

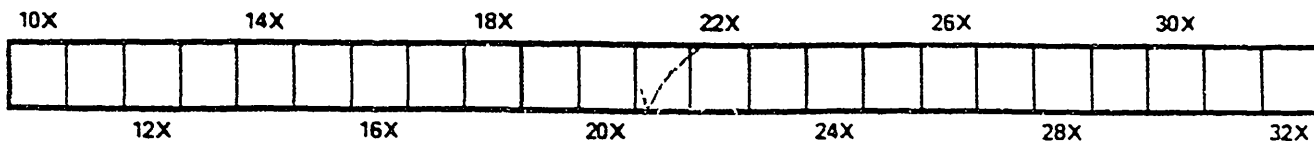
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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
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THE WORSHIPFUL MASTER.

BY BRO. EMRA HOLMES, F.R.H.S.,

Author of "Amable Vaughan," "Notes on the United Orders of the Temple and Hospital," etc., etc.

(Continued from last Number.)

They went into everything. Fired off the guns and made the bell ring, winning nuts for hitting the bull's eye; and chaffed the man in charge of the walking skeleton, who, as soon as he had got them in the tent, was heard to go outside and announce that "five medical gentlemen from Bodmin had just gone inside, who vouched that it was the most startling exhibition in the world."

Then they went off to the Guinivere again, and found their visitors in the ladies' cabin having a cup of afternoon tea. There was a piano there and harp, and Miss Penhaligon had been singing to them. She was not one of those young ladies who only care to show off before gentlemen, but was equally popular with her own sex, and only strove to make herself pleasant and agreeable to everybody.

She played beautifully, was passionately fond of music, and, indeed, composed herself. She would sit by the hour together playing to her father of an evening tender little bits like Mendelssohn's "Lieder Ohne Worte." Sometimes she would chant lullabies, such as tender mothers would love to sing to their infants, and now and again, what would have been a grand fugue upon an organ,

would astonish her father, and bring the tears into her mother's eyes as she played it.

The gentlemen preferred to smoke on deck for an hour in the cool of the evening, and lazily watch the yachts with their white sails, like great wings, coming up the harbor; but Lord Esme, who was himself a musician, hearing music down below, preferred to join the ladies.

Miss Penhaligon, at the earnest request of Miss Pentreath and Miss Rowatt, sat down and gave them a little cradle song she had composed the day before. The words ran thus, and were supposed to be sung by a sailor's wife rocking her child to sleep:

Ah! so wearily pass the days,
Whilst father sails o'er the sea;
Ah! so drearily pass the nights;
When will he come back to me?

Baby, dear, we'll sing for him,
Perhaps the winds will hear,
And carry our songs and evening hymn
To father, his life to cheer.

Oh! God in heaven, keep him safe,
And end our care and pain;
So we may praise thee, babe and I—
Oh! bring him home again.

It was a very pretty, sad air, and the last line in each verse was repeated like a mournful cry. When she

ended the last line of all she raised her voice in a sort of beseeching way which was very touching. Lord Esme stood at the door of the cabin, himself unperceived by Asellya, whose back was turned to him, and something very like a tear trembled in his eyes as she concluded. She had a lovely voice, soft and sympathetic to a degree, and she had been very well taught. There was a silence when she finished, more eloquent than words, for the melody was strangely beautiful and melancholy, and it touched every heart—for were they not on the sea, and did they not all know its infinite sadness?

The regatta was over, and the whole party came ashore. Mr. Pentreath having invited them cordially up to Klymiarven to tea and supper, ostensibly to see the fireworks.

CHAPTER V.

LORDS AND LADIES.

Klymiarven, which is Cornish for "the dove-cote," stands just over the Castle Cove, above one hundred feet above the sea and near the entrance of the harbor. The situation is most romantic. The cliff rises abruptly at the back of the house to the height of about sixty feet, and the hill slopes gradually behind it to another hundred feet or more, the summit being crowned by an old beacon tower mentioned in deeds of the twelfth century. It stands, in fact, in a kind of cleft in the rock, and the sea roars below, with a white, churning foam, when the wind is from the south-west, in the Castle Cove.

The garden is small, but the view up and down the harbor, hemmed in as it is by great hills, is simply lovely.

Mr. Pentreath had procured a quantity of Roman candles, rockets, serpents, and blue lights, and fire balloons, and the gentlemen amused themselves with letting them off as the evening closed in. The men-of-war also were illuminated and fired a salute. Then they had a very merry supper, and afterwards some one pro-

posed they should go into the lower garden, across the road, and down to the old ruined fort, which was built in the reign of Edward III. to guard the harbor, but which was dismantled at the time of the Commonwealth.

It was bright moonlight, and the party descended by some jagged steps roughly made in the two or three lofty terraced garden plots which were on the side of the cliffs, gradually sloping down to the water's edge.

It was very steep, and the ladies required each a cavalier at hand, for a single false step and they would have been precipitated into the sea.

Diggory Wroath hovered about Asellya, but somehow Lord Esme seemed to be beforehand, and Dr. Penhaligon, who looked disappointed, paired off with Miss Pentreath.

Having descended a hundred feet, or more, they had to make their way along the edge of the cliff till they came to the Castle wall, where they had to stoop very low and get under a very low-arched doorway, and then they were within what was once the fort which guarded the port of St. Mervin. Dr. Penhaligon pointed out that it was originally four stories high, and showed the ancient staircase, which boys sometimes clambered up, at the imminent peril of their lives, and explored.

"Now, Lord Esme, are you game to go up?" said Diggory.

"Why not? Who's afraid?"

"That's what you said when you were initiated," said Diggory, *sotto voce*.

Miss Pentreath and the other ladies said it was very foolish, and they should all go away if they attempted to go up.

Lord Esme hesitated, but seeing, by a look from his companion, that he evidently thought he dare not climb, he suddenly turned to Asellya, and said, "Do you remember that story of Sir Walter Raleigh, or the Earl of Leicester, or Essex, or one of those fellows, who wrote with a diamond on a glass—

'I fain would climb but that I fear to fall.'

"Yes," said she, "and Queen Elizabeth wrote underneath—

'Who fears to rise had best not climb at all.
Was not that it?'"

"Penhaligon, give me a help up, will you," said the young lord, with a look full of meaning at his fair cousin.

"Certainly, why not?"

Diggory had already clambered up, had got to the first storey, climbed up the stairs into the second storey, and stood for a moment at the doorway with the moon full upon him.

Lord Esme followed. It was dangerous work. The stones were old and loose; five hundred years had not steadied the structure, and a false step on a broken stair would probably prove fatal.

However, they got down again quite safely, until Lord Esme called out to his friend Penhaligon that he was going to jump from the lower storey, about ten feet. Before they could warn him not to do so he had leaped down, missed his footing on the jagged rock below, and would probably have rolled over into the water had not Asellya caught him. When they raised him his head was bleeding, and they found he had severely sprained his ankle. Miss Penhaligon looked pale as death, but was quite composed; whilst Miss Pentreath, who was generally supposed to be the strong-minded one, gave a little scream.

They helped him up the cliff with great difficulty, and intended to take him up to Mr. Pentreath's, but when they got into the road they met a trap which had just been taking some tourists to lodgings at Harbor-terrace, close by, and Dr. Penhaligon insisted that his friend, who he considered was his patient, should be taken to the Rectory.

It was a very bad sprain, and Lord Esme had to lie on the sofa for six or eight days, but as Asellya sometimes read or played to him, and lent him

her album to look at, in which she had painted some wild flowers exquisitely, which he admired, or said he did, very much, the time did not seem to hang very heavily on them; and they were left, either by accident or design, very much to themselves. Probably the former, as Mrs. Penhaligon worked a good deal in the parish, and the Rector was as frequently absent.

"Do you like these things," he said to her, pointing to a group of armors she had painted very cleverly and naturally.

"What! lords and ladies? Yes, very much."

"In real life?" he asked.

"I only know one lord," she said, archly.

"And do you like him?"

"I shall not tell you," she answered, as she left the room.

CHAPTER VI.

THE DEAD POET.

"Penhaligon, who wrote these lines?" said Lord Esme, a day or two after, to his friend, who had just bandaged his foot afresh for him.

"What lines?"

"I will read them;" and the young lord read, with great feeling, the following:—

TO LITTLE EDITH.

(From the Chicago Voice of Masonry.)

In the evening twilight I know a little maiden
Who loves to sit and play to me when I
am very tired;
And whether they are airs she heard in
some far distant Aiden,
Or whether by musician's skill she hath
been now inspired—

I know not, but the art divine is in her
slender fingers,
And the light of genius is surely in her
eyes;
And I listen to the music as it slowly
lingers,
And, dreaming, watch my little rose-bud
with a glad surprise.

Sometimes a sparkling tune, like fairy music stealing,

She gaily playeth to me while I lie still and rest;

And straight there cometh over me a strange and pleasant feeling

Of childhood's days of joyousness, when I was happy, blest.

Anon a mournful cadence of melancholy sweetness,

Like the weird strains from some Eolian harp,

Comes from the noble instrument; then, with a fickle fleetness,

She strikes some minor chords again, stridulous and sharp.

And sometimes my musician, who hath seen but two lustres,

Playeth a grand psalm, majestic, full of peace;

And I see the Promised Land, the wine-press, and the clusters

Of the True Vine, high in Heaven; then it all doth cease.

Oh! my little maiden, a gracious gift God gave thee,

When those sweet, sad harmonies He taught thy hands to play;

There is a soul in music, and perchance it may be

That we shall hear it in the realms of Everlasting Day.

Like Israel's sweet psalmist, who can tell the sorrow

'Thou may'st, with thy heaven-born gift, cause to pass away?

Many a sufferer, ere 'tis night, wisheth for the morrow,

And the ministry of music caseth pain alway.

"I like those verses very much; they are signed 'W. E. P.'"

"Oh! they are by my grandfather; he died about five years ago, and was one of the Cornish poets."

"Indeed; and who was little Edith?"

"Here she is, let her speak for herself," the Doctor said, as Asellya entered the room. "You must excuse me," he added, "I have to go over the water to Polvethan, to see a patient for Dr. French, who wants my advice."

Lord Esme looked up admiringly at the fair girl who came in, and who colored a little under his ardent gaze.

"And so you have been immortalized under the name of Edith?"

"Oh!" said she, "did you not know my name was Edith?"

"Now, how should I, when they never call you so?"

"Well, it is my first name; but grandmamma, who was a Trevennen, and who was very proud of her Cornish descent, would have me called by a Cornish name."

"Pardon me if I prefer the Saxon."

"Do you? What shocking bad taste. How do you like Miss Rowatt's name?" she asked.

"What is it?"

"Jenefer."

"Don't care about it or her, whom I met in Wessex; though I like her brother."

"Why, I thought you admired her very much; and I was quite——"

Then she stopped short; she was going to add, "jealous," but she thought it would look too much like appropriating her cousin's friend, which she certainly had no intention of doing; so she added, "I was quite sure you would like anyone whose name was the same as your yacht and King Arthur's Queen."

"What, Guinevere?"

"Yes. Jenefer is only the modern corruption of Guinevere."

"Do you admire Tennyson?"

"I love the 'Idylls of the King.'"

"And do you believe in King Arthur, Geraint, and all the rest of them?"

"Do I not? Why, King Arthur was born at Tintagel, only thirty miles from here; and Geraint is buried to the westward about the same distance from us, in a golden coffin shaped like a boat, with silver oars."

