfere with the business or chosen pursuits, other than religious, of their flocks, they violate the laws of God, man, and the country which protects and tolerates them.—*N. Y. Dispatch.*

The following, which we take from the special correspondence of the *Herald*, will inform our readers of the why and the wherefore:

RIO JANEIRO, Jan. 23, 1874.—Since the 14th we have had the Bishop of Olinda among us, in the category of a prisoner to be tried for felony, for such his "crime" is under the Brazilian Criminal Code. The most reverend gentleman, however, is very comfortably housed in the Naval Arsenal, in the apartments previously occupied by Baron da Laguna, when Inspector of the Arsenal, purposely refitted for the Bishop, and the Government allows \$30 a day for his food. He is also free to receive all visitors, but not corporations, and, on the whole, is enjoying the position of a "martyr" in a very comfortable manner. It had been intended by the Catholic Association to charter a steamer and meet him at the bar, but the transport arrived during the night, and slumber was too sweet. Next morning, however, the Bishop of Rio was at the prison gate of the "Martyr for the Church of Christ." Rio dropped upon his knees to kiss Olinda's ring, and ask his blessing, but the meek Olinda fell likewise upon his knees, and the two kneeling pastors wrapped each other in solemn, religious and brotherly embrace. The scene was a most affecting one, and all the canons, the two Senators of the Empire, with all the other members of the Catholic Association, wiped

away falling tears. Outside the clerical community, the people of Rio have taken the arrival of the martyr Bishop with the greatest equanimity. The Supreme Tribunal is in holiday, and so some delay is occurring in the preliminary formalities of the trial, as the Crown Prosecutor will not report on the indictment until after the holidays.

The result of Baron da Penedo's negotiations with the Pope is semi-officially declared to be "most satisfactory," but the actual terms of any agreement are to be maintained secret until the Nuncio has placed it in execution on the part of the Pope. From what has transpired, however, it seems that His Holiness has not abandoned any of his professions to universal dominance—an abandonment not to be expected—but has consented, in view of the assurances given him that Freemasonry in Brazil is not anti-Catholic, and does not conspire, to recommend to the Bishops to use more moderation, and not to attack it with the thunders of the Church, but with persuasion, and to inform them that the brief of May last had been misconstrued by the prelates when they drew from it the inference that they were ordered to carry on war *à outrance* against Brazilian Freemasonry. But though the Government feels, or professes to feel, satisfied with the result of Baron da Penedo's diplomacy, the Freemasons consider it a fluke, and as for the clericals, they laugh it to scorn, and carry on their war of intolerance with even greater earnestness, refusing to marry or baptize if there be a Mason gossip, or to read prayers over a dead Freemason. In Pernambuco, also, the Governor of the Bishopric of Olinda has just suspended a priest of the capital for saying the prayers of the dead over one of the deceased members of an interdicted brotherhood, not a Mason. The clerical press also teems with opprobrious epithets against the Government, and even the Emperor, notwithstanding the silent neutrality he preserves, declining even to speak of the religious question, does not escape the clerical ire, they calling him the "heretical Cæsar," and finding parallels for him among the worst emperors of Rome, and the heathen or heterodox persecutors of the Church.

#### NEW LODGES.

THE following new Lodges have been organized by Dispensation from the M. W. the Grand Master, since the last meeting of the Grand Lodge.

"ST. DAVID'S"—At the town of St. Thomas, Ont.; Bro. Josiah Corlis, M. D., W. Master; Bro. John Long, Sen'r Warden; Bro. Philander Lyon, Jun'r Warden. Meets Monday after the full moon of every month.

"BLYTH"—At the village of Blyth, Ont.; Bro. William Wilson, W. Master; Bro. Charles Hamilton, Sen'r Warden; Bro. Donald B. McKinnon, Jun'r Warden. Meets on the second Wednesday of every month.

"MINERVA"—At the village of Victoria, Ont.; W. Bro. Robert King, W. Master; Bro. Thos. Brenskill, Sen'r Warden; Bro. Albert M. Morden, Jun'r Warden. Meets on the Wednesday on or after full moon of every month.

"HUMBER"—At the village of Weston, Ont.; Bro. Frank W. Forbes, W. Master; Bro. William Brown, Sen'r Warden; Bro. Jacob Bull, Jun'r Warden. Meets Wednesday on or before full moon of every month.

"DURHAM"—At the village of Durham, Ont.; Bro. James H. Hunter, W. Master; Bro. Abraham Gold, Sen'r Warden; Bro. Archibald Davidson, Jun'r Warden. Meets Tuesday on or before full moon of every month.

"ARKONA"—At the village of Arkona, Ont.; W. Bro. John Dallas, W. Master; Bro. Jacob Holmes, Sen'r Warden; Bro. Philip B. Rosenbury, Jun'r Warden. Meets on the Thursday on or before full moon of every month.

"GRAFTON"—At the village of Grafton, Ont.; Bro. Francis Drade, W. Master; Bro. Wm. A. Willoughby, Sen'r Warden; Bro. James Gillespie, Jun'r Warden. Meets on the Tuesday on or before full moon of every month.

