

THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

VOL. XXIV.

TORONTO, MAY, 1890.

No. 11.

THE
Canadian Craftsman,

PUBLISHED MONTHLY BY

THE CANADIAN CRAFTSMAN PUB. CO. (LTD.)

AT

12 Melinda Street, Toronto.

SUBSCRIPTIONS—\$1.50 per annum, or \$1.00 if paid in advance.

ADVERTISING RATES.—Lodge or Business Cards of five lines, \$5.00 per year. Contract rates will be furnished on application.

All Business Correspondence to be addressed to DANIEL ROSE, Manager, and Contributions to the Editor, J. A. CURRIE, *Mail Office*.

The selections from V. W. Bro. Tait's lectures will be found well worthy of perusal. Bro. Tait has made a study of the Fellow Craft degree and finds in it much food for thought and reflection.

Elsewhere in our columns will be found contributions from the "Anchorite" and the "Cranque." The Anchorite is a brother who has foresworn Masonic follies and undertakes to give the benefits of his varied experience. The Cranque is a worthy follower of Pilpey, Esop and La Fontaine. His fables will be interesting to the craft generally, and the morals and conclusions may strike hard, but this is a world of hard heads and hard hitters.

A New York Sunday paper has pub-

lished what purports to be an expose of the Mystic Shriners, giving choice selections from the ritual and the passwords and details of the initiation ceremony. Whether the expose is authentic or not, matters very little, but there is not much principle displayed by any paper that seeks to obtain notoriety by such questionable methods. If the Shriners want to have a little fun that is their business not the public's, and they are a more harmless organization than many other cliques that find an asylum beneath the protecting wings of Craft Masonry.

We would like to hear from the secretaries of the different lodges throughout the jurisdiction. Any items of interest concerning the progress of the Lodge will be thankfully received. We are not possessed of a capacious waste basket yet, and do not intend to use one if we can help it. Communications to the editor, in order to secure recognition or admission into our columns, need not be quite up to the standard of Macaulay's prose style. Simple every day Saxon will do.

There are 30,000 Knights Templars in the United States and 6,000 elsewhere in the world, Canada being included in the latter. When will Can-

ada recognize that Templarism, even in its original form, was progressive and did not have for its motto *Semper Idem?* When it does it will conform with the American system and become progressive and powerful in numbers instead of being as at present much like a venerable Brahmin under a banyan tree, with his feet cocked in the air lost in divine contemplation of self.

A new volume embracing in brief compass the history, principles and philosophy of Freemasonry, with its present status in every country, is in the hands of a prominent publishing house in the United States. It will be a symposium volume prepared by seven Americans, three British and two Canadian Masonic writers. The writers will sign the chapters prepared by them. The Canadian specialists are Dr. John H. Graham of Richmond, Que., and Col. McLeod Moore, of Prescott. Dr. Graham will give an "Eulogium of Symbolic Freemasonry," and Col. McLeod Moore a chapter on "Knights Templarism in England and Canada."

The April number of *THE CRAFTSMAN* has as a frontispiece a "picture" of R. W. Bro. Elias Talbot Malone, of Toronto, which is a speaking likeness, and will no doubt be pronounced so by all who look upon it—even critically inclined. His lecture on "The Worshipful Master," an exceedingly clever paper, is published in the same issue, and will repay perusal.—*London Free Press.*

Masonic matters appear to be in a prosperous condition in London according to the following from Bro. Dewart, in the *Free Press*:—At no time in the

history of Craft Masonry here has there been exhibited, amongst the members and lodges, individually and collectively, such unity of spirit and action as is noticeable at present. The brethren seem to be at peace with themselves and all the world beside; visitations of officers and members to sister lodges are almost nightly made, and the warm and brotherly welcomes they receive attest the heartiness of the reception. It is good that such should be the case and everyone having the welfare of the craft at heart will cheerfully express the hope that such a pleasing condition of affairs may long continue.

For the benefit of Masters and Secretaries throughout the jurisdiction, especially the latter who are in charge of the records, we publish the following information which should find a place in the back of the minute book for reference.

The Grand Master opens a Lodge in AMPLE FORM, His Deputy in DUE FORM, a Worshipful Master in FORM.

Sessions of Grand Lodges are called COMMUNICATIONS, and of Lodges MEETINGS, (stated or called). Those of the Grand Chapters and Chapters CONVOCATIONS, and of Grand Commanderies and Commanderies, CONCLAVES.

The Degrees of the Blue Lodges are termed SYMBOLIC Degrees, of the Chapter, CAPITULAR Degrees and of the Commandery, TEMPLAR Degrees.

The Grand Lodge of Louisiana is opposed to life membership, an opinion expressed by *THE CRAFTSMAN* on several occasions, and still adhered to. Touching this topic Louisiana says:—"That as life membership is incompatible with the best interests or suc-

cesses of the craft, the subordinate lodges are hereby recommended not to encourage this feature longer." This was adopted in 1887.

We have received from R. Ex. Comp. Joseph Mitchell, Grand Scribe, a printed copy of the proceedings of the thirteenth Annual Convocation of the Grand Chapter of Quebec, which was held in the city of Quebec in January last. No special business was brought before the Companions. From the statistics presented at the Convocation we find that the total membership of the subordinate Chapters—eleven in number—is 433, a decrease of two when compared with the preceding year. There were 18 initiations, one affiliation, three restorations, 15 withdrawals, three expulsions and six deaths. Comp. Chambers in his introduction to the report on foreign correspondence says:—"The long existing difficulty between our own Grand Chapter and the Grand M. M. M. Lodge of England and Wales remains *in statu quo*, in the hope that its solution may follow the anticipated settlement of similar difficulties in the symbolical Masonry, of the two jurisdictions involved."

To R. W. Bro. J. C. Batchelor, M. D., of New Orleans, Grand Secretary of the Grand Lodge of Louisiana, we are indebted for a copy of the proceedings of that body, which held its seventy-eighth annual communication in February, 1890. The proceedings also contained a report of the special communication held in honor of the centennial of Bro. President George Washington's inauguration. The addresses delivered at the Washington celebration are models of choice diction, in which

the first President and Masonry are highly honored and praised. There was no special business transacted at the annual communication. The report on foreign correspondence, by P. G. M. Dellores is comprehensive and well arranged. W. Bro. Charles W. Buck, of New Orleans, is Grand Master.

The brethren in Tasmania are agitating for the formation of Grand Lodge.

Our brethren in the Maritime Provinces are endeavouring to have none but bright and proficient occupants of the chair in the East, as the following notice of motion in the Grand Lodge of Nova Scotia indicates:—"All newly elected Masters of Lodges (not being Past Masters) before being installed as such, shall be examined by either a Board of Installed Masters that may be selected, or by the District Deputy Grand Master personally, as to the proficiency of the said W. Master-elect to fill the office."

The United Grand Lodge of Victoria is discussing, at special communications, a new constitution. The appointment or election of Grand Lodge officers occupied the time at several sessions.

The following motion was brought before the recent Quarterly Communication of the G. L. of South Australia, but subsequently withdrawn:—"That any member of Grand Lodge who represents a lodge more than ten miles distant from the city of Adelaide shall be entitled to record his vote at any Communication of Grand Lodge by means of a registered letter, addressed and delivered to the Grand Secretary prior to the Communication at which such vote is intended to be given. The envelope containing such letter must be marked 'vote' on the left hand top

corner, and shall be opened by the Grand Secretary in Grand Lodge as and when the Grand Master in the chair shall direct."

Our thanks are due to Bro. Sir Knight W. P. Rickart of the *Masonic Constellation*, Recorder of St. Aldemar Commandery, No. 18, of St. Louis, for a very handsome copy of the "historical sketch of the Pilgrimage of St. Aldemar Commandery to the 24th Triennial Conclave, at Washington City, Dec., 1889." The volume is very well got up, and a credit to the Commandery.

The Grand Lodge of A. F. and A. M. of District of Columbia, has withdrawn its edict against the Cerneau rite, as far as it relates to visiting brethren from other jurisdictions, but it shall remain in force until such time as the Grand Lodge is satisfied that Grand Consistory A.A.S.R. 'the Cerneau Rite' has withdrawn its intercourse with the Grand Orient of France. The reason for this is that the Supreme Grand Council A.A.S.R. (Cerneau) acting for the Grand Consistory of that body has issued a proclamation, the fifth section of which reads:

"Therefore, insisting that we never intentionally did or committed any act, or thing, showing any want of loyalty to Ancient Craft Masonry, and that there may be no further excuse to claim that we have, we do hereby withdraw said proposal, and annul, vacate and set aside each and every act and thing done by any in authority in our rite, wherein or whereby it might be claimed (even by our enemies) that fraternal relations had been effected between the said Grand Orient of France, or any of its bodies, and our organization, contrary to the order or degree of any Grand Lodge of the United States."

