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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
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HOW SHALL WE ATTAIN UNIFORMITY IN THE WORK ?

Accuracy, uniformity, and impressiveness in the rendition of the "work" throughout the lodges are all-desirable in every Masonic jurisdiction, always sought after, but very rarely if ever attained. This is not surprising. To successfully accomplish all of these would be to work almost a miracle. But, a degree of perfection may be attained in each of these respects; and how best to do this is to-day exercising the minds of the most thoughtful and active members of the craft. Among the agencies employed, are, Grand Lecturers, Grand Instructors, District Deputy Grand Masters, documentary instruction in exoteric matters by Grand Secretaries, and Grand Visitations by Grand Masters. Each and all of these are more or less valuable, but still the desired work is not anywhere accomplished. We propose to examine somewhat into this subject, and endeavor so to elucidate it, that advantage may result to the fraternity.

We take the easiest and simplest matter first, and yet the one which is practically most neglected. The procedure and minutes of all the lodges in a jurisdiction should be uniform. To ensure this, each lodge should be furnished with a blank "Form of Minutes," and a copy of the Constitutions of the craft—in Pennsylvania styled the "Ahiman Rezon." Every lodge in this jurisdiction has been supplied with these, and yet if the book of minutes of a lodge in A—

should be compared with another in B,—only a hundred miles distant, the two might be found to be as dissimilar as two books can well be, written in the same language. This is the fault, primarily, of the Secretaries; and secondarily, of the Worshipful Masters presiding over them. Neither will take the pains to follow a plain precedent. This is inexcusable. It does not require any extraordinary exercise of brains to avoid this error, but only such ordinary care as any intelligent, or even semi-intelligent, man should exhibit. All lapses in this matter, must be attributed only to sheer carelessness, and the only way to remedy them, is by persistently and repeatedly calling the attention of Secretaries and Masters of lodges to the importance of uniformity of lodge procedure, under the plain directions of the "Ahiman Rezon," and uniformity in the recording of lodge minutes, following strictly the official form furnished for their guidance.

If we cannot easily attain uniformity in the written forms of Masonry, how much more difficult must it be to accomplish correctness in the unwritten work of the craft. Here there cannot be any but oral instruction—how shall this best be given? This is the conundrum that puzzles Grand Masters and Grand Lodges. The trouble is, that instruction goes in at one ear and out at the other. It has sometimes seemed to us unfor-

fortunate that man has two ears. Men presume upon their wealth of ears. Not everything that flaps is an ear— not everything that stares is an eye. "O, foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not." We sometimes think that committees of inquiry do not enquire sufficiently about the seeing and hearing of candidates for Masonry, for surely if these senses were both as acute as they ought to be, we should have fewer (practically) deaf and dumb Masons.

Of course, it is impossible for a Grand Master to personally visit a tithe of the lodges in his jurisdiction—hence he must largely do this work by Deputy—by District Deputy Grand Masters, or other authorized instructors. The plan is an excellent one, but it does not work, because so often the Deputy is either careless or uninstructed. To be able to teach, he must first learn. Learn what? To do the work, all the work—and to do it accurately, as officially authorized by the Grand Lodge and Grand Master; and efficiently, so that it is not words, mere words. Words must be made things in Masonry; they must be permeated with ideas, and expressed impressively and forcibly. How many Masons are marred in the making! If the W. M., or S. W., or J. W.—whoever it is that occupies the Master's station—was presenting a material stone for a material edifice, such a stone as is symbolized by the half-made piece of work that sometimes is sent out of a lodge-room, only fit to be cast out among the rubbish, he would get his discharge forthwith. Not a few Masonic officers merit such a discharge. Those who will occupy official station, and won't learn to properly perform the necessary duties thereof, should be placed where they belong, on the floor.

The duty of a District Deputy, then, is, (1) to learn all the work; (2) to visit every lodge in his district,

several times a year, if possible, and once, if possible or not; have the officers perform the work before him, correct their errors, then perform it correctly himself; and call the officers together subsequently in the lodge-room for personal instruction. Any brother who is not willing to do this, should not be willing to assume to be a District Deputy.

A Grand Visitation by a Grand Master, accompanied by his Grand Officers, is an important means toward the end of accuracy, uniformity and impressiveness of lodge work, but it cannot supply the place of the labors of a District Deputy. At most, it can only supplement those labors. If there has been gross carelessness and neglect, all that the Grand Master can do, is to expose to the brethren their ignorance, which is pleasant to neither party. If there be a fair amount of accuracy in the work, a Grand Visitation is most salutary. It inspires the brethren, excites their enthusiasm, wakes up the forgetful, brings out the indifferent, enhances the interest taken by all in Masonic matters, strengthens the "Mystic Tie" which unites Freemasons in a common brotherhood, diffuses light in the craft, and promotes those strong social feelings which should be inseparable from Freemasonry. That Grand Master is to be envied who has a conscientious, industrious, intelligent, and efficient staff of Grand Officers, and District Deputy Grand Masters. Brethren, of whatever station, let us all do our duty wherever we stand, and then it will be well with Masonry as a whole in the jurisdiction; well with the subordinate lodges, and well with ourselves as individual Masons. Then the work will be "improved," not by adding to it, or taking from it, but by giving it just as it authoritatively is, correct in form, and as a result, unvarying in the several lodges, and impressive in manner, thereby forcibly teaching all what the words express.—*Keystone.*

ORDER OF THE EAST.

There was besides the printed Manual of the Chevaliers of the Temple a sacred MS. ritual of reception. I have compared this with Regnard's Adonhiramite Masonry (1786), and although there is much variation, I give the broad result herewith:—House of Initiation.—1°, Initiate. This is similar to our E. A. P., the President is styled Doyen, on admission the Neophyte undergoes the proof of water, fire, and blood. 3°, Initiate of the Interior. Similar to our F. C. 5°, Adept. It is an abridgement of our M. M. trials, and the President is termed Thrisatha. The victim is Adonhiram, and the words of recognition are not ours. 4°, Adept of the Orient. It represents the nine Elects sent to track the false brethren, and the elevation of H.A.B. to the rank of Grand Inspector of the Works as the successors of Adonhiram. It corresponds with the first elect of Regnard. 5°, Adept of the Black Eagle of St. John. Three Elects were led by an eagle to the cavern of the murderers; it records the death of the traitors by the sword and the recovery of the body of Adonhiram. It corresponds with the Second Elect of Regnard. The 3°, 4°, and 5° are actually a division of our own M. M. degree into three parts. House of Postulance.—6°, Perfect Adept of the Pelican. This is a Christian ceremonial, and corresponds with the Masonic Rose Croix. Its lecture constitutes an examination in the previous grades. Convent.—7°, Chevalier of the Temple. This grade, though usually considered to correspond with the Kadosh, can scarcely be said to have its counterpart in Masonry. It is a strictly Christian consecration of the Chevalier in the name of Father, Son, and Holy Ghost, and according to the rule of the Holy Father Bernard. Besides the foregoing, the Convent also includes the ceremonial of Novice, Esquire, Taking the Habit, Serving

Hospitaller. In regard to the strictures of "Masonic Student" upon the Manual, I need only remark that as I am not the author of that legendary account, I am no ways called upon to defend its statements; no doubt "M. S." is aware that its assertions are a development of the Talmudic life of Jesus, the reputed son of Joseph ben Panthar, the nephew of Queen Salome. My object was simply to refer Bro. Speth to the Manual, as a book in which he would find an early legendary account of the origin of the so-called Ecossisme. Similar statements will be found in *L'Etoile Flamboyant* (1766). It would seem from that work that almost all high grade Masonry went by the name of Scottish; but that amongst these there was a party of Scotchmen who desired to reduce Masonry to four degrees (as mentioned in my last) but that of them some preferred the degree of Knight of Palestine (still found in Sweden, and considered to be synonymous with 25° of the Emperors) in place of that of Knight of St. Andrew of Scotland. I should very much like Bro. Speth to develop the history of the Knights of the East beyond what he has done; the subject is very difficult. I believe that the French Grand Lodge had Ramsay's Rite as early as 1736, and that out of this was developed Clermont's Rite of Perfection, 1754, and the Rite of the East 1755, and that of the Emperors of the East and West, 1758; each collecting for that purpose numerous other grades. The fact of Baron de Tschoudy's connection with the Valois College and the 1762 Knights of the East may certainly be taken to prove their identity. Can we now recover the degrees of the Valois College? This is hardly probable, for we do not know with absolute certainty either Ramsay's Rite, or that of Clermont's Rite of Perfection, 1754, for it is only an assumption to imagine that the latter had 25°. It would seem that after Clermont deposed Lacorne from the Craft Office of Deputy by the

appointment of De Joinville, the harmony between the Grand Lodge and the Emperors was restored, and that then Lacorne and Pirlet went over to the Knights of the East, but if Bro. Speth has evidence to the contrary it would be welcome. If you will allow me, I would add a few words here in regard to Craft Masonry and the Rose Croix. Early last century the French high grades had clearly a belief that the Rose Croix was a ceremony more ancient than that of our M. M., and I think that belief may be accounted for without the necessity of considering our M. M. as a modern invention. I have no sympathy with those misguided writers who would desire to make a clean sweep of all Craft history, ceremonially considered. There was evidently in the 14th and 15th centuries some kind of a Master Mason's ceremony, or the General Assembly would not have been required to examine them as to their proficiency, and we may be quite certain that if a Craftsman received a sign and word as proof of his proficiency as a journeyman, such a free Master Mason would have added tokens upon passing his examination. It is quite in evidence in the Strasburg Constitutions of the 15th century, that such General Assembly was formed of a very few Masters. If we make a comparison of the few old catechisms happily preserved to us, which bear evidence of use prior to the year 1700, we shall find that they were Christian, and there is no mention in them of two grand pillars and that the words of the Craftsman were the honorable salute of his month (the German names seven formulas). If the E. A. P. was Christian, so also was the Master Mason, and that it was so is proved by the revelations made about 1650 in the French Companionship. It would seem that in the South, from the time of Cromwell, there was an effort to broaden the basis of Freemasonry (witness the erasure of the Euclid legend and the development

of the Temple legend, and also the 1686 Antiquity MS.), and what the G. L. of 1717 did was to strike out from the three degrees all Christian allusions as anachronisms, and strengthen and develop a Solomon's Temple ceremony. Thus the ancient M. M. would be intermediary between the present and the Rose Croix. To me it seems very clear that whilst the Strasburg Statutes required that an E. A. P. should travel for one year before he would receive the 2°—on the other hand in Scotland and also in England (before say 1663) an apprentice might receive his 1° freedom whilst a minor, and his 2° on completing his term, but the 3° only in a Masters' assembly. From this it would follow that when an amateur or gentleman received initiation in a journeyman lodge he received the 2° in one ceremony, and, of in a Masters' lodge or assembly, the 3° in one ceremony; and there is proof of this in the catechisms. It is also clear that we may divide Freemasonry into three periods:—1. The Athelstan system, 928-1560; operative with clerics as patrons and initiates. 2. 1600-1700—the English system when useless amateurs, instead of learned clerics, swamped the old plan. 3. From 1700 to our days, in which all pretensions to art have been abandoned.

Withington.

JOHN YARKER.

DOES IT PAY TO BE A MASON.

