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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

J. B. TRAVES, P.D.D.G.M.,  
Editor & Proprietor.

"The Queen and the Craft."

(\$1.50 per annum  
in advance.)

VOL. XIII.

PORT HOPE, ONT., JUNE 15, 1879.

No. 6.

### THE SIGNIFICANCE OF MASONIC LIGHT.

We have perused with peculiar pleasure a little *brochure* containing a lecture on this subject, which was delivered in the Gladsmuir Lodge, No. 1385, High Barnet, recently, by Bro. the Rev. Charles W. Butler, F.R.H.S., Chaplain to the Robin Hood Lodge, 1498, and which has been published at the request of many brethren. The sentiments contained in this well-considered address are of so refining and elevating a character that it is only common justice that they should be as widely diffused as possible, for the benefit of the brethren at large; and in making copious extracts from the text before us we feel assured that our aim will be rightly understood and appreciated, namely, to prevent such gems of Masonic light from being hidden under the bushel of only a restricted circulation. After referring to the undoubted fact that Religion and Freemasonry were wedded from the first, having an identical aim, though differing in their nature and method, he points out that Freemasonry is content to take position as handmaid to Religion, commending to its members the practice of pure morality, the cultivation of every moral and social virtue, and enforcing the claims which religion and humanity make on their zeal and service. It is, perhaps, no marvel that the position of Freemasonry has been mis-

understood; that it has been represented as assuming to be identical with religion; and still more preposterous, that it aims at superseding religion altogether! Refuting this absurdity, Bro. Butler pithily sets forth that:—"What it actually claims is, simply to be a system of morality inculcated on scientific principles, and embodied in a series of symbols, alike pleasing to the eye and impressive on the mind and memory. Its utility lies partly in its impressive rituals, partly in the broad principle of philanthropy and virtue on which it is based, partly in its catholicity and total freedom from political or ecclesiastical controversy, and partly in the 'Mystic tie' by which a bond of unity is established among brethren in all parts of the world." As the youngest tyro in the Masonic art well knows, Light takes the first and highest place amongst the symbols through which instruction is imparted to Freemasons. Up to a certain point in his earliest introduction to Freemasonry, the candidate might retire from the Lodge without the faintest conception of its form, its arrangement, its symbolic beauty. The moment comes when, having gone too far to recede, he confesses the predominant wish of his heart, and a blessing, of which he has suffered temporary deprivation, is restored to him. With the earliest flash of light that

falls upon him he receives mental impressions that will be solemnly treasured through life. Henceforth he is a pilgrim in search of higher degrees of Light—a true and worthy Mason in proportion to the zeal and perseverance with which the search is pursued. In its objective signification the lecturer reminds us of the canopy which in a fully-furnished Lodge covers the seat of the W.M., and which is a symbolical representation of the open firmament, with its starry lights, under which the fathers of Masonry were wont to assemble; and of Heaven, the eternal seat of Deity. On the pedestal lies the open Bible, the great Light of Freemasonry, towards which the face of every brother in the Lodge is turned. From the great Light on the altar comes the whole mystery, every confidential fact and every symbolism of Masonry. The G. A. O. T. U. is the source of Light; and in all the personal communication of the divine will which He has been pleased to make to man He has, in the language of King David, “clothed Himself with Light as with a garment.” It was probably in the form of a bright cloud that God conversed with Adam in Paradise. After man’s degradation, Light guarded the entrance of Eden, that the tree of life might not be invaded by profane hands. Freemasonry constantly reminds us of weary and benighted Jacob, when he saw the vision of that wonderful Ladder, with seraphim ascending and descending, while the G. A. O. T. U. in a flood of Light communicated to him those assurances of prosperity which were so amply realized in his day and generation. Moses at the Burning Bush was favored with the inspiration of Light, and received that Incommunicable Name which constitutes the secret of Speculative Masonry. The homes of the Israelites were filled with the Light of the Divine presence during the three days in which the plague of darkness afflicted the Egyptians; and the cloud of Light was a guide to the Hebrews

in their flight, and a darkness and a terror to their angry pursuers. It was in an awful display of Light shining in darkness that the Divine presence was revealed to our Grand Master Solomon at the dedication of the Temple. “The House,” we read; “was filled with a cloud so that the priests could not stand to minister, by reason of the cloud. Then said Solomon: The Lord hath said He would dwell in the thick darkness.” *And so for ages the solemn darkness of the inner temple was enlightened by the Shekinah—the Light resting between the cherubim and the mercy seat, as a visible proof to mankind of the presence of Deity in their midst.* Recognizing the fundamental principle of the worship of the one true God as the very foundation of Masonic teaching, there is but little danger of this Grand Objective Light being slighted or covered with Atheistic darkness in this country; and we believe with the writer of the little work from which we are quoting when he says that this danger, which so long has loomed upon the Grand Orient of France, will be fatal to the interests and the very existence of the brotherhood in that country if not firmly and bravely overcome. To smother the Light on the altar, to shut out that Supreme Light which is the truest and highest object of a Mason’s pursuit, would be to strike the death-blow upon our Order, and to destroy the deepest bond of union by which our world-wide brotherhood has from time immemorial been cemented. Then the author dilates at some length on the subjective aspect of this Light, which is rather the cultivation of an inner principle than an object to gaze upon. The symbolic darkness in which the candidate is introduced to Masonry is emblematical of the ignorance which precedes the reception of knowledge, and the various stages to which the brother is elevated in his progress in the science are all indications of the dawning of new Light, the result of

his intelligent apprehension and earnest pursuit of the teachings of the Order. He is reminded in his progress of the darkness of death and the obscurity of the grave, together with "the never-fading Light which follows at the resurrection of the just." Rising to a scene of intellectual brightness, he is reminded that, being obedient to the precepts of Masonry and the dictates of Religion, he shall "rejoice on the resurrection morn, when the clouds of error and imperfection shall be separated from his mind, and shall behold with unveiled eyes the glories which issue from the expanse of Heaven, the everlasting splendor of the throne of God." Passing from the floor of one degree to that of another, through the field of corn by the river-side, and the pillars of the Temple into the *sanctum sanctorum*, where the Eastern Light gleams through the "darkness visible," the lessons become increasingly interesting and impressive. As the Mason's apprehension of these lessons deepens, he becomes more and more entitled to be numbered among "the sons of Light." Unless they are lost to him through carelessness or incapacity, all the steps in Masonry mark the degrees of his growing intelligence and earnestness; while at all times, standing perfectly erect, and his feet formed to the Masonic angle, his body is an emblem of his mind, and his feet of the rectitude of his life. But while the growth of intelligence is promoted by the study of these symbols each brother is left to the freest exercise of his own judgment, and the most unrestrained formation of his own convictions. The light that is in him is of a character which will blend freely and harmoniously with the light that is in others. There is nothing in Freemasonry which conflicts with the teachings of Christianity. Thus, the writer of this little work observes:—"Believing, as I do, that Christianity is the highest development of religious Light,

Freemasonry seems to me to be in more complete harmony with it than with any other form of ancient or modern religion. No brother can fail to recognise the direct reference in all degrees of Freemasonry to the religion of Jesus Christ. Each succeeding degree increases the Light, and makes the reference more clear and definite." And yet, be it observed, the interpretation of our Masonic symbols is subject to no inflexible rule. Each brother may interpret them according to the Light that is in him. So far as possible everything is excluded from the Lodge which might offend or cast apparent reflection on the sincerity or intelligent convictions of a brother. The Jew, the Turk, and the Christian may mingle freely in the same Lodge, agreeing in the grand essential and universal principles of religion, recognizing and worshipping the G. A. O. T. U., for His wisdom, goodness, and power, though differing in some convictions peculiar to each. To give a fixed interpretation to all the symbols which surround them would be to break up the system of union which brought the brethren together from so many points of the Compass. The light that is in them seeks the one True Supreme Light—makes them sensible of affinity which no intellectual diversity can destroy, and leaves them free, when they separate, to go each his way—the Jew to his synagogue, the Turk to his mosque, and the Christian to his church—each with an undisturbed confidence in the rectitude of his own particular faith. Summing up the great teachings of Masonic Light, our brother leads us back again to the starting point of the Masonic faith—the three sustaining pillars of a Mason's Lodge: Wisdom, Strength, and Beauty: Wisdom to recognize the Supreme Light, who dwells in the cloud of our Temple; Strength to pursue the path of knowledge and intelligence; and Beauty, to make our lives attractive and serviceable to our brethren. Or,

more expressively still, these teachings are all embraced in the three moral virtues which composed the chief stairs of Jacob's Ladder—Faith, Hope, and Charity: Faith in the G. A. O. T. U.; Hope in salvation from darkness and sin; and Charity, the brightest gem that adorns the Masonic profession, to diffuse happiness on every hand. "The greatest of these is Charity." It is the light which is reflected from the life of the true Mason; the spirit of brotherly love which aims at spreading "good will among men." A Mason who does not as truly reflect the Light of divine Charity as the moon reflects the glory of the sun, is a Mason unfaithful to his profession. We have quoted largely from our brother's masterly and truly catholic exposition of a subject which cannot fail to be of vital interest to all Masons, but recommend those who are yearning after a greater halo of Masonic Light to procure for themselves this rich and recondite treatise, of which of course we are precluded, through want of space and other considerations, from giving more than the merest outline—*Freemason's Chronicle*.

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#### An English Brother on the Great Priory of Canada.

Bro. William James Hughan, an eminent and well-known English Masonic writer, has contributed to the columns of a recent number of *The Freemason* (London) a lengthy review of the proceedings at the last Assembly of the Great Priory of Canada, held in Montreal in the month of October last.

In that article Bro. Hughan speaks of Bro. Col. Macleod Moore, Great Prior of the Dominion, as the "distinguished Freemason—archæologist," who gives his whole heart to the Order, and endeavors to incite in

others somewhat of the enthusiasm enkindled in his own, as well as to lead the members of the Order to a more careful study of the past history of the Society. The proceedings, he says, were conducted with great dignity, and certainly if the Templars of the present day are the actual descendants or lineal representatives of the *fratres* of old, "then the dignity was well ordered."

The following extracts from Bro. Hughan's article will be read with interest by Canadian Knight Templars:

"The address by the Great Prior, to my mind, is one of his happiest efforts, and, in the attempt to show 'what the Order really is,' he has conferred a boon on many students of its history. The 'encampment' and 'commandery' style of nomenclature receives hard blows. The independence of Canada as much as England and Ireland, Masonically, and in Knights Templar, is not only plainly stated, but is proved, for it is as a peer of the other contracting parties, that Canada appears on the roll of the Convent General. In that spirit Canada protests against certain alterations in the statutes, 'at the same time the Great Priory can still adhere to her own views of the question without departing from the federation of the whole body.' The chief point of the objection is to the term 'Eminent Commander,' which the Canadian Knights Templar deem an unhistorical designation for the chief of a preceptory. The question of 'past rank' also is an objection in some respects, as the *fratres* of Canada only care for it in a limited or restricted sense, not wishing for a multiplication of honors to such an extent as to lessen their value.

"The revision of the ritual having become necessary, so to 'assimilate with historic truths and the changes that have taken place in the Constitution,' the ritual of the Templar

Order as revised by Convent General, with certain alterations made by the Committee of Great Priory of Canada, was confirmed, adopted, and exemplified at the assembly. The officiating preceptory was the 'Richard Cœur de Lion,' the Preceptor being Bro. McMinn. The Great Prior expressed his approval of the excellent work and correct rendering of 'the beautiful and impressive ceremony which Great Priory had that day proclaimed.'

"Colonel Moore remains a firm adherent of the present qualifications for admittance to the Order, and speaks most forcibly against fanciful pre-requisites. The action taken at the last triennial meeting of the Grand Encampment of the U. S. A. is not at all relished by the Great Prior, as it seems our American fratres declined to accept Canada as its peer on the representative question. The scope of the changes made of late in the Templar body is clearly exhibited in the address, and proves that the originators of the scheme had a large field in view for their operations. That the Great Prior of Canada appreciated the great aims of the Convent General will be seen from the following: 'The object was to form the nucleus of a cosmopolitan chivalric fraternity, which it was hoped all English speaking Templars would gladly join, acknowledging H. R. H. the Prince of Wales as the *only* Grand Master.' The United States Templars, however, do not fancy such an absorption, and practically the plan is not feasible, however beautiful it looks on paper. It is interesting to note that our able brother remarks on the K. T. in U. S. A.: 'The earliest Grand Encampment, that of New York, was chartered by a Consistory 32°,' thus 'receiving its first impetus from the S. C. of the Ancient and Accepted Rite. The Order with them is therefore peculiarly American, derived from the Kadosh \* \* \*, on which the death of the last Grand Master, De Molai the Martyr, is com-

memorated. \* \* \* It is an ably formed organization. \* \* \* Whatever the practices of the United States may be, they form no rule for the British branches of the Order. Appearing in public with Templar or Masonic emblems of any kind is opposed to our customs and long established usages, and contrary to the wish of our Royal Grand Master.' As Templars it would be well if this advice were always followed, but as a matter of fact, in England we have known a procession take place when the muster roll did not number 50, and a sorry exhibition it was a few years since in a country town, affording amusement to the crowd, but a source of grief to earnest brethren. Under the heading 'Historical References,' Bro. Moore alludes to the charter granted by the 'Mother Lodge Kilwinning,' Scotland, to certain brethren in Dublin, A. D. 1779, styling themselves the 'High Knights Templars' Lodge.' Our learned brother, handsomely acknowledges his indebtedness for correct information as to this matter to R. W. Bro. James Horner Neilson, a well known Masonic antiquarian of Dublin, who has fully elucidated the whole subject. Bro. Moore thinks the petitioners must have been Templars before they applied for the warrant, and he is doubtless correct, and though the authority was simply for the Craft Degrees, we know often the presence of such a charter was all that was needed in the eyes of our brethren of the last century to assemble in any Masonic degrees. The *Canadian Craftsman* contains several articles of late by Colonel Moore, Great Prior, on the 'Modern Order of Knights Templar' and other chivalric subjects, which though too long and important for brief notice here should be carefully studied by all interested in the subject.

