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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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EGYPT, THE ANCIENT MYSTERIES AND FREEMASONRY.

BY BRO. T. B. WHYTEHEAD.

A country whose history is bound up with allegorical teachings, and much of whose story has been decyphered from the hieroglyphs of its stone monuments, must naturally have a deep interest for a society of Masons whose system is based on allegory and illustrated by symbols. It has occasionally been thrown at our society that our ceremonies are childish, that we are like overgrown children with toys, and that our teachings are beneath the notice of men of reason and education. But if this be so, what is to be regarded as worthy of the attention of rational men? I know of no system of morality, religion or history that is not a system of symbolical teaching. Certainly there is no religion that is not from beginning to end a series of symbols, and the more we analyze them the more we shall find that this is the case. Why, even our very language, our every-day conversation, embraces a mass of symbols. We talk symbolically, and our speech is full of unconscious metaphor. Hence comes one reason, I think, why Freemasonry is so widely popular. It commends itself to the human mind from the very fact that in its symbolic language and teaching we find a chord of sympathy which draws us

into closer union on common ground. Dr. Oliver, in one of his many learned works, "The Book of the Lodge," has well explained the system of Masonic symbolism, and shows the valuable uses to which it is put. The cowan would reject all symbolism, and call it childish and ridiculous. Then the Bible is ridiculous, our churches are ridiculous, and prayers are ridiculous, for in the Bible, in our churches, in our prayers, is to be found such a maze of symbolism as can be discovered nowhere else. And in ancient Egypt we take a special interest, because we find that in that country, in the early ages, a system of morality and religion was taught by means of a ritual, and in a secret manner, in many important respects resembling our own legends. It was in Egypt that the great Jewish leader, whom our Masonic legends tell us was one of the Grand Masters who presided over the First or Holy Lodge, obtained his knowledge. The Sacred Writings tell us that Moses was learned in all the wisdom of the Egyptians, which no doubt means that he was initiated into the priestly mysteries, by which medium the wisdom was preserved, and these mysteries he doubtless communicated subsequently to his brother, to Joshua,

and to the chosen of the Jewish chieftains. The Egyptian religion was of a *spurious* kind, and was not the true religion as revealed originally to man. It had engrafted on it a mass of human lying tradition, but still, as far as we know anything of it, we can see that in its mazes of error was to be found much truth, and the germs of education and light. It was for the purpose of concealing their treasures of knowledge from all but the initiated few that the Egyptian priests made use of their hieroglyphs and huge stone figures. These became objects of adoration to the ignorant multitude, who worshipped them as Photh, the God of Learning. Hence this spurious system of symbolic Masonry was held in high reputation amongst the ancients, for they knew that by its means had been preserved the learning and wisdom which had made Egypt the most civilized country in existence. From Egypt these mysteries spread to Greece, and thence to Rome. Hence Cicero says: "These are the mysteries which have drawn us from the barbarous and savage life our ancestors led. It is the greatest good that has come to us from the city of Athens among so many that she has conferred upon mankind. It is she that has taught us not only to live with joy, but still more to die with tranquility, in the hope of becoming more happy." The Eleusian, the Orphic, the Bacchic, the Samothracian, and all the other numerous systems practiced by the ancient heathen in every age, were instituted to preserve a knowledge of a future existence; but they added to the truths they taught many pernicious errors. They taught that the initiated should be happier than all other mortals in a future state, and that whilst the souls of the profane, on leaving the body, stuck fast in mire and filth, and remained in darkness, the souls of the initiated winged their flight directly to the happy islands, and the habitations of the gods. True Symbolic Masonry was

founded for the purpose of keeping in our remembrance the most sublime truths, even in the midst of our innocent and social pleasures, just as the Egyptians were accustomed to carry round their festive tables a coffin, to remind the guests of their mortality.

The Egyptian mysteries were, no doubt, far more free from error than those subsequently worked in Greece and Rome, and one reason for this is to be found in the fact that women were admitted to a participation in the last named countries. Hence, very soon they became contaminated by all kinds of licentiousness, permitted under a cloak of ceremonial. Doubtless one reason for the exclusion of women from pure Masonry is to be found in this circumstance.

To obtain initiation into the Egyptian mysteries it was necessary for the applicant to pass through a course of preparation which included the most terrible trials of courage and fortitude. It was at Memphis that the principal series of mysteries was worked. There were the greater and the lesser mysteries, the former being those of Osiris and Serapis, the latter those of Isis.

Several ancient authors, whose works are now in existence, were initiated into these mysteries, and have left short accounts of them, but these are necessarily very shadowy, since initiates were bound by the most solemn vows not to reveal what was communicated to them, vows kept with the utmost caution—a lesson to some Masons of the present day.

Referring to the mysteries of Isis—the *First Degree* of the Egyptian system—Apuleius writes, "The priest, all the profane being removed to a distance, taking hold of me by the hand, brought me into the inner recesses of the Sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you, were it lawful for me to tell you; you should know, were

it lawful for you to hear. But both the ears that heard those things and the tongue that told them would reap the evil results of their rashness. Still, however, kept in suspense as you probably are with religious longing, I will not torment you with long protracted anxiety. Hear, therefore, but believe what is the truth. I approached the borders of death, and having trod on the confines of Proserpine (Goddess of Hell), I returned therefrom, being borne through all the elements. At midnight I saw the sun shining, with its brilliant light, and I approached the presence of the Gods beneath and the Gods above, and stood near and worshipped them. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant."

Isis, in Egyptian mythology, was a sister and wife of Osiris, and was worshipped by the Egyptians as the Goddess of Nature, and it is probable that the mysteries taught—as our first degree—the principles of moral Truth and Virtue, as well as the physical laws of Nature. The Mysteries of Serapis constituted the *Second Degree* of the Egyptian system, and of these we know next to nothing, save that they formed an intermediate step for the initiates. In the mysteries of Osiris the *Third Degree* lesson was taught and amplified, and the doctrine of resurrection after death was specially inculcated. The legend of Osiris was this: Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and travelled for three years to communicate to other nations the arts of civilization. During his absence his brother Typhon formed a secret conspiracy to destroy him and usurp his throne. On his return Osiris was invited by Typhon to an entertainment, in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present whose body would exactly fit it. Osiris was tempted to try the ex-

periment, but he had no sooner lain down in the chest than the lid was closed and nailed down, and the chest thrown into the River Nile. The chest containing the body of Osiris was, after being a long time tossed about by the waves, finally cast up at Byblos in Phœnicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot where it had been thrown up by the waves, and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris had risen from the dead, and was become a god. The close resemblance to the Masonic legend will be at once detected by all. Osiris and Typhon represent the two antagonistic principles of light and darkness; of good and evil, of life and death, showing the struggle between the two, and the ultimate triumph of life and light.

It was to those rites that the Prophet Ezekiel probably referred as the "Abominations of Desolation," for very soon after their establishment women were admitted to a partial participation in them, and then followed the adoration of the Phallus, and the partial deification of the male and female organs of generation, the *letris* and *phallos* being actually exposed in models, and carried about in public processions. Hence, say some, the origin of the Egyptian obelisks, and, as others think, though without sufficient warrant, the round towers of Ireland. In the 8th chapter of Ezekiel you will find this sentence:—"Then he brought me to the door of the gate of the Lord's House, which was towards the north, and behold there sat women weeping for Tamuz. Then said he to me, hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he

brought me into the inner court of the Lord's House, and behold, at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the Temple of the Lord, and their faces toward the east; and they worshipped the sun towards the east." Tammuz, amongst the Jews, signified the summer solstice; the women weeping towards the north, because that was the dark side of the Temple where the sun was never seen; the men worshipping towards the east, because there the sun rose.

It is a more than curious fact that in the ancient Egyptian paintings on mummy cases Osiris is represented as laid out on a couch, whilst a lion attempts to raise him, signifying that by the aid of Leo (the lion) the sun had cleared the tropic of Cancer. I need hardly point out the curious resemblance here visible to some portions of our Craft ceremonies.

Bishop Warburton describes the ceremonies of initiation in such a lucid manner that I cannot do better than quote from him. He says, the aspirants were required to be men of the strictest morality and virtue, of spotless reputation, and eminent for their piety and devotion to the gods. As a preparation for some of these mysteries, a probation of seven years was enjoined, the last fifty days of which period were employed in acts of austerity, in fasting and prayer, amidst the most rigorous extremes of heat and cold, hunger and nakedness, and not unfrequently the severe use of whips and scourges. Previous to initiation they were habited in new garments, and after some trifling ceremonies they were admitted into the hallowed precincts of the cavern, where the ceremonies were celebrated at dead of night. The hierophant, habited like the Creator, then pronounced the tremendous sentence of exclusion to the uninitiated, *ekas ekas este bebeloi*, synonymous with the Horatian *procul o procul este profani*,

on which the doors were closed, and the rite commenced. A sacred hymn was chanted, and the wanderings of Isis, with her lamentations for the loss of Osiris, were represented in mimic show. Burning brands were waved round the candidate, whilst the representation of a corpse, laid in an ark hollowed out of a log, was placed in view, and the death was lamented with loud wailings. An awful pause succeeded this clamor, during which the Mystagogue, or Conductor, gave a lecture on the origin and symbols of idolatry, after which the pageants of their gods, surrounded by beams of light, were exhibited in the style of our modern magic lantern. All this was performed in the utmost gloom, in allusion to the darkness of the Ark, which had but one small window, and also emblematical of the darkness of the grave in the intermediate state between death and the resurrection. Tremendous thunderings and vibrations occasionally broke the solemn silence, and every object was introduced which could possibly inspire terror and dismay. Their gods were represented as living in Elysium, enjoying eternal youth and never-ending pleasures, whilst the wicked offspring of Typhon were exhibited in Tartarus, tormented by fire. These scenes were relieved and diversified with plaintive music, and the burning of rich perfumes to soothe the senses. The candidate was not long, however, allowed to enjoy these agreeable sensations. The apparatus of terror was again unfolded in all its appalling forms. Hideous spectres flitted before him, rending the air with dreadful screams. The Furies, their heads covered with coils of hissing serpents, rushed forward in wild disorder, followed by Cerberus with his three heads, whose fearful barkings and howlings struck the candidate's heart cold with astonishment and horror. Scenes of Elysium and Tartarus were rapidly exhibited. Darkness was succeeded by the most

brilliant glare of light, which was as suddenly extinguished to make room for the blackest darkness. Pompous processions, accompanied by the elevation of the Phallus, passed in review before the eyes of the aspirant, who was invested with an olive branch as a mark of protection amidst the dangers. Beautiful and enchanting views were now introduced, enlivened by exquisite strains of music at a distance, and finally, the body being restored, grief was turned to joy, and the return of Osiris to life was celebrated with every demonstration of pleasure.

In the lesser mysteries the secrets consisted chiefly in abstruse disquisitions on the origin of the universe and theories of religion, but after the long probation the mystics were admitted to a participation in the *aposseta*, which consisted of the Noachic legend, the explanation of the symbolism of the system of Polytheism, the true doctrine of the Unity of the Godhead, and the plan of future rewards and punishments. Then the candidates were called Eoptæ, and termed Regenerate, and the words *kogæ* and *ompæ* were entrusted to them.