We have been asked by men if it paid to be a Mason. In answer to such we would say it pays some a big percentage, but to others it pays but little. To a man with a large heart and benevolent disposition, who lives to make the world better because he lives in it—who is generous, charitable and a social being—it pays, for it gives him an opportunity to develop those qualities that make up the true man; but a close-fisted, narrow, contracted, selfish man, who lives within himself, like a turtle—that only sticks his head out of his shell to snap at

something—that passes by and can see nothing good in this world but dollars and cents, and believes in the principle of “everybody take care of himself,”—to such a person we would say that it would not pay him to join the Masons, because he would not feel at home in our Lodges for they teach morality, charity and brotherly love. They feed the hungry, clothe the naked, visit the sick, bury the dead, care for the widow and orphan, and help, aid and assist their brethren in every way possible; they will speak well of them in their absence. They comfort the distressed, speak kind words in the ears of erring ones—in fact they are “their brother’s keeper.” They will pay their dues cheerfully, sacrifice their time and use their talents to promote this glorious course of humanity; they glory in doing good. It pays such persons to be Freemasons. Such a member will attend lodge meetings regularly, will serve on committees, will accept office and perform the duties. He will read Masonic papers, will study the Ritual, will post himself on the laws regulating the Order; in fact he will live up to their obligations. When such a brother dies, his loss is deeply regretted. Such a person it pays to be a Mason, and it pays the Lodge to have him in it.

But those, like the Jew in New York, who said “I will join the Masons, and put on my vest a big G, and get lots of trade on the square,” generally get left. Masonry is not to be used as a trademark, and he who tries to so use it will find that it will not pay.—*Detroit Freemason.*

At the Methodist Church, Wyoming, Ont., recently, Rev. W. Henderson, the pastor, gave a suitable address to the brethren of Burns Lodge, A. F. A. M., and visitors, on Freemasonry, tracing its history from the Egyptian and Hebrew mysteries to the present time, setting it forth as a society in the fullest sense and as a teacher of mankind. The discourse was listened to with much interest.

AND THE GREATEST OF THESE IS CHARITY.

BY BRO. EOB. MORRIS.

In visiting the New York City Lodge this winter, and comparing their immense advances in members, and harmony and effectiveness with the past, I am particularly interested in that part of their proceedings which comes under the name of Charity or Relief. It has been a boast of some of the modern societies, that every member is compelled by the by-laws to visit the sick. Now, such compulsion is abhorrent, to my idea, of an affiliated society. I will obey no man who commands me to visit the sick, to sit up by the bedside of the infirm, to watch by the dead, etc. Rather than make myself thus the subject of another, I would withdraw from any society; and I was much surprised a year or two since, to find the Grand Lodge of Indiana justifying the application of Masonic discipline to a brother for exercising his own choice in such a matter.

Here in New York at a regular place in the order of business, the Master calls out “sickness and distress,” and enquires first of the Senior Warden whether he knows of any case of sickness or distress demanding the attention of the lodge. This part of the proceedings of the communication may occupy as much as an hour. Everything is subordinate to it, the candidates waiting outside may wait—must wait until the business is completed. Then the officers first, and afterwards the private members, state all cases of sickness, of convalescence, of recovery, etc. Brothers explain where they called, and how they found the sufferer. Scarcity of fuel, scarcity of food, difficulty in meeting house-rent, all comes up in the plainest words, and with the most liberal action. Money is largely appropriated, so largely, that one lodge which I attended, announced in its annual report, aggregate contribu-

tions exceeding six hundred dollars. I was affected almost to tears when I heard of this widow, and that infirm brother, and that orphan child, comforted, relieved, cheered. Among other things, that lodge had distributed twelve Christmas turkeys ("plump, fat, heavy, and tender," was the report of them), to as many widows and distressed relatives of Masons.

Does the reader enquire whether the visitations to the sick are as regular as in those societies where the duty is perfunctory? I reply, that I have not heard a complaint on the subject.

The Commanderies of this city have called together immense audiences, and made entertainments this winter, quite regardless of expense. Palestine, York, Clinton, Ivanhoe, and Dewitt Clinton, have done wonders in this way. Sir Loder, from Rochester, admittedly one of the finest drill-masters in the Order, brought with him sixty Sir Knights as guests of Ivanhoe Commandery, and gave a display on January 26, superior to anything witnessed in this city, previously.

I think the system of District Deputies in this State, is carried to a greater perfection than in any other jurisdiction. Every one of the thirty officials of that name, is expected to make at least one official visit through his official year to each lodge. In that, he witnesses the manner of doing work, the character of government and conduct, etc.; responds to inquiries that may be made, and serves as a divert medium between the lodge and the Grand Master. His report is elaborate, suggesting praise and blame, as deserved; and when published, makes a complete history of Masonic affairs for the year. After seeing this, I am the more anxious to see the plan disseminated in Kentucky. But every effort of that sort is opposed.

The re-building and re-fitting of the Masonic Temple, which you will remember was badly damaged by fire a year since, goes on, but slowly. It is,

however, nearly completed now, and by Grand Lodge session, in June, will doubtless be ready. In the mean time, all the rooms on the first three floors are in use, most of them every night. The structure is one of which the craft here are justly proud.

The quarrel in the Scottish Rite is very bitter here and in Massachusetts. In Boston there are four parties working that system, and a man who cannot become a thirty-third there, must, indeed, be despicable. Here, the "Cerneau Party" are active, and by their delegates in all parts of the State, are swelling their numbers of the thirty-seconds into the thousands. Thus far the strife has not affected Blue Lodge Masonry, save in a few lodges; but there are serious intimations, calculated "to give us a pause."

The establishment of a Masonic Reading Room, under the zealous administration of Deputy Grand Master Lawrence, is an event worthy the attention of all. By a voluntary collection, a commodious room in the Temple has been furnished and carpeted. Ample tables and desks are there, full files of all Masonic and literary publications are free to every (Masonic) visitor, while the great library belonging to the Grand Lodge, fills the book-cases against the walls. The permanent success of this effort, is something for us all to wish. If only Freemasons could be set to reading! You know how hard is the task. None know it better than you and I!—*Masonic Advocate.*

MASONIC LAW.

We are frequently asked for our opinion as to various matters concerning Masonic law and usage, but believing that the most of such questions are fully settled by the Jurisprudence Committees of the various Grand Lodges, and further being of the opinion that it is not the province of a journalist to define what is law, and

what is not, we have, as a rule, refused to act in the capacity of jurist.

Further, the diversity of rulings in the different jurisdictions is so great that it is an utter impossibility to decide on many, very many matters of importance, as to what is the proper construction.

This is a great defect—probably the only one—in our system of Grand Lodge Sovereignty.

We wish there could be some plan devised by which, not only laws but Ritualistic work could be made uniform.

Probably a solution of the difficulty could be obtained by a convention of delegates from the several Grand Lodges being called, and by a series of give and take arrangements, to agree on a Code and Ritual that would be a good deal more satisfactory.

We are not oblivious to the fact that many of such delegates would be so imbued with the perfection of their own Grand Lodge system, that it might be difficult to persuade them that there were flaws therein, but as "in the multitude of counsel there is wisdom," in the end, a good deal more uniformity might be obtained.

These reflections have been brought to our mind by the receipt of a letter from a brother in Kentucky, which contains a number of questions, some of which are of a more peculiar character than others which have preceded them, and breaking, for once, our usual rule, we feel tempted to express our views.

Our brother puts the question as to whether a lodge can put a pecuniary fine on a member for disorderly conduct in the lodge room.

The only Masonic penalties we know of, are Reprimand, Suspension, or Expulsion.

Now comes a peculiar one. He asks if it would be Masonic to make By-laws, so as to pay members so much per week, sick benefits, "*no matter what his ability for self-support may be.*" And further, if E. A.'s and F. C.'s could be compelled to pay monthly

dues for the purpose of sick benefits.

In the face of the declaration, which every candidate is required to take before his initiation, it does seem strange to us, that such a question should ever arise.

If such a system as is spoken of by our brother should prevail, how could a candidate say that he was uninfluenced by "mercenary motives?"

Our brother asks further, if it is Masonic to have a general communication at any other time than on or near the full moon? The lodge can fix the time for its meetings to suit itself.

The next question reads, "Does the Conclave of the United States include the Blue Lodge also?" We presume by the "Conclave" is meant the Grand Encampment of the U. S. K. T., and by the word "include" he means, have the authority over?

If we are correct in this supposition, we would say to our brother that *no body, under whatsoever name, has any authority over the Blue Lodge, except the Grand Lodge of the State in which it is located*, and further, the Blue Lodge, nor its Grand Lodge, *per se* have any concern in regard to, or knowledge of, the doings of any other, so-called, Masonic body.

This we believe to be sound Masonic doctrine, in spite of the action of one or two Grand Lodges who have plainly exceeded their functions, by defining the position of certain other bodies, of which they could not possibly have any official knowledge.

The final question of our brother is, as to the Ritual generally used.

The only answer to this is, that there is unfortunately as great a diversity in this matter, as in law. It is a kind of a "go-as-you-please" matter, and if it were not for the fundamental portions, which are fixed and immutable wherever the sun shines, or the stars display their brightness, a brother travelling into another State and witnessing the work, never having seen it done any way but just as it is done "to hum," might suspect

that he had got by mistake into the hall of some other society.

And this is just why we would like to see a convention held, as we suggested in the beginning of this article, —*Masonic Chronicle*.

BY-LAWS OF MASONIC LODGES.

Every Masonic Lodge must have a code of by-laws for its government. Unlike most other organized bodies, however, the power to enact its own by-laws does not reside primarily in a Lodge, but in the Grand Lodge under which it holds its charter. Some Grand Lodges exercise their full powers by adopting a uniform code of by-laws for Lodges holding charters under them, while others concede to Lodges in part the right to adopt their own. In the latter case, however, such by-laws do not become valid until approved by the Grand Lodge, so the enactment of them is really by the Grand Lodge. When thus approved, they become a law for the government of the Lodge, and must be followed strictly in the transaction of business and management of its affairs. They cannot be altered or amended except in the manner provided in them for alterations or amendments, and any change must be submitted for the approval of the Grand Lodge as in the first instance.

In many organizations the practice of suspending a by-law for the time being prevails, in order to meet some emergency which has arisen, in which the body desires to act contrary to its provisions. That such a right exists is very generally conceded where there is no law prohibiting it. In a body thus empowered to adopt its own by-laws its government is wholly within itself, and if the members by unanimous consent decide to suspend one or more of its by-laws, for the time being, there is nothing to prevent it, although such action is always of doubtful expediency, and is often productive of bad results. Unless all the members have been duly notified

of such proposed action it is not treating the absent ones fairly, as they have the right to expect that the proceedings will be in accordance with existing regulations.

As a Masonic Lodge cannot change one of its by-laws without the consent of the Grand Lodge, it must necessarily follow that it cannot suspend one for the time being without the same consent. It cannot of its own volition, set aside what it cannot make. No emergency can arise to justify such action. The Worshipful Master and every other officer, before being installed into office is obligated to support and maintain the Constitution and general regulations of the Grand Lodge, and to discharge the duties of his office to the best of his ability. He will not, therefore, knowingly permit any violation of Masonic law, and should be especially careful to see that the by-laws of his Lodge are strictly enforced.

In noting the proceedings of the various Grand Lodges, as they come to hand, we find in the official reports of Grand Masters many dispensations granted to Lodges to perform some act contrary to the provisions of their by-laws. We have always supposed that it was the duty of a Grand Master to see that existing laws were enforced, and that, of all others, he should be the last to assist in violating them. Some of these Most Worshipfuls seem to think differently. They appear to be as much of an autocrat as was King Solomon in his palmy days. As dispensators they are a success. If a Lodge wants to spread a ballot in less than the required time, a dispensation is granted. We notice one instance of a dispensation to receive the petition and ballot for the candidate at a special meeting. How about the previous notice and due inquiry into his character, that the W. M. obligated himself, should have in every instance? What right has a Grand Master to obligate a Mason not to perform a certain act, and then give him permission to vio-

late his obligation? The right does not exist, and we have no hesitation in saying that the exercise of such power by a Grand Master is outside the line of his duty and authority.—*Masonic Advocate.*

ANCIENT LANDMARKS.