"Then I suppose you are romantic and poetical?"

"Am I not a Cornishwoman?"

CHAPTER VII.

HOW LORD ESME BECAME AN M.P.

Three years have rolled away. St. Mervin stands as it did, in no whit changed, except that one or two new

villas on the Esplanade have been erected, and a grand hotel has been projected, and is likely to prove a success, as it had for long been a great want in the place.

Diggory went back to Newquay, and came no more to St. Mervin during his stay there, as he was evidently not first favorite, and was one of those men who do not wear their heart upon their sleeve for daws to peck at.

Lord Esme got well, and then, having somehow spent nearly a month at St. Mervin very pleasantly, driving about with his friends and seeing all the pretty places in the neighborhood, and doing the Land's End and the Lizard, of course, at length bade his kind host and hostess good-bye, and started off to the Mediterranean in his yacht, taking Dr. Penhaligon with him. The cruise was a success, and was repeated every year when the Doctor took his holiday. Whilst they were at Venice news suddenly came to them that the member for Wessex had died; and a communication from the Carlton Club and from the Marquis of Earsdon to his son obliged them to turn their steps homewards without delay to contest the seat with Sir Knighton Verryn, a very popular baronet, but an out-and-out Radical, who had contested the seat many times, but who had hitherto been unsuccessful. He was just appointed Provincial Grand Master of Wessex, and, no doubt, large numbers of the Masons would pocket their political opinions and vote for him simply because he was their beloved chief. It was, therefore, necessary that a Mason should be put up in opposition, and for this reason partly, and because Lord Earsdon was a very wealthy and powerful nobleman, Lord Esme's name was freely mentioned as the proper man. His uncle, Lord Riversdale, was a great landed proprietor in Wessex, and was ready to champion his nephew if need be. However, everything was undecided, and the

Liberals were certain that at last they would carry their man.

The Lodge of Harmony had their monthly meeting always at the full moon. Some people said because they were lunatics, and most affected about that time.

It was October, and the hunt ball was fixed, as it happened, for the same night. This suited a good many of the brethren who were thus enabled to attend to their lodge duties and enjoy the ball afterwards; and, in the ante-room, and before the lodge was opened, speculation was rife as to whether the Provincial Grand Master would go in unopposed or not. It was the night for the installation of the Worshipful Master, our friend Diggory Wroath, who was in the civil service, being H. M. Inspector of Factories under the Home Office, and stationed at Gippingswick. There had been a meeting of the Past Masters previously, to consult as to the officers for the ensuing year, when the W. M. elect, as was the time honored and much to be commended custom, took counsel with the fathers of the lodge. It was then decided to offer Lord Esme, who was very popular, the Senior Warden's chair, so as to make him W. M. next year; but he had declined, much to Diggory's relief, who was not quite so well inclined towards the young Lord as he had been. But only *one* man guessed why.

It therefore fell to Dr. Penhaligon's lot to be Senior Warden. The ceremony of installation was very impressively performed by the venerable Deputy Provincial Grand Master, assisted by Bro. Romer, the handsome, white-haired Director of Ceremonies, and the usual banquet followed. St. John's Festival was rightly kept on St. John's Day, and not any time in December or January, as is the custom of some lodges; and the brethren always attended divine service, by special dispensation, in Masonic clothing, on that day, just as the mediæval guilds used to do, and as the modern

church guilds do also now-a-days.

Nothing was said in the lodge, of course, as to Lord Esme's possible candidature, but it was understood that Sir Knighton Verryn would beat the ball, and probably something definite would be known there.

The Speaker had issued his writ, the nomination would take place next day, and the election the usual time (a few days only) after that.

"Well, Sir Knighton," said Dr. Oldham, as he piloted his way slowly through the well-dressed mob, and accosted his Masonic chief, "I suppose we may congratulate you at last on being Member for Wessex."

"I don't know, I am sure; but it looks like a walk over this time, as the Conservatives can't find their man."

Dr. Oldham, who was on the Conservative committee, knew that they had found their man, who, however, was very loath to be brought forward in opposition to so genial and kindly a friend as the Provincial Grand Master.

There was a hitch somewhere. The time was late, Lord Esme Eardon had not returned, but the Conservative lawyers and agents, Messrs. Carthew and Raggett, had been instructed to arrange the nomination of Lord Esme the following morning, when he would be nominated by his uncle, Lord Riversdale, an Irish Peer, and seconded by the local Conservative M. P. P., Mr. Chamberlain, unless anything unforeseen happened.

Messrs. Carthew and Raggett were discreet men, and knew that if there were no contested election sundry moneys would not go into their pockets. They did not see the necessity, therefore, for throwing up the sponge.

Dr. Penhaligon was at the ball, which was held in the council chamber of the Town Hall, a modern building of Palladian architecture, expensively built, and much admired by the public generally—especially by those who were not ratepayers, and

did not bear the burden of this and other costly works which the go-ahead, public-spirited people of Gippingswick had erected and charged on the local rates.

There are some very fine portraits in this chamber of Charles II. and George II., and a splendid copy of Winterhalter's celebrated painting of Her Majesty.

Dr. Penhaligon had now many friends in Gippingswick, and one lady of fashion in those parts, living at a place called the Golden Rood, had invited his cousin, Asellya, to come and see them, having heard so much about her from the Doctor, who had found a sympathetic friend in Mrs. De Hamel's youngest daughter, Gertrude.

So Asellya came with her friends to the ball, and, if the truth must be told, had a faint hope she might meet Lord Esme there.

Sir Knighton Verryn had given a friendly nod to Dr. Penhaligon as he passed him with Asellya on his arm. They had just been dancing—she waltzed divinely—and he was taking her back to the friendly chaperonage of Mrs. De Hamel, when Sir Knighton, who noticed her great beauty, and who, it must be admitted, was a great admirer of the ladies, presently found himself near Mrs. De Hamel, whom he knew very well, and begged to be introduced. They were strolling through the ball-room together, the gallant old baronet having taken Asellya into supper, and they were remarking on the saturnine features of the Merry Monarch, whose portrait they were standing near, when Sir Knighton said something disparaging about the Stuarts which displeased Asellya.

"You must please say nothing against them in my presence, Sir Knighton. I can't bear it. My ancestors fought for Charles I., and in many of our Cornish churches you will still see King Charles' letter from his court at Sudeley Castle, and dated 1643, thanking his loyal Cornish people for fighting for his cause."

"Ah!" said Sir Knighton, laughing, "and my ancestors won their baronetcy for fighting at the Battle of the Boyne on the other side."

As they were talking, Dr. Penhalignon came up and said, "Have you seen Mr. Carthew, Sir Knighton? Some fellow below wants to see him particularly; I think, Lord Riversdale's butler."

"No, I have not seen him," said the baronet, carelessly.

"Lord Riversdale's butler, sir, wants to see Mr. Carthew particular," said one of the waiters to old Dr. Oldham, as he passed down to his carriage with his eldest daughter on his arm. "He can't find him nowhere, sir, and he's a most important letter, he says; but he is to give it into Mr. Carthew's own hand."

"Well," said Dr. Oldham, testily, "I don't think Mr. Carthew has been at the ball, and I don't know where he is."

The message was brief, it was as follows: "We throw up the sponge; too late to bring my nephew forward now to secure success.—RIVERSDALE." But Mr. Carthew never got the message, and was, no doubt, out of the way on purpose.

Lord Esme was nominated the next day by that gentleman, who was in some sort a county man himself, and lived at the Priory, in the little town of Woodhampton, hard by; and, much to his own astonishment and that of the county, he was elected member for Wessex, with a majority of four hundred over his opponent.

Sir Knighton was naturally vexed, but, the Liberals being in power, soon raised him to the peerage, and he now sits in the House of Lords as Lord Elmsley of Airedale, and a very good peer he makes, too.

Within a month or six weeks the Liberals were out of office, and when the Lodge of Harmony met for St. John's Festival one of the toasts given from the chair was Lord Esme Earsdon, M. P. for Wessex, and Junior Lord of the Treasury. The young Lord re-

sponded in his usual pleasant, modest manner, after the full Masonic honors had been given, "For he's a jolly good Mason," being led off in fine style by the Secretary.

(To be Continued.)

MASONIC CONVIVIALITY.

There can be no greater misconception, and it is one which prevails to a greater extent than we, as Masons, know—not that it is a more common fallacy of the outer world than many others we could name—than that Freemasonry is nothing more or less than a huge social club. It is perfectly true that in the old primitive days, when Masonic lodges were less numerous, and their members perhaps less circumspect, there were roysterings and bouts, the notoriety of which found an echo even beyond the sacred precincts. But even these were shrouded in a veil of mystery, and those who prated about the *bon-vivant* ism of which they heard a little, and would like to have experienced more, could entertain but a shadowy idea of the real causes and circumstances of these mystic orgies. The merry-makings, and perhaps excesses, of the Fourth Degree—or such part of them as could be overheard by the eavesdropper—were retailed with as profound a show of solemnity as that which invariably envelopes a ghost story. Yet, for all that, the shrewd uninitiate was wont to attach it in some with the practice and principles of the Craft, and to classify its members in the rollicking category of carousers in conclave. Mrs. Caudle, in all her industrious inquisitiveness to extract the "secrets" of the Craft, was forced to come to the conclusion that there really was no secrets at all worth knowing, and the sole object and aim of Masonry was to provide undutiful husbands with excuses for excess in eating and drinking, smoking and singing, and for remaining longer than honest folk

should do from the bosom of their families. So much for the popular idea of Masonic conviviality.

But then comes the point, of which we of the Craft are more intimately cognizant, and that is, apart from the high and glorious distinctions which divide labor from refreshment, there is, and must of necessity be, an atmosphere of geniality and high-minded friendliness wherever the brethren of the mystic tie are assembled. The very tendencies of Freemasonry are to cement men together in the bonds of social amenity and good fellowship, and the only natural outcome is an effervescence and buoyancy of temperament which forms a pleasing relief to the more serious and engaging business of the day. "As iron sharpeneth iron, so doth the countenance of man his friend;" and it is next to impossible for a body of Masons to meet, either before or after labor, without the tendency to that flow of joviality and becoming mirth which, in the eyes of the outside world, have formed a great measure for disparagement, simply from the fact that, not being participators, they cannot enter into the spirit of the scene. We can well afford to leave such thinkers to their own fertile imaginations. To those who can appreciate the grip of a friendly hand, and the interchange of fraternal greeting, the meaning of our purpose is sufficiently clear. The natural tendency of that brotherly love, which draws men into the closest bonds of friendship, is to kindle a flame of wholesome hilarity, and those generous sentiments which go far to make up the sum of human happiness. And thus there is nothing anomalous in the fact that brethren, indissolubly cemented in those fraternal bonds, should, after intervals of separation, bend to those generous impulses which stir their hearts, and mingle in the amenities of congratulatory and renewed friendship. Thus, when labor has been well and worthily completed, and the secrets locked up in the "safe and sacred re-

pository," the most natural thing in the world is that they should gather around the festive board whereat are concentrated all the elements for the cultivation of deeper and nearer affinities. It is so in all other communities, and why not in ours? We have it on authority that Englishmen when entering upon any enterprise, whether of speculation or philanthropy, regard it as part and parcel of their scheme, and as an ingredient of success, that the event shall be celebrated by a dinner. And it might with force be argued that inasmuch as Masons are continually engaged in works of usefulness and beneficence, and that moreover as their aims are so unselfish and disinterested, they should be entitled to a perpetual feast. But it must be borne in mind that of late years a vast and laudable change has taken place in the character of the entertainments with which Masons are wont to terminate their periodical assemblages. Let those who will, cling to the old and exploded notions of drinking bouts and free-and easies. We know that the enormous spread of Masonry of late years has infused into the ranks men of the highest culture, intelligence and refinement, to whom the boisterous revelry of the tap-room would not only be a scandal, but an abomination. The celebrations of the Fourth Degree are now, almost without exception, such as may well tend to inspire the mind with an elevating and refining influence. Here others find expressions of sentiment which, put into practice, exert a most beneficial effect upon the real work in which Masons are engaged. In the flow of genial intercourse hints are thrown out, and suggestions made, which result in substantial benefit to those classes of the brotherhood who deserve our consideration, for Masons, like the fine old English gentleman of the song, while they themselves enter heartily into the spirit of conviviality, 'ne'er forget the small.' To deprive our regular gatherings, therefore, of

this essential would, in a great measure, reduce the working of our lodges to a species of humdrum monotony. The banquet, in addition to being a relief to the weary workman after toil, engenders a benevolence of thought and action which cannot fail to be productive of practical good; and his must be a mean and narrow soul indeed that would withdraw so powerful an agency for the promotion of social intercourse, binding affection, and emulation in good works. In spite of all the ignorant prejudices that prevail on the subject, it is a matter for sincere congratulation and satisfaction that an overstraining of the privileges and pleasures of the Fourth Degree is a thing almost unknown.