"MORNING STAR"—At Smith's Hill, Ont.; Bro. John Varcoe, W. Master; Bro. Hy. Jas. Nott, Sen'r Warden; Bro. Wm. John Harris, Jun'r Warden. Meets on the second Wednesday of every month.

"ENTERPRISE"—At the village of Beachburg, Ont.; Bro. George Forbes, W. Master; Bro. William Beauprie, Sen'r Warden; Bro. Jas. E. Wigelsworth, Jun'r Warden. Meets on the first Tuesday of every month.

"BLACKWOOD"—At the village of Woodbridge, Ont.; W. Bro. Thos. F. Blackwood, W. Master; Bro. Joel Reaman, Sen'r Warden; Bro. Michael S. Burkholder, Jun'r Warden. Meets on the Wednesday on or before full moon of every month.

"PNYX"—At the village of Wallaceburg, Ont.; Bro. Harvey Morris, W. Master; Bro. John B. Nadman, Sen'r Warden; Bro. John Scott, Jun'r Warden. Meets on the second Wednesday of every month.

"CLEMENTI"—At the village of Lakefield, Ont.; R. W. Bro. Dr. Kincaid, W. Master; V. W. Bro. Charles J. Vizard, Sen'r Warden; Bro. John Dinwoodie, Jun'r Warden. Meets on the Tuesday after full moon of every month.

## MASONIC CHARITIES IN ENGLAND.

A VERY interesting *resumé* of the past efforts and present position of our Masonic Charities has recently been published by Bro. Henry Watson, S. W. 1386, Lincoln, which deserves to be read and thought over by the Craft.

According to Bro. Watson's calculations, the funded property of the Girls' School is as follows: Invested in Three Per Cent. Consols, £28,000; invested in Three Per Cent. Consols, as a Sustainment Fund and Improvement Account, £1,950; cost of freehold land and buildings (all which are paid for) £30,662—or in all, £60,612.

It would appear that the fixed income of the Institution is £840 per annum, and that the annual expenditure may be estimated at about £5,300 annually, leaving yearly a considerable sum to be raised from the benevolence of the Craft, which has always cheerfully and liberally supported this admirable Institution, of which, as Freemasons, we may be justly proud.

Probably before very long the increasing demands of our Order will require enlarged accommodation at the School, and we feel certain that when the time comes, the House Committee will be warmly supported by all the members of our Order.

Some alterations have recently been made to increase the accommodation, but we cannot shut our eyes to the fact, that, with our rapidly augmenting numbers, we shall eventually have more claimants on our fraternal sympathy; and if that be the case, unless, ere long, the accommodation at the Girls' School be increased, very many poor applicants must be "left out in the cold."

The Boys' School, which Bro. Watson next notices, will, in April next, accommodate 170 boys; but even this number cannot fail to be augmented before long by the constantly increasing demands for admission.

The Boys' School has been enlarged, as many of our readers will know, at a considerable cost, viz: £47,116 6s. 4d., the whole of which sum has been defrayed from the original funded property of the School, and from the liberal support of our brethren.

All honour to them!

But in consequence of this large outlay, the Boys' School has now no funded property at all—no certain income—and depends entirely on the voluntary efforts and liberal support of the brethren annually.

The freehold property may be estimated as representing, we think, about £50,000 in value.

The ordinary expenses of the institution may be estimated at £5,400, in round numbers annually, but there are as a general rule, extraordinary expenses, which may be estimated at £750 more, making in all £6,100.

There can be no doubt, however, that these expenses must somewhat increase, as the numbers of the School increase, and our own belief long has been, that, the School, if its present healthy and improving "status" continue, will before many years have passed away, owing to the wants of our numerous fraternity, have to provide for not less than 300 boys; indeed there is no reason why the School should not eventually take a very high position as an educational Institution in the country.

Recently a new Master has been elected, and we all, as Freemasons, earnestly hope that the School, under his "regime," will go on and prosper.

There can be no doubt, we are glad to think, that our ever-ready and large-hearted brethren will continue, as heretofore, liberally to support this very useful and needful Institution.

The two Benevolent Funds are lastly adverted to by Bro. Watson. The Male Fund has £23,700 invested in Government stocks. The expenses and annuities amount, in round numbers to £3,500, and as, therefore, its fixed income is in round numbers £700 a year, nearly £2,800 are required annually to keep this excellent Institution in working order.

In all probability, before very long, the number of annuitants will have to be increased, and the amount of annuities to meet the increased rise in prices of all kinds, and we have not the slightest fear, but that such increased expenditure will be at once provided for by the members of our kindly brotherhood.

The Female Fund it seems has £14,200 invested, which gives it a fixed income of a little over £300 a year. Its expenses amount to £2,786 15s. 5d. annually, so that £2,500 have annually to be raised from the lodges and brethren.

The asylum at Croydon represents about £5,000 in value.

Bro. Watson shews very conclusively, we think, that our Charitable Institutions are very economically conducted, and bear a favorable comparison with like associations.

He points out, that the whole freehold and funded property of the Order in these four charities, may be estimated at £149,912, which sum has been raised from the munificence of our brethren, in excess of the amount required for their annual maintenance.