Those who boast of being brethren, ought surely to live together in unity, and how great is the scandal when it oozes out that brother is arrayed against brother. These things ought never to be, "Sirs, ye are brethren." The spirit of this admonition should ever be observed in a Freemason's heart to check the least rising thought of envy, variance, emulation, strife, or any root of bitterness which might spring up and divide brother from brother.

THE PALM LEAF FOLLY.

Last month we referred to the honors that had been showered with a prodigal hand upon Cyrene Preceptory. Since then we find that Grand Master MacLeod Moore's action meets with almost universal condemnation, and THE CRAFTSMAN has received numerous congratulations for its outspokenness. While it is pleasing to receive recognitions of such a nature still we do not aim to cater to the public taste, nor do we strive to strike a chord that secures the support of the Masonic body. THE CRAFTSMAN has aimed to keep Masonry and its adjuncts as pure as the source from which many of its teachings are obtained, and upon such a platform it has appealed most successfully to the Craft.

In referring to Grand Master MacLeod Moore we would that he were a younger man, as a just criticism of his actions would, under present circumstances, appear almost brutal. Nevertheless criticism is now a necessity, as his illegal actions should not continue to be glossed over even if he is advanced in years, as those actions are of such a nature as to be intolerable.

It would be a more pleasing task to assail those brethren who take advantage of the Grand Master's position than to attack him, but we presume they have already felt the force of pub-

lic opinion, and have yet much more to bear. At another time we may deal with them, their methods and motives, but for the present we will dismiss them, and give the Grand Master a little attention.

In our judgment the Grand Master's usefulness is gone, and his occupancy of that position is a drawback to the welfare and progress of Templarism. His opposition to advancement and his unjust condemnation of what he calls American notions have kept Templarism as much in the background as is Cryptic Masonry, while the two systems are as divergent as the poles. There may be a deal of "fuss and feathers," as the Grand Master has been pleased to term it, in United States Templarism, but contrast the condition of Templarism in any State in the Union with it in Canada. The neat and becoming uniform, the military movements, the displays and the parades catch the popular fancy, and the result is that men of brains and money take an active interest in Templarism. Their interest is not confined to processions and pilgrimages, as they keep in mind that great Masonic virtue, charity, and contribute largely from their means to the support of less favoured or unfortunate brethren. What is the condition of Templarism in Canada? A most pitiable one. The Grand Master's conservative ideas have fossilized the institution, its vitality being of the drawling dude character.

The Grand Master has repeatedly sneered at United States Templarism, his sneers often bordering upon insults, and the consequence is a lack of harmony between Canadian and American fratres, for which the great majority of Canadian Templars are not responsible. The American system may not be perfect, neither may it be Knight Templarism as expounded by Grand Master MacLeod Moore, but the Americans are surely entitled to hold their own opinions without being subjected to insults or sneers. Americans do not ridicule us; they rather sympa-

thise with us, and we require all they can give.

We have stated that the American system is popular, and we can prove it by citing a couple of cases in Canada. In St. John, N. B., the Scottish Templars have adopted the drill, parade, etc., and their preceptory is growing rapidly, among its members being some of the best men in that city. On the other hand we find that the Canadian preceptory in St. John has added but one member since 1885. In Winnipeg the American system has been introduced, and in two years the membership has almost doubled. This "innovation" in Winnipeg did not please the Grand Master, as we understand he reproved the fratres vigorously for "copying the Yankees." The above illustration of the success of the preceptorics indicated are not fictions, but stern facts, which speak more strongly than tons of allocutions or mandates.

Returning to the Cyrene matter we contend that the Grand Master cannot legally justify some of his actions, as it is not in his power to change the name of any preceptory, nor is he invested with the needed authority to make any person a life member of the Grand Council. We further contend that the distribution of other favors was a piece of gross partiality, as Cyrene is no more a model preceptory than is Col. MacLeod Moore a model Grand Master.

We have the most profound regard for Grand Master MacLeod Moore, as he has devoted years of his life to the study of Freemasonry, and his vigorous and versatile pen has contributed many excellent papers to Masonic literature, but unless he steps down and out he may commit such a blunder that will lead to his removal from office, even though it is an *ad vitam* position. Such an incident would be anything but pleasing, and we hope it is far distant.

We deeply regret that circumstances have arisen which compel us to speak so plainly, but under existing conditions our duty is so plain that it would be almost criminal to refrain from comment.

THE LOCAL BOARD OF RELIEF.

In our last issue we took occasion to deal with the working of the local Board of Relief. If the criticism was a trifle strong that was not our fault; we only voiced the sentiments of the vast majority of the craft in the city. There were alarming symptoms among the city lodges pointing to the disintegration of the Board. The causes that led to this dissatisfaction can easily be enumerated. In the first place the Board was out of touch with the rank and file of the craft. It was to some extent looked upon as an irresponsible body and the officers of the Board did not give any account of their stewardship to the lodges other than what was so poorly shown in the annual circular. Lack of sympathy begets indifference and indifference antagonism. The Board had also gone outside of its prerogatives and granted small sums to some of the widows belonging to city lodges. Once the thin edge of the wedge was inserted in this direction heavier demands were made, which upon being refused by the Secretary of the Board were made the subject of complaint among the lodges.

Then again the circular showed a large surplus in the treasury and also that hardly one-half of the money expended had been given for transient relief, the object for which the Board was first formed. These are a few of the leading causes of complaint. The cry was that the Board was not too extravagant but too parsimonious.

Since we called attention to the matter the Secretary of the Board of Relief has visited the dissatisfied lodges and explained matters. We found fault with the manner in which the circular was prepared, that it was not sufficiently clear, concise and business-like, so that the most ignorant could understand it. After listening to an explanation of the circular by the Secretary, lasting about fifteen minutes, we became more con-

firmed in this opinion. His explanation was all right, but the circular was not. It should explain itself.

The leading points in the Secretary's explanation were that the Board did not grant relief to non-affiliates; that it always wired to the applicant's lodge asking if the brother was worthy and if his lodge would refund the amount given to him; that widows belonging to city lodges were granted relief although the Board was not in duty bound to do so, and lastly that the fund which was in the Treasurer's hands had been claimed by the Benevolent Board of Grand Lodge a portion of it having accrued from the large grant made by Grand Lodge to the Local Board some years ago.

The reference made to the Local Board of Relief has thus brought good results inasmuch as discussion has been provoked and these explanations made which have reconciled the Board and the lodges.

This was the end desired by THE CRAFTSMAN and it has been attained.

WHAT OF THE FUTURE?

Freemasonry recognizes that man is born into this world with two inalienable rights, the right to exist and the right to think, and that to interfere with these God-given privileges is a crime against humanity, intelligence, and progress. The darkest pages of history, the bloodiest periods in the annals of mankind, are those in which attempts were made to trample upon such rights, and the names that shine out like stars amid the prevailing darkness are those of men who struggled for freedom and sacrificed their lives for intellectual liberty.

Freemasonry has been a lamp to the feet of the great emancipators that laid the foundations of the free nations of to-day. Bro. Geo. Washington the ideal republican, true to the teachings of our beloved craft, laid aside the sceptre of a nation, and became a citi-

zen that his example might prove a corner stone for the greatest republic the world has ever seen, and a bulwark against absolutism and personal ambition. Brothers Mazzini and Garibaldi, fit descendants of Brutus and Cincinnatus, inspired with the patriotic teachings of the Craft, rolled back the curtain of priestly intolerance that for sixteen centuries obscured the intellect of their fellow countrymen, and left to-day as a monument of their work a regenerated Italy and the statute of Guidio Bruno one of the world's greatest scientists confronting the Vatican, teaching the proud Vicar of Christ that in spite of faggots and anathemas the world moves, and that organization cannot triumph over reason. Brother Juarez in whose veins coursed the blood of the brave Aztecs on the fallen altars of his unhappy country kindled new fires, shook off the bondage of oppressive Spain, hurled back the Ultramontane usurpers of Maximilian and established a republic that bids fair to exist for centuries. These are some of the men that found in Masonry the rule to guide the conduct of their consciences and their daily lives. We are not ashamed of them.