"The author does not think it likely that the high degrees were all invented and sprung suddenly into existence at the commencement of

the last century, without some feasible foundation of long standing to warrant their introduction, though he is "free to confess it is not easy to account satisfactorily for the absence of all records to show any connection with Freemasonry from the time of the Reformation, when the combined Orders of the Temple and Hospital disappeared, and were not again heard of until the Masonic revival in the last century."

"I quite agree with him in the assertion as to titles, that 'the addition Sir, as a title to the name, we, as Masons, have no claim or right to whatever, and although the pretentious compound word of two syllables—*Sir Knight*—is now commonly adopted, it seems to have been only applied occasionally in former times when speaking of, *not to*, a person.' Why wish, I ask, for more than the title *brother*? What can be more expressive or Masonic? Surely the time has gone when Freemasons desire to pass for actual *knights*, and, therefore, the prefix *Sir* is out of place, and altogether as unnecessary as *objectionable*. A few years will witness the dropping of many absurd titles in connection with our society, and then I shall hope to see more attention paid to the duties of the brotherhood. The admirable address concludes with the appropriate words, 'May the Lord bless us, and show us the light of his countenance, and be merciful to us.'"

"A circular was issued by the Great Prior of Canada on 9th January, 1878, expressive of the great sorrow felt in that Dominion on the decease of Bro. Richard Wolfe (*Woof*), F. S. A., the representative near the Great Priory of England. The page devoted to his memory in the "Proceedings" is thus arranged:—

In Memoriam.

The Frere Chevalier

RICHARD WOLFE, F. S. A., &c.,

Registrar of the Order of St. John of

Jerusalem in England,

Representative of the Great Priory of the United Orders of the Temple and

Malta for Canada, near the Great Priory of England.

A faithful brother, who, taking the warmest interest in the prosperity of the Order in Canada, helped still more to strengthen the ties that bind them to the parent body.

Born	Died
15th December, 1821.	at Worcester, England, 16th December, 1877.

"This appropriate and kindly reference to our dear and lamented friend, Bro. Wolfe, will be esteemed by his many fratres in England. Bro. Emra Holmes, K. C. T., an enthusiastic Templar, was elected in his place to the honourable position of representative, which was so ably filled by the English historian of the Templars. The representative for Ireland is our esteemed brother, the Hon. Judge Townshend, L. L. D., K. C. T., &c."

"These two distinguished brethren are honorary members of the Great Priory, as are also Dr. Rob. Morris, Dr. Alfred Creigh, General Albert Pike, Bros. T. B. Whytehead (of York), and G. O. Tyler, of Vermont, U. S. A."

#### Ancient and Accepted Scottish Rite in Canada.

A question of very great importance to the members of this Rite in Canada has suggested itself to my mind from a careful study of the Constitutions of 1786. The question is this. Are these Constitutions regarded by members of the A. and A. S. Rite, as the fundamental law of the Rite? Dr. Mackey in his admirable Encyclopædia of Freemasonry, says most distinctly and emphatically that they *are* so regarded. Bro. Albert Pike, the Grand Commander of the Supreme Council for the Southern Jurisdiction of the U. S.,—the mother Supreme Council of the world, published these Constitutions in 1872, in Latin, French, and English, and in his exhaustive annotations respecting them, says: "The Supreme Council of Charleston

(formed in 1801) had a perfect right to adopt them as the law of the new order, no matter where, when, or by whom they were made, as Anderson's Constitutions were adopted in Symbolic Masonry: *that they are and always have been the law of the Rite*, because they were so adopted, and because no man has ever lawfully received the Degrees of the Rite, without swearing to maintain them as its supreme law." In view of this testimony, so decidedly given, by the two most eminent and learned members of the Rite, I think that all interested must, without hesitation, acknowledge that the Constitutions of 1786 are and have always been, the supreme and fundamental law of the A. and A. S. Rite. Let us now consider carefully one particular clause of the Constitutions, and the bearing that it has upon the present position of Canadian members of the Rite. I refer to Article V., Section III., which reads as follows: "In each of the great nations of Europe, whether kingdom or empire, there shall be but a single Supreme Council of the 33rd Degree. In all those states and provinces, as well of the main land as of the islands, whereof North America is composed, there shall be *two* Councils, one as great a distance as may be from the other. In all those states and provinces also, whether of the main-land or the islands, whereof South America is composed, there shall be two Councils, one at as great a distance as possible from the other. Likewise, there shall be one only in each empire, supreme state, or kingdom, in Asia, Africa," &c., &c. In the Preamble, it is declared that "these Degrees are and for ever shall be the Constitutions, statutes, and regulations, for the government of the Rite," consequently they cannot, by any authority whatever, be ever abrogated, altered, or changed. I think it must be held as an undeniable fact, that by the Constitutions of 1786, unaltered and unalterable as they are, and binding upon every

member of the Rite, inasmuch as he has solemnly sworn to observe them in their integrity, that two Supreme Councils, and *two only*, can legally exist in North America, and that if more than that number should have been inadvertently created, that those in excess of the two first are of necessity illegal, and are in fact *nullities*. Unfortunately there are now more than two Supreme Councils in North America; there are *three* to my certain knowledge, and possible may be more, as, for all I know to the contrary, Mexico and the Central American States may claim to possess one each. Those of which I have information are as follows: First, the S. C. of the Southern Jurisdiction of the U. S., dating from 1801. Second, the S. C. of the Northern Jurisdiction of the U. S., dating from 1815. Third the S. C. of the Dominion of Canada, dating from 1874. The S. C. of the Northern Jurisdiction has authority over only fifteen States, which were specially given up to it by the S. C. of the Southern Jurisdiction, which claims the remainder of the States on account of its priority of origin, amongst which States are Iowa, California and Minnesota.

As it has been *proved* that only two Supreme Councils can legally exist in North America, and as it is certain that the two legal Councils are those of the Southern and Northern Jurisdiction of the U. S., it behooves Canadians, claiming to be members of the A. and A. S. Rite, to consider what their real position is. It must be evident to every one who had followed the proofs above given, that the so-called Supreme Council of Canada, created in 1874, was and is an illegal body, being formed contrary to both the letter and the spirit of the Constitutions of 1786. It is true that this S. C. was inaugurated by Bro. Pike himself, under warrant from the S. C. of England, but neither Bro. Pike nor the S. C. of England, nor any other man or body of men, had the power of authority to repeal or



get aside even one section or article of those ancient Constitutions, which are the fundamental law of the Rite. No doubt the mistake was unwittingly made, but still the mistakes and oversights that the ablest of men at times fall into, cannot exonerate others if they persist in violating an acknowledged law, after the existence of that law has been plainly pointed out to them. It is now therefore incumbent upon the members of the Rite in Canada to yield their allegiance to the body that is alone entitled to receive it, and that body is, without a shadow of doubt, the Supreme Council of the Southern Jurisdiction of the United States, which has the sole right to exercise authority over the whole of North America, excepting only that portion which was yielded to the S. C. of the Northern Jurisdiction at its formation in 1815. Up to 1874 all members of the Rite made in Canada, under the authority of the Supreme Council of England, and by the tacit consent of the S. C. of the Southern Jurisdiction U. S., are regular and legitimate. Since the withdrawal of the English authority in 1874, and the illegal creation of the so-called Supreme Council of Canada, all persons receiving Degrees under the auspices of the last mentioned body, are irregular and illegitimate, and must of necessity be *healed* by the lawful authority alone entitled to receive them, before they can be considered as members of the A. and A. S. Rite at all. The only course that can now be lawfully followed is this: Let the Supreme Council of the Southern Jurisdiction U. S., declare the so-called Supreme Council of Canada dissolved, as being from its inception an illegal body; form its members into a Grand Consistory for the Dominion of Canada, and give it authority to heal those brethren who have been inadvertently misled into considering themselves members of the Rite. This will no doubt be a bitter pill for Canadians to swallow, but what else can be done? The fundamental Con-

stitutions to which the Rite owes its existence, and under which alone it exercises its lawful authority, must be obeyed to the very letter, because, to again quote Bro. Pike, "no man has ever lawfully received the Degrees of the Rite, without *swearing* to maintain them as its Supreme Law." This solemn obligation, now that it is brought plainly to our remembrance, must be respected, even at the sacrifice of national feeling or of personal consequence. We must now retrace our steps, and yield our allegiance to that Supreme Council—that of the Southern Jurisdiction of the United States—which is alone entitled to receive it, and which cannot lawfully refuse to receive it.

S. P. OF THE R. S.

### "Ye Are Brethren."

BY BRO. CORNELIUS MOORE.

Brother is an old word, for it was used in the earliest periods of recorded history. It has come down to us in almost every language of the earth. On the plains of Shinar, when the presumption of those early builders was humbled by the "confusion of tongues," it multiplied itself to meet the emergency, and was at once adopted into every dialect and idiom of language. It has been preserved ever since, and is now spoken and understood in every tongue and tribe and people of the world. It was uttered by Homer when he wrote the *Illiad* and sung the achievements of ancient Greece. Demosthenes in his matchless orations; by David the sweet singer of Israel, when he penned his immortal songs; and by the "Man of Calvary," when he taught the multitudes through the cities of India, and on the mountains and lakes of Galilee, John heard it, when he wandered and worshipped, an exile on the lone island. It is a word consecrated of Heaven—for Jehovah has spoken it. It is in the mouth of the learned and the unlearned, the refined and civilized, as well as the unlettered savage of the woods and the plains. It is known in the vocabulary of angels, and understood by all men, in all lands and ages, as well as in the hall and around the altar of every Masonic home. Brother!

"In wisdom hast Thou made them all," said an inspired writer, in speaking of the works and the creations of Jehovah. Each of its kind, whether bird, beast, or man, has an affinity for, and a relation to every

other of its kind. Every solitary star among the untold millions sprinkled over the blue dome of Heaven, bears a special relation to, and exerts a particular influence over, every other individual star. The trees of the forest and the grasses of the field are all grouped into families. The higher and more useful orders of animals have their friendships; and Man, the highest and noblest of His works, bears the same impress of relationship, and is moved by the same impulse of fraternity. On all the productions of creative goodness, from the throned intelligence of Heaven to the veriest dwarf in reason's empire, there is written in unmistakable characters a word which signifies relationship. God has impressed it there by his own power and with his own signet. Time cannot efface it; ignorance may not blot it out; change and decay and death leave it but in brighter and more distinctive prominence. And as it was engraven upon all it is the very dawn of being, and has remained amid the change and decay of revolving centuries—so, when nature dies and is renewed again, crowned with the bloom of an eternal spring, and man shall be robed in immortal vestures, the same mysterious word and relationship shall remain imperishable. While He sits upon the throne of Eternity who is called "our elder brother," that magic word, like a living attachment, shall bind heart to heart, and sends forth tides of sympathy, like the harmonies of Heaven, through all the ranks of virtue and goodness forever and ever.

Could we, as Freemasons, realize the full meaning of that word, as expressing our relationship, one to the other, and in the light of an immortal destiny, how very differently should we estimate the weight and worth of the relationship it involves, and appreciate it as it deserves.

There is a command in one of the *old charges*—older than those of 1717, when the order was in its purity and simplicity—to the effect that "ye shall call each other *brother* or *fellow*, and by no other name." Masons are supposed to be good men and true—they are promised and pledged to be such. If such in reality, then the relationship is still higher and stronger. God is our common father. He breathed into each of us the principle of an undying spirit, and started us upon a journey that shall know no ending. If God, then, is the father of us all, all are his children, and all are brethren by at least one tie of moral consanguinity. It matters not how wide the difference in social condition, physical development, or intellectual qualities—if all have the same divine origin, then "all ye are brethren."