Of course, amongst even the best regulated communities, undue exuberance is occasionally manifested; but such a practice as excess at a Masonic feast would be as indignantly scouted as the idea of a cowan forcing his way within the portals of a lodge. Our experience of gay and festive scenes amongst various institutions of men leads us to the conviction that nowhere are the courtesies of society, and the temperate enjoyment of friendly intercourse, more rigidly and naturally observed than in the Masonic circle, while, on the other hand, the outflow of conviviality which must always appear on the surface, wherever "friends in jolliest friendship meet," are not selfish, but conduce to the ulterior happiness and comfort of thousands more. Thus, whilst conviviality is an inseparable element of our occasional gatherings, and in our opinion very properly so—it is always of that nature which must commend itself to the sober and intelligent appreciation of all who value the sources from which flow a stream of disinterested charity and generosity. — *Freemason's Chronicle, London (Eng.)*

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OUR EARLIEST CRAFT LODGES.

I have received from our indefatigable Brother, the Rev. W. C. Lukis, P. M., F. S. A., some more jottings from his investigations of the Stukeley Papers, and they are of unusual interest. They are extracts from Dr. Stukeley's diary, and are valuable as being very early references to Masonic work in London. The question of where the doctor was made a mason, is settled by the first entry, as follows:

"January 6, 1721.—I was made a Freemason at the Salutation Tavern, Tavistock street (London), with Mr. Collins and Captain Rowe, who made the famous diving machine.

" [I was the first person made a Freemason in London for many a year. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and run itself out of breath, through the folly of the members.]"

It would have been interesting if the writer had told us how many members were required in those days to perform the ceremony. It is evident that a strict form was observed.

"June 24, 1721.—The Masons had a dinner at Stationer's Hall. Present: Duke of Montague, Lord Herbert, Lord Stanhope, Sir Andrew Fontaine, etc. Dr. Desaguliers pronounced an oration.

"The Grand Master, Pain, produced an old MS. of the Constitutions, which he got in the West of England 500 years ago. He read over a new set of articles to be observed. The Duke of Montague chose Grand Master next year; Bro. Beal, Deputy."

Beal is mentioned in the list of Lodges appended to the first book of Constitutions as W. M. of lodge No. 12. Pain (or Payne) had been re-elected Grand Master in 1720, and Dr. Desaguliers was the Immediate Past Grand Master—a brilliant meeting.

"Dec. 27, 1721.—We met at the

Fountain Tavern, Strand, and by consent of the Grand Master present, Dr. Beal constituted a new Lodge there, where I was chosen Master."

Nothing is named about the qualifications for the chair, and as Bro. Stukeley had not been twelve months a Mason, it is manifest that any Brother could be chosen to preside, as also that the verbal consent of the Grand Master or his Deputy was sufficient to authorize the formation of a lodge.

"May 25, 1722.—Met the Duke of Queensboro', Lord Dunbarton, Hinchinbroke, etc., at Fountain Tavern Lodge, to consider of Feast on St. John's."

The Fountain must have been one of the leading lodges to have been made the rendezvous of these distinguished brethren.

"Nov. 3, 1722.—The Duke of Wharton and Lord Dalkeith visited our lodge at the Fountain."

The Duke was Grand Master in that same year, and was followed in the chair by Lord Dalkeith.

"Oct. 4, 1723.—I read my discourse of the Dorchester Amphitheatre at the Lodge, and delivered to every Brother a copy."

Stukeley was a great antiquarian, and one of the best classics of his day, and although his theories on various archæological subjects are now known to be erroneous, he was a leader of thought in his time, and even yet his correspondence and close observations are of great value. Bro. Lukis is at present engaged on a volume of his writings for the Surtees Society.

"June, 1726.—Being sadly plagu'd with the gout, I retired to Grantham, etc. Here I set up a Lodge of Freemasons, which lasted all the time I lived there."

To this lodge at Grantham I referred in a note a few weeks ago.

"1728.—Died, my landlord, Lambert, of the Fountain Tavern, Strand, where I was Master of a new Lodge of Masons."

In his autobiography, Dr. Stukeley gives his reasons for becoming a Freemason. He says:

"His curiosity led him to be initiated into the mysteries of Masonry, suspecting it to be the remains of the mysteries of the ancients; when, with difficulty, a number sufficient was to be found in all London. After this it became a public fashion, not only spread over Britain and Ireland, but all of Europe."

It will be observed that for some three or four years after the "revival" of Masonry, very little progress, if any, was made in the Craft, which seems to have carried on a very feeble existence until the year of the Duke of Montague's Grand Mastership.

There are two entries in the Diary which are still more remarkable. They are as follows:

"Nov. 7, 1722.—Order of the Book instituted."

"Dec. 28, 1722.—I din'd with Lord Hertford, introduced by Lord Winchelsea. I made them both members of the Order of the Book, or Roman Knighthood."

Does any one know anything of this Order? Was it Masonic, or simply a literary Brotherhood? If Masonic, it shows how very soon our brethren began to hanker after more degrees.

T. B. WHITEHEAD.

THE SOURCE AND SPIRIT OF KNIGHTS TEMPLARS SUCCESS.

As in the vision of Constantine, above the blood-red cross emblazoned on your white silken banner, is the General Order of your conflict—"in hoc signo vinces"—"By this sign (the cross) you must conquer." Your motto is the epitome of a great creed. It condenses a philosophy of life, conduct, and social progress, upon which there is at this hour a sharp, aggressive, and arrogant warfare. Are you ready to stand by your motto, to obey

the order held aloft before all your ranks, and in every Encampment? One philosophy of life is that man is sufficient in himself, and needs no God, if there be one. The other philosophy of life is that somehow and at some time humanity became morally weak and darkened and misled, needing to be helped up and helped up; that One mighty to save, Jesus Christ, came from God, to redeem, regenerate, and save man. If you do not believe this, you may be with Knights Templar, but you are not of them. If there be an infidel in your ranks, he should lay aside his armor, resign his sword, and go over to the side of Paynim or Pannim, whom the Knights have ever fought. A Knight Templar may not be a communing Christian (though he ought to be), but he must be a believer.

A true Knight must try the sufficiency of his armor, the metal of his sword, and the faith of his soul. Test your moral teachings by your experience. Has dependence upon human sufficiency been either general in the world or satisfactory? Man, in his struggles, has ever looked around and above for help. The practical creed of all ages is that the surroundings of humanity make humanity unequal to its needs. Everything is mysterious to man which man in himself is not. More than that, man is a mystery to himself. This mystery awes man, whatever it is, and he kneels before it to propitiate its wrath, or extract its love. The motto of your banner is the publication of your creed. You are no materialistic atheists looking at an universe of matter rolling in cold, dark, blank orphanage, but you are believers in a creating God, and in a redeeming Saviour; and with the cross symbolizing His redemptive sufferings, before your eyes, the watchword of your soul in every effort for the true and the good against the false and the bad, is: *In hoc vincam*—"by this I will conquer."

In addition to this distrust of your own sufficiency, and trust in the Divine Helper, you rise from every conquest over the evil with which you contend, humbled under a sense of your own undeservings, exclaiming: *Non nobis Domine! non nobis, sed nomini Tuo da gloriam!* (Psalms cxv. : 1.) "Not unto us, O Lord, not unto us, but unto Thy name give the praise." You who have fought severe spiritual conflicts, well know how little victory has come from your own strength. You know that, unless the Lord keep the city, the watchman waketh but in vain, and that in your weakness the Lord has been your strength. Self-reliance has so often disappointed you that, when sin has been subdued in your hearts, you say, Let him that glorieth, glory in the Lord. God forbid that I should glory save in the Cross of our Lord Jesus Christ—*Sir W. H. Phatt, D. D., California.*

FREEMASONRY, ANCIENT AND MODERN.

In the highest and best sense, Freemasonry has always been a unit. As far back as we can historically trace it, it has maintained its continuity, its unbroken succession of authoritative Masters, or Grand Masters; and hence we infer that in its prehistoric, traditionary period, this feature in like manner characterized it. It is no less the pride of Masonry, than it is of the great churches of Christendom and Judaism, that no link is missing in the Masonic chain that connects it with its founder. Its antiquity is just matter of congratulation among Craftsmen, for it, no less than its unique ceremonial and peculiar secrets, distinguishes it from the numerous imitative organizations of the present day, that strive to counterfeit it. Many a fool assumes to act the part of Solomon, but acts it so badly that he is hissed from the world's stage. Rites and societies have been multiplied in large num-

ber, but one only has to consult Mackey's, or Kenning's, Masonic Cyclo-pædias, to learn how many of them have died, and left no sign. The graveyard of time is full of them. Freemasonry survives them all—the ancient lives, while the modern dies.

While it is incontrovertibly true that Freemasonry is a unit, historically, it is also true that in one respect its character has materially changed during its ages of existence; but it has changed for the better, since it now lives a higher life, and champions ideas that are married not only to the present, but also to the hereafter.

The earliest Freemasons, and their successors for very many years, were operative Masons, members of guilds, whose primary purpose was to erect stately edifices; and while performing their labor, and rearing architectural piles that have survived nations, and even history itself, they protect their rights as Craftsmen, and their secrets as architects and builders, from the knowledge of the profane, and from their competition. The works of the early Operative Masons were noble, and merit all the praise which has been so unstintedly bestowed upon them; but the works of modern Speculative Masons are nobler still, since they combine, in the most unique and admirable manner, the practical with the theoretical, the real with the ideal, and, in a true sense, the operative with the speculative.