Avarice and intolerance are the enemies of existence and intelligence. Since man first became impressed with the idea of community we have had corporal slavery and slavery of the soul. Serfdom, feudalism, slavery, plutocracy, theocracy, Confucianism, Brahminism, Romanism, are all systems of dogmatic philosophy and physical bondage, different perhaps in form and name but alike in operation and object. Freemasonry if we conceive its mission rightly is a protest against the usurpation of any control over life or the intellect, and an effort to establish a brotherhood of equality among men having for its principles Brotherly love, Relief and Truth, principles broader and more enduring than the narrow conceptions of creeds or kings.

It requires no keen philosophic mind to recognize that in spite of the peace that exists at the present time this strug-

gle is still going on beneath the surface of society, no prophetic vision standing in the light of contemporary events to see that an eruption will come sooner or later. If such is not the case the signs of the times are false and historical philosophy is an untruthful science. To view the battle-field before the conflict is not pessimism. Let us do so.

We find the right of existence threatened by plutocracy, and we are confronted upon all sides with some of the most intricate social problems that ever vexed the world. There is no use in denying that, to some extent at least, the poor are becoming poorer and the rich wealthier. There is something wrong with our social conditions to render such a thing possible. We cannot offer a panacea. Time and evolution will alone work a cure. But the tendency of our age and its literature is to intensify the evil by offering Utopian remedies that will only bring chaos and confusion. This is an epoch of socialism which practically directed will bring a new era in the history of mankind. Strikes and the centralization of capital are antagonistic forces which lost to control may stir up the dormant brutal passions of humanity before a readjustment of social conditions can be made.

The other struggle is between the intellect and ambition, between light and darkness, between education and priestcraft. Man has that in him—the ideal—which impels him to worship his Maker, his God—in some form. Intellectual superiority he is always willing to concede. As long as education remained a mystery and learning was the privilege of the few it was an easy task for the church to dominate the intellect. But when the church lost its intellectual superiority, like Samson shorn of his locks, it lost its power over the minds of men. Heine says, two Germans had the honour of assisting at the shearing, Schwarz and Gutenberg. The one invented gunpowder the other type. From these we have cannons and newspapers, the most powerful forms of argument in the pre-

sent day. The mind emancipated, instead of seeking only to improve man's condition in the hereinafter strives to better it in the present. Improve the present, is the watchword of the hour. But the Church of Rome, though shorn of its power, like Samson, is gathering itself for a final effort, and little cares if it brings the whole social fabric down upon its own head. The struggle is centering around the public schools. Given the schools, the church still hopes to maintain intellectual twilight. Will the church or the state, the individual or the community, rule the school? This is the issue. The sympathies of Freemasonry have always been with the state, in favor of Free education. This is what the *Tablet*, the great English exponent of Ultramontaniam says, referring to education and Freemasonry. The comment is on the annual gathering of the Grand Orient of Italy, held at Rome, on March 2nd, when there gathered around the festive board some of the most distinguished Italian statesmen:

The Grand Master, in proposing the principal toast, referred in terms of jubilation to the triumphs of liberal legislation prepared by Masonry, thus taking on himself the credit of having inspired the leading measures of the present administration. According to the correspondent of the *Italie*, he enumerated those which were more especially due to the Masonic initiative, among which, as might be expected, that on the *Opere Pie* held a high place. As regards State Education, it may be inferred that what has been already done in this direction is but an instalment of what is to come, as his allusion to it was rather a pious wish for the further advancement of the views of his fellows than a congratulation on what has been already achieved. He went on to affirm that Masonry neither commands nor serves any government, but makes use of all for securing the triumph of its ideals, concluding with the announcement that a fund of 20,000 francs would be raised for the erection in Rome of a monument to Giuseppe Mazzini. Thus the insult to the Vatican, conveyed in the apotheosis of the arch-heretic of the Renaissance, will have its counterpart in the defiance hurled at the Quirinal by the honours paid to the arch-rebel of modern Italy.

The speech of the Grand Master was followed by that of Signor Giovanni Bovio, in which the reform of higher education was again pressed at greater length, an insistence to which the presence among the guests of the

Under Secretary for the Department responsible for it gave added significance. Signor Fortis, the Radical Under Secretary for the Home Office, also took part in the proceedings, and made a speech invoking the redemption of the masses, but veiling with judicious vagueness the means to be employed to that end. Some speculation has been excited by the facility with which the 20,000 francs for the statue of Mazzini were found on the instant, and as the list of subscribers has not been published, there is ample scope for conjecture as to the source from which they have been supplied. Signor Lemmi, the Grand Master, has decreed that this new ornament to the city is to be bestowed on it solely by the Order over which he presides, and that the honour of subscribing to it is to be reserved exclusively for Freemasons, who thus adopt the Italian Revolution as the special work of their organization.

We cannot help congratulating the Grand Orient of Italy upon its efforts to educate the masses, for as intelligence is diffused so is the peace and happiness of the community increased.

When the conflict comes on this continent, Freemasonry will not be true to its principles or its history unless it proves the great force which marching steadfastly to its ideals shall conserve the liberties of the people, bring peace and harmony, and with it the right for every man to think and to exist.

A FEW FABLES.

BY THE CRANQUE.

A Man with a Glib Tongue, which was being worn out by Slandering his fellows, felt fearful lest he should lose his Power to Abuse, and thus sink into Oblivion.

Having secured Riches he Bought a Young Fellow, who had a Weakness for Talk and Slander, and taught him. The Pupil soon became as proficient as his Master and Teacher, and by way of practice Slandered his Master unknown to him, especially when with Kindred Spirits and slightly elevated.

Moral—Never teach your Parrot to Curse others, for some day he will surely Curse You.

A Fellow who could not distinguish Independence from Impudence, and who was ever snarling at others, found his circle of Friends getting very circumscribed. By putting forward the Little that remained of his good parts he Endeavoured to secure an ally, and picked upon a Man of Good Repute. The Man, would have none of it, and the Snarler hied himself off to his favoured Corner and Snarled.

Moral—Don't Godfather any Respectable Person without his consent, or your Impudence will be quietly resented.

* *

A Gang of Acquisitive and Covetous Fellows once sought what could be obtained only by either Robbing an Infirm Old Man or by Playing upon his weakness. They decided upon the latter plan, and were Successful, but the Prize was so much beyond their attainments that they took to the Woods and Hid it.

Moral—When you Buy or Steal a White Elephant Hide it Behind a Palm Leaf Fan.

* *

A Lively Flea took a violent Dislike to a Majestic Mastiff, and attacked it day after day. The Mastiff exhibited no irritation, and the Flea became frantic, as it was losing its Venomous Power without inflicting any Injury, except upon itself. The Flea consulted its Big Medicine Man, and was again fully charged with Venom, which, however, so sapped the Strength of the Medicine Man that it was impossible for him to Walk Erect. The Flea renewed his attack upon the Mastiff, but went at it so savagely that it exploded.

Moral—Don't Bite off more than you can Chew. The Envious and Venomous Man always comes to Grief.

* *

A Weak-Minded Man, who had a fondness for Travelling, but whose Timidity kept him at Home, had the Chairs in his House labelled with the names of Great Cities and Large Towns. One of his pastimes was to sit on these chairs day after day, and then Imagine

he had visited the Town or City which the Chairs represented. When sitting on a Chair he would repeat a Nursery Rhyme or two, pausing at times to applaud himself. When this Childish Freak was over he would make an Entry in his Daily Diary of his Travels, never omitting to mention that he had Spoken to a large gathering, who received his remarks with Applause.

Moral—If you have a Weak Spot don't cultivate it, or it will Grow Rapidly. Imagination often exceeds Realization.

* *

A self-appointed Handicapper in the Grand East Race who had been Tipped to overweight the Favorite, discovering that even then the Favorite was likely to Win conceived the Idea of switching him off on another track, and artfully substituted the label Grand J. for Grand M. In a trial heat the Favorite's opponent for the Grand M. stakes so viciously Kicked the Handicapper that he was compelled to seek other employment. When last heard from he was making Mud Pies.

Moral—Let every one do his own Dirty Work, as no one has a poorer opinion of You than he who has Worked you for his own benefit.

* *

A Boy who longed to be a Man, but who was not built that way, stole his father's Razor, and attempted to shave himself. The Razor not being accustomed to a Calfskin strap cut through the tender cuticle, and then the boy Howled.