It is well understood and agreed to by all Masons that no "innovation upon the body of Masonry" nor change of the "ancient landmarks" can be permitted, and every intelligent Mason is acquainted with the 'landmarks' and the fundamental principles of Masonry that are universal. Uniting in one brotherhood every sect, religion and nationality in every land and clime, striving to see who best can work and best agree.

The fundamental principles of the institution, like the "axioms of Euclid," are self-evident propositions, and are imperishable monuments of the wisdom and skill of its founders back in the nations of antiquity, existing in tradition back of all written history, and no disposition exists to change or deviate from the principles inculcated in the traditions of the order.

Lodges of Masons, however, in the different parts of the earth owe their allegiance to the Grand Lodges under the jurisdiction of which they exist, and from whom they receive their authority to work, and each Grand Lodge composed of representatives from the subordinate lodges may change the ritual and ceremonies to a certain extent as best suits them, conforming to the religion of the country in which they exist and in minor details improving and changing in harmony with the liberalizing progress of the age.

Hence differences exist and changes made seem out of place to many older Masons who are content to stay in the old rut and cannot see any beauty or harmony in the works except as it is given precisely as they received it thirty or forty years ago,

and as their fathers received it before them.

These worthy brethren like to stick to the good old days. Nothing like the old to them; any improvement or change is deprecated; an alarm is sounded and the impression is that the "ancient landmarks" are violated when some change is suggested and adopted, even singing and music, which so greatly adds to the interest and impressiveness of our meetings is condemned. The best of it with the "Good old days" is that they are gone. Do we wish to get back to the old times when, in the absence of matches and stoves, the fire in the smoky chimney was carefully covered at night, and when the farmer sent his boy with corn to the mill to be ground, packed on a horse with a balance stone in the end of the sack to equalize the load, because it was the way his father taught him? And yet some worthy brethren would keep in use the old balance stone and stick to the old customs as they received the work, and condemn and severely criticize any deviation from the details of years ago.

The sticklers for "ye olden times" often come to the lodge room in their working clothes with the grim, sweat and dust of daily toil not removed, but would be ashamed to attend church or visit a neighbor except in their best garments. While it is not essential that every brother should wear a "swallow-tail" or come with a button-hole bouquet to the lodge, but he would show his respect for the institution by coming clothed as he would to attend a festival or visit his friends, in his best. "Wordly wealth or honors" are not regarded in the institution, and there is a more hearty welcome extended to members of the fraternity by what are termed "silk stocking" Masons than many of the old style who have so little respect as to often come in warm weather in their shirt sleeves, and from the work shop without cleaning up.—*Liberal Freemason.*

THE LEGEND OF THE LOST WORD.

This legend, as briefly stated by Dr. Mackey, is as follows:—"The mystical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this word was known to the few, and that it was at length lost, and that a temporary substitute for it was adopted."

The idea of a mystic, all-powerful "word" was an ancient and widely-diffused superstition. Just how this notion originated has not been handed down to us, either by tradition or otherwise. It, however, probably came to be entertained in the following manner:—It was generally known to the profane—*i. e.*, the uninitiated—that those who were admitted to the "Mysteries" were entrusted with a certain sacred word, under a most solemn pledge not to reveal it to the world; and as the scientific knowledge also secretly imparted to those who were initiated, gave those who took the higher degrees the power to work apparent miracles, the ignorant and superstitious multitude naturally thought, and were perhaps taught to believe, that it was the use of this "word," so sacredly concealed, that the priests were able to perform all their wonderful works. This word was, however, nothing but the "password," which went with the "sign," by which the initiated could make themselves known to one another. This idea of an all-powerful word was very prevalent among the Jews, no doubt derived from their long stay in Egypt. The notion was that this "word" consisted of the true name of God, together with a knowledge of its proper pronunciation, and that the fortunate possessor of this knowledge became thereby clothed with supernatural power—that by the speaking of this word he could perform all sorts of miracles, and even raise the dead. According to the Cabalists, "the very heavens shook, and the angels them-

selves were filled with terror and astonishment when this tremendous word was pronounced."

Jewish tradition states that God himself taught Moses his true name and its correct pronunciation at the "burning bush." And they believed that Moses, being thus possessed of the "Word," used it to perform all his miracles, and to confound and overthrow Pharaoh and his hosts. The Jews of a later date, seeking to account for the wonderful works of Christ, asserted that he unlawfully entered the "holy of holies," and clandestinely obtained the word used by Moses, which was engraved upon the stone upon which the ark rested. The superstition in relation to a wonder-working word also prevailed among the Arabians, who said that King Solomon was in possession of this "grand omnific word," and by its use subdued the *genii* who rebelled against God, many of whom Solomon imprisoned by the use of his magical seal, upon which the word, contained in a pentacle, was engraved.

It was from these, and other similar legends thus widely diffused among the ancient Oriental nations, that the veneration for a particular word arose, together with an earnest desire to obtain it, and a laborious search for it, by ambitious believers in its power. All the magicians, enchanters, and wonder-workers of the East, and the adepts of the West, were supposed to have, in some mysterious way, become possessed of this "word," and were known to the aspirants and students of the occult sciences (not yet so fortunate) by the name of "masters," and the "word" was called by them the "master's word." This ancient superstition seems to have left its impress on our ritual, for the "word," of which we hear so often therein is assumed to be, something more than a mere "password," although we, as Masons, now use the phrase "master's word" in a very different sense from that of the adept of former times.

In former and less enlightened times the possession of the true name of God and its proper pronunciation, or some substitute for it, authorized by divine command, were even supposed requisite in order to worship him aright; for it was ignorantly thought that if God was not addressed by his own proper name he would not attend to the call, nor even know that the prayers of his worshipper were really addressed to him, and not to Baal, Osiris, or Jupiter; or, if knowing, would indignantly reject them. In the East, to address even an earthly potentate by any other than his own proper, high and ceremonious title, was considered both irreverent and insulting. Among the Jews, however, the pronunciation of the true name was supposed to be followed by such tremendous effects that a substitute, for which they believed they had the divine sanction, was enjoined. Accordingly, we find in the Old Testament that whenever the name of God occurs the substitute is used instead of the true name. The word substituted is generally "Adonai," or Lord, unless the name follows that word, and then "Elohim" is used; as "Adonai Elohim," meaning Lord God. From this long continued use of a substitute for the real word, the latter, or at least its correct pronunciation, was thought to be lost. A trace of all this is to be found in our ritual, and perhaps furnishes the true reason why a substitute (as Dr. Mackey informs us in the extract we have quoted above from his "Symbolism," was adopted.—*Freemasons' Chronicle*.

INDIANA.—The Grand Lodge of Indiana is paying off the indebtedness of the Masonic Temple at Indianapolis at the rate of \$12,000 a year.

An anniversary sermon, under the auspices of the members of Pembroke Lodge, No. 218, A. F. and A. M., was preached by Rev. A. B. Chambers, LL. D., in the Methodist church, Pembroke, on June 24th, last.

ENVY AMONG BRETHREN.

Envy is a vice especially characteristic of mean and narrow souls. It is an ignoble passion that carries with it conscious degradation, while it brings in its train a multitude of evil results. It is aptly said, that "an envious man waxeth lean with the fatness of his neighbors." Envy is the perpetual tormentor of a man's life. It leads him to encourage thoughts and feelings that can only bring vexation of spirit. "Envy," said Socrates, "is the filthy slime of the soul; a venom, a poison, or quicksilver, which consumeth the flesh, and drieth up the marrow of the bones." Surely, there is scarcely another passion to be more dreaded or guarded against than this. It is a vice that is altogether out of harmony with the teachings of Freemasonry, and we can hardly think of a worthy Craftsman as subject to the base influence of such a passion. But human nature is essentially weak, and not infrequently this propensity manifests itself among brethren, producing results most unpleasant to consider.

Envy is born of meanness and malice, and it breeds a detraction and dislike of those who attain a superior place by their endeavors or good fortune. The envious man is pervaded by a strong feeling of aversion against those of his associates who may rise higher than himself. To succeed always appears to be a sort of crime in the eyes of those who fail; and they who cannot climb will put forth their efforts to pull down, or to hold down, those who seem likely to rise. The envious Mason is he who will praise only inferiors; who criticises adversely the brother who seems likely to attain a position higher than his own, and disparages merit which he realizes to be of a superior quality. Despicable as this vice is, and harmful as are its results, it is often seemingly the controlling tendency of men educated in the prin-

oiples of a broader and more generous regard—men who have pledged to each other their faith, and among whom the pitiable jealousies, rivalries and envious feelings that represent a low order of life, ought to be wholly unknown. What can be more unlovely—more unmasonic—than the exhibition too often seen of petty malevolence, expressed in sneering words, spoken of one who has attained an honored place by reason of his abilities or his merit? And yet we have to notice such an exhibition very frequently now within Masonic organizations; for there are those who can never think well, or speak approvingly, of those who seem to surpass themselves in any way, or who are advanced beyond the level which they occupy. Poor, envious souls! They deserve pity as well as condemnation. They are consumed by a passion which abates happiness, and binds the life to very low conditions. They may do the work of destruction, and succeed for a time in obstructing a brother's advance; they may even destroy reputation and obscure the noblest character, but after all, the worst they do reacts upon themselves. They become more narrow in their thoughts and affections—more selfish and resentful, until having their minds permeated by the spirit of envy, they fall into a most wretched state, and become objects of compassion to all who judge them as they really are.—*Repository.*

LAUVISH EXPENDITURE.

Freemasonry does not tend to a mean and niggardly economy. The trend of the system and the organization is toward a generous outlay of means in whatever movement is undertaken. The members of the Craft, as a rule, are open-hearted, free-handed men, who are disposed to a liberal expenditure of their means. Thus it comes about that spacious, well-fitted apartments are secured for the use of Masonic

Lodges, and all the arrangements made by such bodies are generally for comfort and convenience, no over-close restriction of means being required. In benefactions and the expression of Lodge hospitality a generous spirit is commonly manifested. It is the genius of the Institution to do things on a broad scale, and to furnish adequate means to ensure the desired result.

All this may be well; and yet it is possible for a Masonic organization to encourage a too lavish expenditure of its resources. It does this when it provides for its own members festivities that call for an outlay which can be illy afforded; or when, in the exercise of an over-generous hospitality, it provides feasts and receptions for others, thus imposing a heavy tax upon those who act the part of hosts on such occasions. It would be every way better many times if the rule of a wholesome economy were observed, preventing some Brethren from paying out sums quite likely beyond their means, and allowing larger appropriations for charitable work.

A correspondent in a recent number of the London *Freemason* gives figures relating to the expenditure of the banqueting room that are certainly calculated to arrest the attention of those who have the best good of the Fraternity at heart. He quotes from the reports of a well-known Lodge for the four years last past, and says: "I find that the gross income for those years (including visitors' fees but not including balance carried forward) was £1257 18s., of this sum Grand Lodge dues absorbed £105 8s.; the working expenses of the Lodge, (Secretary, Tyler, insurance, music, printing, postages, &c., &c.,) £99 4s. 1d.; jewels for four Past Masters £42; a wreath and vote of condolence £5 17s. 6d.; grants to Masonic Charities and to a distressed brother, and dues and donations to the Benevolent Fund of the Lodge £52 15s., and hotel bills £909 18s.

7d., with but five meetings in the year!"

These figures most certainly indicate a lavish expenditure of means—an expenditure going beyond the true spirit and intention of Freemasonry. The social occasions need not be frowned down, or omitted; but surely the eating and drinking by a single Lodge (including of course its exercise of a proper hospitality) ought not to cost so much. According to the figures given, the Lodge paid for refreshments in four years about \$4,550, while it contributed for benevolent purposes, during the same period, only about \$260. The amounts seem out of proportion.