It is well known that the contributions received last year for the three charities reached the very noble sum of £21,000; but as Bro. Watson truly says, "we have so far only reached probably the 'minimum' of relief, not the 'maximum.'"

When we remember that the annual grants from Lodge of Benevolence amount to not less than £2,800 annually, and the very large sum which is voted from our provincial and private lodges, we see what a constant claim there is on our Masonic Charity, and we may feel proud of that good old English Craft of ours, which so unostentatiously exemplifies what ever has been, and we trust ever will remain, the distinguishing characteristic of a true Freemason's heart—Charity.

We feel persuaded that 1874 will witness a notable proof, once again, of the never-changing sympathies and undiminished benevolence of our great and prosperous Order.

IN the foregoing article we have called attention to our great Masonic Charities generally, and we have now great pleasure in reporting to our readers the result of the first Anniversary meeting this year, namely of the Royal Masonic Benevolent Institution, on Wednesday, the 28th ultimo.

The gathering, which seems to have been most numerous and enthusiastic, and brilliant in the extreme—from the large attendance of our fair sisters, ever foremost in all works of benevolence and usefulness—was presided over by Lord Wavency, P.G. M. for Suffolk, and who made a thoroughly efficient Chairman. We refer our readers to the detailed report of the proceedings and speeches on the occasion.

We beg to congratulate the Order generally on the remarkable result of this most interesting anniversary of so valued and important an institution.

Bro. Terry announced—and his few simple words suggest countless, topics of thought and satisfaction—that the lists then handed in amounted to £5,063 11s., with thirteen lists yet to come in.

We shall not be far wrong probably in assuming, then, that the whole amount will eventually be nearer £6,000 than £5,000

And even, if the amount announced is not very largely increased by the subsequent lists, it is, it appears, the largest sum yet subscribed at any anniversary of the institution, except the one presided over by our illustrious and R.W.P.G.M., H.R.H. the Prince of Wales.

This, then, is a good beginning, and reflects the highest credit on the liberal efforts and actual benevolence of our Brethren, and we trust, that at the Boys' School Anniversary, to be holden March 11th, and at the Girls' School Anniversary, to be celebrated May 13th, we may have happily to chronicle the same continued interest and the same unflagging energy, as have characterized this very successful gathering of the Royal Masonic Benevolent Institution.—*The Freemason.*

A HISTORIC BIBLE—In St John's Lodge No. 1, A. F. and A. M., of Newark, N. J., there is an old black letter Bible, printed in 1549. This Bible is of Thomas Matthew's translation, a folio in the Gothic letter, and was printed by "Ihon Day and Williams Seres." The title page to the Bible is gone, but the title-page to the New Testament is there, and perfect with the date 1549, and it is otherwise in good condition, having the last leaf with the colophon and printers' names. It was presented to the Lodge in the last century, by an emigrant from the mother country, the emigrant having previously affiliated with the Lodge. In the year 1825 it was stolen from the Lodge, and remained away for twenty-five years, and in 1850 was traced to Philadelphia, and finally recovered and returned to the Lodge in 1857. During the wanderings of these thirty-two years it lost its first title-page, but also gained something, in having pasted on the inside of the cover a rare engraved portrait of Washington, one which the writer, although having seen many collections of Washington portraits, never remembered seeing before. At the time Washington had his head-quarters in Morristown, N. J., a part of the jewels and furniture of St. John's Lodge was loaned to the "Travelling Lodge," formed in the part of the Colonial army then wintering at Morristown. Among the things so loaned was this Bible, and during the winter, General the Marquis of Lafayette, then with the army, was entered, passed, and raised to the sublime degree of a Master Mason. This Bible was used in ceremonies, and Lafayette took his obligations upon it. It is known that Washington officiated as "Master" on these occasions. The associations connected with this Bible make it an interesting object to all Masons, while its age and antiquity give it value to the book lover and antiquarian. Lowndes gives its first title thus :

THE BYBLE

Nowe lately with greate industry and Diligence  
recognized

(by Edm. Becke).

Lond. by Ihon Daye and William Seres.

17 Aug. 1549.

And further says that there are copies of this impression in the Lambeth, British Museum, Bodleian and other libraries. A copy, with one leaf wanting, sold at auction for £6 16s; other copies sold for various sums, one as high as £40. The facts in reference to the Bible having been used during the "making" of Lafayette were obtained from several old members of the Lodge, one of these members being now eighty years of age. He, with others, had the circumstances related to him by other earlier members who assisted at or were known to those who did assist at the ceremonies above related. It is unnecessary to tell any member of the craft that information derived from thorough Masons in regard to matters of this kind are likely to be very correct. The Master's chair used on the occasion, though much worn, is looked on with veneration because it once sustained the form of the Father of his Country.—*American Biographicalist.*

## MASONIC RECORD.

### AT HOME.

A CONVERSAZIONE, under the auspices of Orillia Lodge, No. 192, took place at Orillia on the evening of Wednesday, the 20th of February. Songs, recitations, music selections and dancing filled in the evening, and a very pleasant evening was so spent by a large number of the brethren and their friends. Bro. Carpenter was Director of Ceremonies.