Moral—Never mistake a Razor for a Hoe, not even when you want to imitate the Man with the Knife.

* *

A foolish Moth that had been accustomed to flit around the hazy glare of Penny Dip without injuring its wings, became ambitious, and sought a more brilliant light. The Moth enjoyed the extra heat and brilliancy, but in an unguarded moment it unintentionally flew too close to the Bright Light, lost its wings and dropped to the floor and was swept out next morning by the housemaid.

Moral—Never despise a Superior Force or Power; it is wiser to avoid it. Take everything at its proper value, and never read between the lines, unless you want your wings singed.

* * *

A fruit-grower while inspecting his orchard one day noticed that a Favorite Tree was not progressing well. A closer inspection showed that some of the Limbs were affected with Black Knot, whilst others were threatened with Black Heart. The Trunk of the Tree being in good condition the fruit-grower determined to save it, and proceeded to prune liberally. The Idiot of the town happened to pass when the pruning was being done, and not understanding the necessity of such an operation, ran through the streets shouting "The Man with the Knife!"

Moral—Never criticise what you do not understand, as needless fault-finding only makes you the subject of ridicule.

POINT, LEFT, RIGHT.

BY THE ANCHORITE.

Masonic law as well as Masonic teachings declare the solicitation of candidates an unworthy proceeding, and one that should be severely condemned. "Touting" for candidates lowers the dignity of the Masonic Institution, places the candidate in a false position, as he must perceive when he signs the application form, and proclaims that the solicitor is ignorant of the first principle of Freemasonry. If it is wrong to tout for candidates, is it not also wrong to boom certain brethren for office? Sometimes the booming process is conducted with the consent of the candidate, and frequently at his instigation. The booming is carried on at times publicly as well as privately; publicly, in periodicals that contain Masonic news or in the lodges; privately, by interested brethren, who expect preferment should their candidate

succeed, or who are under some business obligation to the office-seeker. Such a condition of affairs is disgraceful, and should be frowned down.

In this jurisdiction we are surfeited with this booming business. Even so important a personage as Grand Master Walkem, by some mischance, unfortunately forgot the dignity that is attached to the position he has hitherto so ably filled, and he recently descended to the level of the boomster. How Bro. Walkem stepped into a trap, artfully set by designing brethren, is to me a hidden book, and doubtless will be to many others, but the mystery does not remove the mistake nor lessen the serious blunder that establishes a dangerous precedent.

I see no wrong in mentioning the names of prominent and worthy brethren as suitable for certain offices, but when brethren are lauded to the skies, held up as perfect paragons of purity, and declared to be the brightest lights in the Masonic firmament, how I long for even the slightest cloud in the atmosphere to hide them from sight.

Occasionally the booming is carried on without the consent of some of the brethren. An example is to hand. Our esteemed Grand Treasurer, Bro. Edward Mitchell, has been nominated as the next Deputy Grand Master, and that in a vehicle which has obtained the reputation of puffing up brethren at their own request. Bro. Mitchell has thus been placed in a false position, and has felt it his duty to announce that he does not seek the office. Why should Bro. Mitchell be placed on an equality with professional office-seekers? What has he done to be thus humiliated? Some of the candidates so ferociously and hysterically boomed are not of that calibre to command respect, and consequently a worthy brother is brought forth to lend tone to the proceeding, or to make amends for the deficiencies of the others.

Where will this booming business end? Now that it has commenced, and is being conducted on similar lines to political campaigns, we may expect

an enlargement of those lines. Why not institute a regular campaign tour, with speeches and dinners for the constituents, brass bands and bombast, and occasional charitable freaks, but not of a Scriptural character?

What follows a boom? The inevitable collapse. And that collapse will occur as sure as the boomsters gain their point. Masonry will be somewhat injured, but the collapse to it will be nothing when compared with the disaster that will overtake those who have been pitch-forked into office. The disaster is nearer at hand than most brethren imagine.

* * *

Bro. George Clarke, W. M. of Wilson Lodge, is bent upon making the meetings of his lodge very interesting. I congratulate Bro. Clarke upon the success he is meeting with, but I wish the daily papers would not give such elaborate preliminary notices. I have as great a horror of seeing Masonic news in the ordinary daily paper as I have of—drinking water, and I am not troubled with hydrophobia.

* * *

Bro. George Tait, one of the veterans of St. Andrew's Lodge, delivered two lectures last month in the city lodges, and was well received. Bro. Tait is a thoughtful and studious Mason, and yet very unobtrusive. Several of the country lodges have invited Bro. T. to visit them and give them one of his literary treats. The brethren who have been fortunate enough to hear Bro. Tait, state that his lectures contain more information and food for thought than so many of the utterances of other brethren who have had better opportunities of delving into the mysteries of Masonry, but who failed to grasp ideas that could be profitably imparted.

* * *

Talking of St. Andrew's Lodge brings to mind a discussion that took place in it at the April meeting. It was a warm discussion, in fact so warm that it snapped short, but will be revived at the May meeting. As the warm weather naturally produces thirst, and

the subject under discussion relates to liquid refreshments, I would suggest that they get through with it before the heated term strikes them, or else that little bill may be larger.

* * *

I hear the question freely discussed in the ante-rooms, "Who will be our next D. D. G. M.?" Among the names mentioned are the following:—Bros. George Tait, R. L. Patterson, G. H. Bennett and F. W. Inwood. Each of them has their friends, and I might as well own up, their opponents also. I would have no difficulty in making a choice, but I vote by ballot, and so do you, which means that we are to talk on paper in Kingston next July, and not with our jaws now.

* * *

I would advise the members of Cyrene Preceptory to purchase a cyclone crusher at once, as I fancy they will require one. A movement is on foot to show that the palm leaf business is—to use a legal term, but perhaps, incorrectly—*ultra vires*, the Grand Master not having the power to bestow such honors. I would suggest that the Cyrenes borrow the *modus vivendi* until Great Priory meets, and then come out with a *casus belli* and subsequently crawl through the *shortus hornum endi*.

* * *

Provincial Prior Wesley, of Barrie, visited Cyrene Preceptory on April 18th, and if the report of his remarks as published in the daily papers is correct, he was pleased with the honors showered upon the members of Cyrene. Perhaps he was pleased—emphasis on was—and who is not? I am. I'm bubbling over with pleasedness. I remember some old saw or saying to the effect that those whom the gods would destroy they first make glad—perhaps this is not correct, but it suits me, and I am responsible for this, not you. That was simply a nice way of reminding those of æsthetic tastes that a cat always plays with a mouse before killing it. I have no idea who the cat is in this case, but I fancy I could place

my finger tips on a mouse or two. Of course he was glad. Ain't we all glad? Toot the horn, unfurl the bullion fringe, bring forth the palm leaf!

* *

I heard the other day that a carrier pigeon had been imported from the States by a publisher, who intended to utilize it for the delivery of his publication. It came through in bond, but while being inspected at the Custom House effected its escape. Any brother finding it will please return it to the Toronto Custom House, as its absence interferes with the delivery of the publication.

* *

If promotion to the Grand East is the order next July, I suppose Zeta Lodge will be designated the Grand Master's Own Lodge, as some active supporters belong to that lodge. To the landlord belongs the soil—no, no, to the victor the spoil.

* *

I notice that Bro. Bennett "is endorsed by R. W. Bros. Sargent, Malone," etc., as a suitable person for District Deputy, for Toronto District. Bros. S. and M. are good and zealous masons, but who constituted them the mentors, censors or dictators of the craft? Are they such wonderfully astute brethren that their endorsement should induce all the brethren to follow their lead? If they were such intensely clever brethren, and if they hoped to be successful as leaders, they would not for one moment allow their names to be hawked around as the endorsers of any brother seeking office, as there is too much of political charlatanism in such a proceeding to please thinking masons. As these brethren are seeking re-election on the Board of General Purposes may it not be possible to view the back-scratching as mutual, and the endorsing business as accommodation with perhaps a touch of kite-flying in it.

* *

Conductors of journals, even of the 7 x 9 order, hold in one respect as sacred a position as does a parish priest, and rarely divulge the names of their

contributors. In a late issue of a Masonic fly-sheet I notice that "some years ago it was betrayed into publishing a communication directed at the Templar Grand Master, and has deeply regretted that occurrence ever since. It emanated from a like source," &c. Is not this cool? After years of repentance the only reparation this self-convicted sinner can make is to proclaim the source from which the communication emanated. The sinner, with his bowels of compassion greatly moved, tries to undo one offence by committing a graver one. The poor sinner was "betrayed," and yet it coddled its betrayer for years, doubtless enjoying the sinfulness associated with its betrayal. May it not be possible that it has fallen from grace again, and been "betrayed" for a greater consideration than before. I have no faith in such repentance as has been evinced by the betrayed one, especially as it is now laying the ground work for future repentance by committing a more grievous sin than that for which forgiveness is now being sought.