You may enjoy the luxuries of wealth and revel in the pavilion of opulence, but that Infinite One, who placed the signet of

His creating power upon your brow, linked you with bonds of eternal brotherhood with the poorest and humblest of the craft. You may proudly look down from your lofty station upon the laboring, sweating, suffering poor; but, remember that they are the acknowledged offspring of Him from whom you proudly boast your lineage. Children of one Father, ye are brethren, and responsible for the claims and duties which that relationship brings after it, and to which you have pledged a ready response.

Some years ago I read an author who assumed that the history of man, as given in the Bible, is only the history of the Jewish race—that Adam was the parental head of the Hebrew family only. I cannot attempt to controvert this, and, for aught I know, it may be true. Yet it is certain that the nature, mental and moral, of Jew and Gentile are essentially the same. The same general laws of being govern both; the same motives prompt both to action, and the same sympathies touch and move the same chords in the heart of each. There is no *essential* difference in human nature, find it where or when you may; and all around this moving world there are found upon the essential moral and intellectual features of humanity, some existing evidences of family relationship, impressed there by the hand of Omnipotence itself. "Ye are brethren!"

As Freemasons we have not only recognized this relationship by nature, but brought it into new life, and invested it with special claims and increased responsibility at the Masonic altar. A pledge and promise have given it a special recognition, and invested it with distinctive claims. "Every brother"—but it does not stop there; his widow and his orphans are placed in the same relationship. Shall we, as Masons, forget that recognition of brotherhood? Never. Shall we ignore its claims, growing out of that relationship. Never. Shall we neglect the duties which we owe, and to which we are so solemnly pledged? Never. Remembering the old declaration, and the new as well—"YE ARE BRETHREN!"—*Masonic Review*.

### No Fun in Masonry.

How true it is that many join our Order for the sake of the banquets, suppers, &c. The following paragraph bearing upon this subject is going the round of our American Masonic contemporaries:—"Bro. Smirky has been a Mason for two years, but he is now seen so unfrquent at the Lodge, and takes so little interest in the Craft, that we

have some doubts as to whether he remembers why he was made a Mason. On asking him this question, however, we find he knows right well, and he feels sore over the knowledge. He shall speak for himself:—

“I joined the Masons, because I imagined them to be a lot of ‘hail fellows well met,’ always ready for a jollification, conferring the degrees more for their own sport than for the edification of the initiated, and never closing a meeting without a banquet. I soon found out, however, how awfully I was mistaken. I never saw a more solemn set of fellows, and would as soon go to a church as to a Lodge. I was made a Mason for fun and there is no fun in Masonry—to speak of.”

Of a truth, there is no fun in Masonry! It is a most solemn undertaking! The Lodge is a place where true friendship is cemented—not where members are merely “hail fellows well met,” always ready for a jollification, mere boon companions. Those requiring such companions must go to taverns and bar-rooms. A Mason enjoys himself more pleasantly and more profitably. But yet, with all that, we fear that there are many Brother Smirkies in our ranks. Better for themselves—far better for us had they never joined us, that they had sought their fun and jollification elsewhere. What were the members of their Lodge doing when they admitted them? What examinations were made into their characters and habits of life, when they sought admission? Is it possible, too, that such brethren as these are so callous and hard-hearted, that the beautiful and edifying lessons and ceremonials of Masonry made no impression upon them? Alas! Alas! That such things should be. How necessary is it for us to guard well our portals, lest we bring disgrace upon ourselves and the Craft. Let us take a warning, then, from the above, and mend our ways. If, in spite of due care, such an one should be initiated, the other two

degrees should be denied him. Degrees in Masonry are not conferred as a right, but as a reward of merit and ability. What evil is there, then, in conferring three degrees in one night without any instruction? What need of a time of probation? In all trades and professions a young man has to undergo such a probation. Why, then, should he be hastily pitchforked into Masonry, when, with more careful preparation and instruction, he might have given promise of turning out a bright and shining light? Again, too, these Brother Smirkies, who say, “they would as soon go to a church as a Lodge,” would keep aloof from both—the fear of God is not in them. Men, such as these are scoffers at holy things. From their ranks come the profane swearers, drunkards, and the like. These are not the material out of which to fashion God-fearing, law-abiding Masons. Truly, there is no fun in Masonry.—*Scottish Freemason.*

#### Jurisprudence Department.

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

QUES.—Suppose a Brother comes up for advancement, and another Brother objects to his being advanced, can the Brother be advanced before that objection is withdrawn; and can the Brother be forced to state his objection, or else withdraw it?

ANS.—The objection of itself will not stop the advancement. It is in the discretion of the W. M. whether to confer the degree or not. Each case must depend on its own circumstances. The Master is the judge of the sufficiency of the objection. If he deems the reasons against the advancement to be good ones, he should not confer the degree. If the objecting brother declines to give his reasons in open Lodge, he may give them privately to the Master. If he declines to do this, it is still in the Master's discretion to respect the objection or not, just as he chooses; and in the exercise of this discretion, (in the absence of a formal charge against

the candidate) the Master is amenable only to the dictates of his own conscience. He should act always in what he deems to be the true interests of Masonry.

Q.—The S. D. and J. D. are instructed to collect the P. W. and G. They proceed in their duty, and make a demand on a P. M. who is sitting in the E., but not presiding, who refuses, on the ground that the W. M.'s and P. M.'s sitting in the E. are as much exempt as the W. M. presiding. Was the P. M. right in refusing the D. the P. W. and G.?

A.—No. A Past Master, whether sitting in the East or not, (unless he is acting as W. M.) is not exempt from giving the P. W. to the Deacons who are collecting it by order of the W. M. The W. M. has control of the work; he orders the P. W. to be collected "from the brethren present," and this order makes no exception in favor of any particular brother. It is then the duty of the Deacons to obey this order by requiring the P. W. from all present without any exception, and they report the result to the W. M. If any one is unable, or refuses to give it, he must be reported; otherwise the duty of the Deacons is not properly performed. We consider that a P. M. has no greater privilege in this respect than any other brother, and he is equally bound to comply with the order of the W. M.

Q.—Supposing the Secretary of a Lodge found it necessary, on account of his business, to leave the place where he was resident, or through his business had to take his demit from his Lodge, would it not be legal for the Master to order an election for that office to be put on the summonses issued by the Secretary *pro tem.*, for the next regular meeting, without waiting through the balance of the year without any installed Secretary?

The Irish Constitution makes no provision for the election of a Secretary when the office becomes vacant during the year, nor for any of the offices except the Master. It says no election of a Master can take place, but the next Past Master shall take his place. There is a great difference in the two offices, and I think that the office of Secretary, being a very important one, when it becomes vacant the Master can have it filled by ordering the election to be put upon the summonses when they are issued. And it cannot be pre-supposed that the

Secretary is bound to keep the office for the whole year, for the simple reason that no man has a license of his life and knows how long he may live to fill the office.

A.—The Constitution of the Grand Lodge of Canada provides that no Warden or other officer of a Lodge can resign his office, nor can he be removed unless for a cause which appears to the Lodge to be sufficient.

Under this provision it would, in our opinion, be competent for the Lodge to remove a Secretary who had left the jurisdiction so that he was unable to perform the duties of the office. The Master would then, on the office being declared vacant, order a new election to be held, after proper notice to all the members.

If an officer cannot resign his office, it necessarily follows that he cannot resign his membership or "take his demit" during his term of office, for an officer of a Lodge must be a member of it.

In the case of a vacancy by death, we believe that the rule is that the office must be filled by *pro tempore* appointments at each meeting, until the next regular election of officers. There is no provision for a new election in such cases.

The Constitution of the Grand Lodge of Ireland does not contain any regulation as to vacancies in the subordinate offices. It is there held that an officer cannot resign, and we believe that the above remarks will be found equally applicable to Lodges working under that Constitution.

Q.—A man has received the first degree in Masonry; there has arisen since very bad reports about him, and is the talk as well among Masons as among those who are not. Would this bad report (failing to prove anything more serious) actually believed by all who have heard it, be sufficient to suspend him. The Brethren are very averse to his receiving any further advancement. Can evidence be taken by gentlemen who are not Masons? Can the Lodge vote as to whether he receives any more degrees; and how many will reject?

A.—When charges are preferred against a Brother, the evidence of persons who are not Masons may be

taken before a committee appointed by the Lodge for that purpose.

The Lodge cannot vote as to whether a candidate shall be advanced or not. No such question or motion would be in order, as it would be an infringement of the prerogatives of the W. M., who has the sole control of the work of the Lodge.

The bad reports mentioned in the above query would not be sufficient to suspend the brother. No brother can be suspended except after due trial on charges regularly preferred against him, and opportunity given to him to defend himself.

They would, however, be sufficient to justify the W. M. in declining to confer the second degree until after investigation; and until the reports in circulation were properly explained to the Master's satisfaction. It is the duty of the Master not to advance a candidate whom he knows or believes to be unworthy.

If sufficient proof can be had, a charge should be preferred against the candidate; if not, he can still be stopped by the Master, if he deems it for the good of Masonry to do so.

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FOR THE CANADIAN CRAFTSMAN.]

#### Review.

Amabel Vaughan, and other Tales, &c., by Emra Holmes, with a Masonic Memoir of the Author,—275 pp. Truro, England, Lake & Lake; and at Geo. Kenning's, 198 Fleet Street, London. Price, 2s. 6d.

We have been favored with a copy of this very interesting volume published by Bro. Emra Holmes, of Fowey, Cornwall, for the purpose of contributing towards the relief of a Brother Free Mason, who has been unexpectedly plunged into poverty in the decline of life. The author himself has no pecuniary interest in the profit derived from the sale of the work. The charitable design of the publication should alone commend it to the Masonic fraternity, but when in addition to this

the real and intrinsic merits of the book itself is taken into account, we have no hesitation whatever in strongly recommending it to the favorable notice of the Craft. The contents are as follows:—

#### TALES.

Amabel Vaughan; Mildred, an Autumn Romance; My Lord the King; The Path of Life, an Allegory; Another Fenian Outrage.

#### POEMS.

The Gallant Men of Fowey; The Torn Treaty; The Eternity of Love; The Changeful Seasons; A Cornish Lane in June; Alone; Desolate; Reconciled; Last Words; The Cloud Teacher; The Painted Window; Tender and True; To my Boy—Parted.

An article on 'The Status of Civil Servants.

#### MASONIC PAPERS.

Random Notes on Free Masonry; The United Orders of The Temple and The Hospital; Canterbury Cathedral; The Escorial; Royal Order of Scotland.

The Tales and Poems are good, particularly so, and most decidedly evince the possession of a high degree of literary ability on the part of the author.

The article on the Status of the Civil Service shows a great deal of research, and must be in its conclusions highly satisfactory to gentlemen who serve the Crown in that capacity. But it is in the Masonic Papers that we are especially interested, and we can assure our readers that these alone are well worth the price of the book, and that the information therein contained and the instruction afforded upon subjects rarely dwelt upon in Masonic journals or publications are well qualified to afford both pleasure and satisfaction to Masonic students. No Mason can rise from their perusal without feeling that he has gained "new light."

The Masonic Memoir of the Author, written by George Markham Tweddell,

a distinguished author, and member of several British and Foreign Antiquarian and Historical Societies. By it we learn that Bro. Holmes' Masonic career has been no idle one. He has won his honors in Masonry by sheer hard work and by good service to the Craft, and he is now a prominent member and official in *all* recognized branches of Masonry. From the memoir it also appears that Bro. Holmes is the representative of an old and distinguished family, and that he has a claim to the dormant Barony of Holmes of Kilmallock, in Ireland. We wish him all success in his efforts to establish his right to the Barony, sure and certain as we are that he will grace the Peerage as much as the Masonic Order. Bro. Holmes is an Honorary Provincial Prior of the Great Priory of Canada, and its Representative near the Great Priory of England and Wales, &c.

For the CANADIAN CRAFTSMAN.]

### Cowans and Eavesdroppers.

BY ROBERT MORRIS, LL.D.

In the organization of Hiawatha Lodge No. 969, an incident occurred, ludicrous enough in itself, that illustrates with considerable force the difficulty of circumventing a well-posted group of Freemasons. All of us know the traditional sharpness of weasels when under the influence of Morpheus, and there are other emblems of vigilance not to be questioned by the most sceptical; but that of a company of expert Masons may be said, without metaphor, to excel them all.

It is related of the well-known Bro. Willix that, being called aside once, from the sitting-room of a railroad depot to the platform, and asked some question involving the *exoterica* of Masonry, he declined to reply, pointing to one of those ominous boxes, so common now-a-days in such places, and quietly remarked, "How do we know that that man is dead?"

Such an instance of vigilance, we must admit, would appear exaggerated in an ordinary person, but not in Brother Willix, so old a lecturer and one whose experience has taught him extra caution and circumspection. You never catch him making the "drinking sign" in public, watch him never so closely.