Wisdom is profitable to direct in all things, we are told. In this matter it will certainly prompt to some limitations in expenditures for self-gratification, by such restrictions giving opportunity for some increase of the moral and benevolent work which always has the first claim to Masonic recognition. — *Freemason's Repository*.

THE GREAT ORGAN AT FREYBERG.

The little city of Freyberg, in Switzerland, has the largest organ in the world. When in full play, it pours forth a tempest of sounds through a forest of pipes, seven thousand and eight hundred in number, shaking the walls and the foundations of the old St. Nicholas Church in which it stands. All the musical bands in Boston, New York, and Philadelphia combined, would not make an orchestra equal in power to this mighty instrument alone.

It is all the work of one man, named Aloys Moser. He was poor; he was not thought to be a master in his art; he never received any adequate reward for his labor. Without assistance or suggestion from others, he formed the design of building for his native city, an organ which travellers from distant nations should

turn aside from their journeys to hear, and which, when heard in the darkness of the Cathedral at night, should make an hour for them never to be forgotten. And so poor Moser began his life's work, and he persevered for long years in the face of opposition and poverty and ridicule, until his task and his life were finished together. His aim may not have been the highest, nor his motive the best. But he persevered with the faith of a martyr till his work was done, and now it stands among all similar works in the world, like Mount Blanc among the mountains, peerless and alone.

When skilful fingers touch the keys, the mighty instrument responds with myriad voices, ranging through infinite variations in sweetness and compass and power. Now it pours forth the heart-breaking notes of the "Miserere," with a voice so piteous and human, that it would seem as if a lost soul was imprisoned and wailing in its wilderness of pipes; now it rolls up the jubilant thunders of the "Hallelujah Chorus" in such mighty volume, that the entranced listener forgets the earthly temple and the work of human hands, and imagines himself surrounded with the trumpets and voices of heaven, in numbers without number. Now it sounds the war-note wild and high, mingled with the tramp of hosts and the battle-hymn of men that march as they sing. And now it warbles "Sweet Home," with a silvery accompaniment of singing birds and murmuring brook and rustling foliage around the peasant's door. Now it chants the unearthly strains of cloistered monks, interwoven with echoes that creep along the corridors of stone, and climb the sepulchral arches of the cathedral's long-drawn aisles. And then again it bursts forth with such a tempest of sound as shakes the hills when storms are abroad among the Alps, and thunders leap from cloud to cloud.

And all this mighty flood, this deep-resounding sea of instrumental har-

mony, came forth from the hand and brain of one poor man, who made its creation the task of his life, and who withdrew all thought from everything else that he might do one thing well. And his success shows how much depends upon fixing it clearly in the mind what to do, and then suffering no side influence to withdraw attention from the chosen task.—*Selected.*

A FRATERNAL EPISTLE.

Quique sui memores alios fecere merendo.

EMINENT SIR AND BROTHER,—The committee under whose care was performed the Coronation of Rob Morris, December 17, 1884, as Poet-Laureate of Freemasonry (successor to Robert Burns, who was crowned in 1787), beg leave, in the spirit of Masonic love and respect, to approach you, through this Fraternal Epistle, and solicit your co-operation in an effort which appeals to the warmest sympathies of the Freemason's heart, and promises to reflect honor upon all who take part in it.

We have to-day forwarded you by mail a pamphlet copy of the Coronation Proceedings of December last. The success of this affair was complete. The names of those whose approval is certified in the pamphlet might be enlarged tenfold from letters received since December last, and they come from every part of the Masonic world. The catalogue, as it is, is a brilliant one, embracing much of that learning, intelligence, and official dignity which give character to Freemasonry above every other institution. It should be preserved as a *memento* of a Grand Honorarium, fully earned, wisely conceived, worthily conducted, universally approved.

But now we have the mournful tidings that our Poet-Laureate, so lately distinguished by the Craft Universal, is disabled by paralysis. The field of active usefulness which he has so worthily occupied for two score years will know him no more. It is certified to us that no hope is enter-

tained of his restoration to bodily strength. This misfortune appeals irresistibly to the sentiment of us all, and justifies us, we think, in approaching the Masonic leaders through this Fraternal Epistle.

We have therefore selected from the Rosters of all the Grand governing bodies of Freemasonry of every Rite, the names of Grand Officers, Present and Past, and of the Grand Representatives, where the representative system is in vogue. To all such we have this day mailed this Fraternal Epistle.

As one of the Honored Band, upon whom rests the dignity of Freemasonry,—leaders in all liberal deeds, guides and rulers of the Universal Order,—we lay this before you. Please receive it in the spirit which pervades it, and consider the query,—Is there not something due to Rob Morris from us all?

For this man has labored in the field of Freemasonry more than any of us. Besides a patient service in every grade of official work up to Grand Master of Kentucky, he has composed scores of volumes upon Masonic subjects; delivered addresses in great numbers; edited Masonic journals; undertaken Masonic pilgrimages; made good the Masonic theory in every part of the world. In all this he has lived the life of a Freemason,—industrious, temperate, upright, abounding in charity, true to the square. What he thought his duty, he has fairly done as before God, and has done it at his own cost. And now, at a period of life nearing to three score and ten, he stands before us with clean hands, the relic of a hard-worked Mason, who only craves, as his wages, a restful old age. He has no means of subsistence, and his strength is gone. What then, we ask you again, what is our duty (we who are known as the Chiefs and Rulers in Freemasonry), what is our duty to Rob Morris?

In reply, the committee have no purpose to ask for charitable contri-

butions. The plan we present to you in this fraternal epistle is simply that we unite to patronize his volume of Masonic poems. As, in the case of the Post Laureate Robert Burns, a hundred years ago, the Freemasons combined to aid him by purchasing his volume of poems, and thus relieved him in his extremity, so we propose to deal with his successor, and while benefitting him, benefit and honor ourselves.

Immediately following the coronation in December last, there was published a Laureate Edition of Morris' Masonic poems, three hundred in number, in the splendid volume so fully set forth upon the next pages. This book was just winning its way to the favor of the Masonic craft (seven hundred and sixty-five copies had been subscribed for) when the active life of the poet was so suddenly brought to a close. In this Laureate Edition will be found all those gems of poetic genius wrought during two score years in the alembic of his fervid mind,—those masterpieces of Masonic verse which gave to Rob Morris the undisputed title to the laurel wreath, and our definite proposition to you—as to all the chiefs and rulers in Freemasonry—is that you take at once a copy of this book, and thus do your part to place his affairs upon a substantial footing.

A quarterly list containing the names, titles, and addresses of subscribers will be published and sent to each brother who responds to this circular letter, thus demonstrating the charitable spirit of the oldest, the largest, and the most widely spread Institution on the face of the earth.

The committee, in conclusion, feel it due to themselves to affirm their entire disinterestedness in this appeal. All their labor in the matter is performed gratuitously, and whatever profit is realized from the working out of the plan shall be devoted, to the last cent, to the benefit of Brother Morris.

Orders may be sent to Robert

Macey, No. 4 Barclay street, *New York city, N. Y.; to Messrs. Knight & Leonard, 107 Madison street, Chicago, Illinois, or, if preferred, to Brother Rob Morris, La Grange, Kentucky. If sent to Brother Morris, he will when desired, append his autograph and a poetical sentiment to the fly leaf.

Respectfully and fraternally (for the Committee),

ROBT. MACEY.

NATURE AND GOD.

Mysteries hidden from the foundation of the world have been revealed to our age. The North gives up its secret, and the South keeps not back its long hidden enigmas. We besiege the North Pole and come ever nearer to the axis of the earth. The dark continent of Africa, the sphinx of the desert, is beginning to unfold her story. We know the sources of the Nile, so long a secret, and German map-makers give us the course of the river Congo, on a scale of an inch to the mile. We read the hieroglyphics on the walls of ancient Luxor, and decipher the cuneiform inscriptions of Nineveh. Sooner or later everything comes to light.

Once the human race was in its infancy, in the stone age, without any metallic tools or weapons. Under the ruins of Troy and within the mounds of Ohio we find similar traces of that primitive epoch. Dr. Schliemann has found beneath the fortress of Hissarlik the remains of a city which makes the Iliad a thing of yesterday. There are axes wrought of the hard stone called jade, which must have been brought by travelling caravans from the eastern shores of Asia, just as we now send our steel axes and shovels from Massachusetts to Japan. And under the mounds in the Miami valley Professor Putnam has discovered similar tools of obsidian, which must have been brought by those ancient races from distant Colorado. In that period, so long

ago that we have not the least means of knowing when it was, the human race made a great movement upward when it learned to melt copper and tin together, and so form tools of bronze. And when it learned how to smelt iron, another vast step was taken. Each new discovery consisted in reading another page from the inside of the Book of Nature.

Nature is a medium through which God comes to us. In all its vast variety and its majestic unity, in its perpetual movement and its unchanging order, it transmits to us the Divine life. Sun, air, ocean, the changing seasons, the beauty and charm of the vegetable world, arouse the faculties of man and unfold his powers. Thousands of secrets are hidden in nature to awaken his curiosity and stimulate his intellect. It was a belief of the Jewish nation, which appears in several places in the Bible, that the law of Moses was given by the mediation of angels. The laws of nature are also angelic; not dead laws, but instinct with a spiritual life. We may well imagine that angelic and super-angelic beings watch and aid in the working of the majestic phenomena of the universe, and see in them a Divine presence and a Divine power.

The outside of the book of nature is very legible; we see everywhere beauty and use. The sun rises and sets, the stars shine from the depths of night; seasons come and go; men build cities, cross the ocean, cover a continent with wide rolling seas of grain. But behind and within this outward surface of appearance and change, behind the world of sensible phenomena, there is a world of hidden laws and forces, the source of all we see. From this mysterious hidden world of spiritual reality comes the outward world of action.

If you go back to the very beginnings of life, and examine with your most powerful microscope the protoplasm in the minutest cell of vegetable or animal organisms, you come no nearer than you were before to this

mystery of spirit. There is a vital force there which no microscopist can observe and no chemist analyze. It belongs to the hidden world of causation, the book which is written within. Into this world we must go to meet God. He is the source of all things, the life of all life, the substance of all being.—*James Freeman Clarke.*

A MASONIC ARCHEOLOGICAL MUSEUM.

It does not seem to be generally known or appreciated, that one of the outcomes of the reading-room in Masonic Temple, is the nucleus of a Masonic Museum of Curiosities. The extent to which this may, and we hope and believe will grow, can only be imagined. The incentive was given at the last meeting of the reading-room committee, and is largely the emanation of the brain of Grand Master F. B. Lawrence. The object will be not so much to gratify the curiosity, although that proves an excellent instructor, as to gather in one common centre Masonic relics which will enable those so inclined to trace out facts in our local as well as general history, which are now unfortunately buried, and will bring to light valuables from the musty old closets at our homes. Charters, diplomas, jewels, medals, charms, and even letters and old books of rare value will be constantly turning up for the benefit of scholars and Masonic history.

These relics need not be gifts to the library, but loans from those who possess them, for which receipts will be given while the goods remain on exhibition.

We hope every Mason will give thoughtful attention to this opening project, and to the best of his ability assist in a work of so much importance. The full purposes and benefits of the reading-room are as yet only in their infancy. Our attentive Librarian and his assistants are always ready to receive contributions.—*Hebrew Leader.*

The Canadian Craftsman.

Port Hope, October 15, 1885.

THE SO-CALLED "AGNOSTIC" CASE.

The "so-called Agnostic case" is still exciting a great deal of interest and comment in Masonic circles, and the suspension of a brother on account of his peculiar religious views, although he could, and did, satisfactorily answer the constitutional questions, is likely yet to cause considerable discussion and ill-feeling in the craft.