* *

"With mingled feelings of regret and shame" is the lame and bare-faced apology an editor makes for publishing a letter written, I believe, by one of his office-seeking contributors, who makes the letter a text for a couple of columns of tin-pan thunder. If it were not as I state why should the editor put himself in a position to be ashamed of his conduct? A sane man does not premeditatedly put himself in a false position merely for the sake of acknowledging it any more than a professional thief steals for the fun of publicly making known his theft. Perhaps the editor is again longing for another betrayal, and looking forward to another freak of repentance, which will be announced by naming the writer of the letter.

* *

In a few years we will conduct our Grand Lodges elections on the same lines adopted by politicians. It is with mingled feelings of regret and shame

that I notice the drifting into that channel of our elections, and I fear we are being so betrayed that we will have ample opportunities of regretting the occurrences. In no jurisdiction under God's sun is such bare-faced nominating, canvassing and dragooning for office carried on as is now being adopted in this province, and unfortunately with the approval, if not the connivance, of some who aspire to the Grand East. I sound a note of warning, and leave it with my readers to ponder over.

THE PESSIMISTIC MASON.

The pessimistic Mason is abroad and we have all met him. He is generally a non-affiliate, and his particular prey is the younger members of the Craft. He generally wears the symbols of the Order he has forsaken because there is some money in advertising in those degenerate days. Yes, he is a Mason, so he says; but his brotherly love has turned to mockery and his charity to selfishness. He always has his sign out and wants to make himself known as a craftsman. If asked by a young mason what lodge he belongs to, this is his formula: "Oh I have given up such foolishness, long ago, I have seen what I want of Freemasonry. You are young and enthusiastic, now tickled with a straw, but you will get over that. I have not been inside a lodge room for years," this with an air of superiority.

Webster or some other wise man said that when you hear an immigrant speaking ill of his native land make up your mind that he left his country for his country's good. It is the same with Masonry. When you hear a man say that he has left the Craft and that it is vanity and vexation of spirit, make up your mind that it was a sorry day for Masonry when he was first admitted. Rare old Ben Jonson says that "true happiness consists not in the multitude of friends, but in the worth and choice."

Everything depends upon this choice and the pessimistic or the selfish man should never pass the ballot. They are both dangerous. When you see a man using the Craft as a ladder to public favour be assured that sooner or later he will kick the ladder down and heap curses and reproaches upon it because it did not carry him higher. Such men join the Craft for selfish purposes and for the very same reason they will leave it and even trample upon the most sacred rights to brotherhood.

RIGHTS OR PRIVILEGES OF AN INDUCTED W. M.

R. W. Bro. Henry Sikes, P. D. D. G. M., of Battleford, Saskatchewan, under date of April 8th, wrote us the following letter:—

DEAR SIR AND BROTHER,—

I enclose these questions submitted to me by some of the members of Battle Lodge, No. 38, G. R. M., which I submitted to our Grand Secretary for his opinion. I find his decision is against mine, owing to a decision given by M. W. Bro. Clark, Grand Master for Manitoba, in his address to Grand Lodge, 1889. Mine were based on law laid down in Mackey's Masonic Jurisprudence, 'Installation' page 296; 'W. Master,' 354 to 357; 'Warden,' 373. Would you kindly give your opinion of the same in your next issue of THE CRAFTSMAN, as I think the matter requires to be ventilated."

The questions submitted to R. W. Bro. Wm. G. Scott, Grand Secretary of Manitoba, together with his replies, were as follows:

"DEAR SIR AND R. W. BROTHER,— I am in receipt of your favor of the 17th March, submitting the following questions:—

"1. Has a Past Master of a lodge who was only inducted into the Master's chair by dispensation, and has not received the Past Master's degree, the power to induct his successor into or without a dispensation from Grand Lodge?"

"2. Has a Master so inducted the power to confer degrees and assume the privileges of a regular Installed Master without a dispensation from Grand Lodge?"

"Can a Master who has not received the Past Master's degree fill the chair of I. P. M., and wear regalia appertaining thereto? Is he eligible for office in Grand Lodge?"

ANSWERS.

"1. Grand Master Clark in his address to Grand Lodge in 1889, reported among his decisions that the conferring of the Past Master's degree is not a necessary part of the ceremonies of installation in this jurisdiction. This ruling was not set aside by Grand Lodge, and as the present Grand Master's views are the same as those of Bro. Clark, I would answer *yes* to the question.

"2. Yes.

"3. Yes."

The constitution of your Grand Lodge is superior to Mackey's opinion, and must govern in all cases. As it is fair to presume that Bro. Scott is familiar with the constitution governing your jurisdiction, it is equally fair to assume that his opinions are in keeping with it. In newly-organized lodges in sparsely settled districts it is possible that apparent and even actual irregularities may occur, and we can see where something might happen, according to our interpretation of your questions, which would not be tolerated in large centres. As the brother was installed or inducted into the office by dispensation we presume such dispensation gave him other powers than merely those of the ordinary chairman, and he was, doubtless, invested with authority to discharge *pro tem.* the duties of W. M., which would include initiating and the conferring of degrees. Were he not endowed with that power or privilege, and no P. M. resided in the vicinity, it would be the height of folly to form a lodge, as no one would be able to do the work.

It is not safe at all times to be guided

by Mackey's Jurisprudence, as such a prolific writer who made Masonic books for the profits pertaining to them would be prompted to introduce something new in each succeeding book to commend it to the brethren. Granted that Mackey is right, what is to be gained by kicking against the pricks of those in authority in your jurisdiction? Your constitution must be observed. If it does not refer plainly to a disputed point, and your Grand Master rules on that point, his ruling not being set aside by Grand Lodge, nothing can be gained by questioning the right of the proceeding except it be an agitation. At times agitations are wholesome and necessary, but they should have something to commend them to general attention.

THE FIRST AUTHORIZED MASONIC PRAYER.

The Editor of THE CANADIAN CRAFTSMAN:

MY DEAR SIR AND BROTHER,—My attention was called to your April issue pp. 318—19, to an article headed, "The First Authorized Masonic Prayer," copied from the *Tyler*. The said article originally appeared in C. W. Moore's Magazine in Boston in 1882, and it has since then been frequently reprinted. In 1873, Mackey printed in his Cyclopedia the said prayer under the heading of "Manningham," I then said to Bro. Nickerson, who was the G. M. of Massachusetts, that it was time to explode that humbug. As I was then well acquainted with Bro. Hervey, G. Sec. of England, I wrote to him to look over carefully the records and Mss. of the period when Manningham was D.G.M., and to inform me whether he could find any evidence to support Oliver's story about that prayer. In the meantime, I went to search for all that could be learned about Anderson, But, Chambers, in his biographies of Scotchmen gave neither the date when Anderson was born, or when he died. But I happened one night to recollect

that the *Gentleman's Magazine* from its start devoted some pages each month to obituary notices of prominent men and women. But the next day happened to be what we call here "first day," and the public library was closed. I knew, however, that P. G. M. Dr. Winslow Lewis owned a set of the *Gentleman's Magazine*. To be short, on the next morning I found in the vol. of 1739, that our Dr. James Anderson, died on May 28th, 1739. Anderson could not, therefore, have written in 1754. Subsequently I received a letter from Bro. Hervey, that not a particle of evidence could he find any where to sustain Dr. Oliver's story about that prayer. Some years after the above finds, I happened to compare the Dublin Constitution of 1730, (reprinted by the Rev. Cox) with Anderson's Constitution of 1723, I found that from beginning to end, the Dublin Constitution was copied word for word from Anderson's Constitution, but with exceptions. First, the Dublin Constitution had a Junior and Senior Deacon, but the English Constitution had no deacons; and second, at the end of the Charges there was a prayer, and Anderson's Constitution had no prayer, and on reading the said prayer, I suspected that it was the Pocket Companion prayer of 1756. And it was so. When I brought Coxe's Constitution back to the Masonic Temple, and told Bro. Nickerson of my new find, and after satisfying himself that I was right, he wrote at the side of the prayer in Mackey's Cyclopaedia, "This prayer was originally printed in the Dublin Constitution in 1730," and wrote the same words in Oliver's "Revelation of a Square" at the bottom of the page where the prayer was printed.