But to our Lodge with the aboriginal cognomen. A meeting was called for Saturday night, up in the loft of Jo. Hooter's Commission House, an immense building with lofts higher than Haman's gallows. It had been somewhat inadvertently announced in the weekly *Courier* of that ilk, that an organizing meeting of Master Masons would be held in Hooter's store, on such a night, "for drill and practice." The result was that Bill Hyde and four others, not Masons, crawled in the night before, hid themselves away among the cypress shingles, of which there were millions in that loft, and awaited the coming of the Craft to "see what they could see." Having a supply of food, tobacco and whiskey, those three prime necessities of life, they managed to sustain nature for 24 hours, buoyed up by curiosity and the craving for knowledge. Not even our grandmother Eve was better rewarded for her researches in unlawful things, as the reader will see before we get through.

It may be said to have been a fortunate occurrence that those cowans and eavesdroppers were seen to enter that loft, and their purpose was surmised; for although we do not believe that a peeper could acquire a valuable secret, give him all the time for the show he might crave, yet it is shocking to contemplate such a possibility if only because it would display a miserable want of vigilance on the part of the actors themselves.

These cowans, having been observed in their nefarious attempt, a counterplot was devised, and the matter put in charge of that busy-brain, that expert inventor of airy

nothings, Charley Blunt. Charlie, having 24 hours to work in, drank coffee until his hepatic organs refused further reaction, and his brain throbbed like a trip-hammer under the narcotic influence. This was a situation for the gods. With a Bible on his right hand, a Shakspeare on his left, Byron in front, and a Masonic Monitor on top, he began to prepare a Masonic ritual expressly for the occasion, which, being worked in the sight and hearing of the cowans and eavesdroppers, should forever bamboozle those fellows as to the realities of Masonry. As Brother Blunt's plan illustrates the usual manner of inventing Masonic "degrees" (particularly the higher degrees) we will give a sketch of his work.

Turning to the tenth chapter of Jeremiah the "type of the earthen bottle" as therein described, was adopted as the basis of operations. From it Blunt drew his preparation, ceremonies, covenants, lecture, emblems, and everything that made up his *degrees*. By dusk of Saturday afternoon his work was completed, even to writing an original ode for the opening of the Lodge, and as all the members were in the secret, and had copies of their parts on slips of paper, great success was anticipated.

The Lodge was "opened" by singing the Ode, reading the tenth chapter of Jeremiah aforesaid, and displaying the mysterious bottle. The latter ceremony consisted in drawing out of a trebly-locked box a jug painted over with hieroglyphics and filled with whiskey. After a harrowing obligation of secrecy, calculated to lift the hair on ones head, each took a drink from the bottle, and the Lodge was declared opened.

The next thing in order was the ceremony of "drill and practice." A moot candidate was made, and he was "taken through" with a solemnity, fervor, and ritualistic precision calculated to do any man good that saw it. The "mysterious bottle" was, of course, introduced at every

part of the ceremony; and the candidate was required to take a drink from it every time it stopped. He was "prepared" by putting the thumb of his right hand into the orifice of the bottle, and thus bearing it along, was "received" on the cork of the bottle. His "circumnambulation" was seven times round the bottle, each time involving a drink. His obligation, too fearfully horrid for repetition in these columns, was taken with jug poised on the top of his head, and the penalty related to the bearing of an empty jug seven times around the world. The emblems were all of the jug, juggy; in short, the hour was profitably and innocently spent in "working" Blunt's Ritual for the benefit of the cowans, who lay crouching and trembling with horror among the shingles.

As a solemn method of closing, a "Pot of Incense" was lighted, the ingredients of which were ingeniously compounded of asafetida, sulphur and other savory ingredients, and when the room was fairly perfumed with the same the members retired, locking the doors. It is said it took all night for the eavesdroppers to break out of the window, and that they labored under bronchial affections for some weeks afterwards.

None of the brethren were surprised to see, about a month afterwards, a "new and veritable Masonic exposition" for sale at the news-stand. It proposed to describe the "mystic jug," of which even Morgan himself had not been informed. It dwelt upon the shameless intemperance of Freemasons, whose candidates were required to enter a beastly state of intoxication before they could become Masons. It gave the "Ode of Opening," the Obligations, and much of the Lectures, with wonderful precision, and described with remarkable fervor the "pot of incense," whose ignition so powerfully affected the lungs of the expositor.

The new "exposition" had its day, and has now gone out of date, but none of the members of Hiawatha Lodge

can ever forget the fearful "sell" which they played off on the cowans and eavesdroppers that night among the shingles.

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### Masonic News.

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**NEW BRUNSWICK MASONIC HALL FAIR.**—This fair will be held in the Masonic Hall, city of St. John, in September next. The officers of the General Committee are: Robert Marshall, Grand Master, Chairman; John V. Ellis, Past Grand Master, Deputy Chairman; T. Nesbit Robertson, Past Grand Director of Ceremonies, Secretary; James McNichol, Jr., Grand Treasurer, Treasurer. Contributions may be sent to either of the above. Address, St. John, N. B.

A CORRESPONDENT in the *Scottish Freemason* expresses the opinion that they, as Freemasons under the Grand Lodge of Scotland, are very much to blame for what appears to him to be the very unmasonic act which has been committed by their Grand Lodge against the Grand Lodge of Quebec, in granting charters and establishing a Provincial Grand Lodge in Montreal. He thinks that the very least the Grand Lodge of Scotland ought to do, for the honor and dignity of Masonry, is to cancel the two charters granted, and also that of the Provincial Grand Lodge, permitting Elgin Lodge to hold its allegiance to the Grand Lodge of Scotland. We have thought from the beginning of this unseemly embroglio, that mutual concessions, and a display of true Masonic spirit on both sides, is all that is wanted to heal the wound that has been made in the body Masonic. Both the parties, we contend, are in the wrong. If each will recede from the false step taken, and act upon the above suggestion, peace and harmony will once more be restored.

**THE YORK RITE.**—This is the name given to the system of degrees prac-

ticed in English and American Lodges though it has deviated somewhat from its original purity, especially in this country, where it exists only in name; the forms, ceremonies and language differing as much from those used in England as they do from the Scottish, or any other rite. The name is derived from the city of York, where the first Grand Lodge of England was held. The ancient York Rite originally consisted of but three primitive degrees of Ancient Craft Masonry, but in this country there have been added the four degrees—Mark Master, Past Master, Most Excellent Master and Royal Arch, as conferred in Chapters, the last of which is said to be the summit and perfection of Ancient Craft Masonry; Royal and Select Masters, conferred in the Council; and the chivalric Orders of Knighthood, as conferred in Commanderies, thus making a series of eleven degrees and orders, which ought to be termed the American System or Rite. In England there are given, in addition to the three symbolic degrees, two others, the Holy Royal Arch and Knights Templar, the other degrees being considered as honorary or side degrees. Attempts have been made of late to have the Mark degree recognized as legitimate by the Grand Royal Arch Chapter, but thus far, without success.—*Columbia Courant.*

Our brethren among the Kanucks seem to have a heap of trouble on hand just now, and are entitled to our sympathies. First in the Province of Ontario, justly and legally occupied by the Grand Lodge of Canada, there is a spurious organization calling itself the Grand Lodge of Ontario, with no more right to exist there than would belong to an organization of profanes calling itself Masonic. Naturally enough all is fish that comes to its net, and any one, including rejected candidates, is received with open arms. In the Province of Manitoba there is another spurious Grand Lodge, led by a



former Grand Officer, and growing out of a dispute as to the work to be adopted. There is no possible ground for this schism. Thirdly, there are two spurious Lodges in the Province of Quebec, backed by the Grand Lodge of Scotland, which, with one regular one previously existing, have formed a Prov. Grand Lodge, and we shall doubtless have it soon applying for recognition. This matter we have already fully explained. Whatever justification there may be for the continued existence of Elgin Lodge, which was at work in the Province of Quebec previous to the establishment of the Grand Lodge of the Province, the other two are in direct invasion of its rights, and must therefore be, and they will be, regarded as absolutely clandestine, and unless their warrants are recalled by the Grand Lodge of Scotland, that body will find itself occupying the same position as the Grand Lodge of Hamburg, and the doors of every Lodge on this continent closed against it. Our brethren in the Dominion have our warmest sympathy, and as their troubles have arisen without any justifiable pretence, we indulge the hope that the agitation may soon cease, and law and order be again respected.—*New York Dispatch.*

**WHY WOMEN CANNOT BE MASONS.**—The following gem is from the unpublished manuscript of Herman Bowman of Kentucky, an eminent Mason, now dead:—"We are often asked why the ladies are excluded from a knowledge of our mysteries and a participation in our labors. Endowed as woman is with all that is beautiful in virtue, sublime in morality, and pure in religion, the Fraternity are accustomed to regard the sex rather as beacon lights to illumine their pathway, than suited to partake of the rude labors of either Operative or Speculative Masonry. Our emblems are derived from the implements of the Operative Mason; their uses in the hands of the architect are known. In Speculative

Masonry, the plumb, square, level, and other instruments are used for the purpose of divesting our minds and consciences of the evils and imperfections incident to man in his rude and imperfect state. We should as little expect to find the ladies engaged with the implements of the Operative Mason, in the construction of a house or other edifice, as in the idle occupation of attempting to remove vices and imperfections which in *their* natures can have no existence. It is for man to build, for woman to occupy, beautify and adorn the edifice when completed. To imitate their virtues is our noblest aim, to be worthy of their smiles, our loftiest ambition."

**THE DUTIES OF FREEMASONRY.**—It is not alone on the consecrated floor of a Mason's lodge, nor within the circle of the Sons of Light, that the brethren of the great fraternity should practice the virtues inculcated or the duties imposed by Freemasonry. Abroad in the outer world, in the daily walks of life, in their business avocations, at their homes, among the profane, should all their actions be governed by that Masonic Charity, which embraces the whole duty of man to man. We see not in this life the end of human actions. Their influence never dies, but in ever widening circles it reaches beyond the grave. Death removes us from this to an eternal world, and time will determine what shall be our condition in that world. Every morning when we go forth, we lay the moulding band on our destiny, and every evening when we have done, we have left a deathless impression on our character. We touch not a wire but vibrates in eternity; not a voice but reports at the throne of God. Let Masons especially think of these things, and let every one remember that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

## The Canadian Craftsman.

Port Hope, June 15, 1879.

### Annual Dues.

The yearly increasing number of brethren who are suspended for "non-payment of dues," is drawing general attention to the subject, and in the desire to lessen the number of these, some are advocating the abolition of the custom which requires payment of annual dues. With them, we certainly do not agree. We are not in favor of fixing the annual dues at a high figure, but we think that the interests of the Craft require payment of dues, and the abandonment of the practice would be most prejudicial, and would often lead to great inconvenience. Dispense with the payment of annual dues, and where are the funds necessary to meet current expenditures to be obtained. No matter how economically the affairs of a Lodge may be managed, there are expenses which must be met, such as rent, light, tyler, stationery, printing, &c. Increase the initiation fee, argue some, and then there will be sufficient provision for other necessary items of expenditure. We are not, however, in favor of a large initiation fee—the lowest amount fixed by the Grand Lodge of Canada, \$20, is high enough—because it tends to prevent many worthy men who would be creditable Masons, from joining the Order. And, moreover, it may so happen that the fees received for initiations would not be sufficient to meet the current expenses, for it is no uncommon thing, in country Lodges especially, for a year to pass without more than one initiation, and sometimes not even one. And then, if the ordinary expenditure of the Lodge is dependent entirely upon initiation fees, from what source is the charitable fund to be drawn? We think that the initiation fees should be devoted to this object, while the annual dues should be applied to current

expenditure, and this need not be large. Some Lodges, we are aware, are maintained on a very extravagant scale—a handsome hall, gorgeous furniture, costly banquets, &c.,—and if the members of the Lodge are wealthy, they have a right, we suppose, to indulge their luxuriant tastes, but the poor man is virtually excluded from such Lodge, and this we contend is not Masonry. But where economy rules, the dues need not be more than \$3 or \$4 per annum. Every man in offering himself a candidate to participate with us in the mysterious secrets of Masonry, should ascertain, not only the amount of his initiation fee, but also the amount of his annual dues, and the brethren recommending him should see that he is made thoroughly acquainted with the amount of these. When this is done it is surely no injustice, nor is it hard, if, failing to pay these dues, for the payment of which he has solemnly pledged himself, he is suspended until the dues be *paid*. It is very seldom, we think, that non-payment of dues arises from *inability* to pay them, but rather from want of a sense of honor. Such persons have gained admittance into our Order through the carelessness of those who should have more carefully examined into their moral character: and those who, having joined the fraternity and become members of a Lodge, refuse or neglect to pay their dues, are dishonest, and unworthy of the name of men who "prize honor and virtue," &c. When a brother, by misfortune, has become poor or embarrassed, and unable to pay his dues, he has only to make it known to his Lodge to have them remitted, or the time for payment extended; nor need he allow any false pride to prevent his making known his altered situation; he is among brethren who received him into Freemasonry "poor and penniless," and his poverty, if honorable, should make him an object of great regard to his brethren—for honest poverty is nothing to be ashamed of.