The influence which these mysteries obtained and retained over the earlier societies of nations was most remarkable, and from that day to this they have been represented by every imaginable variety of mysterious ceremonial, all however agreeing in the chief points of instruction—Unity of God, purity of life, and a future existence, and thus resembling in the most material points our system of Freemasonry. There is a school of Freemasons now existing who would teach that we are the lineal descendants of the mystagogues of old, and that our ceremonies are merely a modification of the ancient mysteries. To this theory, I am not prepared to concede, but it may be quite possible, and is even probable, that portions of ancient ceremonials and legends have been transmitted by

our ancestors, and embalmed by our founders, in our ceremonies. However this may be, the investigation of the history of the ancient mysteries must, at all times, be of the greatest interest to members of a society which stands alone to represent the various systems of symbolic teaching which have from time to time attracted the minds of the most learned sections of the various races of mankind—*Freemason's Chronicle*.

Isis, the Civil Year.

BY JAMES B. GRANT, 32°.

We might reasonably enough call the order of the feasts the ecclesiastical year, since they were religious assemblies. But this order of the days appointed for working, or for religious purposes, being the rule of society, we will call it the civil year. The figure of the man which rules everything on earth had been thought by the Egyptians to be the most proper emblem to represent the sun, which enlivens all nature; and when they wanted a characteristic of the production of the earth, they pitched upon the other sex. The changes of nature, the succession of seasons, and the several productions of the earth, which no doubt were the subject of common thanksgivings, might easily be expressed by the several dresses given that woman. Osiris was supposed to be the type of the active, generating and beneficent force of the elements; Isis, on the contrary, is the passive force, the power of conceiving and bringing forth into life the sublunary world—until to one another Osiris and Isis typify the universal being, the soul of nature. The Egyptians solemnized, at the new moon of March, the entrance of Osiris into the moon, which planet he was believed to fecundate, that it might in turn fecundate the earth. On the 30th of Epiphi (July 24th), the festival of the birth of Horus was celebrated.

One of the grand festival days of Masons is the 24th of June. We think we can account for the cause, from the variation of the custom of the ancients (July 24th). It arises from the procession of the equinoxes, which has caused the northern solstice to occur on that day when the sun is in the sign of Cancer, whereas it was in Leo (July 24th), our day—that is, the solstice took place in ancient times during 2,160 years. When the sacrifice of Isis was intended to be made in the day, she was dressed in white, but at night in black. They put a sickle in her hand to denote the time of harvest. In Egypt, where the people could with certainty judge of the product of the harvest by the state of the river, they proclaimed a plentiful crop by surrounding Isis with a multitude of beasts; on the contrary, when the presage of fertility was not favorable, they exposed an Isis with a single breast, thereby to warn the people to make amends for the smallness of the harvest by the culture of vegetables, or by some other industry.

All these changes had each its peculiar meaning, and Isis changed her dress as often as the earth.

Next to the symbolical King, or the sun, the Egyptians had no figure that appeared more frequently in their assemblies than Isis, the symbol of the earth. In looking for the origin of this woman, they ran into the same mistake which had caused them to take the governor of the earth, the symbol of the sun, for Ammon, their common father. Isis was looked upon as his wife. She partook of the titles of her husband; and being, in their opinion, raised to a real person and a considerable power, they invoked her with confidence; they gave her the name of the Lady, the Queen, the Governess, the Common Mother, the Queen of Heaven and of Earth.

What contributed most to seduce the Egyptians was the frequent joining of a crescent or a full moon to the head-dress of Isis. Thence they

took occasion to give out that Osiris's wife, the common mother of the Egyptians, had the moon for her dwelling-place.

It was formerly a custom to make sacrifices and public prayers upon eminent places, and more especially in groves, to shelter the people from the heat of the sun. When the Isis who proclaimed the feasts, and whose figures were one of the finest parts of the ceremonial, was once become the object of it, and had been looked upon as the dispenser of the good things of the earth, of which she still bore the marks, which only foreboded abundance and joy, becoming more agreeable to the people, always eager and credulous on that head, the false sense of these figures made them pass for the surest means of obtaining good harvests.

All the heathen antiquity, after it had confounded the symbol of the new moon and of the feasts relating to the several seasons of the year with the star that regulates society by its phases, ascribed to the moon a universal power over all the productions of the earth, and generally over all the productions of man. People have not as yet fully shaken off the persuasion they anciently had of the influences and the presages of the moon.

A like respect was paid to Neumonia, or new moon, by the Hebrews: They said, as the moon regulates the months, so does the sun the year. The division which we make of the year into twelve months has no relation to the movement of the moon. But it was not so with the Hebrews; their months were lunar, and their name sufficiently show it. They call them "Jarchin," which comes from "Jarac," which signifies "the moon." The moment in which conjunction between the sun and moon is made, can only be known by astronomical calculation, because he does not appear; and as the Hebrews were little skilled in this science, they began their months at the first *phosis*, or

first appearance of the moon, which required no learning to discover. This was an affair in which the great Sanhedrim was concerned, and the different phases of the moon were painted upon the walls of the hall in which they assembled. It belonged to them to choose men of the strictest probity whom they sent to the tops of the mountains, and who no sooner perceived a new moon than they came with all speed, even on the Sabbath day itself, to inform that body; they then said "the feast of the new moon," and the people were informed by trumpets.

There is a Masonic pillar called J—, which represents Isis, the figure of which was exhibited at each neumonia, and is undoubtedly derived from Jarchin, the name given by the Hebrews to their months. King David alludes to this moon when he says, "Blow up the trumpet in the new moon, in the time appointed in our solemn feast day."—81st Psalm, v. 3.

In some counties in England it is a custom, at the prime of the moon, to say: "It is a fine morn, God bless her," which some imagine to proceed from a blind zeal retained from the ancient Irish, who worshipped the moon; or from a custom in Scotland, particularly in the Highlands, where the women make a courtesy to the moon.

In New England, where most of the ancient usages of the mother country have been perpetuated, it is considered an ill omen to observe the first appearance of the new moon over the left shoulder; but when seen over the right—particularly if the beholder has money in his pocket—it is deemed a sign of good luck.

Thus it appears that the moon has been the innocent cause of much superstition, from the earliest time to the present day, and that the term "moonstruck" possesses a legitimate origin.

Such then appears to be the origin of Isis, not only made use of by us as

Masons, but by the profane. We are told that she is devoid of inhabitants, has no atmosphere; but she still shines, and if an ancient Egyptian could arise from his tomb of five thousand years' interment, he might yet be inclined to call upon his god Isis for a plentiful harvest.—*Hebrew Leader.*

Masonry Many-Sided.

The Masonic institution is often estimated at less than its real worth. Not only do unfriendly observers fail to regard it in its ample proportions and its true significance of character and work, but even its friends are apt to give it credit for only some single excellence or ministry of good. Its own members do not always discern the large and varied characteristics of the Masonic system; they do not consider how grandly designed it is to supply an appropriate nutriment for the social, intellectual and moral nature of man.

The many-sidedness of Masonry is made evident by the broad scope of its teachings, which apply to the right direction of life in all its unfoldings. The physical being is treated with respect, and receives due attention.

Among the first tests which Masonry institutes are those which relate to physical strength and soundness. The candidate received into its favor must show a good degree of bodily health and completeness. It inculcates temperance and sobriety, a due restraint of the passions, together with such observance of the laws of physical being as will preserve the bodily energies unimpaired.

All the more, however, does Masonry recognize the social nature, and provide for its development. It brings men together, uniting them by the bonds of closest fellowship, imparting manifold lessons, and providing delightful occasions whereby the feeling of brotherhood may be incited to its utmost flow. The genius of Masonry appears in this distinguishing

feature of its excellence, that it commands its followers to a hearty, generous and loving intercourse, and opens the way for the communion of congenial hearts.

Nor is Masonry a less potent force as applied to the intellect. It deals with man, not as a mere physical being, or a creature of social capacities or enjoyments, but as a being of understanding, imagination and reason. Recognizing him as possessed of these high endowments, it stimulates him to acquire knowledge, and to strive after the best possible culture. Thus it presents itself as an art, a science, a philosophy, worthy of thought and study, while it invokes the name of the great and wise king of Israel, whose injunction was: "Get wisdom, and with all thy getting, get understanding."

The appeals of Masonry go forth to yet wider limits, for it regards man as the child of God, a being created but "a little lower than the angels, and crowned with glory and honor," and therefore it seeks to rouse him to a full appreciation of his responsibilities and duties.

"England expects every man to do his duty" was the watchword of Nelson when he sought to inspire the sailors that were under his command to do the best of which they were capable in the battle that was impending. Masonry asks every man within its lines to do his duty. It puts upon him a solemn responsibility for the right use of all his energies and resources. It emphasizes the fact of his accountability to God, and makes clear revelations of his obligations to his fellow-men.

Masonry preaches a gospel of work whereby service shall be wrought for humanity's sake and for truth's sake. It sends forth an earnest call that brethren shall break away from selfish ease and indifference, to give and do for the common welfare, always deeming itself to be most honored when its grand and imperishable principles receive such a practical illustration.

Masonry is, indeed, many-sided. It comprehends the whole art of life. It applies itself to body and mind—to heart and soul—and seeks to perfect character according to noblest ideas. Its ministries are equally various and abundant. It gives for the mind good cheer, and good fellowship for the social nature, while it brightens the pilgrim path of life all along the way, and casts the radiance of an immortal hope upon man's last resting place—the grave.

It is a cause of rejoicing that Masonry is thus grandly comprehensive, being adapted, both as a system and as an institution, to meet the wants of men and to give help and blessing to the world.—*Freemasons' Repository*.

◆◆◆ Ideal Masonry.

The ideal is a potential factor in every department of life. It is the ideal which impels to noblest labor and secures the grandest results. The quickened vision of an aspiring mind looks beyond the limit of present entertainment, and maps out conditions and accomplishments of a high order—to realize which all the strong powers of being are brought into exercise. "Where there is no vision the people perish," says the ancient teacher, and we may well conclude that the way of approach to better things is through the ideal. Entire satisfaction with the present is always the sign of a low condition. Not to be able to conceive of progress and better attainments is a symptom of unused or decaying powers.

It is said of Thorwaldsen, the Sculptor of the North, that having finished his remarkable statue of Christ, he burst into tears whilst contemplating his work, and when asked the reason of his weeping he gave this reply: "My genius is decaying. This statue is the first of all my works that has satisfied me. Hitherto my idea has far outrun my execution, but now I see no room for improvement, and thus I am convinced that I

shall never have a great idea in the future."

As with individuals, so with associations and communities, there should always stretch before them the land of the ideal. Sir Thomas More did a good work for his times in picturing the ideal Commonwealth, where justice and truth everywhere prevailed; all the conditions of a high civilization being met by the character of the government and the conduct of the people. More's Utopia was only an imaginary island, but it served to indicate many of the abuses of politics and legislation, and to show that in the mind of the gifted author there was the idea of a better state of things. He had a clear forecasting of a better future for his government and his people. In bringing his countrymen to look upon such an ideal, Sir Thomas More made some contribution towards civilization, and the enlightened progress of the English nation.

Now there is an ideal as well as an actual Masonry. We may well rejoice in what the past has given and secured for our organization—in what the present discloses of its work and accomplishments. But have we no loftier ideal concerning Masonry than what is thus revealed? Do we measure its possibilities by what it has already wrought or by what it is now performing? Are we content with having arrived at the line where we are now standing? It may be taken as a symptom of moral deterioration if as an organization we are entirely satisfied—if we discern no faults to be corrected, no improvements to be made in the applying of the Masonic system to the constantly changing conditions of society and the human world. Behind the institution of Masonry there stands a glorious past—for our ancient fraternity has wrought faithfully and accomplished much. That past is secure: and the picture thus presented to view is fair and inviting to behold. There ought, however, to be an ideal picture flashing

upon the vision of every true Mason—a picture brighter and far more attractive than what the historic past discloses, or the actual present declares. God forbid that we should have come up to the full measure of our desires as respects the character and work of Masonry. Much yet remains to be done to establish it in its strength and real glory—to make its ministries most effective and abundant. Appreciating this fact, brethren should look to the front—by no means rest satisfied with what has already been accomplished. It will do no harm to cherish an ideal Masonry based upon intelligence and virtue—to forecast a time when the Masonic institution shall practically accord with the best theory formulated concerning it; a time when it shall be perfected by reason of the far reaching aspirations and the faithful efforts of those who have walked in its light—seeking most to honor God and bless humanity by whatever work they have prosecuted.—*Freemasons' Repository.*

Masonry in Utah.