* * * * *

I remain, yours fraternally,
 JACOB NORTON.

Boston, April 22nd, 1890.

Every elective officer in the Grand Lodge of Virginia stands the test of a secret ballot taken in his absence from the lodge room,



V. W. BRO. GEORGE TAIT.

THE FELLOW CRAFT DEGREE.

LECTURE BY V. W. BRO. G. TAIT, BEFORE STEVENSON LODGE.

At the last regular meeting of Stevenson Lodge 218, held in the Masonic Temple, Toronto Street, there was a very large attendance, W. Bro. J. Baird, W. M. presided, and associated with him in the East were a great many city masters. The principal attraction was a lecture on the Symbolism and Allegory of the Fellow Craft degree, by V. W. Bro. Geo. Tait. In the course of his lecture, V. W. Bro. Tait said: "I thought to-night it would be of interest to you to deal with the 2nd or Fellow Craft degree, and although the historical side of the question would not be without interest to many, yet I recognize the fact that what is most needed and perhaps most desired is an intelligent conception of what our degrees mean rather than how they developed and gradually assumed their present shape. The Fellow Craft is a degree to which many masons and masters of lodges attach very little importance. It is looked upon as a mere stepping stone between the 1st and 3rd degrees, which are more attractive as working degrees. Still the allegory of the 2nd presents so much for contemplation and study that it would furnish material for several interesting lectures, and put to the test the

ability of our most gifted member to deal with it properly. I cannot hope to do more than glance at its beauties and convince thoughtful brethren that it is a degree presenting ample scope for study and contemplation.

Although wishing to avoid allusion to purely historical features, it will be necessary to show the analogy between the operative Craftsman and the Fellow-Craft of speculative masonry. Craftsmen were the original term and Fellow of the Craft or Fellow of Craft, then Fellow Craft was a Scottish idea and adopted into the first English regulations by Anderson, who was specially commissioned to prepare them about 1723.

In operative masonry the Fellow Craft was the skilled workman who having served his seven years as an apprentice and paid his fee was entered on the roll, was assigned a mark and admitted to the privileges and given the work of a tried and skilled mechanic. While an apprentice he was under instruction and was entrusted with work principally of a physical nature. As a Fellow Craft he also performed physical labor but where skill and art were required. Superintendents of the work or wardens were also Fellow Craft members. In speculative Masonry the E. A. and F. C. maintain the same relation. The apprentice is first introduced to the floor of the lodge where he is presented with the implements of the operative and symbolically taught their use and application morally: to bring forth the virtuous qualities which are to purify and prepare him for future usefulness and in due time, if his conduct is such as to warrant approval, he is advanced to the degree of Art and Science where as a Fellow Craft he has illustrated to him those pursuits which bring into play his mental powers, the development of which if properly applied extend the era of his operations into the field of usefulness and gives him advantages which mere physical labour cannot afford. A knowledge of the subjects thus presented for his consideration qualify him to rank as Mas-

ter, not the title of Master in the sense of getting the 3rd degree, or of being installed as Master of a Lodge these are but symbols, but to rank as master in the exercise of his talents and powers, physical, intellectual, moral, master of his passions, master of self.

A glance at the symbols used in the E. A. and F. C. degree will enforce more clearly the analogy between the operative and speculative systems. The apron, rough ashlar, chisel and gavel are symbols of toil, the 24 in. guage being the implement, implying that the labour must be done intelligently according to rule and method. In the F. C. degree, the decorated apron, the reception on the square, the obligation to make the square the guide of conduct, the perfect ashlar, the square, level and plumb rule, all indicate the intellectual and moral rather than the physical teaching is that all work done be it in the operative or speculative building a material or a moral structure, to be acceptable and permanent must be raised according to the laws of right angles, horizontals and perpendiculars. The builder who would attempt the construction of an edifice without bringing into use the application of the square, level and plumb line, would in the execution of his work, make but a vain attempt to secure a foundation horizontally levelled for the erection of a permanent structure erected according to the rules of art. The foundation and superstructure must be laid and raised agreeable to the laws of right angles, horizontals and perpendiculars otherwise the altitude will be off the perpendicular and a mass of fallen rubbish remain as a monument to labour misapplied and material wasted. So in speculative Masonry the same principles govern the formation of moral character.

Speculative Masonry, therefore, while founded on the operative art clearly deals with the moral edifice upon which man as a spiritual being is engaged and may be said to present to the mind the great drama of man's existence of which the F. C. degree is the second act. First

act the E. A.° Tuition and the development of the physical: 2nd act F. C.° duty and development of the intellect; 3rd act M. M.° end and aim of all effort. In each act of the great drama object lessons in the form of symbols and allegory are employed to convey the lesson sought to be taught."

THE WORD "COWAN."

Continuing Bro. Tait dealt with the allegory of the Temple much of which must be necessarily omitted belonging to the secret work. Dealing with the word "Cowan" he continued, "What does this mean? What is a Cowan? and what is the nature of his attack? The term comes to us from operative Masonry and is of Scotch origin. There was a class of men known to ancient operatives as "dry dykers," "layrs," "rough layrs," "losses," "lowens" and finally we find the term Cowans. Just how Cowan came to be used to that class of workmen formerly designated by the other terms given is uncertain, but I can quite understand the possibility of the word "lowen" either by mistake in writing or articulation being changed to Cowan. Be that as it may there is no explanation that can be relied upon to clear that matter up; but the fact remains that Cowan came to be a term applied to all class of men who were rough, jobbing masons who had served no set apprenticeship, were governed by no rules or principles, but would run up a dry dyke or other work where rough unhewn stones with no cement would do. These men were sometimes recognized by the regular operative Masonic bodies and did a certain kind of work under license and by consent along side of regular masons, but generally they were not allowed to be employed with regular workmen.

The word Cowan is only used twice in our ritual, first in connection with the tyler keeping off Cowans and intruders, and secondly in this degree in relation to the heart. Mark the distinction in the case of the tyler who, in operative masonry was the workman

who tyled or slated the roof thus protecting the building. In speculative Masonry the tyler stands as the symbol of protection, so that a sense of security is conveyed, teaching the idea of ever present protection and security to Masons collectively. But this gives no idea of what is meant in speculative Masonry by a cowan. I only once heard an attempted explanation in a lodge, and the W. M. giving it said it meant an eves dropper or spy. If that were its meaning it would have no claim to a place in our beautiful ritual. Eavesdroppers and spies are not very aggressive and would not require a drawn sword and then the absurdity of cautioning the F. C. to guard his heart from the attack of the eavesdropper is apparent. It must have a more comprehensive significance than that. The men who compiled our ritual were men of education and ability, and I hold the opinion that in their endeavor to trace the origin and meaning of the word as used by Scotch operatives they were led by the semblance to the Greek word *Kovm* meaning hound or dog and adopted the word in the sense in which it is used in the bible and among eastern nations. In that sense the word Kown is very significant and comprehensive, and I believe it must have been adopted into our ritual because of the difficulty of finding any other term that would convey adequately and with equal force an idea of a certain class of character difficult to designate by any other name. The dog was, and is the scavenger of the east. It will eat that which is unclean as readily as that which was accounted clean. It by nature violates every law of decency and has no consciousness of being wrong in doing so. It is possessed by nature of no aspirations higher than to eat. It was according to the law of Moses ceremoniously excluded. It had no respect for things sacred, nor had it by nature any sense of shame, so that where the sacred writings dealing as they do with character and principle uses the word Cowan or dog, as a term of detestation, there is no reference

meant to the animal itself, but to the doglike characteristics as found in degraded humanity. For instance, those lost to modesty are called dogs. A degraded woman is counted as a dog. Men noted for their impudence and love of gain are also so designated. Paul in his Philippian letter says, "Beware of Cowans (Kowns), beware of evil workers," and in Revelations xvii. 15, talking of those who will be allowed to enter the new Jerusalem it says, "for without are cowans (dogs), and sorcerers and murderers," so that the term embraces a great many evil characteristics in man. Therefore to guard against the attack of a cowan, is to be careful of the enemies of intellectual and moral progress that may be nursed and grow up in the heart.

Bro. Tait then gave the significance of the pillars at the porch and explained how in the east two pillars at the door of a temple were supposed to keep out evil spirits. At the conclusion of his address, he received a very hearty vote of thanks from the lodge.