Operative Masonry in modern times performs its perfect work by actively and efficiently relieving the material ills to which unfortunate Craftsmen are subjected. It operates upon distressed brethren, heals their wounds, cures their diseases, supplies their needs, cheers their hearts, and lifts them up when they have fallen. Modern Operative Masonry handles living stones. A living arch is formed,—brethren being built into it. Can any Temple, Castle, Cathedral, or Abbey, of ancient or mediæval times, spacious as its boundaries, and massive as its walls may be, or have

been, compare with the living Temple reared by the Freemasonry of to-day? Can the material match the immaterial, dead matter vie with immortal spirit? Can the stone that crumbles to dust rank with the stone that endures forever?

We live in a materialistic age, one that appreciates works more than faith, and that even often derides faith, denies a hereafter, and classes man with the brute creation, so that instead of being "a little lower than the angels," some say he is but a little higher than the brutes. Freemasonry rises to pyramidal heights above all such low levels of thought. It lifts man up, materially and spiritually, theoretically and practically. It says: Though empires decay, and the earth itself disappear, the *master* of all—man—shall live forever. The grave, into which he temporarily descends, cannot confine his immortal spirit. Every Mason who is "raised" in a lodge of Master Masons, is the type of himself in the great hereafter. No true Freemason can be a materialist, an agnostic. We know something, we believe something, we are something more than dust; and we rejoice to know that modern Freemasonry, like the noble son of a noble sire, is true to its ancient and royal paternity, teaching the doctrine of the nobility of man's nature, and the immortality of his soul.—*Keystone.*

HIRAM'S TOMB.

A correspondent of the London *Freemason* says: "The last part of 'Picturesque Palestine, Sinai and Egypt,' contains a description of the tomb of Hiram, which must be interesting to all Masons. The explorer writes:

"The ride to Hiram's tomb may be accomplished from Ras el Ain as easily as from Tyre, following the lines of the aqueduct for two miles, then turning towards the hills, which here rise very gradually from the plain. Hiram's tomb, Kabi Hiram,

as it is called, is by far the most interesting relic of Tyre left intact, and is very near the little village of Hanawich. It stands slightly retired from the brow of the uplands, close by the wayside, cornfields behind it and a quiet orchard ground in front. Whether it be the tomb of the great Phœnician monarch or not there is no possibility of proving. One argument for its great antiquity is its extreme simplicity, and its dissimilarity from any sepulchral structure of the Greek age.

"The tomb of Hiram, for so we love to believe it as we call it, is a grand massive sarcophagus, laid on a massive megalithic pedestal of dressed limestone, but without any trace of the Phœnician or Jewish bevel, standing in solitary desolation, and commanding the sea and that city of Tyre over which Hiram ruled. The pedestal is composed of three courses of great stones, more than twelve feet by eight, and more than six feet thick. The third course is still thicker, and projects over the others. On this is placed the great sarcophagus, hollowed out for the body; and over it still remains the lid, slightly pyramidal in form, a single block twelve feet long by five feet thick. Immediately behind the tomb two flights of steps have recently been opened out, and evidently are coeval with it, and leading to a vaulted chamber, not under, but exactly behind the mausoleum. This was cleaned out and examined by Renau, but no trace of inscription or indication of its purpose or date discovered. The explorer states that this is the Hiram who supplied the architect, the workmen, and many of the materials for the temple.

"It is difficult, perhaps, to make this account fit in with the Masonic traditions of Hiram's burial. But it is well to remember that traditions become very much distorted by time. Tradition, however, states that Solomon gave the body of Hiram a magnificent sepulchre, and the descrip-

tion of this tomb confirms it. If it is not the tomb of our Master it may be that of his father. At any rate it is a piece of antiquity associated with the building of the temple, and therefore of deep interest to the fraternity. It would not be an expensive business to bring the sarcophagus to this country. A national Masonic subscription would supply the funds."

[This extract appeared in the "Freemason's Magazine" and "Masonic Mirror," and was answered by our learned and lamented Bro. E. A. Shaw. The tomb is the tomb of Hiram the King, not of Hiram the Builder.—*Ed. F. M.*]

MASONRY IN THE HOME.

There is nothing in Masonry which should make a Mason neglectful of his home; instead of which it should rather cause him to be a better father and husband.

The duties of the lodge are not so pressing (unless the brother holds a responsible office) but what he can give nearly all of his spare time to his home. After the lodge is closed he can, if he be so disposed, go at once to his home, and be in bed at a reasonable hour, except on very rare occasions.

Masonry is very often blamed for the sins and errors of individuals, who do not hesitate to throw upon the lodge the result of their own shortcomings. Of course the lodge is blamed by the waiting-at-home wife.

This should not be so.

Masonry is not intended to interfere with a brother's usual vocations—and this includes his home—for these are on no account to be neglected.

Brethren should take their Masonry with them into their homes; at least so far as carrying out there the principles taught in the lodge.

Every brother should remember his duties to his family, and perform them faithfully. Unless this be done,

Masonry to such a brother is merely a name, without effect or meaning.

A Masonic lodge, although fraternal in character, is quite unlike those associations that are known as merely social organizations. It is intended to improve the mind as well as to bring men, of different views, together on one broad platform of harmony and charity. It is not a place for carousing, and each novice is taught the value of temperance.

Attending a Masonic lodge will never lead a man astray, if he go straight to his home after the lodge has been closed.

To be a true Mason, he must be faithful to his home and family, which should never be neglected by any one, be he Mason or otherwise.
—*N. Y. Courier.*

ADVICE TO YOUNG MEN.

Every young man ought to belong to some first-class fraternal organization. In no way can he gain so many substantial advantages, mentally, morally and financially, at so small a cost of time or money as by forming such a connection. The teachings he will receive in the lodge room are of a high and ennobling character. It is line upon line, precept upon precept; and not only this, but he will see numberless instances of the practical application of the lessons taught. Men naturally love to see a noble act well performed, and love to feel, in its performance, they have had something to do. Human nature is not altogether bad. It is safe that 999 out of 1,000 would prefer to do a good act rather than a bad one, all other things being equal. But all men abhor hypocrisy, and moral lessons supplemented by immoral practices bear the sure fruits of iniquity. If there is any class of organizations under the sun that practice what they preach, it is fraternal societies. It is almost impossible for a young man to grow up

surrounded by fraternal influences without becoming a better man because of the fact.

The lodge room is a good school. It teaches how to conduct debates, the value of discipline, the strength of combined numbers, social customs, mutual dependence, and the necessity of promptitude and fidelity in the discharge of every duty. Moreover, it accustoms one to public addresses and ceremonials, and if a person be so inclined, it affords the best possible means to acquire the art of oratory. Thousands of our best speakers to-day got their first and most valuable lessons in the lodge room.

The benefit one gets, financially, by lodge membership, is usually of an indirect character, rather than otherwise. It does not come in the way of wages, or contributions for his individual benefit, unless perchance, to guard him or his against actual want; but it comes in the way of a wide and valuable acquaintance that afford him an opportunity to help himself, when otherwise he might be a stranger in a strange land. It gives him the advantage of confidence when else there would be distrust. A good name is better than gold or precious stone, but a good name is only valuable where its possessor is known.—*Pacific States Watchman.*

INTERESTING MASONIC EPISODE

Twenty years ago, at Manassas, the lives of three Masons, Bros. Capt. Robert A. Dimmick, of this city, a member of Hope Lodge; Capt. T. D. Mossrop, and Corporal E. A. Dubey, members of the fraternity in Brooklyn, N. Y., were saved through the brotherly attention of Bro. Capt. Barr, of Moorefield, W. Va., who was then identified with Stonewall Jackson's command. After the three had been lying for two days and nights on the field of the second Bull Run, Bro. Capt. Barr, in passing along through

the dead and wounded who were strewed around on the hillside and near the run, discovered, in these persons alluded to, brother Masons, and after bandaging their wounds and relieving their condition as far as possible, he had an ambulance convey them to the hospital. As their wounds at the time were very severe, causing great loss of blood and exhaustion, and being without any food, they could not have survived except through the kindness thus manifested by Bro. Capt. Barr. An agreement was then made between the parties, that if they all got through the war alive they would, if possible, meet again the Masonic friend and brother who had done so much for them. Two years ago this agreement was partially fulfilled. Just eighteen years after the occurrence alluded to, Bro. Capt. Dimmick went to Winchester to attend a celebration, and there found Bro. Capt. Barr, and a good time followed. Bro. Capt. Barr, in the presence of his military friends, in the public market house, threw his arms around Bro. Capt. Dimmick and greeted him as a long lost brother. At a reunion of the three officers of the Union side it was resolved to get up a memorial of the occurrence. It consists of sincere expressions of gratitude, executed by a superior artist, together with photographs of each of the several parties, and a battle scene where Bro. Capt. Barr is represented as administering to the wants of his brother Masons of the Union side. The whole is surmounted with an elegant frame of a new style, steel and gold, and altogether it will, no doubt, be one of the important contributions to the history of the past that will naturally cement the friendships between the soldiers of the North and South. Bro. Capt. Barr, who at present is a merchant of Moorefield, West Virginia, is unaware of the presentation to be made to him, and will undoubtedly be greatly surprised when he learns of it.—*The Keystone.*

VISITORS.

Without commentary upon an article that recently appeared in one of our contemporaries, relative to admission of visitors into lodges after objection is made, we desire to express a view of our own upon the subject. The statutes provide, in terms, that a visitor cannot be admitted into a lodge "if his admission will disturb the harmony of the lodge or embarrass its work." (The words quoted appear in our copy of the constitution, but in view of a recent error we can only assume them to be correct.) Starting with the idea that the admission of a visitor, objected to by a member of the lodge intended to be visited, would be a disturbance of harmony within such lodge, it is clearly the duty of the Master to deny the application for admission. But there is another view to be taken of the question, which may, perhaps, be better stated by illustration than otherwise. Jones frequently visits a lodge, not his own, where he has numerous friends and is loved and respected by every member except Brown, who is only an occasional at his own Masonic home. On an evening when Brown is present Jones is announced, vouched for and about to be ushered in, when Brown objects. The Master hears the grounds of objection, and believing that the harmony of the lodge would be more disturbed by keeping Jones outside its doors than by admitting him, permits him to enter and welcomes him in cautious terms. It is admitted that the Master is, or should be, the judge of the qualifications of visitors, he being responsible for the government of his lodge, therefore he is justified in admitting Jones, notwithstanding the protest of Brown. We can easily imagine instances of a similar character in which the Master of a lodge might be called upon to decide as between the protest of several members and the interests of the whole lodge or the Craft at large.

But it may be stated that Brown is standing upon his own ground, and that Jones has no rights in comparison with him. There is some strength in the statement. Each individual brother has, however, an equal right with Brown, and if a majority feel that Jones should not be excluded on a single objection, as a matter of course Brown very properly goes to the wall. The protest of a man who owns a plot of ground that lays upon the line of a proposed railway is of no avail in opposition to the public interests. The protest of a man seized with small-pox against being taken out of his own house and committed to a public hospital, amounts to a simple waste of breath, for the reason that the public health demands his removal. So in the case of Brown, who is in the minority. The matter, in our opinion, is very simple, to wit: The Master has the right, the power, and it is his duty to judge in every case similar to the one under consideration, for by the exclusion of a brother he may create a greater disturbance than by his admission, and of "two evils he must choose the lesser."—*Sunday Times and Messenger.*

THE OATH OF OFFICE.