M. W. Bro. Frank Tilford, Grand Master, gives, in his annual address, the following brief *resume* of the history of Masonry within his jurisdiction:

"Twenty-one years ago, under a charter from the Grand Lodge of Missouri, Rocky Mountain Lodge was organized at Camp Floyd, in this Territory. It was composed of officers and soldiers of the United States army stationed at that place. Two years afterwards that division of the army was ordered to New Mexico, and the charter of the lodge was surrendered.

"Five years elapsed before another effort was made to erect a Masonic altar in Utah. On the 5th day of February, 1866, Mount Moriah Lodge was opened under a dispensation from the jurisdiction of Nevada, and the corner-stone of Masonry in Utah was

permanently laid. Amid institutions alien from the spirit of republican freedom, surrounded by a people who viewed with distrust or hostility every movement not under the direction of their leaders; isolated from the States of the American Union by vast deserts and mountains, impassable during the storms of winter, our brethren dedicated their temple to the worship of the Supreme Being and the service of humanity.

"Several years later the completion of the Continental railway marked a new era in the history of Utah. From that time until now the arts, sciences and aggressive intellect of American civilization have been at work to develop the material resources of this Territory and aid its intellectual progress. Masonry encouraged and strengthened within these borders by the same influences. It was enriched by accessions from other jurisdictions in America and Europe. Withdrawals from the Masonic ranks, caused by brethren departing from the country, have been almost equal to the additions they received. Thus, numerically, Utah Masonry has made very limited progress within the past ten years, nor can you expect any decided increase to its roll of members until the condition of affairs in the Territory has radically changed,

"Do not, however, feel discouraged by this fact. Remember that you constitute the 'forlorn hope' of American Masonry, and that the glory of victory, divided among a few, leaves to each a prouder distinction. Remember what you have done, and press forward to the goal. Within the last decade you have sheltered and succored hundreds of brethren who have wandered to this Territory, and who, but for your timely assistance, might have perished in a land of strangers. In you, the sick and afflicted, the oppressed and defenceless, the widow and orphan, have found friends and protectors. When the pestilence devastated the cities of the South, and all human power

seemed unavailing to arrest its destroying course, none were readier than the brethren in this jurisdiction to respond to the appeals of the divinest charity. United and harmonious, our Brotherhood in Utah may look forward to a future as glorious as its past has been eventful."

Why Masons do not Read Masonic Literature.

"Masons, as a rule, do not read Masonic literature," said a prominent Mason to us some time since, and while there has been a decided advance within the last few years, yet it must be admitted, however disagreeable such admission may be to the enthusiastic, zealous, earnest Mason, that there is much truth in the remark.

But why is it thus? The live physician, who desires to keep up with the profession, takes and reads the medical journals of the day. The lawyer who holds his position, must read the reports, digests, decisions, and opinions of his time. The politician has to keep himself posted up on political economy, and the science of government as laid down by the great leaders of thought of the period—and in brief, each one who would keep pace with the times, no matter in what business or profession, must read the current literature bearing on his particular business.

We are emphatically a reading people, and growing more and more so each year. The small cost of books and periodicals of the day has placed this luxury within the reach of the poor as well as of the rich, so that now no man can plead poverty as an excuse for not keeping himself well-informed. But to reach this point of general reading has required an effort, and right here is the secret why Masons do not generally read Masonic journals.

There is comparatively no effort on the part of those whose duty it is to instruct their less informed brethren,

to urge upon them the necessity of reading Masonic papers. No Master of a lodge should consider his duty done until he has made an effort to induce the members over whom he has been called to preside to take and read Masonic periodicals.

Think how interesting each meeting would be if every member were well up in the questions which continually arise in every lodge. The fraternity would increase in interest and build upon a solid, substantial foundation, and enter upon an era of prosperity never before known and scarcely dreamed of. The decisions which Grand Masters are called on to repeat year after year, would rapidly diminish in number, and general harmony prevail. Will not the officers of the lodges in this jurisdiction make an effort in this direction? We hope so.—*Mystic Tie.*

Antiquity of Freemasonry.

During the recent session of the Grand Lodge of Michigan, Brother Robert Morris astonished many by the declaration that there is as much evidence to prove that Solomon, King of Israel, was the author of Freemasonry, as there is to prove that Moses was the Hebrew Lawgiver, or Christ the Founder of the Christian religion. But it was not long before he assured us that the Freemasonry of Egypt and Palestine was without degrees, and that it was worked outside of halls; and before he had finished his description he made theirs something very unlike the Freemasonry of Europe and America. To be sure it has the embodiments of our signs, and some semblance of at least a part of the work; but it is so crude that it seems to prove the position we have always assumed, viz., that the Fraternity is marked with the same law of progress that seems to inhere in all things. To us the reports of Brother Morris prove that there is truth in our ritualistic teachings as to the origin of Freemasonry. As "Free"

masonry it is not of so great antiquity as is often assumed. It had its origin in "operative" masonry; and among the ancients operative Masonry was the most esteemed of all the sciences. It included the most abstruse science with which they were acquainted, and the finest of the arts as well. It was the most practical and useful, giving to the rich their palatial dwellings with their beautiful adornments; to the worshippers their sacred temples, and to the deceased their celebrated tombs. Those who had served for long years became masters of the renowned art, and were entrusted with secret signs, tokens and passwords, which served to introduce them among their craftsmen, even in strange lands; and were a better commendation of their character and skill than any other could be. In process of time more attention was given to the moral development of the Fraternity, and then it was that the old working tools of the Craft (which perhaps had already begun to represent the noble character of those who used them) were made to speak a language unknown to the ancient brethren. The gavel, which had been used to break off the superfluous parts of the crude stone, to fit it for the builder's use, was made to represent a grander idea. The uncultured man was represented by a stone just taken from the quarry, and the polish put upon his character by education was represented by the use of the gavel upon the rough ashlar. And it was not long before the rough, uncultured, uninitiated man was represented as a rough ashlar; and the polished, refined, cultured one, who had been instructed in the noble arts and principles of modern Masonry, was represented by the polished ashlar. As the latter was not ready for the builder's use, so was the refined, educated brother of the fraternity not qualified for the Master's use—for a place in that building not made with hands. And the Freemasonry of to-day is as

much superior to the crude article of the olden times as is the lofty civilization of to-day superior to that of antiquity.

We doubt not that there were "operative guilds" in the times when the ancient Egyptians built the pyramids and erected their obelisks. They existed before the days of Solomon, and it may be that the gradual growth which has at length culminated in the Freemasonry of to-day had commenced its modifying power even in the days of Israel's great king, and under him was transforming the Craft into something more than a system of skilled architecture. But we doubt if either Solomon or Hiram, king of Tyre, could prove himself sufficient to work into even one of our Pennsylvania lodges of to-day, with our genial McCalla in the East.—*Freemason's Monthly.*

The Principles of Masonry.

Many a man has crossed the threshold of Masonry without being sufficiently impressed with the steps taken and that upon which he enters. Let every Mason beware lest he bring reproach upon our ancient Order by violating the principles of recognized good morals, which have been well and tersely expressed in the following, from the pen of an eminent Mason:—

"There is a bright page in the annals of our cherished Institution. Its teachings awaken new perceptions of the beauty of those mild and amiable virtues which it is our care to cherish, and which contribute so much to make men better and nobler in their lives. They appeal to the better impulses of our nature, and lead us away from self to a cultivation of that portion of us which is akin to the Divine. The Holy Bible, the Great Light in Masoury, is our rule of faith and practice. We unite on the broad platform of its morality. The wisdom of its teachings over those of the schools of ancient phil-

osophy, whether those of the epicure or stoic, or those of modern infidelity, is apparent. They embody the wisdom of this world, which begins and ends and centres in self. Our Great Light is the emanation of that wisdom from above from which we learn to love one another, to do unto others as we would they should do unto us, and that the highest degree of happiness is in contributing to the happiness of others."

Cryptic Masonry.

As there is considerable discussion going on between the different bodies of the Cryptic Rite in the United States, we clip the following from the *Masonic Review*:—

Q.—What Councils of Cryptic Masonry did Jeremy L. Cross establish in the Western States?

A.—We are indebted to Bro. Geo. P. Cleaves, Grand Secretary of New Hampshire, for the sight of a pamphlet published in 1819 by Jeremy L. Cross, which gives the list complete. Here are some of the entries:—

Cincinnati Council, established January 2, 1817; year of deposit, 2817. M. E. Davis Embree, T. I. G. M.; E. Calvin Washburn, D. I. G. M.

Lexington (Ky.) Council of Select Masters; established November 23, 1816; year of deposit, 2816; M. E. Fielding Bradford, T. I. G. M.; E. Wm. G. Hunt, D. I. G. M.; E. Thos. G. Prentiss, P. C.

Shelbyville (Ky.) Council, established January 15, 1817; year of deposit, 2817; M. F. James Moore, T. I. G. M.; E. John Willett, D. I. G. M.; E. Benjamin F. Dupuy, P. C.

A certificate precedes this catalogue, in which Bro. Cross declares that "he is duly authorized by the Grand Council of the State of Maryland, held in the city of Baltimore, to establish Councils of Select Masters in any State in the United States where there was not already a Grand Council formed." Besides the three

places named above, Bro. Cross established Councils at Natchez, Miss., in 1817; Hopkinton, N. H., 1817; Bridgeton, N. J., 1817; Dover, Milford and Laurel, Del.; Richmond and Dumfries, Va.; Hartford, Ashford, Norwich, New London, Colchester, Stamford, Kent, New Haven, Newtown, Middletown and Canterbury, Conn.; Springfield and Boston, Mass.; Windsor, Bradford, Rutland, Bennington, Brattleboro, Chester, Montpelier, St. Albans, Vergennes, Vt.

Woman and Masonry.

Past Deputy Grand Master, Bro. the Hon. Chas. Levi Woodbury, was the champion of the ladies at the last "Grand Feast" of the Grand Lodge of Massachusetts, and responded to the toast proposed in their honor in the following humorous style:—

MOST WORSHIPFUL GRAND MASTER,
—Why am I selected for this toast? Is it because, in my state of innocence, like Adam "waiting in the garden for the coming Eve," a presumption arises that the idealized and perfect woman is present to my imagination? Woman, as she is, lives a glorious institution! Does this Grand Lodge wish she was better? I can throw no light on such a conundrum. Woman followed Adam into the garden, and drove him out, and made him work, toil and moil, until those creations of modern civilization, the dry goods shop and the jewelry store, arose in grandeur to minister to her æsthetic taste.