The Installation of officers of Conestoga Lodge, No. 295, at Drayton, County of Wellington, was performed by R. W. Bro. Otto Klotz of Preston, on the 5th January, 1874. R. W. Bro. Charles Hendry, W. M.; Donald McDonald, S. W.; Joseph W. Faucett, J. W.; Henry Powley, Treas.; Silas P. Dales, Secy.; William Shaw, S. D.; Lachlan McKeller, J. D.; Samuel English, Steward; George Peery, I. G.; and Wm. Clayton, Tyler.

THE following resolution passed by Minden Lodge, No. 253, Kingston, on March 4, explains itself: "Moved by Bro. Alexander, and seconded by Bro. Barrow, that the warmest thanks of the members of Minden Lodge be expressed and sent to Bro. John S. Smith, of Cataraqui Lodge, for his persevering energy in collecting the noble sum of three hundred dollars for the benefit of the widow of our late Chaplain, Rev. Bro. G. Lewis. Carried unanimously."

THE following paragraph, which was laid aside for our February number, slipped out of sight, and is now a little old, but "better late than never." On the evening of Jan. 13th, at the regular communication of Mount Royal Lodge, No. 202, A. F. & A. M., G. R. C., the retiring Secretary, Wolfred Nelson, M. D., was presented with a handsome silver tea set. The salver bore the following inscription: "Presented to Bro. Wolfred Nelson, M. D., by Mount Royal Lodge, A. F. & A. M., No. 202, G. R. C., for two years' efficient services as Secretary, Jan. 13th, 1874." The presentation was made at the request of the W. M., by V. W. Bro. McTavish, who said that Bro. Nelson had done much to advance the interests of the Lodge during his term of office, and that it had been very generally regretted that he had been unable to accept office any longer.

AT a meeting of the Murton Lodge of Perfection, No. 1, A. & A. S. R., held at Hamilton on the evening of Wednesday, March 18th, the installation of officers for the current year took place, and the following brethren were duly installed: Ill. Bro. D. McLellan, 33°, T. P. G. M.; Sov. Pr. Gavin Stewart, 18°, Ex. S. G. W.; Sov. Pr. F. E. Kilvert, 18°, Ex. J. G. W.; Ill. Bro. J. W. Murton, 33°, Ex. G. Orator; Sov. Pr. F. R. Despard, 18°, Ex. G. Almoner; Ill. Bro. J. M. Gibson, 32°, Ex. G. Treasurer; Sov. Pr. T. G. Spickett, 18°, Ex. G. Secretary; Sov. Pr. A. R. Whyte, 18°, Ex. G. M. of C.; Ex. and P. Kt. J. H. Land, 14°, Resp. G. Expert; Sov. Pr. G. V. Northey, 18°, Resp. Apt. Expert; Ex. and P. Kt. A. Wilson, 14°, Val. G. Capt. of Gd.; Sov. Pr. H. M. Wright, 18°, Val. G. Tyler; Ill. Bro. T. B. Harris, 33°, and Ill. Bro. H. Murray, 33°, Auditors.

A FEW weeks ago a number of brethren from Cape Vincent, N. Y., crossed over to Kingston, where they were received and entertained in a manner which at least pleased them. On their return, says the *Watertown Dispatch*, they attempted to cross the ice on foot, but the amount of provisions which each had under his jacket increased his weight to that extent that when they had proceeded about half-way they began to break through nearly every step. Their situation was anything but enviable for a time, the ice been so poor and rotten in that vicinity that there was imminent danger of the whole party going under the ice. At one place it was so thin that all hands were obliged to lie down at full length and crawl for a considerable distance to avoid wading where the water was a hundred feet deep. An ice boat was sent out to their

relief, and it was a relief to a least part of the unfortunates who wouldn't be consoled with the idea that as it was freezing the ice was growing stronger. The whole party were finally got off safely and impressed with the idea that Kingston dinners and poor ice don't work well together.

At an emergency meeting of Kent Lodge, on the 11th of March, Bro. John A. Ash was made the recipient of a very beautiful and costly present, a Past Master's Jewel, by the brethren, as a token of esteem, and in appreciation of the indefatigable efforts of Bro. Ash to promote the good of the order, and especially the harmony of the Lodge during the time he filled the chair and presided over its deliberations. R. W. Bro. I. C. Macnabb, D. D. G. M., was present on the occasion, and, in a very appropriate speech, made the presentation. W. Bro. Ash was taken completely by surprise, but in a few brief remarks, thanked the brethren for the tangible expression of their kindness and brotherly love. The Jewel is of solid gold, beautifully chased, and bears the following inscription: "Presented by the officers and members of Kent Lodge, No. 274, A. F. & A. M., to W. Bro. Jno. A. Ash, as a mark of respect and esteem. A. L. 5874." The Jewel, manufactured by W. C. Morrison, at his extensive wholesale establishment, King Street, Toronto, is beautiful indeed. May our W. B. O. long live to wear it, is the heartfelt wish of every worthy member of this ancient and honorable order, who enjoys the acquaintance of our genial friend and brother.

#### FROM ABROAD.

THE Substitute Grand Master of the Provincial Grand Lodge of Glasgow (Bro. James Steel, P. M. Kilwinning, No. 4), gave a dinner to office-bearers on the 29th of January, which was a grand success.