The growing desire to enter the higher grades of Masonry has much to do with the evils we are considering. Brethren are ambitious; and having been once admitted to the secrets of Freemasonry, they are anxious to advance to the Chapter, and from the Chapter to the Preceptory, and so on. This is all very well, if their means will permit it; but if they cannot pay their annual dues to the Lodge, they are certainly not in a position to spare the sums to obtain higher degrees. For ourselves, we are not enthusiastic on the subject of degrees which range higher than the boiling point in Fahrenheit's thermometer. We are duly impressed with the symbolic teaching of Craft Masonry; and the majority of Masons, with few exceptions, have not time to devote to the many branches of the Order which have now become popular, and hence the reason why our Lodge meetings are so thinly attended; nor have they the money to spare to pay the entrance fees and annual dues required by these various grades, hence their inability to meet their engagements with their Lodge, and consequently the reason why there are so many suspensions for non-payment of dues.

#### Close Communion.

"It may not be generally known that throughout the Dominion of Canada assent to the doctrine of the Trinity is required of the candidate as prerequisite to being admitted to the Templar Order. At the last Annual Convocation of the Great Priory, held at Montreal, it was decided on the recommendation of the Great Prior, W. J. B. Macleod Moore, that all visiting Knights from the United States should be required to acknowledge their acceptance of the same dogma before being received into any of the Canadian Preceptories. A recent circular letter from the Great Prior communicates this action of the Governing Body and commands obedience

thereto. As a matter of interest to some of our readers we give the precise language and form of the official announcement as it appears in the January number of the *Canadian Craftsman*:

"The professions of the *doctrines* of the *H. and U. Trinity*, the distinctive characteristic of the Templar Order being required from ALL candidates admitted to the Order in the British Dominions, but does *not* form part of the Templar system of the United States, it was recommended by the Grand Council, and adopted by Great Priory, that ALL visiting Knights from the jurisdiction of the United States be required to declare to this doctrine before being admitted to any Preceptory. Every Preceptory *must* therefore insert in their Attendance Book a certificate to that effect, for the signature of such visitors."

"Under this new departure some of the most eminent of American Knights will have to abandon the idea of visiting the Templar Bodies across the border. They cannot be received and fellowshipped by the Canadian Knights unless they will certify to their belief in the doctrine of the Trinity. Denial of this dogma will shut them out, no matter how exalted their Christian faith or how obedient they may be in word and deed to the pure principles of the Gospel. We make no complaint that the Templar Order in Canada should set up this test of fellowship, giving it an especial application to the United States. As a matter of opinion, however, we do not think any such requisition of faith is called for. There are Unitarian as well as Trinitarian Christians. An exact conformity to dogmas is not the first object of importance, but rather the consecration of heart and life by the power of christian love. If any demand is to be made stronger let it be the requirement that more practical obedience shall be rendered to the precepts of the Divine Master by members of the Order who must needs become more loving, just and

true, as their hearts are permeated with the Christ spirit. And be it remembered that where the spirit of the Lord is there is liberty.—*Freemason's Repository*. A reply to the above from M. W. Bro. Moore will be found in the following article.

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**The Doctrine of the Holy Trinity in  
its Connection with the Knights  
Templar Order.**

BY COL. MACLEOD-MOORE, GRAND PRIOR OF  
CANADA.

The action taken at the last meeting of the Grand Priory of Canada, requesting that all visiting Knights Templar from the United States, should certify their acceptance of the doctrine of the Holy Trinity, before being received into any of our Canadian Preceptories, having given rise to some discussion, I have deemed it advisable to explain why it was considered necessary to apply such a test. The *Freemason's Repository*, of Providence, R. I., alludes to it in a most Masonic spirit, but is wrong in saying that the test was decided upon at the recommendation of the Great Prior, which is not the case, as will at once be seen on reference to the Proceedings of the last Great Priory, 11th October, 1878, at pages 228 and 249, where the differences existing between the Templar system of the United States and Canada are pointed out. So far from recommending the test to be applied to visiting Knights Templar in good standing, I consider the legislation on this point too hasty, requiring further consideration. For, if the Templar organization of the United States is entitled to recognition by the British Order, we have no right to demand from their members any O.B. or declaration that their own ruling power does not require of them. To do so is uncourteous, if not unjust—the fact that their Grand Body does not exclude "*Unitarians*" certainly affects the whole association, according to our views, and deprives it of its chief Templar character-

istic—but if we continue to acknowledge the Body to be regular Templars then we should recognize as lawful members of it any one whom it has seen fit to receive; in other words, we cannot recognize the association and yet claim the right to dictate to it whom it shall receive. What might have been done by Great Priory was to declare that the Order in the United States is not a Templar Order with which we can maintain communication, having discarded its most essential characteristic.

As a Body, purporting to represent the Ancient Order of Knights Templar, we have a right to apply the test to all who seek *affiliation* with us, because it must be evident that it is as necessary for a Templar to believe in the Trinity as it is for a Craft Mason to believe in God, and we have broken off with French Masons for denying God, still it looks like an assumption of intolerance to exact the test from *visiting* brethren of the United States, and it would be better to take for granted that all Templars are and must be Trinitarians, and that the test from them, in consequence, is not required. I do not myself see how the United States Templar Body cannot be Trinitarian, the whole ritual under which they are created unmistakably tends that way. If the representation of the crucifixion and ascension, and the anthem sung at their receptions, does not convey Trinitarian belief and doctrine nothing does. It is not my purport to enter into any controversy as to the necessity of a belief in this sacred mystery, or why such a requirement is called for on the part of members of the Templar Order further than to remark that the Order of the Temple is and has always been, from its organization, emphatically a Trinitarian Association, and should any explanation be allowed so as to permit Christian Masons who deny that dogma to be admitted, it ceases to be The Templar Order, although continuing the name, just

as the Rose Croix 18° of the A. and A. S. Rite in some jurisdictions which admits Jews and Free Thinkers, &c., is not in reality the Rose Croix at all.

It is to be regretted that when adopting the Templar Order in the United States as one of the Masonic degrees, they should, from motives of expediency, have discarded its principal Land Mark to admit of those Christian Masons who deny the doctrine of the Trinity being received as Templars, this compromise virtually cutting off the entire Order from forming a close alliance, or its members affiliating with other existing bodies of the Order. No one can for a moment doubt that there are numbers of Christian Masons who, although they deny the Trinity, are most estimable members of society and consistent observers of the virtues of Christianity; but the objection still remains, and they cannot properly be considered as true Templars. The society admitting none but members of the Masonic body, and such only as profess themselves to be Trinitarian Christians, it will be at once seen that the organization of the United States Templars is totally different from that of all other jurisdictions, which, until of late years, from the limited intercourse existing between them, was not generally known.

But surely there can be no difficulty in receiving our Brethren of the United States Templars in our Preceptories, with the same cordiality as formerly, although in case of affiliation it will be necessary to comply with the test.

‡ WILL. J. B. MACLEOD-MOORE,  
Grand Prior, Canada.

Laprairie, Prov. of Quebec,  
31st May, 1879.

♦♦♦♦♦  
The Supreme Grand Council of the A.  
and A. Rite in Canada.

BY ST. ELMO.

I have lately been reading the proceedings of this body for 1878, and am struck with the arrogance that

this mushroom organization, with its ridiculous titles assumes towards the Craft generally. Does the Supreme Grand Council of Canada recollect that it is, properly speaking, *an illegal and unconstitutional body*—that the old constitutions of 1786, which are *unchanged and unchangeable*, and which, according to Ill. Bro. Albert Pike, every member of the Rite is sworn to uphold, declare there shall be only *two* Supreme Grand Councils, 38°, in North America, yet the Canadian one makes a *third*? Now these same constitutions which, so far as Frederick of Prussia is concerned, are generally admitted to be forgeries, the members of the A. & A. Rite are sworn to uphold and maintain, and yet the members of this Supreme Grand Council of Canada deliberately break their vows on this question and then, not content with regulating their own affairs must arrogate to themselves authority over other rites and bodies of Masons, their equals, if not superiors, in every respect.

Let me now run over these proceedings, beginning with the address of that high and mighty potentate, the Most Puissant Sovereign Grand Commander of the Holy Empire—not, by-the-by, the Celestial Empire of China. His address, like everything that emanates from his pen, is chaste, elegant, and erudite, but he finds it necessary to go out of his way to denounce other rites, as legitimate and orthodox as his own. What right has the A. & A. Rite to interfere with the Ancient and Primitive Rite, the Rite of Misraim, or the Rite of Memphis? These Rites are not established on a *forgery* and supported by *broken vows and shattered obligations*. Their members in this country are as enlightened and as intelligent as any Sovereign Grand Inspector General, 38°, of the A. & A. Rite, and that body has neither the *right*, nor *power*, to attempt to denounce any class or body of Masons except those under its own allegiance. This part of the address was referred to a special

committee, from which we quote the following—for arrogance and effrontery it could scarcely be equalled.

“Our Committee \* \* \* in reference to the introduction of the Rites of Memphis, Misraim, and the Ancient and Primitive Rite, within the jurisdiction of this Supreme Council, beg respectfully to report:—

“That they consider the establishment of these so-called systems of Masonry as a direct insult to the A. & A. S. Rite.

“That this act committed or attempted to be committed by members of our obedience is a *palpable violation* of their fealty of allegiance to this Supreme Grand Council, as their systems pretend to confer many of the degrees of this Rite, and consequently are *rival* in their nature.

“That the taking of the degrees of these systems, which are said to be identical with some of the degrees of this Rite, is a direct violation of particular obligations solemnly entered into by members of the A. & A. Rite, and consequently deserves the most *severe censure*; and a persistent attachment to these other Rites, and more particularly an earnest endeavor to propagate and spread them by members of our obedience \* \* \* deserves at the hands of this Council the most decided action and the penalty for such cases provided.”

The resolutions get stronger and stronger against Maitland and its Masonic calendar, and abuse is heaped upon the head of a gentleman there, Ill. Bro. Geo. C. Longley, 33°, as superior to the Chairman of this Committee as light to darkness. But what *ignorance* this Supreme Council displayed in adopting such bombastic, hifalutin resolutions. Because I belong to the A. & A. S. Rite, am I to be dictated to, as if I were in leading strings, by a parcel of men who, because they can write 33° after their names, think they are the autocrats of Masonry? Every intelligent Mason has the *right* to take whatever degrees he can legitimately ob-

tain and no Rite has the power or authority to say him “Nay”—the lamented Bro. Geo. Frank Gouley taught the A. & A. Rite that, and the late Bro. Corson, of New Jersey, has told the same body so more than once.

If the A. & A. Rite is to dictate terms to the Sovereign Sanctuary of Canada, it will soon deem it essential to enact laws for the government of the Grand Lodges in this Dominion; and that, by-the-by, leads me to speak of another rather *fishy* transaction of this same so-called, but really illegitimate, Supreme Grand Council of Canada.

On page 17, we find the Committee of Foreign Correspondence report that in Mexico, the Supreme Grand Council of that country “has *expelled* some members of its obedience who are connected with the new movement,” namely the establishment of “independent symbolic Lodges,” and the separation of symbolic Masonry from A. & A. Riteism. The Committee mildly, and in a milk-and-water way, eventually says, “We do not read with any satisfaction notices of the excommunication of Masons, because they have sought to establish a ‘Masonry of three degrees,’ the crime for which some Masons appear to have been expelled in Mexico.” Now this is generous, and noble, and liberal of the Supreme Grand Council of Canada! Think of it; they “don’t” read with *pleasure* the expulsion of Masons because they desire to have independent symbolic Lodges!! Really they are liberal, and the Grand Lodges of Canada, Quebec, New Brunswick, Nova Scotia, British Columbia, and Manitoba, must tender the Inspectors General of the Holy Empire their thanks for this magnanimous act of condescension. Yet with all this expulsion of Blue Lodge Masons, who desire to maintain their rights, we find at end of report, on page 23, that the following resolution was adopted: Read, mark, learn, and inwardly digest the *liberalism* of the Supreme Grand Council of Canada!!!

*Resolved*,—"That the Sovereign Grand Commander, during the recess of the Supreme Council, take the necessary steps for an exchange of representatives of the Supreme Council of Canada and the Supreme Councils of Mexico and New Granada."