The apron which she gracefully wore after the fall, has given place to the silks and laces, gold, jewelry and precious stones, that Paradise did not furnish for her aspiring sense of the beautiful. Conservative man still wears the apron, and cherishes the tradition of the fig-leaf, but her memories of that primal state are most prominent in her rage for birds of Paradise. Has not woman gained in power by her transmigration from

Paradise to earth? There a wriggling snake was wily enough to humbug her, but here the fascination with which "the serpent on the rock" lures the bird within its mysterious influence is not as subtle or subduing as woman's power. Our first Grand Master, King Solomon, was beguiled out of heaps of presents by that charming widow, the Queen of Sheba. Even his own wives, say the prophets, conquered his wisdom and led his soul into captivity. Solomon's Masonic successors have undergone a similar lot. In their homes woman is a pervading deity of love and government.

The French Masons say, "What woman will, God wills." She is irresistible! She is not here because she has not willed to be here. It is by her generous sufferance that Masonry exists. Of what consequence to us are these foreign women? Solomon had no Yankee girls among his wives. He never saw one.

I am of those who think our fair countrywomen are peerless among their sex; but I ought also to say that American Masons have an unerring instinct that guides them to select for better halves the most reasonable among them, those least tinctured with that fatal curiosity which drove the sex from Paradise, and most endowed with those admirable qualities which adorn the relations of a wife, mother, nurse, and daughter.

To woman as an object of adoration for all good Masons my humble offering has been made. But some women reach that state of life where they become oftener objects of objurgation. Had you wished words of wisdom concerning that transcendent climax of moral development, you should have remembered that our first father, Adam, when he was a happy man in Paradise, had no mother-in-law; that Eve was expelled before she grew to be a mother-in-law; that, in fact, there is no record of a mother-in-law in Paradise; and that it is still uncertain whether

woman's influence shall lead me to a mother-in-law, or that I shall escape into Paradise. I shall hazard at this time no imprudent remarks.

Having astonished his auditors with these and sundry other unexpected and startling cogitations upon the theme assigned him, Bro. Woodbury suddenly "switched off," and closed with a grave and stately discourse as to the influence of Masonry upon the State, showing how the quiet dissemination of its moral and humanitarian ideas might be traced in the amelioration of the constitutions of governments, and the aid afforded in the struggles of man for his place of nobility under God and the right to enjoy all divinely planned institutions.

♦♦♦ Masonic Gems.

We agree most heartily with Bro. Simons, in the position taken by him in a late number of the N. Y. "Despatch," that the whole lodge should not be called up upon the entrance of a present or past Master. The highest honor that can be paid to the Grand Master of Masons is to call up the lodge and receive him with the grand honors. This is due to his rank, and should never be omitted. A visiting brother should always be received with all the honors due to his position. It is due to a grand officer that his official position should always be recognized, and in case of the Grand Master that he should be received with the grand honors. But no one else is entitled to this high honor, and should not expect it.—*Masonic Advocate*.

It is the duty of Masons, collectively and individually, to manifest a disposition of charity towards all men, more especially a brother in Masonry whether he is a member of the particular lodge within whose jurisdiction he is stricken down or not. And it is the right of every M. M. in good and regular standing, to be relieved and comforted in want, sickness, or distress. These obligations and rights

are reciprocal. Masonry being a charitable and not a benevolent institution the necessity for the relief or assistance claimed, and the pecuniary inability of the applicant to furnish or provide it, are the truest tests by which the obligations of a lodge or its members can be measured. In addition to the charitable features of Masonry, which, in a proper case, we should always be prompt to exemplify, the intellectual and social are equally binding. The visitation of a sick brother should be one of our most pleasant duties, and be regarded as one of our greatest privileges. "To alleviate his misfortunes, to compassionate his misery, and restore peace to his troubled mind," illustrates one of the truest and most important traits of Masonry.—*Brother Charles J. Faulkner, Jr.*

THE *Freemason* is to be commended for having adopted a plan which will give the Craft an admirable insight into the chronology of Freemasonry. Every month it is publishing a calendar which it styles an Historical Calendar, in which is put down for every day in the month some noteworthy Masonic event which occurred on that day. The calendar for last month contains, among other events, the record of the Prince of Wales' installation as Grand Master, at the Albert Hall, on the 28th of April, 1875, and has a side note to the effect that His Royal Highness was initiated in Sweden in 1868. In 1869 the rank of Past Grand Master was conferred on him. In 1874, on the resignation of the Marquis of Ripon, he accepted the office of Grand Master. The editor adds that it is a singular coincidence that the installation of His Royal Highness should have occurred on the very day on which, 137 years previously, the famous Bull of Pope Clement XII. was fulminated against Freemasonry.

THE *Monde Maconnique* alludes to the wishes of the Italian Freemasons to have an universal Masonic Con-

gress at Rome, and states that this view has been combated in England and in Anglo-Saxon Freemasonry. And most naturally so. The "cui bono?" instantly comes up to the practical Anglo-Saxon mind. We have neither in Great Britain nor America, nor Canada, any "burning questions" to solve, any "moot points" to decide. On the contrary, all we wish for are peace and quiet, and the simple liberty of moving on our allotted pathway, fulfilling our mission, and developing before our Brotherhood and the world the utility, the need, the good, of Freemasonry. An Ecumenical Masonic Council would be, to our minds, a simple absurdity, a "ridiculus mus;" in that it would probably attempt to solve questions which cannot be solved, and to propose conclusions by which nothing could be concluded. The Italian Freemasons have two great grievances, as they think, pressing on them. (1.) What they term the Social Question—whatever that may be; and (2), the power, persecutions, and presence of the Roman Catholic Church. But these are questions which we, as Freemasons, are entirely incompetent to deal with, in which none else can help them except their "ainselves," and they are also subjects which Anglo-Saxon Freemasons would deliberately refuse to recognize, or even discuss. Such matters have nothing properly to do with Freemasonry, and are altogether outside Freemasonry, and could not properly be entertained for one moment by any Anglo-Saxon Freemasons. So if this Universal Masonic Congress be held it must be held without the Anglo-Saxon family.

Correspondence.

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

Imperial Cheek.

To the Editor of THE CRAFTSMAN.

I was much pleased with THE CRAFTSMAN last month, and the effort to lay before the

Craft so much and so varied information at least calls for the commendation of your readers. Would that its pages were more read by Canadian Masons. What a different class of Masons we should shortly possess—low darkness would vanish, and light—glorious light—take its place. Just fancy some of our old fossils getting some new ideas! Would their old skulls stand it without bursting? But what has all this to do with the above heading? Easier asked than answered.

To Masons who are contending for self-government—in fact, a sort of home rule—as we are doing in the Province of Quebec, the statement of the Grand Lodge of Scotland that the Grand Lodge of Manitoba had, by issuing a warrant to a lodge in Gibraltar, committed an act that was held "to be an encroachment on the rights of the Grand Lodges of England, Ireland and Scotland," the statement comes as a most stupendous joke. It might be in order to inquire where those Imperial Grand Lodges got those rights. It appears to be like the Irishman's pig-trough, that he made entirely out of his own head. It would be well, also, to know when these Grand Lodges first arrogated to themselves any such pretension. The granite cheek of Scotland is well endorsed—in fact, extended—by England, when she points out, and limits, the objects for which the Grand Lodge of Manitoba was established. What a boundless debt of gratitude the Masons of Manitoba owe to the Grand Lodge of England for having laid down such a complete circle of duties for their guidance. This caps the climax. I would suggest that the Grand Master of England should put on a pair of Manitoba spectacles. He might then be enabled to see the good effect to be attained by establishing the lodge in question. For my own part, I doubt that the principles of Masonry disseminated through a lodge holding of Manitoba would be less pure, or less beneficial, than the principles of Masonry disseminated through a lodge holding of England or Scotland. It is a noteworthy fact that neither of the Grand Lodges in question points to any Masonic law that has been violated by the action of Manitoba, though their own action *in re* Quebec would not lead to the conviction that they would be guided by law unless it suited their interests—the interests of Masonry to the contrary notwithstanding.

The whole matter appears to narrow down to this—was Gibraltar occupied territory? It certainly was not, for three Grand Lodges claim to exercise concurrent jurisdiction there, *ergo*, any Grand Lodge has the right to issue a warrant for that territory until a local supreme Grand Lodge was established. Hence it follows that the Grand Lodge of Manitoba does not possess the rights appertaining to supreme Grand

Lodges, or it would not recall its warrant. This leads to the question, is it a Grand Lodge? England and Scotland appear to admit that it is. This looks like a paradox. What, then, is the inevitable key to their motives of action? I can see but one solution to arrive at, viz., cowardice.

But what excites my most profound Masonic admiration is the meek and candid behavior of the Grand Master of Manitoba. Evidently the lessons inculcated in the first degree have made an indelible impression on his mind. He did not madly rush forward. He avoided two great dangers—a fight with England and Scotland; but a third danger awaits him—the admiration of the Craft through all successive ages.

SUPREMACY.

April, 1892.

Masonic News.

The brethren of Red Wing Lodge, in Minnesota, have been so persecuted by the Church, being debarred from membership, &c., that they have built a church of their own. It is about time men professing to teach the doctrines of Christ gave up the intolerant dogma of persecution.

Grand Master Power, of Mississippi, in 1891, urged upon his Grand Lodge that all non-affiliates who persist in remaining so, shall, after due warning, be suspended from all the rights of Masonry. What arrant nonsense! Any Grand Lodge passing such a law infringes upon the individual rights of a Mason, and such law could not and would not be recognized by any outside Grand Jurisdiction. A forced membership is worse than useless. It would destroy Freemasonry. Some men, when they get to the Grand East, are so carried away with importance, that their little brains get turned.

St. John's Lodge, in Newport, N.J., had the following by-law one hundred and twenty-six years ago:—"Each member shall pay to the Treasurer three pounds twelve shillings old tenor quarterage, on the first, or at the farthest the second lodge night of any quarter (if in the colony), or shall be excluded from being a member until upon proper application he may be unanimously readmitted, and every visiting brother shall have to pay twenty shillings each evening."

St. John's Lodge, No. 1, in Providence, R. I., had the following by-law in 1757:—"Every brother that is a member of this lodge shall pay to the Treasurer six pounds quartering money, on the first, or at farthest, second lodge night of the quarter, on

penalty of being excluded from being a member of the lodge, until such time as, upon proper application, he may be unanimously readmitted. Also, every visiting brother shall pay the Treasurer thirty shillings, old tenor, each night; but if he is an inhabitant of the town, he shall pay forty shillings old tenor."

A man who has lost a left hand can be made a Mason in Tennessee. Grand Master Foster so ruled in 1880. The committee to whom it was referred dissented, but Grand Lodge supported the Grand Master. In Virginia, we find:—"A brother who has lost the third and index finger of his right hand is ineligible to receive the degrees. A brother is ineligible to receive the second and third degrees, because of a stiffened knee, notwithstanding the first degree has been conferred upon him subsequently to receiving the injury which caused it." Some day common sense will prevail, and Bro. Hughan's views on this question will be listened to by the bigots of one toe, one finger, one eye, &c., &c. The time is coming.

Grand Master J. W. McGrath, of Michigan, says:—"Do not regard Masonry as a mere pastime, but as an aid to the highest development of man; that, like every other blessing, it derives its value from its practical use; that he who bears no Masonic truth is unworthy of the name of Mason; that the best service you can render to Masonry is the practice of its tenets. Make the most of life. That life is longest which bears the most good fruit. Aim to do well every duty that crowds your pathway. Control self. Be men of decision, rectitude and conscientiousness; love justice, mercy, truth, kindness and charity; and last, but not least, love God and your fellow-men."