THE Provincial Grand Lodge of Lanarkshire held its quarterly meeting at Motherwell, on the 20th January, Bro. Wm. Gilmour, D. P. G. M., in the East. The affairs of the Province are in a flourishing state.

THE election of office-bearers for the Provincial Grand Lodge of Renfrewshire East, was held at Paisley, on Saturday the 31st of January. We have not received a list of the officers.

THE GRAND CHAPTER of Mississippi held its twenty-sixth annual convocation at Canton, on the 6th and 7th of February. M. E. Comp. Geo. R. Fearn was elected Grand High Priest. R. E. Comp. J. L. Power, of Jackson, is Grand Secretary.

THE Grand Treasurer of the Grand Chapter of Nebraska, was lately voted the sum of ten dollars as a compensation for his services for the present year, and then filed his official bond in the sum of two thousand dollars for the faithful discharge of the duties of his office. His Masonry no one can charge with being mercenary.

HIS Grace James, Duke of Abercorn, has been elected to and accepted the post of Senior Grand Warden, in Grand Lodge of Ireland, vice Lord Athlumney, deceased. The Grand Masters Lodge are making great preparations for a banquet to entertain their noble brother who was so popular as Viceroy under the last Government.—*Masonic News*.

PROCEEDINGS of the Grand Chapter of Florida are issued. That body met at Tallahassee, on Jan. 18, 1872. There are in Florida 13 Chapters with 496 Companions. The losses by withdrawal, death, suspension and expulsion were during the year 53, against 22 accessions by exaltation, admission and reinstatement.

THE proceedings of the Grand Lodge of Idaho are issued. Grand Lodge met at Boise City on the 8th of December last. There are eight Lodges in the jurisdiction, with an aggregate membership of 276. In 1872 resolutions were passed prohibiting Masons from keeping saloons. It was found impossible, however, to carry out the regulation, and it was repealed.

TRANSACTIONS of the Grand Chapter of Michigan are issued with praiseworthy promptitude, the Grand Convocation having been held on the 20th and 21st of Jan. There are in the State 91 Chapters with a total membership of 6,791. The accessions during the year have been: exalted 666, admitted 80; losses: dimitted 219, suspended 27, expelled 9, died 27.

THE Grand Chapter of Tennessee held its annual Convocation at Nashville, Nov. 5, 1873. There are 94 Chapters in the State, with a total membership of 4,168. The accessions during the year were—exalted 234, admitted 37, restored 8; the losses were—dimitted 207, suspended 20, expelled 5, died 80; net loss 33. M. E. Comp. John Frizzell is Grand Secretary.

THE Transactions of the Grand Chapter of Iowa have been issued. There are within the jurisdiction 69 subordinate Chapters, with a total membership of 3,268.

During the year the accessions were—exalted 339, admitted 36, reinstated 7, total 382; the losses were—dimitted 124, died 36, dropped 35, suspended 27, expelled 2, total 224; net increase 158. The report is neatly printed, and is accompanied by an excellent portrait on steel of R. E. Comp. Wm. B. Langridge, Grand Secretary.

Of the Grand Lodge and Grand Chapter Proceedings which we have seen of late, those of the Grand Chapter of Massachusetts and of the Grand Chapter of Michigan are the most beautifully printed. Between these two it is difficult to decide which is the more nearly perfect, but we incline to give the preference to that from Michigan. It is beautifully printed in old style type, on toned and calendered paper, and is, typographically speaking, a credit to the State. As a matter of course, it is a credit to the Grand Secretary, R. E. Comp. J. Eastman Johnson, who is also Chairman of the Committee on Foreign Correspondence.

THE London *Times* says some excitement has been caused in Chatham Garrison by the refusal of Rev. M. Cuffe, Roman Catholic chaplain to the forces, to perform the burial service over Armorer Sergeant J. V. Johnstone, of the Eighty-second Regiment, a Roman Catholic Freemason, who died at Fort Pitt Hospital. A resident Roman Catholic priest also declined, as Rev. M. Cuffe was his senior. Rev. Mr. Phillips, a Protestant clergyman, performed the Church service, when the deceased was interred in the military burying ground near Fort Pitt. The deceased was much respected, and hundreds of soldiers attended his funeral.

THE Grand Lodge of Louisiana held its annual communication at New Orleans, on the 13th of February. The following Grand Officers were elected for the current year: Michael Eloi Girard, M. W. G. M.; John G. Fleming, R. W. D. G. M.; Edwin Marks, R. W. S. G. W.; Wm. Ritchie Whitaker, R. W. J. G. W.; William S. Pike, W. G. T.; James C. Batchelor, M. D., W. G. S.; Rev. John C. Carpenter, W. G. C.; Henry C. Brown, W. G. S. D.; Louis Prados, W. G. J. D.; Joseph H. DeGrange, W. G. M.; Hardy Richardson, W. G. S. B.; David N. Barrow, W. G. T.; Joseph A. Breaux, Tide P. Villasuna, Julius Lind, Joseph W. Berry, W. G. Stewards.