THE BOARD OF TRIAL.

V. W. Bro. Tait addressed a very large gathering of the craft at the last meeting of Wilson Lodge. Wor. Bro. G. Clarke, W. M. introduced Bro. Tait. The subject of the lecture was "the Board of Trial." He explained that Masonry claims to be a society universal in its recognition and sympathetic in its fellowship. Such a claim implied that an utter stranger from any part of the world would be admitted to any lodge as a visitor provided he could show that he was a Master Mason in good standing. The agency by which the lodge carries on its negotiations with the visitor is a committee called the "Board of Trial." Seeing it is a position of great responsibility inasmuch as that committee may reject a worthy man or admit into the lodge room an imposter the members of a Board of Trial should consider their position one of great honor. The following points were then given showing how a Board of Trial should approach a visitor,

(1) You have either to deal with a Mason or an impostor.

(2) Be cautious, courteous and firm.

(3) Do not approach the visitor as a suspect.

(4) You are not expected to do detective or prosecuting attorney work.

(5) Put on no airs of superior knowledge.

(6) Play no tricks by pretending answers are not correct when they are.

(7) Don't indulge in catch questions. They are the slang of Masonry.

(8) Give no hints. Correct no mistakes.

(9) Don't be unnecessarily strict. Ideas are better than words.

(10) Accept all you get without comment.

(11) If you reject do not indicate why.

(12) Judge by general results.

(13) A very desirable visitor may answer poorly.

(14) Answers correctly given may be a cause for suspicion and rejection.

(15) Do not imagine your catechism of questions to be the only correct form, and all departures from it to be errors.

(16) There is no set way of conducting a Board of Trial.

(17) It is your business to get and the visitors to give information.

(18) The "customary" question should only be used as aids. If possible be satisfied as to your visitor without them.

(19) You cannot vouch for any but a Master Mason.

(20) I would give the O. B. last, and not until I was satisfied to admit the visitor.

Bro. Tait then gave an exemplification of Scottish Board of Trial which was very interesting.

The wife of a "jiner" cured her husband of staying out so late at night by going to the door when he came home and whispering through the keyhole: "Is that you, Willie?" Her husband's name is John, and he stays at home every night now, and sleeps with one eye open and a revolver under his pillow.

GRAND LODGE OF NEW BRUNSWICK.

The twenty-third annual communication of the Grand Lodge of New Brunswick was opened in Freemasons' Hall, St. John, on the 22nd ult., the Most Worshipful Grand Master, Thomas Walker, M.D., presiding. There was a large attendance of Officers and members.

The Grand Master referred to his trip to Great Britain in the early part of last year, a visit which was full of Masonic interest to himself. He gratefully acknowledged many courtesies received from Scottish and English brethren, especially mentioning the late Bro. James Webster, the then representative of New Brunswick in the Grand Lodge of Scotland; Mr. William Masters, of London, and Colonel Shadwell H. Clerke, the Grand Secretary of England, through whose kindness he had an opportunity of admiring the magnificent room in which the Grand Lodge of England meets. He further said:

"But a few days since we were intensely shocked to learn of the sudden death of a venerable member of the fraternity, R. W. Bro. Bliss Botsford. This sad event, which called forth many expressions of sorrow and surprise, was the result of an accident. Judge Botsford belonged to one of the oldest and most honored families in the province, and occupying a high judicial position, was naturally a leading man in the community.

The deaths in other jurisdictions which the Grand Master referred to were Bros. James Webster, of Scotland, T. B. Pardee, of Canada, and C. M. Chambers, of British Columbia.

The report of the Grand Secretary showed that the total receipts of his office during the year were \$2,300.20, which includes \$117 special contributions to the payment of the floating debt of the Masonic Hall Company, from four lodges.

All the lodges except two have made their returns, which show the following particulars: Initiated 90, passed 89,

raised 82, joined 22, re-installed 10, withdrawn, 69, suspended 22, died 24. The total membership on 27th December, 1889, was 1,885.

Official notice was received from the Grand Lodge of Quebec of the withdrawal of the edict of non-intercourse with the Grand Lodge of England and all lodges and brethren in obedience thereto.

Bro. T. N. Robertson, representative of the Grand Lodge of Scotland, presented a letter from a committee of that body, stating that it was the intention of the craft there to hold a grand bazaar in Edinburgh in the autumn of 1890, in an effort to raise £10,000 to aid the annuity fund of the extended scheme of Scottish Masonic benevolence for the benefit of indigent Scottish Masons, their widows and orphans, and inviting the members of the Grand Lodge of New Brunswick to contribute, particularly asking for contributions of articles peculiar to this country.

At the evening session the work of the First Degree was exemplified under the direction of the ritual committee by the Grand Master and a corps of officers selected from the various city lodges.

Bro. B. Lester Peters, the representative of the Grand Lodge of New York, presented a bronze medal, which had been forwarded by that Grand Lodge for presentation to the Grand Lodge of New Brunswick, in recognition of the interest taken in its welfare last year on the occasion of the celebration of the lifting of the debt on the Masonic temple in that city.

Grand Master Walker, in accepting the gift, said that the craft in this jurisdiction looked forward and hoped and prayed for a similar event in connection with their temple. "May we all live to see it," he said.

Bro. J. Henry Leonard, representative of the Grand Lodge of Illinois, presented a medal struck by that body to commemorate the semi-centennial of the craft in that state, and was desired by the Grand Master to convey to the

Grand Lodge of Illinois the thanks of the Grand Lodge of New Brunswick.

The officers for the current year are:

Grand Master—Thomas Walker, M. D., St. John;

Deputy Grand Master—Henry A. White, Sussex;

Senior Grand Warden—Edwin G. Vroom, St. Stephen;

Junior Grand Warden—Richard L. Maltby, Newcastle;

Grand Chaplain—Rev. O. S. Newnham, St. Stephen;

Grand Treasurer—Henry J. Thorne, St. John;

Grand Secretary—Edwin J. Wetmore, Carleton, St. John.

GRAND CHAPTER OF NEW BRUNSWICK.

The third annual convocation of the Grand Royal Arch Chapter of New Brunswick was opened at Freemasons' Hall, St. John, on the 24th ult. The First Grand Principal, B. Lester Peters, presided. There was a good attendance of officers and members.

The address of the first grand principal was not lengthy—no matter of importance having occurred during the year to require consideration. He said the Grand Chapter was now recognized by nearly all the Grand Chapters of the world.

The First Grand Principal referred in feeling terms to the death of Hon. Judge Botsford, a member of the Grand Chapter of New Brunswick, and for whom the chapter at Moncton was named. He also referred to the death of Hon. B. R. Stevenson, a member of St. Mark's Chapter of St. Andrews.

The report of the Grand Scribe E. showed the receipts for the year to be \$126.40.

The returns from the subordinate chapters for the year gave the following information: Number admitted, 16; joined, 1; died, 8; withdrawn, 3; suspended, 3; reinstated, 2. The total membership Dec. 31, 1889, was 388.

The Grand Scribe E. reports that the chapters throughout the province are

working harmoniously, and the affairs of the craft are in a satisfactory condition.

Comp. Geo. M. Jarvis presented his credentials as the representative of the Grand Royal Arch Chapter of Quebec, and was received with the customary honors.

The following officers were elected and installed:

First Grand Principal—B. Lester Peters, St. John.

Deputy First Grand Principal—James McNichol, St. John.

Second Grand Principal—Alexander Burchill, Fredericton.

Third Grand Principal—J. T. Whitlock, St. Steven.

Grand Scribe E.—T. Nisbet Robertson, St. John.

Grand Scribe N.—George Ackman, Moncton.

Grand Treasurer—J. Henry Leonard, St. John.

Craft Tidings.

CANADIAN.

W. Bro. David R. MacFarlane, W. M. of Eddy Lodge, Hull, G.R.Q., has been appointed Grand Junior Deacon of the Grand Lodge of Quebec.

Among the deaths in Masonic circles in Toronto last month, was that Bro. Dr. J. C. Clapp, of King Solomon Lodge. Bro. C's remains were taken to New York State for interment.

W. Bro. J. L. Hughes, who is a candidate for the Legislature in Peel county, is a P. M. of St. Andrew's Lodge.

Past Grand Master Spry, of Barrie, is president of a local lawn tennis club. Who says Masons grow old?