Prince Arthur Lodge, No. 228, G. R. C., Odessa, installed by W. Bro. George A. Aylsworth:—W. M., A. P. Booth; I. P. M., N. L. Smith; S. W., M. McDonald; J. W., T. W. Beaman, M. D.; Chap., F. B. Stratton; Treas., I. F. Aylsworth; Sec., J. A. McKay; S. D., G. A. Aylsworth; J. D., R. W. Aylsworth; I. G., L. H. Stover; Organist, B. Derbyshire; D. of C., P. A. Maybee; Stewards, C. A. Jenkins, A. Stover; Tyler, H. Benjamin.

Shuniah Lodge, No. 287, Prince Arthur's Landing, installed by W. Bro. S. W. Ray: I. P. M., S. W. Ray; W. M., A. W. Thompson; S. W., W. S. Beaver; J. W., Fred C. Perry; Treas., John H. Bartle; Sec., Geo. Kennedy; Chap., Robt. Laird; Organist, S. W. Ray; S. D., Wm. Rapsey; J. D., Fred Jones; S. S., W. J. Clarke; J. S., G. L. Wetmore; I. G., V. W. Bro. W. C. Dobie; Tyler, Wm. Vigers; D. of C., R. E. Mitchell.

The Canadian Craftsman.

Port Hope, May 15, 1832.

Electioneering.

It has heretofore been the thoroughly understood doctrine of the Masonic Craft that it was a misdemeanor of a gross character to electioneer for office in either Grand or Subordinate Bodies. This principle, however, no longer holds good in the jurisdiction of the Empire State, and within all our experience, we do not recollect so public a revelation of Masonic affairs as this canvass for the Grand Mastership and Grand Secretaryship, by the Masonic press, the personal and intimate friends of the respective candidates and the Craft generally, reveals to the outside world. It is a lamentable state of affairs that men cannot be elected to these, the most honored positions, without having to secure votes by arts only worthy of a ward politician. These may appear strong terms, but strong terms are required, when the very dignity of Masonry is dragged through mire and filth in order to gratify the vanity and tickle the pride of a few members, who evidently love power and place far better than Masonry.

It may be said that an outside Masonic journal has naught to do with the local affairs of another Masonic jurisdiction, but a press that cannot show itself independent and fearless on all occasions, is really worse than useless. At the present time we witness the profane world discovering the probabilities of the different candidates—for what? Why actually for the highest honor in the gift of the

Craft within the second largest Masonic jurisdiction in the world. Fancy what the profane must think at such a disgraceful exposure of our vaunted liberality, charity, dignity, honor and brotherly love! Such actions strike a foul blow at our boasted principles. The title of "Most Worshipful" will soon be discarded for "Most Disgraceful," and if a brother cannot be elected in the State of New York to the Grand East of that Grand Lodge without all this accumulation of *debris* being exposed, it would be better to adopt an *ad vitam* principle, or *ten years term*, or some such plan, so as not to disgrace the whole Masonic fraternity and this Continent by such unseemly and unbrotherly actions occurring quite so frequently in a jurisdiction that should be the first in the United States to teach, uphold and practice the fundamental tenets of our Order. We therefore trust the Masons of New York will next month prove their faith in the good name of Freemasonry by not allowing themselves to be influenced by the wire-pullers and log-rollers that have for years disgraced the Grand Lodge of the Empire State. Let these men declare their independence by voting for the *best man and truest Mason*, and every Hiramite knows full well in his heart that such a man is neither a canvasser nor a trickster, but one who would scorn to ask for a vote for himself, or accept a position that could only be obtained through chicanery and meanness. We tell you, brethren of the State of New York, that if you encourage a system that has been growing among you for years, and increasing at a rapid rate, you will very soon find your Supreme Organization merely an elec-

tioneering machine, where the man who is best versed in the cunning and chicanery that now disgrace our municipal and political elections, will be the one to win, and leading Masons throughout your jurisdiction will cease taking any interest in the affairs of the Craft.

A Belief in the Deity.

The whole fabric of the Masonic Fraternity rests upon that grand corner-stone—a belief in the Deity, for if we place our faith in Him, as a Father, forgiving, gentle, kind, and just, we need fear no evil. It is this glorious creed that has brought within our ranks men of various religions, whose doctrines and dogmas regarding the future are entirely different, and whose views of the Godhead vary considerably in character. The Christian placing his trust of future bliss in the awful sacrifice; the Hebrew still looking with longing eyes to the eventful coming of Immanuel; the Mohammedan worshipping Allah and believing in his prophet; the Parsee, Universalist, Unitarian, all find in Freemasonry that which they cannot obtain elsewhere—a common Godhead. There all can kneel around the altar of Freemasonry, and pray to that Father who recognizes neither sect nor creed, country nor race, so long as men obey His will, and recognize Him as the Omnipotent, Omniscient, and Omnipresent. This is the Belief in the Deity, upon which Freemasonry has erected her spiritual edifice.

It is most important to impress upon the mind of the candidate, *before he enters the lodge-room*, that the true Freemason must have this belief,

and be prepared at all times and under all circumstances to acknowledge and defend it. This is, doubtless, an age of materialism and infidelity, whilst atheism, under the garb of agnosticism, walks our streets under the noon-day sun. Freemasonry has to battle against these growing evils, and unless she proves, by the character of her followers, her willingness to embrace within her fold all really good, upright, moral, and God-believing men, she will find herself losing ground, and her towers tottering before the attacks of her assailants. We must never by any possible chance admit within our hallowed fold the atheist or irreligious libertine. Once a man of that character gains a foothold amongst us, that community of feeling which should exist among the members of every well-governed lodge has gone, and gone forever. We want only those who place their faith in the Deity, and believe in the brotherhood of man.

We have seen the danger of scepticism in the horrible retreat of the Grand Orient of France from the ranks of Freemasonry; for, of course, no honest Hiramite would sit in a lodge with a man who says "there is no God." Thank Heaven, no sooner was that cry heralded forth by the sceptics of France, than Freemasonry arose in her might, commencing in Egypt, hastening to England, and crossing the whole continent of America. Grand Lodge after Grand Lodge denounced the blasphemous dogma, and Freemasonry raised on high her glorious blue banner on which was emblazoned in letters of gold her most ancient landmark—"Our Belief is in the Deity."

Sympathy.

It is with deep sorrow that again we are called to express the sympathy of the Craft at the recent severe affliction that T. G. A. O. T. U. has been pleased to send upon the family of Col. W. J. B. MacLeod Moore, the beloved and venerable Great Prior of Canada. On March 24th, one daughter, aged twelve, was summoned to her heavenly home, and on the first of the following month a younger one was called to join her sister in the realms of eternal bliss. We fail to find words in which to express the boundless sympathy that his Masonic friends and Templar associates feel for one whom to know is to love, honor and respect. Col. MacLeod-Moore, however, is well known to have long since placed his faith in the Templar's God, the Thrice Blessed Immanuel, and in Him he will doubtless seek that solace which has before given himself and wife strength and relief in their darkest hours of trial and suffering.

"My Lord has need of these flowers gay,
The Reaper said, and smiled;
Dear tokens of earth are they,
Where He was once a Child."

Do We Fulfil Our Masonic Duties?

The above question is a very important one, and should be duly weighed by every member of the Craft. There is a general feeling in the little secret recess of each individual brother's heart that we talk a good deal more than we practice, and are much more ready to give advice than to extend needful aid in time of suffering and distress. Talk to the young Mason, and he is eager to go through his de-

grees. Talk to the old Mason, and he is either enthusiastic over some particular branch or rite, or upon some Masonic hobby, such as history, symbology, ritualism, &c., or he is regardless of the whole thing. Few, however, will admit that Freemasonry has accomplished anything like as much good as so gigantic an organization might and should have done. When the printing of a Foreign Correspondence Committee's Report for one year costs over four thousand dollars,—when a Masonic Temple has a debt on it of one million dollars,—when Grand Secretaries are paid enormous salaries,—when the stars and jewels which often bedizen one man's breast are luxuries the price of which would keep an economical family for a couple of years,—when delegates to Grand Bodies expect their cigars and soda water, besides remuneration for their valuable services, it is very easy to understand that such a constant drain upon the Masonic exchequer keeps it at low water ebb.

Now, we do not wish always to be fault-finding, but these great outlays seem to be sadly out of place in Freemasonry. Then again our wretched laws on the question of suspension for non-payment of dues that protect the rich and drive the poor but honest from our lodge-rooms, at the very time, too, they most desired a Masonic home and the comforts, the sympathies and the friendship of their brethren. Do we fulfil our Masonic duties when we permit such things to exist? No. Emphatically, No. How coldly, often, is the strange brother treated when he comes among us. We apparently regard him with sus-

picion and distrust. Look at the outrageous jealousy of different rites; the disgraceful bickerings and personal jealousies that are so often displayed between brethren and lodges. All this is very wrong and horribly opposed to the principles Masonry so beautifully advocates in all her rituals and ceremonials. It is really time that we should strive to bring about a reform in many things connected with the Craft. Conservative Masonry is all very well, but when it degenerates into intolerance and bigotry, it soon loses that charm which has delighted men of all nationalities with its teachings. Its teachings are correct enough and of the purest character, but what we do object to, is the careless, reckless indifference with which brethren assume obligations that they never had any intention of fulfilling.

Every brother, from the youngest entered apprentice to the white-headed Hiramite tottering on the brink of the grave, has solemn, serious duties to perform. The Mason's duties are never fulfilled till he is summoned from the lodge on earth to the Supreme Grand Lodge of Heaven.

The Brotherhood of Man.

In a late number we pointed out that the whole fabric of Freemasonry had for its foundation-stone a belief in the Fatherhood of God. On this glorious basis do the Sons of Light daily erect, to the honor and glory of the Creator, their moral and spiritual edifice,—“that house not made with hands, eternal in the heavens.” It is a glorious faith, a noble heritage, that they have left unto us, and in which we as Hiramites continually rejoice. But

in addition to this great and glorious truth, Freemasonry also teaches the God-inspired doctrine of “the Brotherhood of Man,” a doctrine next in importance to the former, and one which, when viewed from a proper standpoint, is the natural *sequella* and culmination of the other. The two combined teach the essence of purity and virtue, and are the crowning glory of truth.

The Brotherhood of man! What an immense vastness there is in the thought. It sweeps away with a breath the bigotry of churchism, the sectarianism of creed, and the prejudice of color, race and nationality. It is the echo of the voice of God, to draw the mind of man far, far back into the dim and distant past; it reveals to him an era in which there must have been a race of only one nationality, of only one creed. It takes him back to the earliest period of the world's history, and opens to his vision the marvels and mysteries of the creation.

The Mason who thoroughly grasps this idea of the Brotherhood of man, has mastered one of the poignant features of our philosophy. To think that there is a society whose members are of every clime and country, who worship at the altar of the Christian and the shrine of the Moslem, who bow the knee to Vishna and believe in the dogma of the Chrisma, and yet stand united in one common faith, bowing the head in reverence to one Great God, and faithful to each other as brethren sprung from one common parent. The Mason may know not the language of his brother; he may not possess talent, position or fame; yet in the lodge he is equal, per-

chance his superior—at all events he is a brother, and as a brother he has the right to appeal to him if in distress, difficulty or danger.

No other organization can lay claim to this tangible brotherhood, because no other believes in the one common Fatherhood. This is the real secret of the difference between the Brotherhood of man, as taught and practiced by Freemasonry, and that of the Brotherhood of all other so-called secret societies. It matters not where the Mason goes, or to what branch of the Order or Rite he may belong, he can find a friend and a brother, if he himself be versed in our universal language. Thousands and tens of thousands of instances bear testimony of the real, true brotherhood that exists amongst Craftsmen. On the battlefield, amidst the roar of cannon and rattle of musketry, the H. S. of D. has been recognized and answered. In the plague-stricken hospital the Masonic tie has proved its worth. On the stormy deep, when death stared brave men in the face, the Masonic cry for help has been responded to with readiness and eager haste. This is that Brotherhood of man which Masonry, and which Masons believe in, uphold and practice. It is a Brotherhood based on a holy Fatherhood.