THE Provincial Grand Lodge of West Yorkshire met at Leeds on the 21st of Feb., R. W. Grand Master the Marquis of Ripon in the East. Affairs in the Province are prosperous. In the course of his remarks the Prov. G. M., urged upon the W. M. to use every care lest an evil might crop up of which he has seen an indication, viz., that of admitting persons into the Order in large towns to which those persons do not belong. Too much caution cannot be exercised in that direction. After a passing remark on initiation fees, his Lordship congratulated the brethren on the condition of the Masonic charities, but urged those who had hitherto done nothing to make a beginning.

THE GRAND LODGE of Mississippi held its fifty-sixth annual communication at Jackson, on the 3rd, 4th, 5th and 6th of February. The following Grand Officers were chosen: M. W. Bro. A. H. Barkley, G. M.; R. W. Bros. Jas. T. Fant, D. G. M.; H. M. Street, S. G. W.; Wm. French, J. G. W.; J. L. Power, G. S.; M. W. Bro. Rev. J. H. Alexander, G. Chaplain; R. W. Bros. J. F. McCormick, G. Lecturer; A. P. Barry, G. Treas.; O. B. Collins, S. G. D.; Thos. F. Pettus, J. G. D.; W. T. Tyler, G. M.; Solon T. Sykes, G. P.; W. R. Montgomery, G. S. B.; W. H. Carkeet, G. Tyler. The address of Grand Master is: Rev. A. H. Barkley, Crawfordsville, Lowndes County.

THE Grand Lodge of Scotland met on Monday, the 2nd March, in the Great Hall, George-st., Edinburgh. The Most Worshipful G. M., Sir Michael R. Shaw Stewart, Bart., occupied the throne. Petitions for charters for new Lodges were granted for Allaha-bad, Islay, Larkhall, Jamaica, Dreghorn, Lima, South Queensferry, and Kilsyth; several others remitted for further and future consideration. The power of the G. M. of Western India was extended over all Hindostan. The resignation of the P. G. M. of Victoria was accepted, and Bro. John Hislop was appointed P. G. M. of New Zealand, a cordial vote of thanks being accorded to Bro. W. Caldwell for his services in the Grand Lodge of that distant province. A motion was then discussed for the purpose of constituting all Past Masters as members of Grand Lodge, and warmly debated on both sides, but was ultimately rejected by a large majority.

PROCEEDINGS of the Grand Lodge of Alabama are issued. The body met at Montgomery on the first of December, 1873. There are 395 Lodges, with a total membership of 10,171; but only 200 hundred Lodges were represented at Grand Lodge. The following is reported as the work of the year: Initiated, 631; passed, 647; raised, 637; affiliated, 422; rejected, 237; dimitted, 662; died 184; expelled, 24; suspended for unma-sonic conduct, 26; suspended for non-payment of dues, 634; reinstated, 187. It will be seen that the membership in good standing has fallen off during the year. No less than 77 Lodges are declared to have forfeited their charters under the law which provides that any Lodge not making returns or failing to be represented in Grand Lodge for two years, or any Lodge failing to assemble for work for six successive

months, "shall be stricken from the books of the Grand Lodge, be deprived of the benefit of Masonry, and its charter declared forfeited." All which does not indicate a state of great prosperity in Alabama.

It will be remembered that in August of last year a number of Companions of Lafayette Chapter, of Washington, D.C., made an excursion through the British Provinces. They were piloted by Comp. Dr. J. Edwin Mason, and were so well pleased with his guidance that on reaching Boston, on their way home, they unanimously passed the following preamble and resolutions: "*Whereas*, For his undivided attention, tending to the successful termination of one of the most pleasant excursions ever entered upon by a body of Masons, and for the pleasure we have experienced, traveling, as we have, under his watchful care, over twenty-five hundred miles, it is, *Resolved*, That our hearty thanks are hereby tendered to our genial and true-hearted Companion, D. J. Edwin Mason. *Resolved*, That these proceedings be suitably engrossed, and presented to our esteemed Companion." (Signed by the excursionists.) The resolutions, having been suitably engrossed, were presented to Comp. Mason on the evening of Feb. 28th. Comp. Mason is the representative of the Grand Chapter of Canada near the Grand Chapter of the District of Columbia.

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## MASONIC CHIT-CHAT.

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By taking revenge a man is but even with his enemy; but in passing over it he is superior.

THE Grand Lodge Library of Massachusetts now contains 1,013 bound volumes, all strictly Masonic.

THE Grand Chapter of Kentucky at its last Convocation to resume relations with General Grand Chapter.

R. W. BRO. JOHN FARRAR, Past Grand J. W. of the Grand Lodge of Michigan, lately deceased, was 81 years of age, and had been a Mason for fifty-nine years.

THE Grand Lodge of Minnesota met in Annual Communication at St. Paul, on January 15, 1874. M. W. Bro. Charles Griswold, Grand Master, delivered an admirable address. During the past year he had dedicated four Masonic Halls.

THE Grand Orient of Italy has constituted a Lodge at Alexandria, Egypt, named "Abramo Lincoln, No. 1." Lodge No. 75, at Lodi, in Lombardy, Italy, also bears the same name. Masons in continental Europe generally speak of President Lincoln as a Mason. They are in error.