The case stands this way: Can a body so alter its constitution, laws and edicts, so as to deprive a brother of membership? In other words: Can an association, based on certain broad principles, so change its constitution, &c., as to force a member out? Certainly not. The applicant for initiation into the Masonic mysteries, must answer certain constitutional questions satisfactorily, and so long as he can do so, no power on earth has the right to deprive him of his membership. A lodge or Grand Lodge, Master or Grand Master, have not the power to add new tests for members once admitted. If permitted in one direction, they would soon extend in others, and in time we should have each lodge with a catechism of its own, and some, too, of a very strong, cast-iron nature.

Again, it is very questionable, if the Grand Lodge of Canada, by its recent action in the Harrison case, has not placed itself in a very ambiguous position. She received from Bro. H. certain fees, for which he was

to receive and enjoy certain privileges, so long as he conformed to the laws of the Fraternity, the Constitution of the Grand Lodge, and By-Laws of his own lodge, as explained to him when obtaining our mysteries. We contend Bro. H. did all this, but in order to get rid of him new tests were added; and on these new tests, which he never subscribed to, and which one-tenth of the Masons in Canada would not subscribe to, he is deprived of his Masonic privileges.

Suppose Bro. H. chose to take this matter to the law courts, what would be the result? It is stated by several men, eminent at the bar, that in all probability the judgment would be favorable to the appellant, and the G. L. of Canada might find herself called upon *volens volens* to reinstate the brother. Such a position would be most humiliating, and yet, with their eyes open, the delegates at Grand Lodge ran that perilous risk.

The ground we take, is, that we have neither the right nor power to deprive a member of the privileges for which he paid, so long as he performs the contract made at the time of his initiation. We cannot examine him as to his views of religious faith. We have no authority to do so. On joining, we distinctly told him that no such test was required, and on that understanding he paid his fees and became a member. It is absurd to argue that under those circumstances we now have the right to deprive him of these privileges, by actually altering, without his consent, our prerequisites for membership.

Suppose, as we said in a former article, that a Grand Lodge was or-

ganized in Turkey, and the majority of its members being Mahomedans, insisted, after its organization, that all its members must receive their OB.'s on the Koran, or be suspended. What a howl of righteous indignation would go up from these Christian (?) Grand Lodges. Yet, we are acting in an equally shameful manner, by depriving a man of the "rights of membership," who declares on his Masonic honor, and on his Masonic OB., that his views are the same as when he became a member, and that he can conscientiously renew his pledges given before his entrance into Freemasonry.

We ask the craft, then, Is the action of Grand Lodge just, right, or Masonic?

THE SUPREME RITE OF MEMPHIS.

The opponents of the Supreme Rite of Memphis, having maliciously circulated a statement, to the effect that the Sovereign Sanctuary of Royal and Oriental Freemasonry, for the Dominion of Canada and Province of Newfoundland, had permitted members of the so-called Grand Lodge of Ontario, to be initiated into its Rose Croix Chapter, the M. W. the Grand Master General, M. Ill. Bro. Daniel Rose, requests us to state that according to their O.B. no Mason, unless under the jurisdiction of the Grand Lodge of Canada, or some Grand Lodge recognized by the Grand Lodge of Canada, can be received into any Chapter of the Rite under the authority of the Sovereign Sanctuary of Canada.

This settles the question at once and for ever. If a brother has gain-

ed admission, who belongs to the so-called Grand Lodge of Ontario, he must have done so by fraud and perjury, and would, on being found out, be at once expelled by the Executive from the Order. Already one brother, who associated in a so-called Masonic body in which Ontario Masons were admitted, after refusing to heed admonition tendered, has been struck off the roll. The principal officers of the Sovereign Sanctuary of Canada, are, most of them, brethren of high rank and standing in Grand Lodge and Grand Chapter, and would regard themselves as perjurers, if they associated masonically with clandestine Masons. The rumor, therefore, is false and malicious in every particular.

THE LATEST TEMPLAR INNOVATION.

We have never particularly favored the American Templar parade system, with its semi-military tactics, waving plumes, cocked hats, flashing swords, brass bands, &c. We always thought they rather took away from the dignity and prestige of the Order; but, if certain youngsters liked the display, well and good. Now, however, our American Sir Knights have gone a step farther. Their competitive drills, with admission fee at the gate was bad enough, but when they desecrate the holy character of their Symbolism by becoming the teachers of drill to an Oddfellows' organization, it is time for the Grand Master of the Grand Encampment of the United States to put a stop to it.

The Christian Soldier of the Cross is taught on what occasions he is to draw his sword. Alas! now the

Templars of the United States are to become drill-sergeants to a new, flashy branch of Oddfellowship. The thing is outrageous. Yet here are the facts: "Last month twenty Sir Knights of De Molay Commandery, of Louisville, Ky., went to Baltimore to teach certain *Oddfellow Knights* the new drill." Ohio says her Templars are not to belong to certain Masonic organizations. Kentucky goes to the other extreme, and sends out her *Fratres* to teach the young ideas of "the canton" of the military (?) branch of Oddfellowship, its drill. A worthy object for American Sir Knights.

This is the result of drill and parades. The triennials of the Republic have cost the American *Fratres* millions of dollars, and yet they have not an orphans' home or a widows' asylum. We long to note at the next triennial, if each Sir Knight will put up ten dollars (\$10) towards a Templar Charitable Fund. Which Commandery will move first in it? Away, then, with the show and tawdry uniforms; with out-door parades that lead to competitive exhibitions, little better than base-ball gatherings, and finally, to becoming a corps of drill-sergeants to other societies. A nice state for a Knight Templar.

CAN THE BALLOT BE REVEALED?

It has ever been acknowledged as one of the most important features of our Fraternity, that the ballot should be kept secret; in fact, our learned and distinguished brother, John W. Simmons, in his *Jurisprudence*, goes so far as to declare that "the secrecy of the ballot is a landmark," yet we

are now prepared to argue that under certain circumstances it is the duty, the bounden duty, of a brother to reveal his ballot when called upon to do so by competent authority.

No doubt much may be said on both sides, and we are willing to admit that a brother is liable to censure and suspension who does so, but on the other hand where a gross violation of honor and sacred and solemn obligation, and an actual criminal offence against justice has been openly and frequently permitted, there is but one course for brethren to pursue, in order to obtain the ends of justice, and that is to demand a commission from the Grand Master, and after explaining to him the true position of affairs, it is his duty to order them to appear before that commission and there on their Masonic O.B. expose and lay bare the assumed vile and wicked conspiracy, by which they claim they have been robbed of their rights as freemen and Freemasons.

But in order to render the case clearer, it may be as well to put the case—it is this—certain brethren in a Toronto Lodge claim they blackballed certain candidates, and that the Worshipful Master and Wardens, acting in collusion, declared the ballot clear, and actually initiated said candidates, although four or five brethren in the room had blackballed said candidates. Under such circumstances, we maintain it was the duty of these men to protest, and if necessary to have revealed their ballots then and there in open Lodge. Suppose the Lodge had suspended them for so doing, the Grand Master would doubtless next day have removed the sentence and ordered the Master and Wardens to have been placed on trial for entering into a conspiracy of a most vile and criminal character.

Surely no Mason can seriously argue in such a case that an act of such gross injustice is to go un-

punished, because, it is argued, it is a Masonic offence to reveal the secrecy of the ballot. Suppose it is, is it not also the duty (and the highest duty) of every Mason to uphold the honor and dignity of the Craft, and expose on every occasion a brother who wilfully and maliciously violates his sacred obligations. The ballot is sacred simply because it is one of the safe-guards of our ancient institution, but when it is outraged for the purpose of violating the principles and landmarks of the fraternity, there should be no hesitation in at once revealing its nature.

Of course, we do not pretend to say that any Master and Wardens have been guilty of this offence. But it is the chit-chat of the clubs, and the town talk of Toronto, and the case should be at once investigated. The District Deputy of the Toronto District should not allow a day or an hour to pass by without ordering a strict and searching investigation. If these men prove they cast black-balls, and the officers announced a contrary decision, there will be only one course to pursue, and in the meantime the warrant of such a Lodge should be suspended, as it is evident from this and other acts that the harmony of the Lodge has long been destroyed and the conflicting elements have rendered it a disgrace to the Fraternity. If, on the other hand, it is proven these men who say they cast their black-balls, did not do so, but only talked for the purpose of maligning the officers, they are liable to punishment. The case, however, is of too flagrant a character to pass by unnoticed, and if the D. D. G. M. does not, at once, take proceedings, the Grand Master should not delay an instant in enforcing the strictest and most thorough investigation of the case.

Secretaries of lodges and other Masonic bodies, are requested to forward items of Masonic interest.

THE AGNOSTIC CASE.

Our American Masonic contemporaries are continuing to harp upon the so-called "Agnostic case" of the Grand Lodge of Canada. As a matter of fact, the brother so wrongfully treated, according to the report of the Board of General Purposes (Vid. Proceedings of G. L. of Canada, 1885, page 158, reported): "Bro. Harrison also stated his belief in God, the Great Architect of the Universe; that God had revealed His will to man in the Volume of the Sacred Law, and that He would punish vice and reward virtue. He further stated, he had not the slightest contempt for God and Religion."

R. W. Bro. Henry Robertson, D.G. M. moved, seconded by R. W. Bro. R. T. Walkem,—“That the Report of the Board on Grievances and Appeals, be received and adopted.” These able advocates of the laws upon which the universality of Freemasonry rests, at once grasped the vast import of the question, and would not permit themselves to be made the representatives of a creed or church. It was then that M. W. Bro. Kerr, and the Grand Secretary spoke with such vehemence and ardor from a sectarian standpoint, and by quoting from the Constitution of the Secular Society, which Bro. Harrison distinctly stated he did not approve of, succeeded in carrying the following amendment:—

Moved by M. W. Bro. J. K. Kerr, seconded by R. W. Bro. Allen McLean, and resolved,—“That the report be referred back to the Board with instructions to report, recommending that the charges against Bro. Harrison be referred to the M. W. the Grand

Master, for such further enquiry and action as he may deem proper."

Now, our American contemporaries will see that Bro. Harrison does not lie under suspension for being an Agnostic, but because he declines to answer whether he believes in the Christian religion or the God of the Bible, as revealed in the Old and New Testaments. It was a gross injustice, for, as Bro. Walkem pointed out, Bro. Harrison believed in those questions which we as Masons believe to be essential before the candidate is admitted. What right, then, have we to pin on a sectarian creed and a church catechism, after once the brother is admitted? Bros. Robertson and Walkem deserve the hearty thanks of the Masons of Canada for upholding and advocating their rights. The question, therefore, is falsely and improperly called "the Agnostic One." It should be, "Sectarianism in the Grand Lodge of Canada."

LODGES OF INSTRUCTION.

We understand several D.D.G.M.'s are discussing the propriety of holding lodges of instruction in their respective districts. This is as it should be. Many Worshipful Masters decidedly require certain information, and there is no system better than lodges of instruction. At these gatherings of the craft, many prominent brethren are generally present, and various subjects of interest to the fraternity, in addition to the exoteric work, are thoroughly discussed. They also promote a social feeling among the brethren in the district, and add much to produce harmony, improve

the ritualism, and cultivate good feeling. By all means, let every D. D. G. M. hold one or more lodges of instruction in his district during his term of office.

OHIO SIR KNIGHTS AWAKENING TO THEIR DUTY.

So much has been written and said upon the subject of the indecent and unmasonic legislation of the Grand Commandery of Ohio, with regard to the status of other Masonic bodies, of which, as Knights Templar they could have no knowledge, that it is not necessary to enter into particulars, except to mention the fact that under said legislation, some thirty or forty Sir Knights have been expelled from the Templar Order, because they dared to exercise their right as freemen, by expressing their freedom of thought and exercising their right of judgment. No fouler blot ever disgraced the Beauseant of Templary.