It is a strange sight to those who understand not our mysteries, to note how quickly men who are diametrically opposed to each other in politics and religion coalesce when they find they belong to the same noble Order. How can a Mason fail to feel and act as a brother towards every Hiramite, when he remembers the solemn obligations he has voluntarily assumed,

and the sacred pledges he has given to his brethren before the Most High God? It is impossible for a true Freemason to be a bad man. Of course, there are many Hiramites who never either care for or appreciate a single lesson taught in the lodge-room, and who consequently were never brethren. They were members of the mystic tie, but neither faithful Hiramites nor honest brethren. Only those who are brought to the true light understand this Brotherhood of man, which is our glorious inheritance from the forefathers and founders of the Craft. It is a grand and noble heritage, which it is the duty of every Freemason to keep and perform. It has been proved over and over again. We defy the world to deny it. We have stood by each other with death staring us in the face; we have breathed the atmosphere of pestilence and death in order to watch by the bedside of a brother; we have faced the lightning flash and the stormy billows of the deep, to rescue the famished, shipwrecked sailor; we have protected the dying, fed the hungry, clothed the widow, and educated the orphan of a brother; and we have guarded with a jealous, reverential care, and a brother's deepest love, the virtue of those near and dear to a brother Hiramite.

This Brotherhood of man is dear to every Freemason. It is part of that holy creed which points to God as the Father before whom we as children bow, to whom as Masons we offer up our prayers and oblations, and upon whom we place our hope of a glorious immortality when called to join the Brotherhood of the blessed, beyond

the dark and turbid waters of the River of Death. This is the Brotherhood of man, based on a belief in the Fatherhood of God, which we as Masons teach and practise.

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The Recent Amendment to the Constitution of the Grand Lodge of Massachusetts.

The Grand Lodge of Massachusetts at its last quarterly communication, held March 8th, passed a resolution of a most extraordinary character, defining what Masonic degrees Master Masons, within its jurisdiction, had a right to receive, communicate or work. We confess we are much astonished at the action of so conservative a body as that of the Grand Lodge of Massachusetts interfering with, or rather encroaching upon, the inherent right of the individual Mason. What can the Representatives in the Grand Lodge of Massachusetts possibly know, *as such*, regarding the legitimacy or illegitimacy of the different Supreme Grand Councils of the Scottish Rite, &c., at present claiming jurisdiction over the neighboring Republic of the United States? We should have thought that such a controversy had better have been left for the disputants to settle. Grand Lodges have no more power or right to interfere with the higher branches of Masonry than they have to declare for what political candidates their members shall vote. It is an assumption of power that cannot be tolerated, and if permitted to pass without protest, would result in anarchy and confusion.

Let us take an example. The Grand Lodge of Massachusetts by

this recent action declares that its members, in order to receive the Scottish Rite degrees in the neighboring Republic, must do so from some body under the jurisdiction of "the Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern Jurisdiction of the United States, of which Henry L. Palmer and Albert Pike are the M. P. Sov. Grand Commanders, respectively." Now, then, suppose the Grand Chapter of New York had been influenced by its Immediate Past Grand High Priest, the distinguished M. E. Comp. Wm. T. Woodruff, and declared that its members could only receive the Scottish Rite degrees from the Supreme Council, 33°, Ancient and Accepted Rite for the United States of America, of which body he is third officer, Grand Minister of State, and the Scottish Rite Historian Folger is Grand Secretary General. What confusion this would cause. But the Grand Chapter of New York, the largest on this continent, might have been influenced by Ill. Bro. Woodruff if he had seen fit to do so, and its action would have been as legitimate as that of the Grand Lodge of Massachusetts.

It seems rather curious, too, for a Grand Lodge to step out of the ranks of symbolic Masonry to fight the battles of a Scottish Rite Supreme Grand Council (the Southern), that has not "any minute of any session from May 1801 to the session of 1860, except that called a session in New Orleans in 1857," and whose Grand Commander, the learned Albert Pike, himself admits he does not know at what date he was elected to that important office. We have no desire to

interfere at the present time in this Scottish Rite family quarrel, but we must, as an independent Masonic journal, protest against Grand Lodges, as Grand Lodges, interfering with any of the so-called higher degrees.

This resolution goes further still, and says, "It is hereby declared that any Mason who, in this jurisdiction, is admitted into any other orders as Masonic, whether called the Rite of Memphis, or any other name, is acting unmasonically, and for such conduct shall be liable to be expelled from all the rights and privileges of Masonry, and shall be ineligible to membership or office in this Grand Lodge." Again the question may be asked, What power has the Grand Lodge of Massachusetts to prevent its members taking the degrees of the various rites of Memphis, which is, at the present moment, the only Masonic rite in the world acknowledging one Supreme Head, Gen. Garibaldi, the premier Mason of Italy, and that has in Egypt and Roumania entered into treaties of alliance offensive and defensive with the Scottish Rite. But let us come nearer home; by this edict the Grand Lodge of Massachusetts virtually declares that certain degrees worked in England, Scotland, Ireland and Canada, are illegitimate.

We fancy the lamented T. D. Harrington would not have allowed his name to be associated with spurious Masonry, yet he was an ardent admirer of the Constantine Order, and with Col. W. J. B. MacLeod Moore, introduced it into this country. He also with the distinguished Great Prior obtained from Great Britain the right to confer the degree of Royal

Ark Mariner, a grade worked in the Capitular system of Scotland and conferred under Mark Lodges in England, and also under the authority of a Grand Lodge of its own. In the same way we might refer to the Swedenborgian Rite, with which both the above eminent Masons in Canada have been connected. Bros. Spry, Kerr, Macdonald, Henderson, and a host of others, who have occupied the most prominent positions in Symbolic and Capitular Masonry, have interested themselves in Ark Masonry and the Red Cross of Rome and Constantine, both of which Orders in this country are now under the charge of the Grand Council of Royal and Select Masters of Canada. Such being the case, does it not seem a little strange that the Grand Lodge of Massachusetts should declare that any Mason taking these degrees within that jurisdiction, "is acting unmasonically and for such conduct shall be liable to be expelled from all the rights and privileges of Masonry?"

This system of a Grand Lodge interfering with various branches of Masonry, is most inconsistent with the true principles of the Craft. Masonry has its own peculiar branches in different countries, and is only the same so far as Symbolic Masonry is concerned. In South America and Continental Europe our "York Rite," beyond the Third, as it is improperly termed, is literally unknown, and the Grand Lodges and Grand Orientes of those countries might as well declare Capitular and Cryptic Masonry, and Templary, illegitimate and spurious, as the Grand Lodge of Massachusetts to assert that the Orders to which we have above alluded are illegal.

A Mason, upon taking his degrees in his blue lodge, does so with the distinct understanding that he is entering upon a system of symbolism within which are veiled certain great secret and scientific truths; he takes his degrees, and then finds that there are various avenues of more or less interest opened out to him; he proposes to enter one, and to his amazement, astonishment and disgust, finds there is an arbitrary enactment of his Grand Lodge against his receiving more light from that source, although he has been informed by well-read Masons that such a branch of Masonry is well worthy of profound thought and careful study. He finds his Masonic ambition crippled; he finds himself tabooed from taking the very grades in which he fancies he will be most interested. Now, we ask any honorable Mason, if it is not a most retrograde movement, this attempt on the part of a Grand Lodge to shackle the opinions and Masonic knowledge of its members? The result of such action will and must necessarily be dire and open opposition to such an infamous effort to make the Masons of Massachusetts mere puppets in the hands of a certain clique, who are working Northern-Jurisdiction-Supreme-Scotch-Riteism under the cloak of Symbolic Masonry. The Grand Lodges of the United States and Canada are quick enough to protest when a Grand Lodge official puts 32° or 33° after his official signature, and it is right that they should be, as ancient Craft Masonry has naught to do with any of the higher degrees, and consequently we deem this action upon the part of so conservative a Grand Lodge as that

of Massachusetts as both unwise and uncalled for.

In conclusion, we can only say that the edict has proved inoperative from the fact that the Supreme Council 33° of the Ancient and Accepted Rite of the United States of America was, at the request of seventy-five Freemasons, last month, "after a lapse of twenty years, convened in the city of Boston," and the degrees of the Rite conferred upon those present, at the conclusion of which Ill. Bro. Hopkins Thompson, Sovereign Grand Commander, granted dispensations for the establishment in the city of Boston of the following bodies: Joseph Cerneau Lodge of Perfection, 14°; DeWitt Clinton Council of Princes of Jerusalem, 16°; DeWitt Sovereign Chapter of Rosi Croix, 18°, and DeWitt Clinton Council of Kadosh, 30°, all which bodies are duly and ably officered. Thus we see the very Supreme Grand Council that was denounced planting its banners, as it has a right to do, in this hot-bed of Northern Jurisdiction Scotch Riteism, while the annual convocation of the Sovereign Sanctuary of the United States of America is to be held in the same city on the 20th of next month, when it is expected that Representatives will be present from all parts of the Union, and in all probability a delegation from the Sovereign Sanctuary of Canada.

We have discussed this matter at considerable length, and we believe from an impartial standpoint; we have always held that our Grand Lodges should not tamper with or interfere in any way with these so-called higher degrees. If the Fratres of the Temple, or the Sir Knights of

Memphis, or the Scottish Rite Brethren, tender a reception, or offer themselves as an escort to the Grand Master and his officers, or to the Grand Lodge, well and good—these are courtesies that can rightfully and properly be exchanged; but any interference beyond that, either of recognition or non-recognition, is inadvisable, and contrary to the fundamental principles of the Craft.

Editorial Items.

It is common in Europe for a Mason to sign his grade thus: W. Abbott, 1^o; Alfred White, 2^o, &c.

Bro. Parvin, many years ago, got a map for Iowa, in which the localities of all the lodges were laid down.

A new lodge is to be constituted in New York city, to be known as Italia Lodge. The work will be done in the Italian tongue.

During the Grand Mastership of H. R. H. the Prince of Wales, more than three hundred lodges have been added to the roster of the Grand Lodge of England.

The cost of the monument to the late Grand Secretary, proposed to be erected by the Masonic Veterans of New York, is estimated at one thousand dollars.

The Masonic Preparatory School of England has already over one thousand guineas on hand, but will not commence operations till it has £8,000 stg. on hand.

The number of girls in the Girls' School (Masonic), England, is two hundred and thirty-five. Twenty-seven names were approved at the last election on the 8th ult.

THE Secretary of Orient Lodge, No. 289, Philadelphia, has issued a circular denouncing as unworthy of Maso-

nic charity, Henry Isaacson, a life member of that lodge.

The highest total number of votes cast for the successful candidates for the Boys' School (Masonic) England, was three thousand and two. Twelve were admitted. Fifty-two poor little fellows had to be rejected. The election was on the 10th ult.

Dissension has broken out between the officers of the Knights Templar Mutual Benefit Association of the United States. It has been one of the best managed of the kind—indeed, the best in that country. Its policies had reached par, and it is sad to see its prosperity put into jeopardy.

In Massachusetts "the Worshipful Master may allow three ballotings, at his discretion, but when the balloting has commenced it must be concluded and the candidate declared accepted or rejected without the intervention of any other business whatsoever." Right.