Before being installed as Worshipful Master of a lodge, a brother elected to that position is required to take a solemn obligation to support and maintain the constitution, laws and general regulations of the Grand Lodge under which it holds its charter; also the by-laws of the lodge over which he is elected to preside, and that he will discharge all the duties pertaining to his official position to the best of his ability. The other officers are also required to join with him in this obligation, so far as pertains to their respective positions. The engagements thus entered into on their part would seem to be sufficiently strong and binding to secure good government in every Masonic lodge, and strict obedience to Masonic

law. The line of duty is plain, and of all men Masons should be the most reliable in the performance of it. We believe they are, and as a rule no code of laws are more faithfully executed than those enacted for the government of Masonic lodges.

How unfortunate it is that there can be no rule without its exceptions. Even in Masonry obligations sometimes are not strong enough to control some men. There is occasionally a W. M. who will permit his lodge to violate a regulation of the Grand Lodge. This is sometimes done through ignorance, which is scarcely less excusable than a willful violation, for he whose duty it is to execute laws should make it his business to know them. He should always have a copy of the regulations in the lodge room for reference, and require all action to be in accordance with them. Unless he does this he is not discharging the duties of his office to the best of his ability. He disregards his oath of office, and shows himself to be unworthy of the high honor conferred upon him in his election.—*Masonic Advocate.*

The London "Freemason" says:—"It is with pleasure we have learned the opinion of a Bishop of the Church of England on Freemasonry. A short time since a London curate wished to be initiated into the mysteries of the Craft, but finding the lodge he wished to join met on an evening in which he ought to be engaged in clerical duties, he consulted his diocesan as to what he should do. The Bishop of London told him he admired Freemasonry, and would not put any obstacle in the way of his joining, and though he would have preferred a lodge meeting on another night, as this one would only take him away seldom, there could be no reason why he should not become a member. Our friend has acted on his lordship's advice, and lately was initiated."

The Canadian Craftsman.

Port Hope, October 15, 1882.

SERIOUS THOUGHTS.

When we contemplate the high moral tone assumed by the fraternity, and the pure and holy lessons taught within our lodge rooms, it causes the earnest Hiramite to seriously contemplate the practical workings of the Order. Freemasonry we regard as a progressive science, founded upon "the purest principles of piety and virtue." It is the basis upon which all good and true men can unite, because it grasps the grandest and noblest idea which permeates all true religion, viz.: a belief in the Fatherhood of God and brotherhood of man. It is the exponent of those divine principles which the Founder of the Moral Law, the gentle Nazarene, taught over eighteen hundred years ago in Judea, to the scoffing Jew and outlawed Galilean. When, therefore, we turn our minds to those wondrous truths, when we realize these facts, when we remember that we, the sons of light, speak "an universal language," that we can make our wants known to each other in every land and in every clime, it is little wonder that the truthful Mason, studying the symbols of the Craft, daily becomes more thoroughly entranced with the theo-philosophy and universality of our heaven-inspired institution.

The outside world may laugh, and sneer, and gibe, and mock at our symbols, but when a man can read a lesson of morality in every implement of labor, and note the handicraft of God in every leaf that grows and

every moss-covered stone, then, we say, we can afford to have the profane sneer at our mysteries. Ours is the only society on the face of the earth that unites men of every creed and nationality into a common brotherhood. We interfere not with any man's religion. We allow all to worship their God according to that light which He himself has given men. We do, however, strive to make man THINK. We endeavor to develop the mind of man by teaching him to contemplate the greatness and goodness of the Creator. We urge upon him to study the philosophy of the works of Him who rideth upon the winds and holds the thunderbolts in the palms of his hands. Freemasonry, freeing the intellectual faculties from sectarian views, enlarges them, so that it eagerly searches after the true principles of the God of truth.

If these are our principles, how important is it that the sons of light should be guarded in all their actions and circumspect in all their dealings. If we teach through and by means of Masonry a God-inspired morality, and practice it not, we are indeed very, very reckless, thoughtless and negligent; indeed, we are worse, for we are acting the part of hypocrites, and unworthy of a place amongst honorable men. Masons, therefore, should be very careful to strictly obey the moral law; to live upright and honorable lives; to avoid the society of those who know not God and insult His holy name by blasphemy and obscenity; to be charitable in all their thoughts, words and acts; to be true and loyal to the Brotherhood; to love, honor and uphold virtue. Freemasons have taken solemn obligations, and they are bound to keep them.

ELECTIONEERING.

We have time and again alluded to the system of electioneering which is becoming so prevalent in different Masonic jurisdictions. The evil is one of the greatest importance. The discussions relative to the election of a Grand Master in a neighboring State, was the scandal of the Masonic world; but, unfortunately, we find the system is becoming more and more prevalent in our own country. Brethren now-a-days appear not to be ashamed of voting for themselves, asking their friends for votes, and literally begging and praying for support. Surely there can be very little honor in obtaining a position in the Craft under such circumstances; in fact, the reverse is the case. Brethren should remember that these things become "the town talk" of the profane, and bring disgrace upon themselves and scandal upon the fraternity.

We think it is high time that this abominable system should cease. We have already had the name of the Grand Master of Canada insulted by coarse and vicious insinuations by anonymous correspondents in the public prints. He at once refuted the foul slander. Yet since that time we have heard of certain aspiring craftsmen electioneering for office. We trust every Mason within the Dominion will frown down the system, and invariably vote against any Hiramite that thus soils the purity of the lambskin.

SCOTLAND.—Any Master Mason in good standing, in Scotland, is eligible for the position of Worshipful Master, and a plurality vote elects.

GREAT PRIORY OF CANADA.

A most important session of Great Priory was held at Montreal on the 17th inst. Sir Knights from all parts of the Dominion were present. The M. Em. Sir Knight W. J. B. MacLeod Moore, presided. Rt. Em. Sir Knight G. O. Tyler, Grand Commander of Vermont, was present. The allocution of the Great Prior was a most interesting document, and we only regret our limited space prevents us giving it in full. The independence movement was fully discussed, and finally a resolution was moved by Rt. Em. Sir Knight J. H. Graham, LL.D., Grand Master of Quebec, seconded by Rt. Em. Sir Knight Daniel Spry, Grand Master of Canada, that "a committee of five be appointed to take into consideration all matters pertaining to the present position and future status of this Great Priory, and also as regards the advisability of declaring and affirming beyond a doubt the complete independence of the Great Priory as a Sovereign Grand Body." This was unanimously adopted.

The election of officers resulted as follows, (M. Em. Col. MacLeod Moore, of course, holding the Great Prior's position for life):—

Great Sub-Prior—Sir Knight Dr. J. A. Henderson, Kingston.

Provincial Priors—Sir Knights D. B. Birch, Ontario West; J. Ross Robertson, Ontario Centre; H. Nuttall, Ontario East; James O'Connor, Manitoba; M. F. Darling, Nova Scotia; D. R. Munro, New Brunswick; I. H. Stearns, Quebec.

Grand Chancellor—Sir Knight Daniel Spry, Barrie, Ont.

Grand Prelate—Sir Knight Rev. V. Clementi, Peterborough.

Grand Constable—Sir Knight E. T. D. Chambers, Quebec.

Grand Marshal—Sir Knight P. Slatter, Toronto.

Grand Registrar—Sir Knight Dr. Jas. Sutton, London.

Grand Treasurer — Sir Knight David McLellan, Hamilton.

Executive Committee—Sir Knights H. A. Mackay, Hamilton; Donald Ross, Picton; W. D. Gordon, Kingston; James Greenfield, Kingston; S. Kennedy, Quebec.

After the officers were installed the Great Priory adjourned

Immediately after the opening of the Great Priory, the Great Prior, in the name of H. R. H. the Prince of Wales, presented the following Sir Knights with the insignia of the G. C. T. and K. C. T.:—Sir Knight W. B. Simpson, G. C. T., who was at the same time appointed Grand Representative of the Great Priory of England near Canada; Sir Knight I. H. Stearns, K. C. T.; Sir Knight L. H. Henderson, K. C. T.; Sir Knight Col. Moffatt, K. C. T.; Sir Knight Hon. Robert Marshall, K. C. T.; Sir Knight C. D. Macdonald, K. C. T.

The Great Prior subsequently appointed the following as members of the Grand Council of the Great Priory of Canada:—R. E. Sir Knight Col. James Moffatt, London; R. E. Sir Knight, S. B. Harman, Toronto; R. E. Sir Knight George C. Longley, Prescott; V. E. Sir Knight E. H. D. Hall, Peterborough.

On the 13th Oct., 1870, H. R. H. the Prince of Wales was installed Grand Patron of the Order in Scotland, and affiliated to Lodge of Edinburgh, No. 1.

THE ALLOCATION OF THE GREAT PRIOR.

Held before Great Priory at Montreal,
October 17th, 1882.

The Great Prior opened his address by a fitting allusion to the death of Frater T. D. Harington, Past Sub Great Prior, and representative of the Great Priory of England near that of Canada. He also mentioned the decease of Sir Kt. H. A. Grannis, Preceptor of Burleigh Preceptory, and alluded in fitting terms to that of the distinguished Templar, Fr. Robert F. Bower, of Keokuk, Iowa, and to General James A. Garfield, who yielded up his life the victim of a merciless assassin.

Reference was then made to "the late attempt upon the life of our beloved Queen," and to the "message from H. R. H. Prince of Wales, and visit from the Chancellor of the Great Priory of England." The Great Prior then said:—"Since the visit of the Chancellor of the Great Priory of England, H. R. H. the Prince of Wales has been pleased, as a mark of His special favor, to authorize me to nominate a limited number of members of our nationality to receive the distinction of G. C. T. (Grand Cross of the Temple), and that of K. C. T. (Knight Commander of the Temple.) Those selected by me will be named hereafter."

The Sir Kts. receiving the same were Fratres Simpson, Col. James Moffatt, L. H. Henderson, and I. H. Stearns. Fr. C. D. Macdonald is also to be made a K. C. T., and we understand a like honor will be offered to the Great Chancellor Sir Kt. D. Spry.

In regard to the object of Convent-

General, Col. Moore said: "This general convention of the different branches of Templary was intended to consolidate and place them on such a permanent footing and uniform basis in Great Britain and Ireland, that they might worthily represent the ancient chivalric orders, and how could this be so well carried out as by placing the united body under the government and patronage of our future King, the fountain of honor, thus giving to the Orders a status and reliability that could not otherwise be attained." The Great Prior further explained that from the latter part of the last to the present century, Templary in the British Dominions was a curious compound of the old Templar Order and that of St. John (Malta), the ritual covering both Orders at once, and participating a great deal more of Malta than the Temple. These Orders, although not Masonic, so-called, as Masonry is now understood, are eminently allied to it, retaining connection to the extent of selecting members from that body. The requiring from a candidate a profession of Trinitarianism is a manifest but necessary departure from the toleration of modern universal "Free and Accepted Masonry," and proves conclusively that there was no original connection between them; in fact, official recognition with the present system was not known prior to 1780, although there is sufficient proof that detached bodies had existed previously keeping up the alliance, and from these our present "United Orders" are derived, and have never lost their orthodox Christian character, or in any way adopted the Universal doctrine. This was also the case with our brethren of the United States, when the Chivalric Orders were first carried there from the mother country. Now the whole system there is changed to make it correspond with that of "Free and Accepted Masonry." The assertion by the able and learned Brother Sir Kt. Josiah H. Drum-

mond, of Portland, Maine, in a recent controversy, that no change had been made in the American system, I think a mistake; if he reads Dr. Folger's History of the A. and A. S. Rite carefully, he will find on pages 123 to 126 that what Folger stated is a matter of history and record, viz:—"That, in consequence of great disorders, &c., &c., Cerneau remodelled the Templar degrees and founded the Grand Encampment of the State of New York, and the work now done in the Encampments was the product of Joseph Cerneau." It is simply a transfer of the Ancient "Rose Croix," of the Rite of Perfection, to the York or English Rite, remodelled for the Templars with many additions.