THE Masonic Orphan Asylum, at Oxford, North Carolina, on the afternoon of January 22d, was visited by Bishop Lyman, the Episcopal Bishop of North Carolina. The Asylum is beautifully situated upon the edge of the town. The Bishop preached to over 100 orphans gathered there, and expressed his opinion that they were well cared for and instructed.

ON Tuesday afternoon, as Hon. T. L. Jefferson, Senator from Louisville, was about stepping on the train homeward bound, one of our well-known citizens, in telling him good-bye, left a bank note in his hand, merely saying "for the Masonic Widows' and Orphans' Home." Upon getting in the car, Mr. Jefferson, who is president of this splendid charity, found the donation to be fifty dollars. We were present when he exhibited to his friends around him the generous donation, but he would not gratify their curiosity by giving the name of the donor, who, he said, did not desire it disclosed.—*Frankford, Ky., Yeoman.*

IT is positively asserted that the clove crop of the Island of Java has been completely destroyed by a storm. We can manage to worry along without cloves, but what are those poor men to do who are obliged to be at the "Lodge" nearly every night till 2 A. M., and then go home suffering from the toothache or something, and have no cloves to chew to conceal the fact from their loving wives? Here is where the destruction of the clove crop is going to strike the hardest.

"THE KNIGHTS TEMPLARS" in the title of a work just issued by the Masonic Publishing Company, of No. 626 Broadway, New York. It is a volume of nearly 650 pages—beautifully printed and copiously illustrated. C. C. Addison is the author of the historical portion. This edition is edited by Robert Macoy, 33°, and adapted to the American system of Templar Masonry. It is a most interesting work throughout.

VISITING Brothers are links that unite the ten thousand Lodges of the world into one harmonious chain. They afford us the best means of testing our own Masonic charity and the integrity of the Order in other jurisdictions. They give us objects for examination, objects for hospitality, and objects for relief. The Lodge which has the most visitors, other things being equal, is the best informed; they who give the most—the recipients being worthy objects—are the most ready to give again.—*Masonic Review*.

THE following version of God Save the Queen was sung at a recent Masonic banquet in England:

God save our gracious Queen,	Oh, Lord, our God, who sees
Long live our noble Queen;	Our hidden mysteries,
God save the Queen.	On Thee we call:
May peace and plenty reign,	So rule our hearts that we
Through all her wide domain;	May, in Freemasonry,
God save the Queen.	Faithful and loyal be—
	Oh, save us all.

JOHN WESLEY as a Methodist reformer is well known the wide world over; but John Wesley as a Free Mason is not so well known to the public, and yet the *Christian Age*, which is published in New York, publishes the following statement, which shows that Wesley was a member of the order: "The decease and funeral of Hugh Martin, of Downpatrick, are reported in the *Downpatrick Recorder*, which states that Mr. Martin was known and respected as the 'Father of Masonry' in the district, he having been connected with the craft for thirty-six years, 'and more particularly with Lodge 367, Downpatrick, in which the Rev. John Wesley, the founder of Methodism, was initiated into the secrets of the order on October 30th, 1738.' About 150 of the brethren attended the funeral, and clergy of various denominations were present. The Rev. David Gordon delivered an address, in which he referred to the deceased as a Protestant of true stamp, and stated that but a few hours before his death, Mr. Martin spoke to him (Mr. Gordon) of 'John Wesley, a brother Mason,' whose enrollment in the craft, it seems took place in Downpatrick in the year 1737. His reference to the great and good missionary, however, was in commendation of a broad catholic spirit which animated the founder of Wesleyan Methodism."

THAT is the secret of Masonry that no language can tell and no ritual contain. We can realize it in the power of association; feel it in the friendly grip; see it at the grave of a brother; hear it in the appeal for sympathy, and benefit by it in the timely council and prompt relief. It is omnipresent, prevades the whole world of being, enters into our most private thoughts, and forms our most cherished associations. Masons who realize the might of its influence, and see what the world is with it, will know how to estimate its decadence. In view of such a possibility, let us renew our devotions at the sacred shrine, and by our lives and conduct strengthen the grasp of the whole tenure upon the minds and hearts of men.—*Bro. H. L. Husmer*.

THE *Masonic Advocate*, prefers against THE CRAFTSMAN serious charges of unmasonic conduct in "scissoring" from that publication without giving credit. In pleading "not guilty" to the charge, we "rise to explain." Proper credit is among the most ordinary of newspaper or magazine courtesies. He who habitually "takes what isn't his'n," should be passed round for general execration. But there are three cases in which failure to give credit is excusable: The first is when the borrower does not know to whom credit is due. We find a good paragraph, or even article, among the selected contents of an exchange without credit; what are we to do? We simply leave it without credit. We have tried the expedient of crediting the publication in which we found the stray, but have never found one honest enough to correct the error. The second case is that into which the most careful are liable to fall, simple neglect or forgetfulness. It is quite true that *chronic forgetfulness* is as grave a fault as chronic kleptomania, but if an occasional lapse is to be severely dealt with who shall scape whipping? Lastly, we do not deem it necessary to give credit for unimportant statements of fact. If we find in an exchange a simple statement that "the Grand Lodge of the Sandwich Islands met in July last," we don't deem it necessary to say that the information is derived from *The Sandwich Islands Tristle Board: and Expositor of the Principles of Ancient Craft Masauy*. Paragraphs of Masonic news are generally re-written for THE CRAFTSMAN. It is understood of course, that the facts are found in some of our exchanges. Those who have anything worthy of credit seldom complain about three-line paragraphs being copied without credit; while those who never achieve anything better than a paragraph are as noisy about it as a spring chicken over a half-ounce egg. That last remark does not apply to the *Advocate*, which contains good and valuable editorials and other original matter. Its articles being always

*credible* to the paper, of course we shall always give the paper credit for them when we copy them.