Wilson Lodge, No. 86, G. R. C., of Toronto, holds its 25th anniversary banquet at the Rossin House, on the 12th inst., when a most pleasant time is expected. Our thanks are due for a kind invitation, which we regret another engagement will prevent our accepting.

The "Hebrew Leader" says Italia Lodge, recently instituted in New York, and which will use the Italian language, will work according to the A. & A. Rite. We do not see how it can thus cast on one side the standard work of the Grand Lodge of New York.

Our contemporaries are beginning to pay attention to the anomalous position of the "English" Lodges in Montreal. The *Keystone* copies our remarks ament the same, and the London *Freemason* gives the views of Rt. Wor. Bro. the Hon. Richard Vaux, Chairman Foreign Correspondence Committee, Grand Lodge of

Pennsylvania, upon the subject. It is advisable for them to fall into line.

The Grand Lodge of Utah declares that any Mason who avows the doctrines of Mormonism or practices polygamy, in violation of the laws of the United States, as well as the laws of morality and common decency, brings the institution of Masonry into disrepute. The report disavows any intention to interfere with any brother's religious belief.

We are pleased to learn, from a private communication, that the difficulties in Rehoboam Lodge, Toronto, have been settled to the satisfaction of all concerned, and that the investigation held by authority of the M. W. the Grand Master, instead of being entirely a "whitewashing" one, terminated in a way that pleased every one. The utmost harmony, we are informed, now prevails amongst the members. This is as it should be.

A new lodge called "El Salam" (public good), has been installed at Cairo by delegates from the Grand Orient of Italy, to which the new lodge owes its creation. It is composed of Arabs previously initiated by the Italian Lodge Il Nilo (the Nile.) Besides this lodge, the G. O. of Italy has in Egypt, the Lodge Maz-zine, at Cairo; two lodges, Severa and Nuova Pompeja, with a chapter and conclave at Alexandria, and a lodge, la Fraternita, at Mansourah.

ELOHIM.—Our correspondent who seeks to know why the name is applied to the Deity in the Apprentice Degree of the Scottish Rite, will find its just application in the fact that the first degree of Masonry relates to "creation" in its manifold capacity. Elohim is an expression throughout the first chapter of Genesis applied to God, because it signifies the Divine Omnipotence, the Source of all Power, the "Power of all Powers," which was alone active in the creation. After creation a different name is applied to

the Supreme Being of all, as Providence then intervenes, the which could not have been active until the world or universe had been created by Elohim. Thus, in the Second, or Fellow-Craft, Degree, the Provisional name proper takes its place—*Hebrew Leader.*

We learn from the "Masonic Review" that the fanaticism which is persecuting the Israelites is now awakened also in some quarters against the Freemasons. For example, the journal called the "Vaterland," of Bavaria, recently published a list of some of the founders and functionaries of the Craft, and such malice was awakened that the Masons were obliged to retire from their lodges under pain of being deprived of their livelihood. One of them was even excommunicated, and as a consequence lost his means of earning a living.

Medieval Masonic Lodges were opened with impressive ceremonies, and observed a certain degree of careful formality. When the craftsmen were called to labor, a signal sounded. It was enacted by the Torgau law (Ordinances of Stonemasons, A. D. 1462), that "the Master should give three knocks, a Pallirer (Warden) two, consecutively, and in case the Craft at large were imperatively demanded, one blow must be struck, morning, mid-day, or at eventide." This was claimed to be in accordance with the ancient usages of the country. Exactly similar signals were appropriately given when the lodge closed. From this it is evident that as early as the year 1462, the Operative Masons followed an old custom in opening and closing their labors with distinctive knocks.

The *Citizen*, following the example of the *Daily Telegraph* we quoted last week, has deposed the Prince of Wales from his position as Grand Master of the Grand Lodge of Freemasons, and announced the installation of the Lord Mayor. Now we have the greatest admiration for our brother the Lord

Mayor, who would worthily fill any Masonic position to which he might be called, but we are sure he would be the last brother who would desire to occupy the high office now graced by the heir to the throne. To allay the excitement that the announcement may cause in the Craft, we have much pleasure in stating that the Lord Mayor will be installed W. M. of No. 1 Lodge on the 16th, and that H. A. H. is still the Grand Master of the Grand Lodge, and likely, we trust, to be so for many years to come.—*London Freemason.*

The Garfield National Masonic Memorial Association have issued their circular, asking every Mason in the United States to subscribe one dollar apiece towards the erection in Washington, D. C., of an Industrial Home, where the orphan children of Master Masons of the United States may be provided with a home and education, or such other benevolent purpose as the Board of Directors may deem proper and expedient.

The "Evening News," in speaking of the English Masonic charities, says "It is gratifying to find that, while the parent institutions are being liberally supported, to the extent of nearly £50,000 stg. a year, by the London, Provincial and Colonial brethren, the brethren in some of the provinces have local charities of the same kind. Bro. Chadwick, the Provincial Grand Secretary of East Lancashire, stated after the election for the Boys' School, that in his province they were educating twenty-five children, with the income of £5,000 stg. invested and paying £400 stg. a year to ancient Masons and widows. He also added that though the Lancashire brethren were making strong efforts in this direction, their support to the central or London institutions was not and would not be in any way diminished."

In 1735, the Grand Lodge of England permitted the Grand Stewards'

Lodge to send to Grand Lodge twelve members, who were allowed to wear red aprons and vote as individuals, and it was further resolved that in future the grand officers should be chosen from its ranks. This being a very expensive lodge, it was given Grand Lodge honors as a premium to wealth, and when the new edition of the Book of Constitutions (1798) made its appearance, with various important alterations, the difficulties caused by the initiation at low figures of unworthy persons, assisted in bringing matters to a climax, which caused the celebrated schism in the Grand Lodge of England.

The "Keystone" says "there are 110 lodges of Freemasons in India, under English and Scotch authority, which are patronized by the Anglo-Indians, Hindoos, Parsees, and Mahomedans. Among the Masonic charities organized, we note the Bengal Masonic Fund of Benevolence for the relief of distressed brethren and those of near kin; and the Madras Masonic Institution, for the maintenance and education of the children of indigent and deceased Masons. In Bombay, there are the Bombay Masonic Fund of Benevolence, and the Bombay Masonic Association for similar purposes. These charitable organizations are also established in British Burmah and the Punjab, and in a quiet and unostentatious manner are performing a work worthy of imitation. We can look to those countries, denounced as Pagan and idolatrous, for a bright example in exemplifying the tenets of our honored fraternity."

BROTHER ROBERT T. CRUCEFIX M.D., was born in 1797. After initiation in the Burlington, he joined the Bank of England Lodge, and was elected its Worshipful Master in 1832. In 1834 he became editor of the "Freemasons' Quarterly Review," which office, however, he resigned in 1840. He was appointed a Grand Deacon in

1836, but in consequence of some serious disputes which arose between him and others, he was in 1840 suspended for six months from all his Masonic functions and privileges. The differences, however, were put an end to. It is to his initiative that the Craft is indebted for the establishment of what is now the Royal Masonic Benevolent Institution, the youngest, but not the least useful of England's three charitable institutions. It was he who advocated the original plan for the erection of an asylum for aged and decayed Masons, and before his death, which occurred at Bath on February 25, 1850, he had the satisfaction of knowing that his wishes had been carried into effect. He was a close friend of the late Bro. Dr. Oliver.

In 1753 the seceding Grand Lodge of England was presided over by Bro. Robert Turner; 1754, the Hon. Edward Vaughan; 1756, the Earl of Blessington, who had been Grand Master of Ireland in 1738-9; 1760, Hon. Thomas Mathews; 1771, John, third Duke of Athole, who was Grand Master of Scotland in 1773, and after his death in 1774, John, fourth Duke of Athole took his place, and retained it till 1781, being chosen Grand Master of Scotland in the interim, 1778-9. During 1782, the office of Grand Master was vacant, but the authority was exercised by Bro. W. Dickey, the late Deputy Grand Master, as President of the Grand Committee. From 1783 to 1791, however, Randal, Earl, and subsequently Marquis of Antrim, Grand Master of Ireland in 1773 and 1779 was Grand Master, and then the fourth Duke of Athole resumed the office, and continued to hold it till 1813, when he resigned in order to make way for H. R. H. the Duke of Kent and the re-union of the whole body of English Masons under the United Grand Lodge of England.

H. R. H. BROTHER AUGUSTUS FREDERICK, DUKE OF SUSSEX, sixth son of George III., was born in 1773, and

initiated into Freemasonry in Berlin in 1798. On the death, in 1812, of Sir Peter Parker, D. G. Master, G. Master George, Prince of Wales, appointed him his successor, and when the Prince Regent resigned the Grand Mastership he was succeeded in that office by the Duke of Sussex, who was formally installed in that office by the Duke of Kent, on May 12th, 1813, at Willis's Rooms, St. James's. Later in the same year, owing to the wise efforts of the Dukes of Kent and Sussex and the Earl of Moira, the schism which had so long divided English Masonry into two hostile camps was healed. The articles of union were signed at Kensington Palace on November 27th, and ratified at a meeting of the two Grand Lodges on December 1st. On December 27th a General Assembly of the whole Craft was held, and on the motion of the Duke of Kent, duly seconded and unanimously carried, the Duke of Sussex was installed Grand Master of the United Grand Lodge. —London Freemason.

CONNECTICUT MASONIC HOME.—The Commissioners appointed at the session of the Grand Lodge of Connecticut will soon be in correspondence with the lodges throughout the State, and each Worshipful Master who, by the action of the Grand Lodge, was constituted a committee to work under the supervision of the Commission, will be called upon to do something among the members of his lodge towards raising the funds necessary for completing the object. The amount asked for ought to be subscribed immediately, and the average contribution from each member necessary to accomplish the object would be no more in one year than the annual tax upon the membership of Massachusetts has been for several years to support their Masonic Temple. The Commissioners are determined in their efforts, and with the co-operation of the Masters of the different lodges the entire amount will be raised before the

CORRESPONDENCE.

next annual session of the Grand Lodge. It is the grandest undertaking ever attempted by the Masons of Connecticut, and when completed and in active operation, as it surely will be, there will be nothing the fraternity will look to with as much pride as the Masonic Home of Connecticut. *Loomis's Masonic Journal.*

Exclusive Grand Lodge Sovereignty.

We deem the following historical evidence thereanent from the records of the Grand Lodge of Scotland, of date one hundred and nineteen years ago, to be very important. It is taken from the appendix to the recent annual address of the G. M. of Quebec:

"In response to a suggestion of Bro. Jacob Morton, U. S. A., made through the London *Freemason* of date July 23, 1881, *re* 'Preston's Mother Lodge,' R. W. Bro. D. Murray Lyon, Grand Secretary of Scotland (very *opportunately*, for many reasons), published over his official signature, in the succeeding issue of that excellent Masonic paper, the following extract from the minutes of a quarterly communication of the Grand Lodge of Scotland, held at Edinburgh on the 8th day of February, 1763, and presided over by Charles, Earl of Elgin and Kincardine, Most Worshipful Grand Master. It seems that at that early day, the Grand Lodge of Scotland paid due respect to the exclusive sovereignty of the Grand Lodge of England":—

EXCERPT OF MINUTE.

"Read the petition of William Leslie and others, brethren residing in London, praying a charter of constitution from the Grand Lodge of Scotland, which being considered, the Grand Lodge declined giving them any charter, in regard it would interfere with the jurisdiction of the Grand Lodge of England, but declared their willingness to recommend

them to the Grand Lodge of England in case they should think proper to apply for a charter from thence."