Brethren, who, while professing a belief only in Christ, yet reject the Holy Trinity, should never join the true orders of the Temple and Malta, if these orders teach anything, they teach the Divinity of Christ and Mediation of our blessed Saviour,— "here we have the highest sum of Christian faith, the historical, natural, moral or revealed meanings given to the doctrine of the Trinity, which the Order implores—the three-fold name of Father, Son and Spirit—and the three scriptural offices of Christ—Prophet, Priest and King, as elaborated by the early church and received by our order, and we are bound to maintain the principles of the Christian religion with "Fidelity, Piety and Zeal." Such were the mysteries of the old Templars: and in our modern Order they shine forth and stand alone—if this is rejected, the beauty of our Order and its Divine teachings are destroyed. If, however, the present Orders are intended only as a mere ornamental military adjunct to the Masonic body, for the purpose of parade and pageantry, that is another thing, but it is *not* Templary and never had any pretensions to it. Our esteemed and well informed Brother Sir Kt. Enoch T. Carson, Past Grand Commander of Ohio, in his

last Foreign Correspondence Report, has produced the most incontestable proofs that the American System *has* been changed, and that the original "Webb" ceremonial recognized the Christian religion as taught by all orthodox believers, without qualification of any kind, and absolutely expressed the Apostle's Creed intact.

He concluded his views on the Trinitarian Doctrine, of which he has ever been so strong and faithful an advocate in the following words:—

"Fratres! The time assuredly has come when the line of demarcation should be drawn, and the loud warning voice lifted up. Every believer in the truth and sacredness of the doctrine of the Trinity should separate himself, espouse the ancient truth, and raise the Banner for the fight."

With reference to the Independent movement, the Great Prior said:—"I cannot agree with those Fratres, who, in my opinion, are carried away by a false and most mistaken idea of *adding* to the importance of the National Great Priory, by the withdrawal of even the semblance of a connection with the parent body; and who cannot have considered that by ignoring the Grand Mastership of the Prince of Wales, they are virtually offering a slight to so high a personage; few, if any, instances are on record of attempts made to break up organizations of legally established bodies without some cause of complaint. In this case there is none whatever." And added:

"Fratres! I have served the British Crown as a soldier, and my family for generations before me, too long and loyally to swerve at this late day from my duty, in my youth and in my prime; and now in my declining years, I have given my best energies and first love to the service of our Knightly orders, and as my days are passing away as a tale that is told, I have my reward in the generous approbation of my Grand Master and future Sovereign, and your good will and approval, which well repays me

for much thought, labor and anxiety for the good of the Order, and, I may add, for some inevitable disappointments. I trust I may be pardoned for remarking that through me, who introduced the Order from England into Canada, now nearly thirty years ago, this great body has advanced, step by step, from being a "Prov. Conclave" to a "Grand Priory," and now to the highest status of a National and "Independent Great Priory," co-equal with that of England and Ireland, or any Templar organization in existence, and, as your Great Prior, I take equal rank in the Order with a Prince of the Blood and Peer of the Realm, acknowledging *no* superior but our Royal Grand Master and future King, to whom we have all sworn fealty and allegiance."

The Great Prior, in the following terms, shows his true Masonic liberality and his strict determination to adhere to the Constitution of the Templar Order. We may add in presenting Sir Kt. L. H. Henderson, the Sup. Com. of one of the Cerneau branches of the Scottish Rite in Canada, with the K. C. T., he also made reference to the fact that as a Templar he could not interfere with the different, but honest, views of Masons regarding the so-called higher degrees, and in his address he thus clearly expresses his opinions upon the subject:—

"I have also been called upon to rule as to the eligibility of candidates for the Order, who, as Master Masons, had joined other degrees of Masonry, known as the 'High Grade' system. I allude to the 'Egyptian Rite,' lately introduced into Canada, which, it is asserted, is antagonistic to the Templar Order. I hold that every Master Mason has a perfect right to join any Rite known to be of Masonic origin he may think proper, and unless there is some other definite objection to his reception as a Templar, *this* cannot be considered as one. A candidate is eligible for the Templar Order on his good standing as a 'Craft' and 'Royal

Arch Mason, and we have no right to interfere with other degrees, founded on the Craft, he may choose to join; at the same time, there can be little doubt that the multiplication of 'higher degrees,' all claiming to be based on Masonry, and the growing desire for display, with ambition for office, and a craving after the mysterious (?), is fast tending to unsettle and draw the attention from the simple truths which the long-established and recognized degrees of Masonry purpose to teach. In this particular Rite there are Canadian Templars of high standing, and it is not to be supposed they would countenance degrees antagonistic to the Templar Order. One of our presiding Preceptors in Ontario, carried away by his zeal to preserve the Order from innovation, introduced, very improperly and without authority, a clause in the candidates' O. B. forbidding members of the 'Egyptian Rite' being accepted in his Preceptory; in this case I decided that the Fratres to whom the clause had been administered were absolved from that portion of their vow made under a false impression."

Col. Moore reminded "members of Preceptories that the term '*Past*' Preceptor is not strictly correct. Preceptors are an obligated class or degree, eligible to preside in *any* Preceptory as long as they are subscribing members of the Order. The proper distinction for the 'Preceptor,' *i.e.* the Frater elected to the chair for the year of office, is 'Presiding Preceptor.'

"With regard to the position of the 'Guards' of a Preceptory; they are *not* entitled to vote on any subject. Their initiation into the Order and appointment to office being a special one, without fees as 'Serving Brethren' to the Preceptory, by dispensation from the 'Great Prior,' and should a Frater regularly installed as a 'Knight' of the Order, accept the office of Guard, he forfeits all his privileges as an installed Knight during the time he performs these duties; on his resigna-

tion of the office he again reverts to his former privileges,"

And added:—

"The Red Cross degree [Babylon] of the United States forms no part of our Templar system, which is confined to the United Orders of the Temple and Malta, although members are of course at liberty to join any degrees they may think proper, or wear any dress as a uniform that suits their fancy. The true badge of Templary is the *white mantle* [with which every aspirant is invested at his reception], as the *apron* is the badge of the Craft and Royal Arch Mason. It is therefore the duty of Preceptors to *insist* upon the *mantle* being procured and worn at all assemblies of Preceptories in their Chapter rooms; and the statutes provide that out-door processions, etc., can only take place by Dispensations from Provincial Priors."

The address was listened to with marked attention, and admitted by all who heard it to be one of the finest efforts yet put forth by the erudite and beloved Great Prior of Canada. That he may long be spared to rule over Templary in the Dominion is the very general prayer of the Fratres of this country.

THE GRAND LODGE OF MANITOBA AND "THE TERRITORIAL GRAND LODGE" OF MOCOCO.

We are pleased to find from an official communication, addressed to Rt. Wor. Bro. Patterson, late special Deputy Grand Master, by the Grand Secretary of the Grand Lodge of Manitoba, that the M. W. Grand Master, M. W. Bro. J. H. Bell, "after consulting with the Deputy Grand Master and Board of General Purposes," has directed the Grand Secretary to notify R. W. Bro. Patterson, that "he cannot approve of his action in calling 'an occasional Grand

Lodge," and the matter of forming a so-called "Territorial Grand Lodge" he strongly condemns, as being "entirely unconstitutional, and not in accordance with Masonic custom as practiced by any Grand Lodge on this continent, and the Grand Lodge of Manitoba cannot recognise any such body, as it is clearly illegal."

We felt confident that the proceedings of R. W. Bro. Patterson in thus creating out of "Al Moghreb al Aksa" a so-called "Territorial Grand Lodge" would not be sanctioned by the executive of the Grand Lodge of Manitoba. How Bro. Patterson could have so far forgotten the well recognised principles upon which Grand Lodges are instituted is perfectly astonishing to us. From the moment we heard of the proceeding we declared it illegal. It would have been very easy, as the *London Freemason* pointed out, to have established, if advisable, two or more other Lodges at different points through the Territory, then representatives from these lodges could have been convened and a Grand Lodge duly established.

From the official communication to which we have referred, we quote the following, which is both logical and correct, and although we regret it was necessary to recall the warrant of Al Moghreb al Aksa Lodge, and revoke the commission of Bro. Patterson, still we feel confident that the Grand Lodges of this continent will very generally endorse the action of the Grand Master of Manitoba:

"From the records received, it appears that you

"First,—convened an occasional Grand Lodge of Manitoba.

"Secondly,—that you formed a Territorial Grand Lodge.

"Thirdly,—that you then constituted the Lodge Al Moghreb al Aksa, and installed the officers.

"The Grand Master, holding your course to have been illegal, and contrary to our Grand Lodge Constitutions, therefore orders,

"First,—That the warrant granted Al Moghreb al Aksa Lodge, together with all papers emanating from this Grand Lodge, be immediately returned, said warrant having been so improperly used that he cannot recognise the body of Masons supposed to be working under it, and

"Secondly,—That your commission as special Deputy be revoked, and that you return the same to this Grand Lodge."

UNAFFILIATES.

We cannot help quoting in full the following article from the *Corner Stone*. We are confident such "a horrible injustice" could never have occurred in Canada. Every Grand Master in every Province would have granted a dispensation. We fully sympathize with our learned friend and distinguished brother:—

"Brother Parvin, Grand Secretary of Iowa, reads his Grand Lodge an impressive lesson which should be remembered by all sister Lodges as an illustration of the bad policy indicated in legislation upon non affiliated brethren. His father, Josiah Parvin, had joined the Masonic fraternity at a very early age, and was for years a most active and influential member in New Jersey. A resident of St. Louis, he was impoverish-

ed by the war, and during the closing years of his prolonged old age was dependent for support upon his children. Feeble and almost blind after passing his four score of years, he could not attend Lodge meetings, and was too conscientious to impose the burden of dues upon his offspring. His last and only request was to be followed to the grave by his Masonic brethren. Of course, being unaffiliated, this boon was denied, and with his dying breath he invoked a curse upon so inhuman and un-Masonic a law, whereupon the Grand Secretary very decisively says:—'The Masons who would not bury the aged father only and *because he was a non-affiliate Mason*, shall not bury the son.'

"An amendment to the By-laws of the Grand Lodge was proposed, allowing an unaffiliate petitioning for affiliation and rejected, to possess for the next twelve months all the rights and privileges of Masonry except Lodge membership, and if, at the expiration of that time, he again applies for membership and is again rejected, the privilege is renewed for a further twelve months. Unfortunately, this amendment was lost, upon what ground, in equity, we cannot imagine."

PUBLICITY.