The Ohio Sir Knights are now, however, awaking from their lethargic slumber, and so the sense of danger. An exchange says:—

The next annual session of the Grand Commandery of Ohio, promises to be a conclave that will not consist entirely of parades, receptions, display of splendid trappings, and the general gorgeousness in which the Sir Knights on these occasions are wont to be arrayed, like Judith of old, to catch the eyes of men. The surface indications are to the effect that some business will be transacted, and the notes of preparation have already been sounded. The first intimation comes from Clinton Commandery, No. 5, "one of the creators of the Grand Commandery," as the circular issued emphatically states, and a number of other bodies have taken up the reverberation, and the sound is swelling. The object of this movement is to repeal Section 13 of Article I. of the Constitution, which, at the last session, held at Sandusky, was amended so as to read:—

"That under said Section (13) referred to, the Grand Commandery recognizes as

the only regular Supreme Councils of the 33rd of the Ancient Accepted Scottish Rite in the United States, the Supreme Council of Sovereign Grand Inspectors General of the 33rd, for the Northern Masonic Jurisdiction of the United States, of which Henry L. Palmer, of Wisconsin, is at present the M. P. Grand Commander; and the Supreme Council of Sovereign Grand Inspectors-General of the 33rd, for the Southern Jurisdiction of the United States, of which Bro. Albert Pike, of Washington City, is at present the M. P. Grand Commander."

The question to be discussed, is that the Grand Commandery, as such, can know nothing of Scottish Rite Masonry, and is, therefore, not competent to pass upon rival claims of foreign bodies. The resolutions passed by Clinton Commandery, and which have been reiterated by other Commanderies, are as follows, and which seem to cover the entire ground to be debated:—

Resolved,—That the Representatives of this Commandery at the next annual conclave of the Grand Commandery of Ohio, be, and they are hereby instructed, to favor the repeal of the thirteenth section of Article I. of the Constitution of said Commandery, and failing to effect such appeal, then to act in conformity to the views set forth in this memorial and these resolutions.

Resolved,—That the foregoing memorial and resolutions be printed, and copies thereof be sent under seal of this Commandery to all the Commanderies of this Grand Jurisdiction, earnestly, though kindly and courteously, requesting their co-operation at the next annual conclave, in carrying out the spirit of this memorial and these resolutions."

A circular was next issued by Hanselmann Commandery, to every member, to be present at the next stated conclave, to take action on the above; and the result, that a resolution was adopted instructing its representatives to vote for said resolutions. This has greatly enraged the Grand Commander, who, unfortunately, is under the A. & A. influence, and sinks his dignity as Grand Commander, by acting the henchman to his Scottish Rite masters.

We trust at the coming session of the Grand Commandery of Ohio, no uncertain sound will be heard, but

that a clarion blast for freedom of thought and liberty of action will go forth, which will arouse the Ohio Templars as to the danger of the trap into which they have been dragged by an unscrupulous and designing clique.

A CURIOUS DECISION.

Under the above heading the *Masonic Advocate* very properly criticises the action of the Grand Lodge of Massachusetts in declaring a brother, who was made in a regular Lodge, "clandestine." The *Advocate* says:—

"A most remarkable decision was rendered, by declaring one a clandestine Mason who had received the three degrees in the usual manner in a regularly constituted Lodge. The only point in the case is that he had been previously rejected in another Lodge, and under the regulations of the Grand Lodge of Massachusetts no other Lodge could lawfully receive his petition within six months after such rejection. Counting the time by lunar months the requisite time had elapsed, but reckoning by calendar months the necessary time before he could petition another Lodge had not quite expired. Upon this ground alone the Grand Lodge declared him to be a clandestine Mason."

Now, the point is, how could the brother, initiated, passed, and raised, be blameable? He was not supposed to administer the laws or know anything of the laws of Freemasonry. In what possible manner could he be culpable, far less "clandestine." If any party was to be reprimanded it was the Lodge, and the Master of the Lodge in particular. The action was too absurd for even the Grand Lodge of Massachusetts.

The *Masonic Advocate* thus very ably sums up the case:—

"We take no exceptions to the decision of the Grand Lodge, that unless otherwise specified six months means six calendar months, and hence, the Lodge violated a regulation of the Grand Lodge in receiving the petition in less than that time. The Lodge was blameable for so doing, and should have received such punishment as the nature of the offence demanded. In-

stead of this, however, the Lodge escaped without even a reprimand for doing what the Grand Lodge declared to be clandestine work, and an innocent party suffered the penalty of being declared a clandestine Mason, and his case left to the discretion of the Grand Master to say "whether he shall be healed or not."

With all due respect for the Masonic knowledge of two such learned Masons as Past Grand Masters Charles C. Dame and Charles A. Welch, who constituted two of the committee who submitted the report upon which action of the Grand Lodge was based in this case, we must be permitted to dissent from their finding. There was nothing of a clandestine nature in any of the proceedings in this case as detailed in their report. Everything was done in the usual manner, from the reception of the petition by the Lodge until the final charge to the candidate as a Master Mason.

He petitioned, was elected and received the three degrees in regular form in a regularly constituted Lodge, and is as much a Master Mason as the Grand Master to whose discretion it was left to say whether he could be one or not. The only point in the case to settle is between the Grand Lodge and two of her constituent Lodges. The complaint was made against both of these Lodges for a violation of the constitution of the Grand Lodge, which appears to have been sustained by the evidence, but instead of punishing either of them, the penalty seems to have fallen upon an innocent party, who unwittingly petitioned to be made a Mason contrary to a regulation of the Grand Lodge.

We trust the Grand Master will at once rectify the error by healing the brother and reprimanding the Lodges which have placed an honest man in such an unenviable position.

EDITORIAL NOTES.

ENGLAND is the oldest Grand Lodge.

A MASONIC orphan asylum was established at Stockholm, Sweden, in 1781, and is still doing well.

BRO. E. T. Schultz has issued his seventh number of "Freemasonry in Maryland." Like all his writings it is pleasant to read, and at the same time accurate as to facts. We wish Bro. Schultz a large subscription list.

"DAN O'CONNEL was initiated into Freemasonry, in Lodge No. 189, Dublin, Ireland, in 1799, and served as W. M. in 1880-1," so says the *Detroit Freemason*. Where was his Lodge in 1880-1? We incline to opine it was clandestine.—ED. CRAFTSMAN.

R. W. Bro. John Ross Robertson, since his return from Europe, looks more jovial than ever and is now engaged in writing and publishing a history of the Cryptic Rite in Canada. This work will fill a gap long vacant and supply a want long felt. It will be one of the most perfect compilations extant.

NORTH CAROLINA MASONIC ORPHAN ASYLUM.—Grand Master Bingham speaks well of the women of his State who have done so much for the Orphan Asylum. One woman, Mrs. Letitia Morehead Walker, authorized the Grand Master to put \$1,000 at the disposal of the Grand Lodge for the purpose of building a bath-house for the orphans, as a memorial to her son, John M. Walker, who died recently, leaving funds in his mother's hands to be devoted to some benevolent purpose. It was done as directed, and is known at the Orphan Asylum as the "Walker Memorial Bath-house."—*Ex.*

R. W. Bro. L. D. Croninger, 33°, 96°, 90°, P. M. P., Grand Master of the Grand Council of Kentucky, and Grand Recorder of the Grand Commandery of that State has been visiting the Deputy Grand Master, R. W. Bro. Henry Robertson, at Collingwood, M. W. Bro. Spry, at Barrie; and R. W. Bros. J. Ross Robertson, Robt. Patterson, G. Burns, and R. Ramsay, in Toronto. The jovial Kentuckian expressed himself before leaving overjoyed at the kindly receptions tendered him by the Craft in Canada, and went home to his "old

commonwealth" delighted with Canadian Masonry. He has promised to visit us again next year. Before leaving Toronto he was created an Hon. Past Grand Master General of the Sovereign Sanctuary of Canada, by the executive committee. He is also our representative in the Grand Council of Royal and Select Masters.

BRO. REV. W. J. CHAPLIN, of whose condition mention was made in our July number, died at Pierceton, Ind., on the 14th of September. His funeral took place on the 17th following, under the direction of Pierceton Lodge No. 377. There was a large attendance of Masons, including lodges from Warsaw, Leesburg, Larwill and Columbia City. We have at this time no further information concerning his death and burial than is here given.—*Masonic Advocate*.

M. ILL. COMP. J. Ross Robertson, P. G. M., is publishing a history of the Cryptic Rite. There is no Brother in Canada could handle the subject as well, and although it must of necessity be to a certain extent a compilation, yet our distinguished Frater has so intertwined history with general remarks on the symbolism of the Rite, that it will prove one of the most interesting works ever published on the subject.

IN the traditions of Masonry is presented an instance of virtue and integrity seldom equalled and never excelled in the history of man. Those who put no faith in traditions may be pleased to know that an instance of this sort in the present day has just been discovered. But strange as it may appear there seems to be only one point of similarity in the two cases. A key to this point has been devised in cypher so that it may be preserved to future generations.

BRO. WILSON, the Grand Master of the Sovereign Sanctuary of the United States, seems, according to the Den-

ver, (Col.), *Daily Times*, to be having "a high old time" lecturing through that State. Our cotem says, under date of Sept. 17th:—

"On Monday night he visited, by invitation, Kansas City Lodge at Kansas City, and delivered a lecture on "The Origin and Symbolism of Masonry" to a large audience, the mayor of the city and the Grand Master of Masons of the State being present. He arrived in Denver yesterday morning and leaves for Silverton to-night, where he is engaged to lecture to San Juan Lodge, No. 33, Ancient Free and Accepted Masons on Tuesday next. On Wednesday, he is invited to speak to the members of Durango Lodge, No. 46, at Durango.

LAST Sunday we visited with Bro. J. Ross Robertson and Bro. Croninger, of Kentucky, the Island Home for sick children, built by the generosity of the former brother. The matron informed us that since June 10th this year, one hundred and four children had found shelter there, the highest number at one time being sixty-two. The children there looked bright and happy in their little cots and running about on the spacious verandahs. They all seemed pleased to chat with their generous benefactor, who runs over every Sunday to look after his numerous progeny. Every Lodge that can spare the money, should vote twenty-five dollars (\$25) to support a cot. Charity is the brightest gem in the glittering coronet of Freemasonry.

THE *Freemason's Rec ository* suggests that as Brother Rob Morris is now suffering "from the limitation of age and failing health, able to move about and use his pen somewhat, but not privileged to be active in Masonry as heretofore, a good way to show sympathy is to purchase his volume of *Masonic Poems*." Good! Send your orders to him at LaGrange, Kentucky.—*Er.* Yes, Bro. Rob Morris is not only the Poet Laureate of Freemasonry, but an Hon. Past Grand Master of the Grand Lodge of Canada. He helped us with his voice and pen in our infancy and now let

us send him our "V's" for his beautiful work of Masonic poems. It is the handsomest volume ever published in connection with the Craft, and the man who has ascended the stairways of over five thousand Lodges, and whose lectures have been heard and essays read in almost every land where Freemasonry exists, should not be left in want, now that the hand of God has smitten him. May God long spare Bro. Rob Morris.

How is it the Past Grand Masters on the Board of General Purposes, have been so thoroughly ignored on the committees? They are the very men whose experience we particularly require.

It is probable the Grand Master of the Grand Council of Royal and Select Masters of Canada, will succeed in introducing the Cryptic Rite into Australia. He has received several letters upon the subject, and proposes to consult the Executive Council in regard thereto as soon as the Grand Recorder returns from Europe.