Will the Masons of the Dominion legalize, by their silence and without protest, a resolution which literally endorses the action of the Supreme Council of Mexico in *expelling* brethren because they desire to establish independent Symbolic Lodges, where Freemasonry will be taught and practised in all its beautiful simplicity, without the gorgeous paraphernalia and empty high sounding titles of Scotch Riteism? The above resolution is a *direct insult* to every Grand Lodge in the Dominion, and we fail entirely to understand how any brother true to his Grand Lodge could endorse an action that in reality strives to give a *death blow* to Blue Lodge Masonry—a Masonry by-the-by that was hoary with age before such mighty potentates as those of "the Holy Empire" were thought of or dreamed of. Is the Supreme Council of Canada to be recognized as a legitimate Masonic body when it was organized in direct violation of those Constitutions of 1786, which every member of the Rite is *sworn* to uphold and maintain? And admitting it was a legally constituted Masonic Grand Body, should we recognize it as Masonic, when it proposes to exchange representatives with another Supreme body that, according to its own Committee of Foreign Correspondence is *expelling* brethren because they desire to organize symbolic Lodges and practise in all its simplicity the Masonry of our fathers of 1717? Surely this Supreme Grand Council should be a little guarded in its remarks and views; but no Ancient Craft Masonry is too common a thing for it to recognize, so instead of upholding it by its influence, it covertly endeavors to undermine it. This is the body that presumes to dictate to other Rites and falsify their position

by base insinuations and underhand inuendoes—and accuse brethren their equals, if not superiors, of "prostituting Masonry" and being "traffickers in degrees."

May I ask, if the Sovereign Sanctuary of Canada, exercising as it does jurisdiction over the Ancient and Primitive Rite of 33°, the Oriental Rite of Misraim of 90°, and the Supreme Rite of Memphis of 96°, ever proposed to send emissaries out into the highways and byways to secure candidates for their mysteries? No. Yet this is what the so-called Supreme Grand Council proposes to do. Is the Sovereign Sanctuary of Canada violating any Masonic obligation in working these degrees? No. And yet this mighty Supreme Grand Council of the A. & A. Rite, 33°, is established on Constitutions generally supposed to be forgeries, so far as Frederick of Prussia is concerned, and in direct violation of solemn vows taken by every member of the Supreme Grand Council. I quote in proof of my argument, Art. V. Sec. III. of the Constitutions of 1786, and defy any member of the Rite to declare that he has not *sworn* to uphold and maintain them: "In each of the Great Nations of Europe, whether Kingdom or Empire there shall be but one single Supreme Council of the 33rd Degree. In all those States and Provinces, as well of the Main Land as of the Islands, whereof North America is composed, there shall be *two* Councils, one at as great a distance as may be from the other," and in the preamble it is declared that "these decrees are and forever shall be the Constitutions, Statutes and Regulations for the government of the Rite."

Now, the Supreme Council for the Southern Jurisdiction of the United States was organized in 1801, that of the Northern Jurisdiction of the United States in 1815, and the so-called one for Canada in 1874. How dared these brethren break their vows? In the words of a celebrated Masonic writer, the existence of the Supreme

Council of Canada was "founded by forgery (Frederick of Prussia) and perpetuated by perjury." Yet this is the body that arrogates to itself all the knowledge and brain and influence of Canadian Masonry by denouncing members of other Rites, and by acknowledging as *Masonic and legitimate organizations* that are expelling brethren from Masonry because they are endeavoring to propagate the pure and simple Freemasonry as taught by the Grand Lodges of Great Britain and the United States and Canada. Arrogance and ignorance should be emblazoned on its escutcheons, so that Craft Masons would the better be enabled to impartially judge its actions and proceedings.

#### Ottawa Items.

Since I last wrote you, matters in Masonic circles have gone on with that smoothness which distinguishes the Craft generally, so calmly indeed that a "breeze" would probably add more interest to our doings. Still it is a matter for thankfulness that we have no "burning questions" to disturb our ordinary routine, even if the interest evinced by the brethren generally is not so great as I am told it is further west.

Our new Lodge—the "Prince of Wales"—gets along bravely, and may now be considered fairly on its legs. Although at present only working under dispensation, it hopes to receive its charter in due time. Very sensibly its dues are double the amount of most of our Lodges, and which are in my opinion, the basis upon which any Lodge can work with financial satisfaction and give it a greater independence in the choice of candidates proposed for initiation.

Apropos of this question of candidates. I have evidence from various quarters that a greater degree of discrimination should be exercised in their admittance. Although pretty democratic in my opinions and leanings, there does seem some grounds

for the frequent recurrence to this subject by many active and semi-active brethren. Whilst upon this subject, I would like to ask how it is that so many brethren, occupying good social positions, have virtually renounced the Craft? Some set it down to disappointed personal ambition, others to the fact of their having acquired a certain position and then left the ship, rather than continuing to remain among the crew and by their influence and knowledge help the brethren, should occasion arise to need their assistance. The other day I had occasion to ask the pecuniary aid of such a brother to a small extent, and got for my answer that he could not "throw money away for such purpose." On being pressed, he frankly told me that the tenets of the Craft were all right—no doubt of that—but their practice by the brethren generally were—well, not consistent. Another (a merchant) said to me some time ago that in a business transaction he usually came out at the wrong end of the stick with a fellow Mason. Is this inconsistency between profession and practice then the cause why we have, here in Ottawa, so many who are of us but yet *not* of us? So many who are Masons in name only, who are never (well, hardly ever,) seen in a Lodge, and, so far as the workings of the Craft are concerned, are always in the background, who are rarely ever seen in the ranks of the workers, and who, for practical purposes might be reckoned among the things that were? I do not propose to find a remedy, I merely state what are facts. Nor do I suppose that the bringing of the matter up in your pages will effect any practical good—at least here; but I write rather in the hope that, probably, some of your correspondents in other centres may read and, if matters are the same with them, that more "light" may be thrown on the subject, for there can be no doubt that this withdrawal, from whatever cause it



may arise, has a damaging influence on the future well-being of the Craft. On a future occasion I may probably recur to the question, if you will allow me.

It gives me real pleasure to find that Builders' Lodge, from which so many members withdrew to found the Prince of Wales Lodge, has thoroughly bestirred itself and is now in a much more satisfactory condition, financially and otherwise. There is a good deal of "bottom" in this Lodge, and, if I mistake not, it will successfully surmount its troubles and assume a great amount of its old prestige.

Other Lodges, too, are looking up, notably that hive of industry the Chaudiere; initiations are the order of the day with it, and the material is unimpeachable. The officers and brethren work together with a will, each emulating the other in interest for the general weal of the whole. It is undoubtedly one of the strongest and best worked Lodges in the city.

I am also glad to hear that the Carleton Royal Arch Chapter is again assuming its wonted degree of prosperity. These reports rejoice ones heart after the gloomy forebodings of the past two or three years.

Dalhousie, Fidelity, and Builders Lodges elect their officers at their June communication. I am able to furnish the result of the two former which are as follows, but the meeting of the latter has not, at the time of writing, taken place:—

Dalhousie Lodge—W. Bro. E. D. Parlow, W. M.; Bros. W. Renolds, S. W.; H. W. Bennett, J. W.; W. Anderson, Treasurer; G. B. Green, Secretary; (all re-elected); M. P. Pike, Chaplain; John Sweetman, Tyler re-elected.

Fidelity Lodge—W. Bro. E. Plant, W. M.; Bros. W. Rice, S. W.; F. W. Leggatt, J. W.; — Campbell, Treasurer; A. Chatfield, Secretary (re-elected); John McCarthy, Tyler (re-elected.)

The Burial Plot Committee which has, perforce, been quiescent for some time, announces two evening excursions down the Ottawa river per

*Peerless*, the first on St. John's day, 24th inst., and the second on July 24th. If successful, more will be announced. This Committee has strong claims on the fraternity, for the benefits accrue to the members of the Craft alone. It is therefore hoped that brethren will demonstrate their interest herein, and with the aid of the general public, make the Committee's endeavor successful. As a proof of the need of such an institution as a burial plot, it may be mentioned that on Saturday last (7th inst.) all that was mortal of the late Bro. H. G. Tiepke found a suitable resting place within its borders. Dying somewhat suddenly, at the age of 57 years, he left a widow unfortunately in almost actual want—a native of Switzerland and entirely friendless. Much to her relief, her late husband's body was laid in its earthly rest by brotherly hands, with tears of gratitude flowing from her sorrow stricken heart. Brethren, this is a noble work—one of the noblest falling to the lot of men—one that your vows call upon you to succor manfully and bring it to a successful consummation. Thus Freemasonry becomes the handmaid of Mercy, aiding the widow and fatherless, the poverty stricken, and holds out its helping hand when sorrow strikes its deepest wounds.

I feel, however, that no special pleading is necessary to enable the Committee to raise the requisite funds for having an appropriate railing placed round their handsome lot, and a suitable monument raised thereon, which is the object in view, and for which they hope to realize a sufficient sum from these excursions, and, I believe, from other promised and shortly forthcoming grants, I have great faith in the backbone of Ottawa Masons enabling the Committee to accomplish this and even more if required, more especially as the Committee have the confidence and good will of every brother. I am

sanguine, therefore, that my next letter will inform you of a grand success. I may add that D. D. G. M. Pickup has granted a Dispensation for the brethren to wear regalia.

FRATER.

### Editorial Notes.

LEON HYNEMAN'S LIBRARY.—The valuable Masonic Library of our late Bro. Leon Hyneman, for many years editor of the *Masonic Mirror and Keystone*, and author of various standard works on the Craft, will be disposed of by auction about the end of June. Catalogues can be obtained of Messrs. G. A. Leavitt & Co., Chirton Hall, Astor Place, New York City, who will gladly execute orders for brethren at a distance.

THE *Masonic Newspaper*, New York, contained a portrait of Bro. Robert Ramsay, Orillia, in its issue of the 10th May. The likeness was good and was accompanied by a biographical sketch of Bro. Ramsay. Bro. Ramsay has been a contributor to the editorial columns of the *Masonic Newspaper* ever since its publication, and his articles are always sound and practical—as many of our readers can testify.

WE understand that there is every probability that the Masonic schism in Manitoba will soon be healed, by the return of the schismatics to their allegiance; a meeting for the purpose is to be held on the 19th inst. We trust to be able to announce in our next number that this is a fact, with full particulars of the happy event.

At the semi-annual Communication of the Grand Lodge of the District of Columbia, held on the 14th May, the action of the Grand Lodge of Scotland, in invading the territory of the Grand Lodge of Quebec, was censured; and a resolution was passed requiring visitors hailing from the jurisdiction of Quebec to present certificates from that Grand Lodge. The Grand Lodge of New South Wales was recognized.

THE ninety-eighth Annual Communication of the Grand Lodge of New York was held on the 8th inst., and three following days. There was a very large attendance, over 700 Lodges being represented. The Grand Master delivered a long and interesting address, devoted principally to local matters, but reference was also made to relations with other Grand Lodges—the difficulty between the Grand Lodges of Quebec and Scotland being noticed. After referring to the difficulty between these two Grand Lodges the Grand Master observed that the question turned upon “the right of a newly formed Grand Lodge to demand allegiance from a subordinate that had occupied the territory previous to such formation. The weight of opinion seems to be that allegiance in such cases cannot be demanded, but must be voluntary. As to the establishment of Lodges by foreign authority after the formation of a regular Grand Lodge, we at least can have but one opinion, and on this question we must sympathize with Quebec.” “The matter,” said the Grand Master, “is of such grave importance as to demand an expression by this Grand Lodge.” We regret that in the various accounts of the proceedings which have reach us, there is no mention made of the action taken by the Grand Lodge on this matter. We observe that in the case of a Lodge having failed to pay its fees for three years, it was deprived of its warrant; and that a warrant having been destroyed by fire, and it having been shown that the warrant was left hanging on the wall of the Lodge room, for this negligence a new one was granted only on payment of \$20. M. W. Bro. General Roomer was unanimously elected Grand Master; R. W. Bro. Jesse B. Anthony, of Troy, D. G. M.; and R. W. Bro. Dr. James M. Austin, who has filled the position of Grand Secretary for twenty-six years, was re-elected by acclamation.

We are credibly informed that negotiations are on foot for a settlement

of the schism caused by the establishment of the so-called Grand Lodge of Ontario. The basis of the settlement has not yet been arranged, but we have sufficient confidence in our Grand Master to know that nothing will be done derogatory to the honor and position of the Grand Lodge of Canada; and we feel assured that no definite or final action will be taken without the consent of Grand Lodge.