Under the above heading we find the following in the "Masonic Token;" we confess it shows a strange laxity of Masonic principle somewhere. We feel perfectly certain no American Grand Lodge would have authorized the system to which the "Boletin Masonico" refers:—

"The 'Boletin Masonico' of the city of Mexico, copies our allusion to their publication of ritual, and replies:

"The foregoing is from our illustrious colleague, the 'Masonic Token,' which sees the light in Portland, U. S. We much appreciate the kind notices which he has so fraternally

given us, but we must say that the 'Boletin,' in giving publicity to the liturgies of the first symbolic grade in December last, did it in the character of official organ of the Grand Orient of Mexico, and those rituals are ordered by our Supreme Body to be observed by all the Lodges of her obedience. The 'Boletin' is published for Masons, and except among them, it does not, or ought not, to circulate. We agree with our esteemed Portland colleague, but unfortunately it appears that there are others who have given more publicity to the rituals than ourselves: to go no further, our colleague, by referring to almost any American bookstore, will find the works of Ill. Bro. Andres Cassard, in whose pages he will find not only the ritual of the first degree, but also of the whole thirty-three of our rite, and many others; and these works are sold to whoever seeks them, be he Mason or no. It is but a few years since the house of Messrs. Appleton & Co., of New York, edited and published a Masonic manual of Bro. Vazquez, which contained the ritual of the three grades; to obtain this manual it is only necessary to produce a certificate of Masonic membership and pay the price. Bro. Theisier published in Paris a Masonic book, which contained all the sacred words of all the grades of the Ancient and Accepted Scottish Rite, which any profano could obtain and compare with the cited work.

"With this explanation, which we trust will fully satisfy the 'Token,' our American colleague can see that many others have indulged the public curiosity by publishing that which should be kept secret in our Masonic temples, and that however culpable it may be, it is not the 'Boletin Masonico' which merits re-roach."

"We have not met with the works mentioned, but we are confident that the American publications referred to have never been authorized or permitted by any regular Masonic authority. and we much regret that any

Grand Orient should permit such publicity in any country. We commend the matter to the attention of the Grand Lodge of New York."

EDITORIAL ITEMS.

The status of Past Masters in England is a very mixed subject, and the Masonic journals of that country are apparently unable to give us any information concerning the same.

It is proposed to increase the number of Grand Stewards of the Grand Lodge of England to thirty, and "that twelve of them be selected from the provinces, leaving eighteen, as at present, to the metropolis."

THE *Freemason* (London, England) says:—"THE CANADIAN CRAFTSMAN is in high force and feather, and looks and reads equally well. "We thank our contemporary for so high a compliment, and can only say that, coming from such a distinguished source, feel under due obligation.

ANCHOR of Hope Lodge, No. 37, Bolton, England, recently celebrated its Sesqui-Centennial. This Lodge was warranted in 1732, and its original warrant is still preserved. Bro. Wm. Jas. Hughan contributes a sketch of this old Lodge to the *London Masonic Monthly* for October.

THE *London Freemason* declines any longer to acknowledge the *Sydney Freemason* "as a Masonic journal" "until it apologises to Bro. Hughan for the very improper garbling of his words, deliberately made use of for a set and special purpose."

WE chronicle, with deep regret, the death of our distinguished Brother, Lord Penterdon, Provincial Grand Master of Essex. He was one of the most zealous and active members of the Craft in England. His decease at the early age of forty-eight will be seriously deplored by the many brethren who knew him, both on this continent and in the mother-country. It will be recollected that he acted as Secretary to Past Grand Master the Marquis of Ripon, during the negotiation of the treaty at Washington in 1872.

In the city of Melbourne there is a Masonic Hall, owned by a limited liability company, and rented by the different Lodges, Chapters, and other bodies holding under the three British Constitutions. In addition to its being used for Masonic purposes, one of the two lodge rooms, when not Masonically engaged, is let for meetings, balls, etc. In July last there was a strange incongruity. The Freethinkers of Melbourne, headed by a notorious lecturer on infidelity, were allowed to use this very lodge-room for the purpose of forming a so-called "Freethinkers' and Secularists' Society." We sincerely trust this was an inadvertence on the part of the hall officials. At all events, the proceeding savored somewhat of the sacrilegious, and as a report of the aforesaid meeting appeared in the Melbourne papers, it looks extremely like a scandal and an insult on the landmarks of our dear old Craft. A letter from "An Old Mason" appeared in the *Melbourne Argus* of July 19th, drawing attention to the unsavory subject, and as no reply was made to it, we may presume that the brethren concerned are conscience stricken.

THE Grand Lodge *Electric Union* Frankfort-on-the-Main, will celebrate its centennial on March 18th, 1883, and a committee has been appointed to take the necessary action therefor.

THE *Freemason's Repository* for October, just received, opens its twelfth volume. We congratulate its publishers, and especially its editor, Bro. Henry W. Rugg, upon its handsome appearance and sterling value. The present number is embellished with a steel-engraved portrait of Bro. Hon. Chas. A. Stott, Mayor of the city of Lowell. Continued success to the *Repository*.

GARIBALDI Lodge, No. 542, of New York City, recently held a Lodge of Sorrow at Irving Hall, in memory of the distinguished Patriot-Freemason, whose name it bears. The ceremonies were conducted by W. Bro. N. Bareli, in the Italian language. P. G. M. Bro. Gen. Charles Roome also delivered an eloquent address in English. There was both instrumental and vocal music of a fine character.

THERE is in London a Lodge (Pilgrim Lodge) composed exclusively of German Freemasons, which performs all its work in the German language. A new lodge has just been formed in the same city by German brethren, in which, however, the English language will be used. It is named Waldeck Lodge, No. 1969, in honor of the Princess Waldeck. Bro. M. Julius Quitmann is its first W. M. This lodge was constituted and consecrated at Freemasons' Hall, on July 10th, last, by Grand Secretary Clerke, act-

ing as G. M. The Duke of Albany was elected an honorary member, and has authorized the Lodge to use the Waldeck arms.

The Constitution of the Grand Lodge of Kentucky makes it the duty of the Grand Chaplain "to prepare and preach suitable sermons upon the subject of Freemasonry." The present Grand Chaplain, Bro. Rev. H. R. Coleman, prepared such a sermon, had it printed and distributed among the lodges for their use on the 24th of June, St. John's Day. The idea was a good one and the sermon worthy of the occasion.

THE Canadian correspondent of the *Voice of Masonry* speaks favorably of the improvement in THE CRAFTSMAN. Thanks. The editor of the *Voice* has also our thanks for duplicate copies of his really excellent periodical, in spite of his "little errors" with regard to "Unity," "High Degreeism," etc. In time we trust he will get over these unfortunate eccentricities.

A BROTHER writing to the *New Zealand Freemason* says:—"I have often seen a lodge closed down in the third and second degrees "By the power in me vested," &c. This is mostly done in Scotch Lodges in the Colony; but a few evenings since I saw the W. M. pass and raise the lodge that way." The brother adds:—"Will some intelligent brother say if this is proper or otherwise, and give reasons for his opinion?" Such a proceeding on this continent would cause no small amount of comment in Masonic circles.

The financial statement of the Grand Lodge of New York shows that the expenditure for "charity" was only \$265! From the same source it is learned that the "representatives to the Grand Lodge" received \$18,475. The New York brethren are evidently firm believers in the maxim that charity begins at home.

MYSTIC SHRINE.—By a circular received, we learn the grand feast of the ninth month of Hejra 1298, Ashshahr Ar-Ramadan, in which the glorious Koran was sent down from Heaven, was held at eight o'clock, p. m., on Thursday, September 29, 1881, at Almasjid Al-Haram, in Masonic Temple, N. Y. A Haj of forty members of Al-Koran Temple of Cleveland were present, and many illustrious Nobles from other temples. The evening devotions were promptly observed.

LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.—This insurance association, organized in 1870, has proved to be one of the most successful societies of the kind established in connection with the craft. It already has a reserve fund of \$34,000. In addition to its being a life insurance company, there is provision made for a member "disabled by accident, loss of sight, hand, arm or leg," whereby he receives "fifty cents from each member of the association, but at death his representatives will only be entitled to the sum of fifty cents from each member." The membership is now fifteen hundred and constantly increasing. Our brethren should avail themselves of the advantages of this society. There were

no death claims last month. Wor. Bro. John Hargreaves, London, Ont., is special agent.

The 'Masonic Chronicle,' Columbus, Ohio, is anxious for the Grand Lodge of that jurisdiction to decide "what constitutes a fatal defect in a candidate for initiation." The idea is a good one, but as no two men can ever be found to agree upon the subject, it will be rather difficult to settle. The physical qualification test has never, we believe, been recognised by the Grand Lodges of Europe, and so far as we are concerned, we fail to understand why a man should be rejected because he happens to have one toe off, any more than if he were minus a tooth or an eye.

MASONIC TEMPLE BENEVOLENT GIFT ENTERPRISE.—The London brethren, in order to relieve themselves of the debt upon their magnificent Temple, have determined to get up a Benevolent Gift enterprise; a certain proportion of the proceeds will be devoted to charitable purposes, a certain proportion will be offered to the Benevolent Fund of Grand Lodge, and the balance over and above that and the actual expenses will go towards liquidating the debt upon the Temple. The London brethren have a heavy job upon their hands, and we therefore hope their enterprise will prove successful. The London Temple is the only one worthy of the name in Ontario, and as a large proportion of the proceeds is to be devoted to charitable purposes we trust no efforts will be made to cast cold water on the scheme.

ALLIED MASONIC DEGREES. — In England there is a Grand Council of Allied Masonic Degrees, which organization has thirteen Councils under its control, with a registered membership of two hundred and ninety. The annual meeting was held at the Mitre Hotel, Hampton Court, when it was decided not to confer in future "the Holy Order of High Priesthood" upon any except "Installed Principals of the Royal Arch Degree, and only once a year."

Bro. Jacob Norton is writing on the "A. & A. Rite in the United States of America," in the *Freemasons' Chronicle*, London, England. The subject at the present time is rather a difficult one. Two "Cerneaus" claiming sovereign jurisdiction and the Supreme Grand Council of the Northern Jurisdiction fighting for its rights, whilst, of course, the Southern Supreme Grand Council (the mother S. G. C. of the world), is superior to every other body. When will the Scottish Rite brethren stop this nonsense, and arrange an union? Three Supreme Grand Councils in Canada, each claiming supremacy! Is it not sufficient?

NEW SOUTH WALES.—R. W. Bro. J. Hunt, P. D. G. M., and Grand Representative of the Grand Lodge of Iowa, near the Grand Lodge of New South Wales, in a manly letter in response to an attack on his Grand Lodge, says it is recognized by something more than "mushroom" Grand Lodges, as these correspondents assert, since the Supreme Body he represents (Iowa) numbers 450 chartered lodges, with a membership of over

25,000, and has been in existence forty years. He alludes also to "Alabama, in existence 61 years, with 252 chartered lodges and 8197 members; and Arkansas, 42 years in existence, with 342 chartered lodges and 9773 members." Bro. Hunt and our friends in New South Wales are sure to triumph, although it may be a matter of time. We have not the least hesitation in asserting that the Grand Lodge of New South Wales will daily grow stronger and stronger, and receive at the hands of her sister Grand Lodges cordial recognition.

THE GRAND LODGE OF UTAH AND THE MORMONS.—We have received from Bro. Christopher Diehl, Grand Secretary of the Grand Lodge of Utah, a circular letter explaining the position of the Fraternity in that jurisdiction in excluding Mormons from Masonry. The Grand Lodge of Utah insists that no man can properly be made a Mason unless he is loyal to the Government under which he lives and obedient to its laws. The Mormon church upholds polygamy which the laws of the United States declare to be a crime, hence none of the adherents of that church can be admitted to Masonic privileges, even though as individuals they do not practice polygamy. This reasoning seems conclusive, and under the circumstances the Craft in Utah are justified, we think, in barring out Mormons from their Lodges.