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## AT REST.

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DIED in Hamilton, on the 4th of March, V. W. Bro. Thomas Duggan, M. D., in the 62nd year of his age. Bro. Duggan was born in Toronto in 1812, removed to Hamilton in 1840; and in 1841 was made a Mason in Barton Lodge, of which he continued a member till his death. He early reached the East, and soon afterwards became a member of the Hiram Chapter of Royal Arch Masons, in which for many years he occupied the position of presiding officer as High Priest, now recognized as First Principal Z. At the formation of the Grand Lodge of Canada, 1855, he was appointed Grand Superintendent of Works. In 1857, on the institution of the Grand Chapter of Canada, R. E. Comp. Duggan was elected Grand Third Principal J., the following year Grand Second Principal H., and during the years 1860-61 was chosen Grand Superintendent of Royal Arch Masonry for the Hamilton District. In consideration of the valuable and faithful services rendered to the Royal Arch Masons of the Hiram Chapter by R. E. Comp. Duggan, in his capacity of Most Excellent High Priest, they in 1856, presented him with a very handsome piece of silver plate and laudatory address. The funeral took place on Sunday, the 8th ult., when the remains were returned to earth with Masonic ceremonies.

At an Emergent Communication of Cataraqui Lodge, A. F. & A. M., No. 92, G. R. C., held at Kingston, Ontario, on the 28th day of January, 1874, the following resolution was unanimously passed: "Resolved, that the Brethren of Cataraqui Lodge learn with deep regret the death of our esteemed Right Worshipful Brother John Vasour Noel, and desire to place on record in the minutes of this Lodge, a memorial of the estimation in which he was held by the brethren. That as it has pleased the Great Architect of the Universe, in his all-wise providence, to summon from this Lodge to the Grand Lodge above our much esteemed and deeply lamented R. W. Bro. John V. Noel, this Lodge feels that in the recent removal by death it has lost one of its brightest lights, one who for the space of fifteen years devoted much valuable time and labor to its advancement and prosperity. R. W. Bro. Noel on all occasions, and at all times, was very jealous of the welfare of Cataraqui Lodge and would allow of no undue advantage being taken of her interests. We recognize with pleasure his valuable services as Master, Past Master, and Treasurer of this Lodge for a great number of years, and we ascribe in a great measure our prosperity as a lodge to his labors of love in those positions. His long connection with our institution, his thorough acquaintance with our laws and working made his advice and counsel of very great weight and influence; his venerable age caused the younger members to look up to him with that loving confidence which a well spent life and a virtuous and moral character cannot fail to beget in all the walks of life. His sudden death is deeply regretted, yet, bowing with reverence and resignation to the divine will we feel that what is our loss is his gain. While sympathizing sincerely with his children and relatives in their sad bereavement, we are consoled by the well grounded hope that after a long and well spent life he has entered into that eternal rest which remains for the people of God."

R. W. Bro. Wm. C. Munger, 32<sup>nd</sup>, Grand Recorder of the Grand Commandery of Kentucky, died at Franklin, Ky., on the 5th of February. The *Masonic Tidings* says William C. Munger was a genial, wholesouled man, whom to know was to love. He was a diligent Masonic student, a faithful and efficient officer, and for his many good qualities was beloved most by those who knew him best. Peace to his ashes."

At an Emergent Meeting of Cataraqui Lodge, A. F. & A. M., No. 92, held at Kingston, Ontario, on the 28th day of January, 1874, the following resolution was unanimously passed: "Resolved, that as it hath pleased the Great Architect of the Universe in his all wise providence, to summon from our Lodge to the Grand Lodge, our esteemed Brother Henry S. Minnes, we desire to place on record in our Lodge and to convey to his sorrowing friends our high appreciation of his worth as a man and as a Mason. By the early death of our lamented Worshipful Master Cataraqui Lodge has lost a fervent friend and the cause of Freemasonry in general an ardent and generous supporter. We simply echo the feelings of every member of this Lodge when we say that W. Bro. Minnes had endeared himself to all of our hearts, not only by his unswerving devotion to the high and holy principles of Freemasonry, but also by the courtesy, urbanity and the dignity with which he performed his duties as member and Master of the Cataraqui Lodge. And, while bowing in humble submission to the will of the Great Architect of the Universe, we desire to express our heartfelt sympathy with his mother, his sisters and brothers in their sad loss of a loving son and affectionate brother. He has closed his career with no stain on his badges, with no spots on the escutcheon of his beloved institution.