Grand Lodge of Quebec.

Important Constitutional Amendments.

At the late annual communication of the Grand Lodge of Quebec, the Grand Master moved the following important amendment to their constitution, which was unanimously adopted:—

"Any lodge which has been established by warrant from this Grand Lodge in any territory in which a Grand Lodge did not exist, and which does not take part in the lawful establishment of a Grand Lodge within said territory, shall thereby forfeit said warrant and all the rights and privileges appertaining thereto, unless within one year after the lawful establishment of a Grand Lodge within such territory, the said lodge shall become of obedience to the Grand Lodge of the territory within which it is established."

Correspondence.

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

Mixed Funerals.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—I have often thought that there is a great deal of bigotry amongst the Craft regarding the question of Masonic funerals. Why should the Masons object to participate as Masons at the burial of a brother, because previous to his death he requested to have some other service read over the grave in addition to the Masonic? The Masons could read theirs first and then step on one side, and wait respectfully till the other society had read theirs. To refuse to wear a Masonic badge, because other societies desire to show respect to their brother, is too arrogant and selfish. My opinion is that

a "mixed funeral" shows respect to the dead, and there can be no reason why a distinguished Mason should not at the same time be an honored member of such excellent associations as the Oddfellows, Knights of Pythias, United Workmen, Orangemen, &c.; and yet, forsooth, according to the ideas of some Masons, such a man is to renounce, as it were, when dying, those who will perchance pay for his burial, have attended him faithfully during his sickness, night after night, and supplied him regularly out of their weekly benefit funds, and at his death will give his widow cheques to the amount, in all probability, of several thousands of dollars. They, these men say, must not be permitted to officially show the respect in which they held their deceased brother, because, forsooth, the Masons, who probably had never visited him while ill, till the last moment, who certainly had never given him any financial aid, unless he asked for it, say "nay." As an old Mason, who years ago attended many "mixed funerals," and came through the trying ordeal without being contaminated, I think such bigoted ideas are unworthy of a really good cause. Yours,

AN OLD MASON.

Kingston, Ont.

Grand Lodge Meeting.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BROTHER,—Before the next meeting of Grand Lodge would it not be well to discuss through the columns of THE CRAFTSMAN the anomalous position of Royal Mother Solomon Lodge, at Jerusalem, which has a roll of over eight thousand honorary members, most of whom never saw the lodge, never will see it, and who are not known to the actual members, if any actual members it has since the learned Rob Morris left the land of the Palm Tree? Joking aside, however, it is perfectly absurd to permit an American brother, or

any other chieftain of any side degree, to make honorary members in a Canadian lodge, without asking the consent of the members, or having them proposed and balloted for as the Constitution of the Grand Lodge of Canada requires. The question requires ventilation. Yours truly,

ENQUIRER.

Toronto, May 1, 1882.

Jurisprudence Department.

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

Query—Should the Audit Committee of a Lodge be appointed by the W. M. or elected by the Lodge?

My reason for asking this question at the present time is as follows:—

A by-law of our Lodge provides that on the day of his installation the W. M. shall appoint an audit committee.

A circular notice from the office of the D.D.G.M. of this (Hamilton) district calls the attention of this and other lodges in the district having similar by-laws, that such by-law is not in accordance with the last clause of section 17, under the caption of "Private Lodges," in the Book of Constitutions.

It would appear unseemly for a junior member of the Craft to dispute the rulings of his superior officer, but upon making examination of the constitution of other by-laws, not being those of lodges in this district alone, and finding the same provision therein for the appointment of the auditors by the W.M., I wrote—acting under the instructions of our W.M.—asking for further information, to our District Secretary. I also ventured to suggest that our by-law was framed in accordance with that part of section 2, under the same caption, which provides amongst other matters, that the W.M. shall, on the day of his installation, appoint "also all committees for conducting the business of the lodge;" and that in section 17 the word "appointed" would seem to refer to the previous section, and tend to show that an election by the members of the lodge was not intended. I also noticed the fact that other lodges had evidently taken the same construction of the wording of the Book of Constitutions, by adopting similar by-laws.

I have been of opinion that the words "appointed by the lodge" would simply signify that the lodge accounts, etc., should not be audited by any person or persons outside of the lodge.

In reply to my communication to the District Secretary, I am this day in receipt of his letter, which reads as follows: "That the appointment of auditors is clearly the duty of the lodge, and of the lodge only.

Section 2, which you quote, does . . . undoubtedly empower the W. M. to appoint . . . etc., also all committees for conducting the business of the lodge, which the R.W. D.D.G.M. rules (in face of said section 7) to mean all other committees (not distinctly provided for) for conducting the business of the lodge."

With reference to this last I quote further from his reply: "The Book of Constitutions, under the head of 'Private Lodges,' lays down the duty of lodges very clearly, and the last clause of section 17, p. 45, can only mean what is therein expressed, and cannot be qualified by any other clause in the Book of Constitutions."

Does not the same argument hold good of section 2, where it expressly provides that the Master shall appoint all committees, etc.?

The matter, of course, is not very important, and so far as the advisability of an election by the lodge is concerned, I rather approve of our D.D.G.M.'s ruling; but the question is, what does the Constitution intend?

Answer—In our opinion, the audit committee of a lodge should be elected by the lodge, and not appointed by the Master.

The words of the Constitution are: "The accounts of the lodge shall be audited at least once in every year by a committee appointed by the lodge." This certainly means what it says, and it is as plain and explicit as need be. It is also reasonable. The funds of the lodge being under the control of the Master and Treasurer, it is eminently proper that the investigation of the accounts should not be in the hands of a body appointed by either one of the parties who disburse the moneys.

As to the stress placed upon section 2, it may fairly be argued that the audit committee is not a committee "for conducting the business of the lodge." The auditors are to see that certain business has been properly conducted, and not to conduct any business themselves. It is not, however, necessary to force such a construction; as it is quite clear that the power given to the Master to ap-

point committees does not authorize him to name a special committee for a certain particular duty which the Constitution says shall be appointed by the lodge.

A by-law providing that the Master shall appoint the audit committee is illegal and void, because it is "contrary to" and "inconsistent with the general regulations of the Grand Lodge," as laid down in the Book of Constitution.

Installations.

Officers of Quinte Lodge, No. 241, Shannonville, installed by W. Bro. John Kemp—I P M, C E Clark; W M, John Kemp; S W, J B Gould; J W, John Dorean; Treas, A L Roberts; Sec, C E Clark; Chap, W E Pearsall; S D, D L Brown; J D, R Elliot; S S, Alfred Clark; J S, M Beckworth; I G, A Boulton; Tyler, N Roblin; D of C, L A Appleby.

Officers of Corinthian Chapter, R. A. M., Peterboro'—Z, Ex Comp John Hull; P Z, Ex Comp Rev V Clementi; H, Ex Comp D Frazer, M D; J, Ex Comp W Paterson, jun'r; S E, Comp R A Morrow; S N, Comp D Cameron; Treas, V Ex Comp H C Winch; P S, Comp W H Casement; S S, Comp S Sheldrake; D of C, V Ex Comp R H Green; M of V, Comps R S Davidson, A H Gilbert and R Q Dench; Jan, V Ex Comp H Rush.

Canadian Masonic News.

It is stated that the Royal Arch Chapter, A. F. & A. M., which has heretofore had its headquarters at Seaforth, has been transferred to Clinton.

Winnipeg Lodge Perfection, Scottish Rite, has presented W. Brother Bell, 32°, with a very handsome gold watch in appreciation of his services.

We are much pleased to learn that the two lodges at Colborne, Ont., have been amalgamated. This will prove of great advantage to the Craft in the village, one good, strong lodge being preferable to two weak ones.

The Masons of Thamesford gave a grand concert at their hall recently, at which some of the best musical talent in Ingersoll assisted. Grand Master Moffat and Grand Chaplain Davis, of London, were present.

Bro. Sam. A. J. Donovan, one of the old pioneer settlers of the county of Bruce, and one of the oldest Masons in Canada, being nearly sixty years a Mason, died at

Kincardine on the 9th ult., and was buried with Masonic honors.

Prince Rupert's Lodge, No. 1, Winnipeg, made a most creditable turnout at the funeral of Bro. A. F. McNabb, on the 11th ult., the ceremony being performed by R. W. Bro. A. Pearson. The deceased brother was highly respected by all who knew him, and his loss is deeply regretted.

The Rev. E. Beatty being about to return to England, and B. Eden, Esq., in his home in Gaspé, a number of their Masonic friends of Clementi Lodge, Lakefield, invited them to a farewell supper, which took place in the Foresters' Hall, on the 25th ult. The W. M., W. Bro. Geo. Cochrane, occupied the chair, and the S. W., Bro. F. Lillicrap, the vice chair. After justice had been done to the good things provided, the chairman gave the usual loyal and Masonic toasts, and a very pleasant and profitable evening was spent, the highest regard for both the brethren being expressed by all present.

At a recent communication of Victoria Lodge, No. 56, A. F. & A. M., Sarnia, a number of brethren from Strathroy, Camlachie and Mooretown, paid a visit to their brethren in that town, and received a hearty Masonic welcome. Among the visitors were R. W. Bro. Wm. Milner, D. D. G. M. of London District; W. Bros. Richardson and Oldham, of Beaver Lodge, Strathroy; W. Bro. McFarlane, of Huron Lodge, Camlachie; W. Bro. Abernethy, of Mooretown Lodge; and Bro. Watson, of Sombra. At the conclusion of the regular business of the lodge, R. W. Bro. Milner addressed the brethren at some length, and complimented the members of Victoria Lodge on their possessing such a handsome hall, which he stated was one of the finest in Western Ontario. At the close of the meeting, refreshments, consisting of coffee, sandwiches, &c., were served in the ante-room. The visitors expressed themselves highly delighted with their reception, and extended a strong invitation to their entertainers to return the visit at an early date.

Masonic Gems.

G. M. W. W. Traylor, of California, says:—"We can look with admiration and satisfaction upon the progress of our tenets. While political convulsions shake the earth, while rule or misrule calls forth the approval or disapproval of nations, that one ineffaceable word

and grand sentiment emblazoned on our banner and device, lives and shines—"charity." Sweet word and link which binds us to the Order, and makes ours the family, governed, not by the autocratic will of the individual or the arrogated power of the few, but by that counsel of all, which, under the direction of the Grand Architect, is cemented through a love divine, in the absence of all selfishness, and in the presence of a sacrificing spirit binding man to man and brother to brother. It has always been a matter of surprise that the bonds of fraternal love which should and which do exist in Masonry have withstood all the assaults caused by divergence in religious, economical and political ideas, and why not? Is there, or has there ever been a grander structure in ethics than that which inculcates the doctrine that where we are placed to suffer and fail, we are also placed to aid, encourage, lift up and help? This it is which gives undying existence to and adorns with grandeur our institution; this it is which has enabled Masonry to withstand and overcome the aggressions and attacks of religious bigotry, vulgar envy and political suspicion. We may well say that as Masons we are placed upon a platform from which we may look down upon the worldly strifes and pursuits of the profane, following that higher and better aim which calls upon us to cherish brotherly love and charity. Not only the charity which prompts succor to those who are oppressed or laid low by want, misfortune, or malignity, but also that which prompts us to counsel tenderly, to judge leniently, to forgive readily, to encourage the weary, and to raise up the brother who falters or falls by the wayside in the wearying struggles for life. That charity which impels us to impart of our strength to our weaker brethren, not through the hope of reward, but through that sense of duty which the exalted tenets of our Order creates and perfects."