We understand that R. W. Bro. T. S. Bulmer, M. D., 18°, Grand Representative Red Cross of Rome and Constantine, and of Fitzroy, Victoria, proposes to immediately organize a Rose Croix Chapter, of the Supreme Rite of Memphis, in that city. Bro. Bulmer has for many years taken a very active part in Masonry. He was for many years Superintendent of Quarantine, and Health Officer for the Victorian Government.

The Oriental Order of Sat B'hai, or Sitka, is the only branch of Eastern Masonry known to Europeans and Americans, as practised by the Hindoos. There are, doubtless, other rites, but so far they are an "unknown science" to us. The Sitka Rites are very peculiar, the Chief of the Order, or Apex, being only known to the Arab Couriers, of which there is a Senior and Junior in each country where it is practised.

R. W. Bro. Arthur Maginnis, P. D. D. G. M. of the Prince Edward District, is gathering a most interesting collection of the Masonic lore of this district, amongst which he has secured a minute book of the transactions of the Lodge which was organized in the Village of Thurlow, situated at the mouth of Meyers' Creek, now the City of Belleville. From this time-worn record we make the following extract:—"Thurlow, 28th May, 1812.—Lodge was opened in due form at nine o'clock p. m. Members present:—Thomas Sparham, W. M.; Roswell Leavens, S. W.; Seth Metcham, J. W.; Thos. Nelson, Treas.; Simon McNabb, Sec'y; John W. Meyers, S. D.; George W. Meyers, J. D.; Thos. Harris, Tyler. The business of the evening consisted of the raising to the sublime Degree of a Master Mason of Bros. Neil McArthur, Jonathan Selden and Edward Craner. The Treasurer receiving from Bro. Neil McArthur the sum of nineteen shillings and nine pence three farthings, when the Lodge closed in harmony at ten o'clock." The names of many of those worthies above mentioned are still household words, and many of their descendants still reside in Belleville and its neighborhood.—*Intelligencer*, Oct. 2.

GRAND MASTER Coppin, M. L. A., in his address at the banquet following the reception, at Melbourne, July 10, said: "The Grand Lodge of Victoria is already recognized by seventeen Grand Lodges, representing 2,250 private Lodges and 110,000 members. * * * The Grand Lodge of New South Wales by thirty-five Grand Lodges, representing 4,310 private Lodges and 188,536 members." The Grand Master also pointed out that whilst those in authority in South Australia permitted the discussion of Masonic independence in their Lodge rooms, the reverse was the case in Victoria, as proved by the fact that the following circular letter was sent to every Wor-

shipful Master of Lodges under her English Constitution:—Worshipful Sir and Brother,—I am instructed by the R. W. Deputy Grand Master to direct that you are not to allow any discussion in your Lodge in connection with the movement now on foot to establish a Grand Lodge of Victoria; and, further, that you will in every way discountenance the action of the brethren who have formed themselves into a Masonic Union for that purpose.—(Signed) T. LEMPERERE, District Grand Secretary." Again we see, as alluded to in another article, "English Masonic Fair Play."

The Louisville *Masonic Home Journal*, gets off its little joke at our friend "Old Crow," and tells about his "photo," and his "hay fever," &c. Now, we took charge of our distinguished brother, the Grand Recorder of the Grand Commandery of Kentucky, &c., R. E. Sir Knight L. D. Croninger, 96°, and assure our contemporary that whilst he was under the care of our Grand Lodge officials in Collingwood, Barrie, and Toronto, he behaved in a most exemplary manner. In fact, for a Kentuckian, he astonished us all; for in this Scott Act County of Simcoe, he was never known to take anything but "lime juice," and they say here that to a Bourbon County man, it is generally instant death. We'll stick up for our Grand Representative near the Grand Council of Kentucky. *Mas. Home Journal*, rise and apologize.

The Knights Templar of DeMolay Commandery, Louisville, Ky., have found a worthy object for which to unsheathe their sabres. Shades of De Molai the Martyr, look not down upon your disciples with cocked hats and waving plumes and flashing swords, becoming the tutors of the Crown-Militant degree of the Odd-fellows of Baltimore. This is American Templary with a vengeance. Just fancy it, the guardians of the

Christian Faith, the defenders of destitute widows and helpless orphans, drawing their swords in — to teach the members of the Crown-Militant Degree of Fellowship the parade drill! Never, we venture to say, did Templars ever make a bigger burlesque on Templary.

THE "MASONIC REVIEW" ON THE SITUATION.

Since writing our article on the Ohio Templar expulsions, the *Masonic Review*, Cincinnati, has come to hand, and, as usual, is replete with Masonic information, especially alluding to the Ohio Templar difficulty. We make two extracts, and they are well worthy of consideration. The first speaks of "the Masonic disintegration which is going on in this jurisdiction, threatening the suspension of Masonic work, and the destruction of the Commanderies of the Holy Order of the Temple;" and the other, that a "threat has gone forth, if not an order given, to black-ball, and object to advancement or visitation, &c.;" and this is all brought about by the unwarrantable interference of certain Sir Knights, under Scottish Rite dictation, interfering with the inalienable rights of brother Sir Knights. We give the quotations in full:—

It cannot be possible that the Supreme Council, Sovereign Grand Inspectors General of the 33° and last degree, of the Ancient and Accepted Scottish Rite, for the Northern Jurisdiction of the United States of America, have any idea of the administration of that Rite in Ohio. Or is it possible that they do know and give their assent, possibly authority, to the Masonic disintegration which is going on in this jurisdiction, threatening the suspension of Masonic work, and the destruction of the Commanderies of the Holy Order of the Temple, and invoking the spirit of turbulent discord among us throughout our borders?

The threat has gone forth, if not an order

given, to black ball, and object to advancement or visitation, in some of the different bodies, in Cincinnati, and elsewhere. This is dangerous Masonic business. It provokes retaliation as the only defence. Any flimsy pretext or false pretence is enough to wag the tongue of a mean spirited person to object, or to use the black-ball, which he so feared himself, upon another, against whom he vowed and swore he wouldn't cast it! All such procedure is un-masonic, not to speak of its particular and personal perfidy.

DUAL MEMBERSHIP.

According to the Constitution of the Grand Lodge of Canada, a Mason may belong to as many lodges as will accept him for membership. In some instances this is all right, but it gives a brother the power of completely stopping the work of a lodge. Of course, very few brethren would, out of revenge, or through improper motives, black-ball a candidate. The fact, however, stares us in the face, that it has been done time and again. Now, this dual membership gives one brother too great a power, especially when he becomes a charter member of a new lodge in a small town, where there has before been only one, in which he still holds membership.

The brother is a member of both lodges in the place, and too often there is a feeling of antagonism in such instances. He, with others, have "swarmed," for some petty reason, from the old hive, still retaining their membership and joining the new one. Now, what an opportunity this dual membership places in the hands of a spiteful brother or brothers, completely stopping the work of the old lodge by the use of the black-ball, and thus revenging themselves on their imaginary or real grievances, thus destroying the old lodge at the expense of the new. If we must have dual membership, we should at least put a stop to it in lodges in the same locality.

If a brother attends one lodge re-

gularly, and does his duty there conscientiously, he has enough to attend to. The evils of dual membership have been recognized by almost every State in the Union, and the result is, their Grand Lodges, with one or two exceptions, will not permit it. It is time the Grand Lodge of Canada followed suit.

SUPREMACY OF THE SOVEREIGN GREAT PRIORY K. T. OF CANADA.

The attempts now making by individual members of the Scottish Knight Templar Encampments in New Brunswick, supported by some of the Masonic periodicals of the United States, notably the *Louisville Home Journal*, to prove "that the Sovereign Great Priory of Canada is not a legally organized Body and entitled to control the whole Dominion, according to the general principles of Masonic law, inasmuch as it is claimed that Canada was heretofore common ground for the Templar governing bodies of England, Ireland, and Scotland, the Encampments under Scotland in Canada being on the same footing as the Preceptories under England, which had no authority over the Scottish Body. The Canadian Templar Priory having withdrawn from its alliance with the Convent General of England, declared itself supreme in Canada. Yet it is the same Body never dissolved, but still a Provincial subordinate of England." It becomes necessary to point out the fallacy of these deductions, which have been apparently brought forward, more in a spirit of opposition than for the attainment of any desirable object.

Concurrent jurisdiction was admitted as long as the Templar Body in-

Canada existed exclusively under English rule, where they had first established Provincial Bodies in Upper and Lower Canada, and subsequently in the Province of Nova Scotia, including that of New Brunswick, under the late Honorable Alex. Keith as Grand Commander.

When the political changes took place in 1867, reconstructing the British Provinces of North America, the Grand Conclave of England issued a warrant to their Grand Commander in Canada, changing the name of his Provincial Grand Conclave to that of "Grand Priory" for the Dominion, authorizing him to assume the title of Grand Prior of Canada, reserving the then existing rights of the Provincial Grand Commander of Nova Scotia. By some misconception it was not clearly understood that the Province of New Brunswick was included in the Templar District of Nova Scotia, where, in the City of St. John, an Encampment existed established in 1856 under the Chapter General of Scotland.

The Grand Prior of Canada, by virtue of his patent, issued a provincial warrant in 1869, to open the "Union de Molay" Encampment in St John, New Brunswick. This called forth a protest from the Chapter General of Scotland, on the plea of intruding on their territory, as also a communication from the Grand Conclave of England, requiring an explanation for having encroached on the jurisdiction of the Provincial Grand Commander of Nova Scotia.

This controversy terminated by the Grand Conclave of England authorizing Provincial Grand Commander Keith to issue another warrant to the "Union de Molay" Encampment and in the Chapter General of Scotland no longer insisting upon a claim to New Brunswick, St. John's Encampment being allowed to continue under the jurisdiction of Scotland.

This left at that period, 19 Encampments under the Provincial Grand Priory, exclusive of the Union de

Molay of New Brunswick and "Nova Scotia" Encampment of Halifax, in the District presided over by Provincial Grand Commander Keith. At his death in December, 1873, the Grand Conclave of England directed that the district should be amalgamated into the jurisdiction of the Grand Priory of Canada.

On the formation of a "Convent General" in England, composed of the national governing Templar bodies of the Empire, with H. R. H. the Prince of Wales as Supreme Grand Master of the Convention, the Provincial Grand Priory of Canada, following in the footsteps of the political changes in its consolidation of the Provinces into a Canadian Dominion, petitioned Convent General to be admitted as one of the Convention. This was granted in 1876 by patent, and Grand Priory declared a National Great Priory, on an equal footing with the Great Priory of England and Wales and Nationality of Ireland, Scotland having withdrawn from the alliance at its commencement.

The first act of the Great Priory of Canada, as a national body, was to invite the Scottish Templars of New Brunswick to join them, and at the time, assurances were held out that they would ultimately do so.

"Convent General," having fallen of late years into abeyance, the Great Priory of Canada felt that it would be for the best interests of the Canadian body to separate from the alliance, and having signified their desire to the Supreme Grand Master of "Convent General," (not as commonly supposed, as head of the English nationality,) he declared them absolved from all connection with Convent General and allegiance to himself.

Great Priory being thus relieved from all restrictions on her actions, and recognized as the supreme governing power of the Dominion, felt bound to maintain her authority by declaring all Templar bodies in Canada, which did not acknowledge her su-

premacv, as intruders on her territory, the right to do so being fully acknowledged by the existing Masonic law on this continent, respecting the sovereignty of governing bodies, and fully endorsed as one of the fundamental principles of the Grand Encampment of the United States.

Every inducement was held out to the Scottish Encampments in New Brunswick to amalgamate with the National body, by offering to receive them on an equal footing with the Preceptories of the Dominion, and they were fully aware that it had been the intention of Great Priory to assert her independence and sovereignty.

Great Priory meeting with no response, an edict was issued, prohibiting intercourse with the Scottish Encampments in New Brunswick, as a foreign body in the Dominion, and whatever adverse opinions may now be indulged in, and however legal the source from whence they sprung when first established in Canada, the altered state of the Canadian Templar jurisdiction demanded decided action to maintain their authority.