The regular Quarterly Communication of the Grand Lodge of Scotland was held on the 1st inst. The chair was filled by the Substitute Grand Master, R. W. Bro. Colonel A. C. Campbell of Blythswood. The only business of interest to our readers was the following, which we take from the *Scottish Freemason*:—"Grand Secretary read a communication from the Grand Lodge of Connecticut, intimating the adoption of certain Resolutions directed against the action of Grand Lodge of Scotland with reference to the Province of Montreal. The following reply by Grand Secretary was also read:—"I have to acknowledge receipt of the Resolutions of the Grand Lodge of Connecticut, (1) expressive of dissatisfaction with the Grand Lodge of Scotland, in its establishment and maintenance of lodges within the Province of Quebec, —(2) insisting that the charters of the said lodges be withdrawn,—(3) and intimating that your Grand Lodge cannot recognize as Masons those who receive their degrees under the warrants referred to. Your Communication will be submitted to the Grand Committee. Meantime permit me to say, for the information of your Grand Lodge, that the Grand Lodge of Scotland has no intention of invading the Masonic territory of any Grand Lodge in the United States of America. On the contrary, the Grand Master Mason and the other office-bearers and members of the Grand Lodge of Scotland are most desirous of cultivating fraternal relations with these Grand Lodges. It is right, however, that you should know that the

Grand Lodge of Scotland will not in any respect be dictated to by the Grand Lodge of Connecticut regarding its erection and maintenance of lodges in parts within the British Dominions. The charters issued to new lodges in the city of Montreal will certainly not be withdrawn." On the motion of Bro. William Hay, "Grand Secretary's reply was approved." It seems therefore that all hope of a settlement of this unmasonic quarrel must be banished. The Grand Lodge of Scotland has throughout assumed a very insolent tone in all its utterances; and the reply of its Grand Secretary to the remonstrance of the Grand Lodge of Connecticut, approved by Grand Lodge, is rude and most unfraternal. We think that it is now time for our Grand Lodge to interfere and endeavour to restore amicable relations between these two Grand Bodies—the basis of peace being the withdrawal by Scotland of the two charters recently granted for the formation of Lodges in Quebec, and the cancellation of the appointment of a District Deputy Grand Master; Quebec on the other hand, admitting the right of Elgin Lodge, or of any other Lodge, to continue its allegiance to its mother Grand Lodge so long as it prefers to do so.

ONE of the best known Masonic writers in America, Bro. Leon Hyneman of New York has passed away, full of years and honors, for he was one of the hard-working and ill-requitted brethren of the Craft. A Hebrew by birth, but a native of the United States, he commenced in 1852 the publication of the *Philadelphia Masonic Mirror*, which afterwards became *The Keystone*, the name by which it is now published. He was a well-informed writer, and in addition to writing for the journals of the day, he published "The World's Masonic Register," a work of considerable pretensions, and we believe it is regarded as the best of its kind. He also issued "The Masonic Library," a collection of Masonic works of merit

published in serial form. Bro. Hyneman was a man of varied information, and although three score years and ten, he did not cease to write, his only daughter acting as his amanuensis. He resided a long time in Philadelphia, but removed to New York four or five years ago. No Masonic writer was readier to furnish his quota of information to the Masonic journals when it was needed. He was fond of conning over lists of old English lodges, and has done a great deal to enlighten the Craft with respect to the ancient lodges of the old country. Revered and respected by all who knew him, he passed to the Lodge above in the 78th year of his age. Bro. Hyneman was an honor to the fraternity.

THE annual Festival of the United Grand Lodge of England was held on the 30th April at Freemason's Hall, London. In the absence of the M. W. the Grand Master, the Prince of Wales, the throne was occupied by the Pro. Grand Master, the Earl of Carnarvon. The following are the principal Grand officers for the year:—

- H. R. H. the Prince of Wales, K. G., M. W. G. M.
- The Rt. Hon. Earl of Carnarvon, Pro. G. M.
- The Rt. Hon. Earl of Skelmersdale, Deputy G. M.
- The Rt. Hon. Lord Kensington, M. P., Senior Grand Warden.
- Major Gen. Hon. S. J. G. Calthorpe, Junior Grand Warden.
- Rev. William Alfred Hill, M. A. } Grand Chaplains
- Rev. C. W. Spencer Stanhope, M. A. }
- Lieut.-Col. John Creaton, Grand Treasurer.
- Eneas J. McIntyre, Q. C., Grand Registrar.
- John Hervey, Grand Secretary.
- Sir Albert A. Woods, Grand Dir. of Ceremonies.

The annual communication of the Grand Lodge of Nova Scotia was held in Freemason's Hall, Halifax, on the 4th day of June, instant, at which there was a large attendance of members. An account of the proceedings has not yet reached us, with the exception of the list of officers for the ensuing year, as follows:—

- Grand Master—Col. J. Wimburn Laurie, Halifax.
- Deputy G. M.—James Hudson, Stellarton.
- Senior G. Warden—A. G. McLean, S. Jnoy.
- Junior G. Warden—E. E. Tupper, Bear River.
- Grand Treasurer—A. K. Mackinlay, Halifax.
- Grand Secretary—B. Curren, Halifax.
- Grand Lecturer—E. W. Howell, Halifax.
- Grand Chaplains—Rev. D. C. Moore, Stellarton; H. D. DeBlois, B. A., Annapolis; W. Downey, Barrington; C. Bowman, D. D., Parrsboro; Geo. Townsend, M. A., Amherst; G. B. Dodwell, M. A., Hal-

- ifax; H. P. Almon, D.C.L., Windsor; W. Wainwright, Halifax.
- Senior G. Deacon—T. R. Harris, Aylesford.
- Junior G. Deacon—D. G. McKay, Little Glace Bay.
- G. Supt. of Works—James Dempster, Halifax.
- G. Director of Ceremonies—W. E. Starratt, Paradise.
- G. Sword Bearer—R. L. Hardwick, Annapolis.
- G. Organist—S. Porter, Halifax.
- G. Pursuivant—Uriah F. Lapham, 97th Regiment, Halifax.
- G. Stewards—C. J. Cochran, Halifax; J. W. Fitzpatrick, Cow Bay; W. V. Murray, Halifax; J. Kerr, M. D., Londonderry; Geo. E. DeWitt, M. D., Chester; P. E. McKerrow, Halifax.
- G. Tyler—J. M. Taylor, Halifax.

Canadian Masonic News.

PRES. TION.—At the last meeting of the Newburgh Masonic Lodge, No. 146, a complimentary address, and valuable hunting-case gold watch with a suitable inscription, were presented to V. Wor. Bro. Dr. Aylsworth, who made an appropriate reply.

OWEN SOUND.—The Owen Sound Masons are to have their twenty-fifth annual excursion on the 25th instant. The party go to Collingwood by steamer, calling at Meaford. A pleasant day is anticipated.

HAMILTON.—It is understood that the Masonic fraternity of this city will have an excursion to Erie, Pa., on Dominion Day, returning early the following morning. The brethren go by H. & N. W. R. to Port Dover, and then by steamer across the lake. No doubt the excursion will be largely patronized.

LONDON.—W. Bros. A. B. Greer and Henry Dreaney, Past Masters of St. John's Lodge, No. 20, were made the recipients of handsome P. M. jewels the other night by the brethren of the lodge, in token of the painstaking manner in which they performed the duties of Master during 1877 and 1878. Both gentlemen made suitable replies.

MASONIC EXCURSION.—The members of Manito Lodge, intend having an excursion to Penetanguishene on St. John's Day, the 24th inst. The party go by steamer, and will be accompanied by a band. Should the weather prove fine, no doubt a pleasant time will be enjoyed.

LONDON.—The following officers have been elected for Belmont Lodge, No. 190, A.F. & A.M., for the ensuing year:—P. M., Bro. D. Ferguson; W. M., Bro. W. Mohr; S. W., Bro. J. Boyd; J. W., Bro. G. L. Olmstead; Chap., Bro. Farquhar; Treas., Bro. F. Jelly; Sec., Bro. L. Fleckenstein; Tyler, Bro. A. McKellar.

At the regular communication of St. John's Lodge, No. 75, G. R. C., Toronto, held on the 2nd June, the following officers were duly elected for the ensuing year:—Bros. Ulyses Boddy, W. M.; William Simpson, S. W.; Jacob Moerschfelder, J. W.; W. Bro. Richard J. Hovenden, Treas.; W. R. Smallpiece, Sec.; Rev. W. E. Smith, Chap.

GUELPH.—The third annual meeting of the shareholders of the Masonic Hall Co., was held recently. The Company after paying all expenses, have paid the shareholders a dividend of eight per cent. per annum. The following directors were elected for the ensuing year:—Messrs. A. B. Petrie, T. Y. Greet, John Inglis, C. Pettiford, D. Kennedy, John Scoon, Wm. Tyler.

A NEW LODGE.—A new lodge to be called Palmer Lodge, was organized at Victoria, County of Welland, on Tuesday evening, the 6th May. The following are the officers installed:—Bro. Alf. Hurrell, W. M.; Bro. Wm. Thompson, S. W.; Bro. Robt. Moore, J. W.; Bro. John Burgess, Sec.; Bro. R. G. Warren, Treas.; Bro. John Hall, S. D.; Bro. Wm. M. Anderson, J. D.; Bro. Enoch Bowen, I. G.; Bro. J. A. Graham, D. of C.; Bro. Alf. Green, Tyler.

CAMPBELLTON, N. B.—On the 8th of May, the members of Campbellton Lodge, No. 82, N. B., presented an address to their Secretary, Bro. Geo. P. Phillips, on the occasion of his departure to take up his residence in Manitoba, and to which Bro. Phillips made a feeling reply. The presentation of the address was followed by a social meeting, when a delightful

evening was spent, and the best wishes of the assembled brethren expressed for Bro. Phillips' welfare in his new home.

THE Amherst *Sentinel* says:—"We have been shown a very old Masonic document, dated 1784, and in the year of Masonry 5784, being a dispensation granted by the Grand Lodge of Halifax, John George Pyke, Grand Master, and J. Peters, Grand Secretary, to William Allan, Jr., to form a Lodge in Cumberland. It is not known whether a Lodge was formed under that dispensation or not, but there are few older Lodges in Nova Scotia than the Amherst Lodge."

Hiram Lodge, No. 6, F. & A.M., New Brunswick was duly constituted recently, by M. W. Bro. Robert Marshall, Grand Master, assisted by Geo. E. Fairweather, acting D. G. Master; T. Nisbet Robertson, G. S. Warden; James Boone, G. J. Warden; W. F. Bunting, Grand Secretary; Rev. Bro. Macrae, Grand Chaplain; W. J. McFarland, G. S. D.; R. B. Humphrey, G. J. D.; F. Wisdom, Grand Director of Ceremonies, and E. J. Sheldon, G. Organist. The following officers were elected and installed by the M. W. Grand Master:—W. Bro. A. F. Street, W. M.; Bros. J. H. McKee, S. W.; R. M. Pinder, J. W.; A. G. Beckwith, Secretary; Geo. F. Gregory, Treasurer; Geo. Todd, Chaplain; Geo. Sewell, S. D.; Geo. Y. Dibble, J. D.; J. Adams, S. S.; Lewis Perley, J. S.; A. Lime-rick, I. G.; J. Lawson, Tyler. After the ceremonies at the Lodge the brethren adjourned to the Barker House, where they were entertained at supper by the members of Hiram Lodge. The chair was taken by A. F. Street, W. M., of Hiram Lodge, supported on the right by M. W. Bro. Marshall, and on the left by R. W. Bro. Macrae, with the other officers of the Grand Lodge in the immediate vicinity. The vice-chair was taken by S. H. McKee, S. W., of Hiram

Lodge, supported on the right by Past Senior Warden Estey and Past Junior Warden Morrison.

OFFICERS of Keith Lodge, Stellation, G. R. N. S., installed by Rt. W. Bro. Lewis Johnston, M. D., D. D. G. M.: I. P. M., W. Bro. Wm. McKenzie; W. M., W. Bro. Alex. B. Gray; S. W., Bro. John Denoon; J. W., Bro. Angus H. McKay; Treasurer, W. Bro. John McQuarrie, P. M.; Secretary, W. Bro. James W. Fraser, P. LL.; Chaplain, W. Bro. Rev. D. C. Moore, P. M.; S. D., Bro. David R. McKay; J. D., Bro. William Ross; S. S., Bro. Wm. Cumming; J. S., Bro. George A. Ward; I. G., Bro. A. G. Ward; Tyler, Bro. Alex. McDonald.

MASONIC PRESENTATION.—At a recent regular meeting of St. Paul's Lodge, A. F. & A. M., G. R. C., at Lambeth, on Wednesday night, the immediate Past Master, George Norton, was presented by Bro. J. D. O'Neil, of this city, on behalf of the members, with a finely worked P. M. jewel, which bore a suitable inscription. Bro. A. S. Murray had the jewel manufactured for the occasion. Bro. Norton made a suitable reply. After the business of the lodge had been concluded, the brethren adjourned to the Lambeth House, where a capital repast was served, and a pleasant evening spent in a convivial manner.

MASONIC HALL AT LAMBETH.—The members of St. Paul's Lodge, A. F. & A. M., of Lambeth, are erecting a commodious hall for their accommodation which bids fair to greatly enhance the attractiveness of the village. The building will be 26x48 feet, two stories in height, with a brick foundation. The lower story will be fitted up for a public hall, the upper story will be devoted exclusively to the use of the members of the Lodge. It will be 25x84 feet, with three ante rooms. It is the intention to fit it up attractively and with all modern conveniences,

including ventilation, heating, lighting, and &c.