We always understood it was improper to *solicit* any person to become a Freemason, yet from a correspondence, as to whether the Duke of Buccleugh is or is not a Freemason,

which appears in the London *Freemason*, we find that his Grace was twice requested, the latter occasion being at the instance of St. David's Lodge, No. 30, Edinburgh, upon laying the foundation stone of the monument of our distinguished brother, Sir Walter Scott, in 1840. The *Keystone* says it does "not know of a parallel case on record." Did not a Scotch Lodge solicit the Prince of Wales to become a craftsman, and he at that time declined? We remember reading of the circumstance, but cannot give name or number of the Lodge. The London *Freemason* can doubtless enlighten us.

The Garfield Monument Association is now incorporated under the laws of Ohio, and the incorporators have recently elected a Board of fifteen Trustees, four of whom are Knights Templar, including Most Em. Grand Master Benjamin Dean and Past Grand Commander E. T. Carson.

There are upwards of 54,000 Knights Templar in the United States, and the Committee feel sanguine of obtaining one dollar each from them, which will realize a sum creditable to the Order. The monument is to cost about \$250,000, and is to be located in Lake View cemetery, in Cleveland. One side is to be dedicated to the Masonic fraternity. About \$120,000 of the fund has been subscribed, and as nearly the whole has been paid in cash, it is deposited to the credit of the Association and drawing four per cent. interest. The first Grand Commandery in annual conclave assembled to which the matter was presented was that of Kentucky, where the enterprise was in-

dorsed by a unanimous vote. It was next presented to the Grand Commandery of Pennsylvania, at the late conclave in Pittsburg, where it was also unanimously approved and recommended. The Grand Commander of Ohio, Sir H. H. Tatem, has issued a circular containing a hearty, patriotic and knightly approval of the matter, which will doubtless meet with a generous response at the approaching session of the Grand Commandery of Ohio. It is the intention to have the name of every contributor enrolled in a volume, to be placed in a crypt, in the monument, and in addition appropriate certificates will be presented to each Templar subscribing.

The proposed revision of the "Book of Constitutions" of the Grand Lodge of England is attracting considerable attention. It is the first of its kind since 1815, when the laws of the "United Grand Lodge of England" were issued. "Since then," says the London *Freemason*, "including the corrections of 1819, the several editions of 1827, 1841, 1847, 1853, 1855, 1858, 1861, 1863, 1867, and 1873, have all followed the somewhat faulty arrangement of that of 1815, and in reality each successive edition has only served to increase the confusion and peculiarities of the compilation. The issues of 1815 and 1827 were styled "The Second Part;" the *first*, however, was never issued, but as it would have contained the strange "hash" of Masonic history to be found in the editions of last century, altered probably but in few particulars, the omission is rather to be commended." And in a note we find

the following:—"The last century witnessed the following issues, viz:—1723, 1738 (also, with a new title page 1746,) 1756, 1767, (appendix 1776) and 1784. An unauthorized edition was published in 1769, (8vo.) which was virtually that of 1767.

CRUSADERS' Lodge, No. 1677, of London, presented two large stained glass windows to the parish church of St. James, Clerkenwell, and on October 13th, these windows were unveiled by the Lord Mayor of London, Bro. Sir J. Whittaker Ellis, J. G. W. The windows were designed and executed by Bro. Chas. Evans. The subject of the north-east light is the "Building of the Temple." The architect is represented studying the plans with compasses in hand; in the background various workmen are represented at work in the erection of the Temple. In the renaissance ornament bordering this window is introduced the "working tools," and the seal of the Crusaders' Lodge occupies a prominent position above, and the whole is surmounted by the All-seeing Eye, which is introduced in both windows. The window in the south-east has a representation of the Queen of Sheba's visit to Solomon on the completion of the Temple. King Solomon is shown seated, surrounded by his attendants, with arm extended, pointing out the beauty and grandeur of the edifice. The Queen of Sheba is introduced in the foreground, while numerous eastern potentates are grouped around, bearing costly presents for King Solomon. In the border of this window are the various jewels of office, and the arms of the Grand Lodge are introduced

above. The windows have the following inscription at foot:—"To the glory of the Great Architect of the Universe. Presented by the Crusaders Lodge, No. 1677, A. D. 1882."

REFRESHMENTS.—The question of refreshments is attracting the attention of the brethren in New Zealand, as we gather from an editorial in *The New Zealand Mason* and the following, which is the report of the committee appointed by St. Augustine Lodge, Christchurch, for the purpose of enquiring into the system which exists in regard to refreshments, etc.:

—"Your committee, together with the delegates from the Southern Cross Lodge, Kaiapoi; Canterbury Lodge, Christchurch; Ionic Lodge, Leeston; Conyers Lodge, Sydenham; Concord Lodge, Papanui; and the Robert Burns Lodge, Christchurch, have had two meetings, and, after mature consideration, decided to lay before you the following report:—Your committee would like you to note that the recommendations embodied herein do not in any way affect the working of country lodges, they being differently situated. The matter of yearly banquets following upon installations has not been entered upon, being left a matter for future consideration. Your committee are of opinion that the system of refreshments which at present exists in most of the lodges in and around Christchurch is becoming in a manner excessive, and absorbing funds which might be devoted to purposes of benevolence, and that, with a view of remedying the growing evil, this committee do recommend:—

(1.) That the refreshments upon ordinary lodge nights be of the simplest

character. (2.) That W. M's, before closing their lodges, should call off for, say half-an-hour, to allow of refreshments being partaken; then resume, and close the lodge in the ordinary manner. (3.) That whether the lodge call off to partake of refreshments, or whether the W. M. has closed the lodge, the time for refreshments should not exceed half-an-hour. (4.) That upon regular lodge nights the W. M's of lodges be asked to refrain from proposing toasts, except upon the occasion of an 'official visit,' or in the case of 'The Entered Apprentice.'—I remain, etc., WILLIAM DEANER, M. D., Chairman of Committee."

Correspondence.

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

To the Editor of THE CRAFTSMAN.

R. W. SIR AND BRO.—In reading the remarks, *in re* Quebec, of R. W. Bro. Hammond, Foreign Correspondent of the Grand Lodge of Nevada, in a recent number of the CRAFTSMAN, I notice his allusion to the report of the Chairman of the Board of Foreign Correspondence of the G. L. of Quebec, W. Bro. J. Fred Walker. I have been fortunate enough to obtain a copy of its last G. L. Proceedings, and really must congratulate Quebec upon the issue of such an able report. Its form is decidedly original; instead of merely acknowledging the receipt of printed proceedings of the respective Grand Lodges, as is usually done, Bro. Walker arranges the various decisions of Grand Masters on the subject under which they are placed. Thus, under the head of "Physical Disqualifications," we find the G. M.s of New Jersey and Mississippi decided that the loss of one eye does not disqualify, while those of both Michigan and Nebraska re-

fused to sanction initiations in similar instances, to which Bro. Walker facetiously adds the suggestion that "to go further than this is on a par with objecting to a candidate because he had *golden hair* or a *metallic ring* in his voice."

Some very interesting matter appears under "Rejected Material," "Masonic Burial," "Exclusive G. L. Jurisdiction," etc., which, together with some pointed criticisms, form a most valuable digest of all important acts which have transpired in every American and Canadian Grand Lodge during the year, which, as a reference, becomes at once valuable to the E. A. as to the G. M., and which the brethren of Quebec will doubtless have duly appreciated.

Fraternally Yours,

F. C.

MASONIC ITEMS.

The Grand Lodge of Florida awards premiums for the best and neatest returns sent to the Grand Lodge. Fernandina Lodge bore off the highest prize.

The Order in Arkansas is in a most flourishing condition. We learn from the *Voice of Masonry* that eight chapters have been instituted in that State since January 1, 1882.

The Grand Lodge of England has recently revised its Book of Constitutions. The last previous edition was that of 1873. The new revision gives general satisfaction.

We have received information from DuBois, Clearfield county, that one Charles R. Robertson has been in this state imposing upon the Brethren, by professing to be a Mason, and member of St. John's Lodge, No. 1, Hartford, Conn. There is no such lodge in Hartford, or Connecticut, but there is a St. John's Lodge, No. 4, in Hartford, but they have no member by the name of Charles R. Robertson, and there never has been. He has disappeared from DuBois.—*Keystone*

The New York 'Dispatch' says:—"Looking over the transactions of the Grand Lodge of Nebraska for 1882, we find in the report on Correspondence a statement over the signature of N. K. Griggs, concerning Freemasonry in Germany, in the course of which it is stated that in America a candidate is made to canter around the lodge on a goat, but in Germany the lodge contents itself by exhibiting a painting of a sheep, and explaining to the candidate that in former times Masonic knowledge was conferred while riding the peaceful animal, and there is no attempt to explain this beautiful allegory. Now, the person who wrote the goat and sheep business either knows nothing about Freemasonry, or he knew that he was penning a deliberate falsehood, and the committee allowed it to appear without a word of explanation. This seems to us a greater outrage on the proprieties than if it had been published in a comic journal, for then it would be taken for a joke; but when in an official document we are treated to such burlesque without any possible excuse, it is about time to pause.

"And this leads us to the general remark that levity in words or acts has no place in connection with Masonic proceedings, and it should be the duty of every brother who has respect for the Craft to guard against it in himself or others.

It strikes us that the committee which allowed the matter complained of to appear in its report, is deserving of severe censure at the hands of the Grand Lodge, and not again trusted with an opportunity to bring the fraternity into contempt."—[We fully concur with the above remarks.—ED. CRAFTSMAN.

SOLOMON'S LODGE, No. 1.—The following news from the *London Freemason* is interesting. Solomon's Lodge, No. 1, was constituted at Poughkeepsie, N. Y., on May 23, 1771, and the first article of the By-laws adopted at that time contains

the following provisions, which will strike the reader now as odd as they are unnecessary:—

"In open lodge without order or decency a dissolution must be the consequence. Therefore, at the third stroke of the Master's hammer, a profound silence must be observed, and if any brother curses, swears, or says anything irreligious, obscene or ludicrous, holds private committees, disputes about religion or politics, offers to lay any wagers, interrupts another brother who is speaking to the Master, or hisses at what he is or has been speaking, is not on his legs when he has anything to say to the Master, sits down unclothed or with his hat on, or smokes tobacco in the open lodges, or is disguised in liquor during lodge hours, such offending brother shall for the first offence be gently reproved (!) and admonished by the Master, for the second offence shall be fined one shilling, for the third offence shall be fined two shillings, and for the fourth offence to be immediately expelled from the lodge, and never be admitted again as a member or visitor, unless he be balloted for and received in like manner with a strange brother, paying all fines due as per these By laws, and eight shillings as a new admission fee, if he chooses to be reinstated as a member."

The Grand Orient of Italy has under its obedience 185 lodges, of which 120 are actively at work. Each lodge has an average of 50 members, making a total of about 10,000 Italian Masons. The budget of receipts and expenditures amounts to about 400,000 francs annually. The Italian Masons are very earnest in holding a Masonic Congress, which is to assemble at Rome, on which occasion they propose to consecrate a splendid Necropolis in the cemetery of Campo Varano.—*Masonic Review*.

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.