It has been shown that England had resigned authority over Canada, as a Provincial dependency, and dissolved all Templar connection with her. On what grounds, then, can the Scottish members base their objections as to the legality and supremacy of the Sovereign Great Priory? It is remarkable that the members of St. John's Encampment, who raise the objections that Great Priory is still a Provincial body of England, asserting the English branch never was dissolved. How is it, then, that they who are members of the Supreme Grand Council, A. & A. S. Rite, 33°, of Canada, joined that body constituted with the same objection? No fault was then found by them to the Provincial bodies of that rite not being dissolved, when these bodies were consulted in regard to the formation of a Supreme Council for Canada. Does not that body now exist by vir-

tue of a patent from England, and were not these brethren quite ready to join it, and to get the rank of the 33° and last grade of the rite, making no objection that the Provincial subordinates should be first dissolved?

The present opposition can serve no good purpose, and appears confined to the members of the St. John's Encampment, the Chapter General of Scotland having made no protest against the National Great Priory assuming control over the whole Dominion, nor have they laid any claim to concurrent jurisdiction in Canada.

It is to be regretted that the Acting Grand Master of the Grand Encampment of the United States, did not feel justified in withholding his permission for one of his Commanderies visiting, on a late occasion, the Scottish Encampment of St. Johns, in New Brunswick, being aware that Encampment did not acknowledge the authority of Great Priory, and by this means giving countenance to a foreign body in Canada openly opposed to Great Priory.

It would also be more consistent in the Masonic journals of the United States to assert their own established rules for the supremacy of governing bodies, instead of annulling them by upholding the pretensions of what has become, in the course of events, illegal bodies in the Dominion, and thus renewing the vexed question, and most unhappy dissensions consequent on the disputed action of English Masonic bodies still existing in the acknowledged occupied territory of the Grand Lodge and Grand Chapter of Quebec.

It is greatly to be deplored that those who profess to found their actions on Christian charity and brotherly love, should be so ill-judged as to support the useless and untenable position of opposing the ruling Templar power in the Dominion, only calculated to undermine the peace and harmony of the Templar body, by sowing the seeds of discord. Such a course is not the most desirable to-

promote the prosperity and usefulness of the Templar Order, which all true Templars are bound to maintain.

EDICT.

Sovereign Great Priory of Canada.
OF THE
United, Religious and Military Orders of
the Temple, and of St. John of Jeru-
salem, Palestine, Rhodes & Malta.

SUPREME GRAND MASTER'S OFFICE.

Prescott, Ont., October 7th, 1885.

To All Knights Templar in Obedience to the
Sovereign Great Priory of Canada:

Whereas, the Sovereign Great Priory of Canada was duly formed at Toronto, on the 8th day of July, 1884, by the representatives of all the Preceptories but one, (see Proceedings of 1884, pp. 6 and 7,) then existing in the Dominion of Canada, in National Great Priory assembled; and that Preceptory, before the last annual assembly of this Sovereign Great Priory, enrolled itself under the banner of the Sovereign Great Priory.

Whereas, this Sovereign Great Priory there declared itself to be the sole legally constituted Sovereign Grand Templar body, exercising absolute and supreme jurisdiction over the whole Dominion of Canada, in all matters relating to the United Orders of the Temple and Malta, and Appendant Orders.

Whereas, H. R. Highness the Prince of Wales, Grand Master of Convent-General of the United Order of the Temple and Malta, and the Hon. J. E. Withers, the M. E. the Grand Master of the Grand Encampment of the Knights Templar of the United States, have recognized this Sovereign Great Priory as being lawfully constituted;

Whereas, notwithstanding these circumstances, there exists in the Province of New Brunswick, two Encampments of Knights Templar, viz., the St. John Encampment, at St. John, and St. Stephen Encampment, at St. Stephen, within the territory of this Sovereign Great Priory, which

do not recognize its authority, but continue to hold allegiance to a foreign body, the Chapter General of the Religious and Military Order of the Temple for Scotland, and profess to obey its behests and persist in violating this territory of the Sovereign Great Priory;

Whereas, at the Annual Assembly of this Sovereign Great Priory, held at Hamilton, Ontario, on the 7th July, 1885, it was unanimously

Resolved,—That from and after the passing of these resolutions, all Templar intercourse between Frates owing allegiance to the Sovereign Great Priory of Canada, and members of the said Encampments of St. John and St. Stephen, working under the authority of the Chapter General of Scotland, is prohibited; and the said Encampments are hereby declared to be irregular and clandestine; and all persons hereafter made, or attempted to be made Knights Templar, Knights of Malta and appendant Order, in the said Encampments, are illegal and clandestine.

Resolved,—That hereafter no Preceptory of this jurisdiction shall, without the consent of the Sovereign Great Priory, admit as a visitor, or receive as a member, any person who is now, or may hereafter become a member of either of the said Encampments, now working in New Brunswick, under authority of the Chapter General of Scotland.

Resolved.—That the Grand Chancellor notify the Preceptories and Priors working under the Sovereign Great Priory of Canada, the Grand Encampment of Knights Templar of the United States, the Grand Commanderies of the several States and Territories; the Convent General of England and Wales, and its dependencies, and the Great Priors of England and Ireland, of this our solemn act, and declaration of non-intercourse with the Scottish Encampments of Knights Templar, and all members thereof, now working in the said Province of New Brunswick.

Therefore be it known to you, that I, by virtue of the authority invested in me as Supreme Grand Master of the Sovereign Great Priory of Canada, of the United Orders of the Temple and Malta, and appendant Orders, and by virtue of the action of this Sovereign Great Priory, do hereby declare and proclaim all Encampments, Commanderies, Preceptories and Priors, holding allegiance to any Foreign

Grand Templar body, to be irregularly and illegally existing in the Dominion of Canada; and I hereby further declare and proclaim all Templar intercourse to be suspended, and to cease, between this Sovereign Great Priory and its subordinate Preceptories, and all Knights Templar in obedience thereto, and such other Templar bodies and all members in obedience thereto, holding allegiance to any Foreign Grand Templar body.

And all Knights Templar acknowledging the authority of the Sovereign Great Priory of Canada, are hereby commanded to hold no intercourse, as Knights Templar, with any member or members of any Templar body existing in the Dominion of Canada, enrolled on the register of any Foreign Grand Templar body, or owing allegiance thereto.

And this edict is to remain in full force and effect until revoked by the Sovereign Great Priory, of which all Knights Templar of this obedience will take due notice, and govern themselves accordingly.

Given under my hand and the seal of the Sovereign Great Priory, at Prescott, Province of Ontario, Canada, this 7th day of October, A. O. 767, A. D. 1885.

‡ W. J. B. MacLEOD MOORE,
33°, G. C. T.,

*Supreme Grand Master, United Orders of
the Temple and Malta, in Canada.*

Attest,

‡ DANIEL SPRY, 33°,
*Grand Chancellor of the United
Order.*

CANADIAN MASONIC NEWS.

The Masons of Parkdale deserve the greatest credit for erecting a magnificent hall of their own, in their pretty little town. Masons in other places should take a hint from their Parkdale brethren.

The Parkdale Masons are organizing a Rose Croix Chapter of the Egyptian Rite, to be called Alpha. There is plenty of splendid material

there, and a good, live working body will be the result.

The Grand Lodge of Ohio meets on the 20th inst., but 'it is not yet definitely settled "at what point." They expect to have the Scottish Rite Cathedral, at Cincinnati, completed in time for the fall classes. It will be the finest structure of the kind in America.

The lodge at Rat Portage, although in Ontario, continues to work under the Grand Lodge of Manitoba. We feel sure the Grand Master of the G. L. of Canada, need only draw the attention of the Grand Master of the G. L. of Manitoba to the fact, and one more lodge would be added to the proposed new Algoma District.

Already candidates for the position of Deputy Grand Master are "cropping out," and the wire-pullers are at work. Brethren should remember that with us, the Deputy Grand Master, by the unwritten law, will become in due time Grand Master of the Grand Lodge of Canada.

We understand special efforts will be made during the coming winter to arouse a spirit of vitality in the Cryptic Rite. Grand Master R. Ramsay, and Past Grand Master and Grand Recorder J. Ross Robertson, have the time on their hands, and the will and energy to do it. Let the two "R.R.'s" go to work and do it.

A movement is on foot in New York, headed by M. W. Bro. Frank R. Lawrence, Grand Master, to secure a collection of antiquities and curiosities, embracing Masonic objects of every description, which may be interesting or instructing to Masons, the same to be placed in the reading-room in the Masonic Temple, in New York City.

The succession of Bro. Robert Ramsay to the position of Supreme First Arch Sponsor of the Order of

Sitka and Sa B'hai for Canada, made vacant by the death of Bro. Geo. C. Longley, has been confirmed by the Supreme Apex of the Order, who has issued his letters patent to that effect. This Order is limited in numbers, and to Past Masters.

The *Masonic Home Journal* publishes a list of sixty-six lodges in Kentucky, that have been summoned to appear at the meeting of the Grand Lodge, October 20, to show cause why they should not be dealt with for various neglects, chiefly, for non-representation and non-payment of dues, or failure to make returns according to law. A lodge that has not life enough to pay its dues, and be represented in Grand Lodge, cannot be closed up any too soon for the good of Masonry.

The District Deputies of the various Districts, should forward their views regarding the re-distribution of Districts, to R. W. Bro. J. Ross Robertson, Chairman of that Committee. The question is a very important one. There should not be above twenty lodges in a District, and Toronto and suburbs should form one of itself. Orillia, and all north, should also be cut off from Georgian.

The Egyptian Rite seems to be flourishing throughout the Dominion, and we are informed that several new chapters are to be opened at an early date. The degrees are certainly very beautiful, and now that they are semi-officially recognized, in the same way as the Royal Arch, by the Grand Lodge of Canada, an impetus has probably been given to them—especially since now the expense of fitting up a special chapter hall is avoided by using the lodge room.

Candidates are already in the field for Deputy Grand Master. The brethren should, before voting, take into consideration the fact that, by our unwritten laws, the D. G. M. is sure (if the burdens of office don't kill him

in the meantime) to become, in the due course of events, Grand Master of the Grand Lodge of Canada. We want, therefore, to select to the position of Deputy, a brother of high standing, honor and ability.

Robert Maooy's new work, purporting to give a history of the Grand Masonic Bodies on this continent, is amusingly incorrect and unreliable. For example, it says, in effect, the Cryptic Rite, or Grand Council of Royal and Select Masters for the Dominion of Canada, is under the authority of the Great Priory. As every Mason knows such is not and never was the case, comment is quite unnecessary.

At the recent session of the Supreme Council of 33d degree, A. & A. S., for the Northern Masonic Jurisdiction of the United States, assembled in Boston, there were present fifty-two active, three emeriti, and 200 honorary members, fourteen States being represented. Marquis F. King, of Maine, and Phineas G. C. Hunt, were elected active members. In the evening session, the 33d and last degree was conferred upon 57 illustrious brothers, who were proclaimed Sovereign Grand Inspectors General of the Ancient Accepted Scottish Rite, and enrolled as honorary members of the Supreme Council of the Northern Masonic Jurisdiction; and amongst the list we notice our old friends, Bros. Caldwell, W. B. Melish, and Gynne, of Cincinnati, and S. Briggs, of Cleveland. We suppose we ought to congratulate, though we think the honors have come mighty tardily in the case of Bros. Gynne and Caldwell. Both deserved their 33d a baker's dozen of years ago. This oligarchical system of the Scottish Rite, by which men can be excluded for a score of years from the honors, is absurd to an extreme degree; and we wonder at its members not hourly and continually protesting against so unjust a system.