FRATERNAL VISIT.—On Tuesday evening, the 29th April, District Deputy G. M. Murray visited the Hiram Lodge in the town of Dundas, accompanied by a number of distinguished members of the order from Hamilton. There was a large attendance of local members besides visitors from Ancaster, Waterdown and West Flamboro'. The District Deputy G. M. delivered an exceedingly able lecture on Masonry. After the business had been transacted the visitors were hospitably entertained by the Hiram Lodge. A very pleasant and instructive evening was spent.

HAMILTON.—The funeral of the late Robert Beatty, who was drowned at Burlington Piers on Friday afternoon, was one of the largest which has taken place in the city for a length of time. The deceased was a member of the Masonic body, and was buried with the rites of the Order, the following brethren acting as pall-bearers, viz.: Bros. Fields, Munsey, Sewell, Duggan, Mundy, and Davidson. Bro. McLellan acted as marshal. The mournful cortege left the late residence of deceased, 235 MacNab street, a few minutes after four o'clock, and proceeded to Christ Church Cathedral, where Rev. Dean Geddes read the very impressive service of the Episcopal Church. The services at the grave were conducted by P. M. Bro. Gavin Stewart, P. M. Bro. Meakins, and R. W. Bro. D. McLellan.—*Spectator*.

At the annual meeting of the Masonic Hall Co., of St. John, N. B., held in the new hall, the following brethren were elected a Board of Directors:—Bros. John V. Ellis, B. Lester Peters, Robt. Marshall, W. H. Thorne, Geo. B. Hegan, Wm. J. Logan, Henry Duffell, A. A. Stockton, Jas. McNichol, Jr., T. N. Robertson, T. A. Godsoe, Dr. T. Walker, Dr. J. O. Hathaway, R. T. Clinch, Edward

Willis, Chas. Master, James Domville, Wm. F. Bunting, A. J. Stewart, H. J. Thorne, R. J. Melvin, James Adam, F. Wisdom, A. P. Rolph, John A. Chesley. The Board afterwards organized by the election of M. W. Bro. Robert Marshall, Esq., M. P. P., Grand Master, as President, after which the meeting adjourned for a week, when a Secretary is to be chosen.

MELBOURNE.—The consecration, dedication and constitution of Dufferin Lodge, No. 364, G. R. C., took place on the evening of Wednesday, the 5th March. The ceremony was performed by R. W. Bro. Dr. Cascaden, who was assisted by R. W. Bro. J. M. Banghart, P. D. D. G. M. of the London District; W. Bro. Jas. Noble, as Grand S. W.; V. W. Bro. William Millner, as Grand J. W.; W. Bro. B. Paine, as Grand Secretary; Wor. Bro. Sinclair, as Grand Senior Deacon; Wor. Bros. Clark and Fitzallen, as Grand Stewards. The ceremony of the installation of the W. M. elect and other officers was then proceeded with, R. W. Bro. Dr. Cascaden, D. D. G. M., acting as presiding officer, and performing his duties with that easy grace and manner of expression which characterizes all his official work. At the close of the proceedings in the lodge room, the W. M., Dr. Sinclair, invited all the visiting brethren to partake of refreshments at Roach's Hotel, all the R. W., V. W. and Wor. brethren present making appropriate speeches, and at last departed in peace and harmony.

HAMILTON.—The Annual Meeting of the Masonic Hall Association was held in the office of the Secretary, R. W. Bro. J. J. Mason, on the 7th ult. The annual report of the Directors which was presented, stated that notwithstanding the depression in business the results of the year's transactions had been highly satisfactory. At their meeting that afternoon the Directors had concluded not to pay a dividend this year, but to apply the

surplus in reduction of outside indebtedness. The report was unanimously adopted.

The balloting for Directors resulted in the Board of last year being re-elected as follows:—Bros. D. Aitchinson, R. Brierley, R. L. Gunn, E. Mitchell, Hugh Murray, J. W. Murton and D. McPhie. The meeting then adjourned.

The Annual Convocation of the Grand Chapter of Nova Scotia was held on Tuesday the 3rd June. The following are the principal officers elected:—

M. E. Wm. Taylor, Grand High Priest.	
R. E. Geo. T. Smithers, Grand King.	
R. E. Ang. Robinson, Grand Scribe.	
R. E. W. A. Hesson, Grand Treasurer,	
R. E. Jas. Gossip, Secretary.	
R. E. Rev. H. P. Almon,	} Grand Chaplain
R. E. Rev. R. Avery,	
R. E. Rev. D. C. Moore.	
R. E. David Small, Grand P. S.	

LAMBETH.—At the regular meeting of St. Paul's Lodge of A. F. & A. M., a P. M.'s jewel, together with the following address was presented to P. M. Geo. Norton by Bro. J. D. O'Neil on behalf of the Lodge, on the occasion of his retirement from the office of W. M.:

*To Worshipful Brother George Norton, P. M. of St. Paul's Lodge, No. 107, A. F. & A. M., Lambeth:*

DEAR BROTHER,—The deep interest displayed by you in your position of Master of St. Paul's Lodge, has won from your brethren the highest admiration. Your conduct in the discharge of the high duties to which you have been entrusted has been marked by rare courtesy, firmness and ability. Please accept, on behalf of the Lodge, whose prosperity you have so much advanced, this Past Master's Jewel, as a slight acknowledgment of our approval and very great esteem, and be assured that every member of the Lodge will always cherish with pleasure the recollection of our happy gatherings during your occupation of the position of Master.

Signed on behalf of the Committee,

J. D. O'NEIL, Sec. of Committee.

The jewel which accompanied the address was an extremely handsome one, gotten up by Mr. A. S. Murray, in that gentleman's well known style.

P. M. Norton replied in a feeling address, thanking the brethren for their kindness.

After the business of the Lodge had been concluded, the brethren adjourned to the Lambeth House, where a capital repast was served, and a pleasant evening spent in a convivial manner.

New Brunswick Lodge, St. John, has just received a handsome gift for its table at the Masonic Fair to be held next Autumn. It is a full rigged steamship, a miniature of one of the White Star Line, and was made by Arch. Rogers, a convict in the penitentiary, who has shown great ingenuity in modelling and carrying out the design. Every detail has been attended to, and it is equipped with all appliances seen on the deck of a vessel when in full trim. The figure head is especially good and the wonder is that the carving is so perfect. It represents a master of a lodge, with collar and apron, which are colored and provided with usual ornaments which can be plainly observed. The name of the ship, as placed on the stern and on a pennant at the mainmast, is *Wm. F. Bunting*. She also flies the Union Jack and United States flag, and one ensign with the square and compass, and another bearing a white star. Along the sides of the vessel are rows of windows representing those in the cabins and steerage. She is provided with machinery, which, when wound up, turns a miniature screw at the stern. Everything appertaining to the vessel was made by Rogers, even to the smoke stacks, machinery and rigging.

The brethren of St. John's Lodge, No. 81, A. F. & A. M., Mt. Brydges, met on Tuesday evening, 6th May, for the purpose of dedicating their new Masonic Hall in that village. All was in readiness, but the D. D. G. M. of London District, Dr. Cascaden, who was appointed by the most worthy the Grand Master to conduct the ceremony, did not put in an appearance,

for some unknown cause, and the brethren and visitors were quite disappointed. The labors of the lodge being over they all adjourned to Betts' Hotel, where a sumptuous repast was prepared by mine host of the Commercial. Among the visitors present were V. Wor. Bro. Wm. Milner, Wor. Bro. Paine, Wor. Bro. Noble and Bro. Dr. Lindsay, Strathroy; Wor. Bro. Lumley, Bros. Harrison and Lawrence, Glencoe; Wor. Bro. Dr. J. N. Lindsay, Watford; and Dr. Smith, Komoka. A very pleasing part of the evening's entertainment was the presentation of a Masonic jewel by the members of St. John's Lodge, to Bro. D. J. Bodman, who, a short time ago, left the village and took up his residence in Glencoe. The presentation was made by Wor. Bro. Gamble, who, in a neat speech, referred to the kind and brotherly feeling there had always existed between Bro. Bodman and the members of the Lodge, and the interest which he had always taken in everything in connection with Masonry. Bro. Bodman made a very suitable reply, thanking the brethren for their token of regard, saying he would ever consider it as a souvenir of the pleasant times spent among the Mount Brydges Masons.—

LODGE PRINTING.—Lodges not using our forms will do well to instruct their Secretaries to write us for samples, as a saving of from 25 to 50 per cent. can be made by sending orders to the CRAFTSMAN office. Many city Lodges are now using our blanks on account of their cheapness and elegant appearance. Our latest style of letter-sheet summons, with all the necessary blanks for work on one side, (and which we supply, 1,000 for \$4.50, and 2,000 for \$7.00, delivered free of express or mail charges to any place in the Dominion of Canada,) is becoming very popular, as it is adapted for Lodges having a large membership without inflicting a great deal of work on the Secretary. We would like to have a trial order from every Lodge.

We were greatly pleased at a call from "Ashlar," of the Rochester (N. Y.) *Sunday Tribune*, a few days ago. The Masonic Department, conducted by this distinguished brother, is one of the best among our exchanges.



**INSTALLATIONS.**—We will feel greatly indebted to the Secretaries of Lodges whose officers are installed on the 24th of June, if they will send us their new list as early as possible after their officers are installed. Please write names plainly.

**A CURIOUS APRON.**—The Apron, often called "the badge of innocence," has varied in form and style in the various ages and countries. Some of the old ones of Scotch lodges are very quaint, and may yet be seen. Lodge Journeyman No. 8, Edinburgh, has an old relic called the "blue blanket," which is only used on the affiliation of a distinguished member of the Craft to that lodge, and is considered the greatest honor that can be paid by the lodge to any Mason. It is not, however, to this that we wish now to allude, the apron in question being preserved at Hereford, together with an old certificate, dated Anno Lucis, 5800. "The apron, which is narrower at the top than at the bottom, is bound round with purple silk and has long purple strings; on it are figures of Faith, Hope and Charity—the latter on the flap, and the two former on each side; at the bottom, at a platform of three steps, with various Masonic emblems between, the Sacred Law opened at 2 Chron. ch. ii. and iii., with square and compass, and behind the sun, Jacob's ladder, Tuscan and Corinthian columns, rule, level and plumb-rule; on each side the moon and seven stars; and above the All-Seeing Eye; underneath, the interlaced triangle with G in the centre, the three candlesticks with lighted candles perfect ashlar and Lewis; rough ashlar, trowel and mallet, all these resting on the platform. Hope on the right hand, as worn, holds the traditional anchor, and Faith, on the left hand, holds a cross in her right hand, and a Bible under left arm, with I. H. S. on the cover." Truly a most interesting and instructive relic of the past.—*Scottish Freemason.*

**TRUE MASONIC WORK.**—The fire had burned low in the grate, the cellar was empty of coal, the larder contain-

ed neither bread nor meat, and that home was cheerless and cold. Death had entered that humble dwelling, with his stealthy noiseless tread, and taken thence the husband and father to the narrow house of the dead. The widow, with strength superhuman, had beaten back the wolf at the door, until by illness overwhelmed, when powerless to do more, she gave away to despair. Then not one ray of hope beamed in that stricken cottage, and it was indeed lonely and desolate. At that time, as God willed, a stranger, passing that way, learned the tale of sorrow, and being a Mason at heart, immediately extended relief. The children were fed and clothed, the mother was attended with skill by physician and nurse, a cheerful fire lit up the grate, and the cellar was filled with coal. The family purse, so long empty, was well supplied, and in lieu of distress, happiness prevailed. The donor, Masonically, having discharged his duty, quietly disappeared, none knowing whence he came or whither he went. His charity by no trumpet was bruited abroad, no one on the house-top proclaimed it, but the All-Seeing Eye benignly looked down and approved his deed of true merit.

**GENERAL STATISTICS.**—The following statistics of the number of lodges of Freemasons which existed at the end of last year will be read with interest:

In Germany there were 342 lodges; in Switzerland, 33; Hungary, 44; Roumania, 11; Servia, 1; England and Wales, 1,187; Scotland, 334; Ireland, 289; Gibraltar, 5; Malta, 4; Holland and Luxemburg, 46; Belgium, 15; Denmark, 7; Sweden and Norway, 18; France, 287; Spain about 300; Portugal, 22; Italy, 110; Greece, 11; Turkey, 26; Egypt, 28; Tunis, 2; Algeria, 11; Morocco, 2; the West Coast of Africa, 11; African Islands, 25; the Cape, 61; Arabia, (Aden,) 1; India, 118; Indian Islands, 16; China, 13; Japan, 5; Australian Islands, 4; Australia, 229; New Zealand, 84; United States, 9,894; Canada, 535; Cuba, 30; Hayti, 32; West Indian Islands, 65; Mexico, 13; Brazil, 256; other States in South America, 179—a total of about 15,000 lodges. The number of Freemasons is about 5,000,000.

The number of Masonic Lodges in the United States is more than double the number of lodges in all the rest of the world.