A correspondent writing from Quebec, says:—"As for Masonry in general we are doing fairly well in our ancient city, and old Albion Lodge still lives, working under the first warrant from No. 9 English Register, bearing date June 9th, 1752. The old warrant is in a good state of preservation, and the

members are proud of it, as are the members of our other city lodges.

The Masonic hall at Rodney has recently been fitted up and furnished in a very elaborate manner. It is well officered.

On the 23rd ult. the members of Bernard Lodge, Listowel, had an official visit from R. W. Bro. Bruce, D. D. G. M., for Huron District. An installation took place in the Right Worshipful Deputy District Grand Master's presence, and at the close of the evening's proceedings he expressed himself as being exceedingly pleased with the manner of conducting the work in Bernard Lodge.

A few of the members of the Scottish Rite in London have arrived at the conclusion that it is high time decisive action was taken looking to its revivification in one shape or another, and a meeting is to be held shortly for the purpose of securing the assistance of those who desire to see the degrees worked as they should and ought to be. Many of the older members, who seem to be troubled with the malady known on the other side as "innocuous dissuetude," could if they so desired, easily spare one or two evenings a month to this work, and thereby lend their countenance to what is in many respects their bounden duty. The fact is that in London and elsewhere in the west the Higher Degrees are in a languishing condition, while Craft and Capitular Masonry seems to have received new life and vigor. May such long continue to be the case, is the wish of every true Mason.—*London Free Press.*

R. W. Bro. Doherty, D. D. G. M., visited Union Lodge, No. 380, on Monday evening, the 20th.

Mr. Neil Bain, a former resident of Thamesford, died at his home in Dakota a few days ago. At a recent meeting of King Solomon Lodge, No. 394, A. F. & A. M., G. R. C., a resolution of condolence was passed unanimously to the relatives of the deceased brother.

Rev. David Armstrong, D. D., Grand

Chaplain, of Moore, delivered his lecture, "The Moral Aspect of Freemasonry," to the Alvinston brethren in their lodge room on Thursday evening, 11th ult.

At the last meeting of Albert Edward Perceptory, of Winnipeg, Captain W. C. B. Grahame, preceptor, tendered his resignation, and Sir Knight A. H. Van Etten was elected to the position. Sir Knight J. G. Morgan was elected standard-bearer. At the conclusion of the ceremony the members of the temple adjourned to the banqueting hall, where a farewell supper was held, and Captain Grahame received the well wishes of all that his home across the line might be one of prosperity and happiness.

At a regular communication of Prince Rupert Chapter, No. 52, G. R. C., at Winnipeg, a few nights since, Excellent Companion T. W. Leggo, Past First Principal, was presented by the Chapter with a beautiful gold jewel. The presentation was made by Ex-Companion W. G. Scott, with appropriate remarks. Comp. Leggo replied in feeling terms, thanking the Chapter for the honor bestowed upon him. The jewel was given as a mark of approval of the highly satisfactory manner in which Comp. Leggo has performed the duties of First Principal during the past year.

Exeter R. A. Chapter and Lebanon Forest Lodge, A. F. & A. M., of Exeter, were represented at the funeral of the late Rev. T. W. Magaghy, at Lucan, the other day. The Bishop of Huron read the service of the Church of England and R. W. Bro. Duff of Seaforth, the Masonic service.

R. W. Bro. Forsyth, D. D. G. M., of the 7th Masonic (Guelph) District, has held three Lodges of Instruction since the meeting of Grand Lodge.

Bro. D. H. Hunter, of Woodstock, D. D. G. M. of Wilson District, A. F. & A. M., accompanied by Rt. W. Bro. Fred Martin and Bro. Rippon, paid an official visit to King Hiram Lodge, No. 37, Ingersoll, the other evening. A large attendance of members and visitors from St. John's and Embro Lodges

were present to meet the Woodstock brethren. At the close of the meeting an adjournment was made to the Atlantic House where an oyster supper was provided. During his term of office R. W. Bro. Hunter has made himself very popular throughout the district.

Right W. Bro. J. P. Whitehead, D. D. G. M. of St. Clair District, paid an official visit on Wednesday evening the 9th ult. last, to Dufferin Lodge, No. 364, Melbourne, and on Thursday evening, in company with Wor. Bro. T. O. Currie, visited Burns Lodge, No. 153, Wyoming. The Doctor has only one lodge more to visit during his term of office, viz., Alvinston, which he intends doing shortly. Bro. Whitehead is one of the few brothers who take an active interest in the affairs of the District.

Rev. Dr. Armstrong, of Mooretown, Grand Chaplain, lectured before the Dresden Masonic brethren on Tuesday night, 11th ult.

On Thursday last, 18th ult., the District Deputy Grand Master, Right Worshipful R. C. Bruce, of Tara, paid his official visit to the Free Masons there, who made it the occasion of inviting a number of brethren from the surrounding lodges among whom were Bro. Dr. Martyn, Bros. McPherson, Barber and Miller, Bros. Irwin and Hurdon, of Kincardine; Bro. Dr. Smyth, of Ripley, and Worshipful Bro. Watson, of Listowel. After the close of the lodge the brethren and visitors adjourned to Cain's Hotel, where the company sat down to an excellent repast of oysters.

During the past month Most Wor. Bro. Walkem, Grand Master, visited Toronto, Barrie, Brantford and St. Catharines. He was received with that kindness and enthusiasm which his ability deserves. He met the Toronto brethren at the regular meeting of St. Andrew's Lodge, in the Masonic Temple, Toronto street. There was a very large attendance, all the city lodges being represented in the person of their Masters. Wor. Bro. Macdonald presided in the East with that dignity and

geniality which characterizes him. After labor the craft adjourned to refreshments, a very handsome banquet having been prepared by the tyler, Bro. H. Pritchard, in the large refreshment-room. In answer to the toast to the Grand Lodge, the Grand Master spoke at considerable length. He referred to the honors that had been conferred upon him and said that modesty might compel him to refuse the honors of a third term. He gave an outline of the Quebec difficulty from a disinterested standpoint and said that he hoped before very long to effect a reconciliation.

Tuesday, 15th ult. was a great Masonic day at Port Hope. On that day a new Masonic Hall was opened by the Grand Master, M. W. Brother Walkem, assisted by R. W. Bros. House, Lightburn, Malone, Smeaton, Hutch and Traves. The event attracted a large representation from the district and other parts of the jurisdiction. The Masonic fraternity of Port Hope had been for three months engaged in fitting up a new Masonic temple, and commemorated the consummation of that undertaking by a successful Masonic festival. From 2 o'clock until 6 in the afternoon the suite of rooms were thrown open to the inspection of the public, and over a thousand ladies and gentlemen availed themselves of the opportunity to inspect the model apartments. The lodge-rooms proper is a spacious room fitted out regardless of cost. The walls and ceiling are handsomely decorated in appropriate Masonic manner. The carpets, curtains and general fixings are of the most costly kind, the whole going to make up a temple surpassed by but few in the province. The Grand Master was cordially welcomed, and addressed the brethren assembled at considerable length, both at the dedication and banquet.

UNITED STATES.

The Masonic Board of Relief of Buffalo, N. Y., owns a finely situated cemetery lot, and has just placed in position a fine granite monument, 25 feet 8 inches high and which cost \$1,000.

The first burial in the society lot was that of Bro. Karl Pelzke, a member of a lodge in Berlin, Austria, who died suddenly in the New York Central depot in Buffalo, January 20, 1885. Modestia Lodge gave the stranger a burial with Masonic honors.

W. W. Richard H. Taylor, Grand Master of Arkansas, in his annual address said: "It is a burning shame that in this day of enlightenment, with so much excellent Masonic literature so easy of access, that men seeking to occupy prominent places at the hands of the craft, show how utterly ignorant they are of Masonic information." Too true. The writer overheard a couple of brethren discussing the qualities of a brother "in line" in one of our grand bodies not long since, when one of them, seeming to lose patience, said: "Why, man, he don't even take a daily paper."

Bro. T. S. Parvin, Grand Secretary of Iowa, (Cedar Rapids, Iowa), and Bro. N. R. Parvin, Assistant Grand Secretary, are making special efforts to increase the value of the already valuable collection of Masonic books in the fire-proof building belonging to that Grand Lodge. Among other things they want an autograph copy of one poem by every Masonic poet.

The cost of disseminating the work of the Blue Lodge degrees in Iowa, \$3,000 per annum; \$1,500 salary to the Grand Lecturer, and as much more in the way of expenses in maintaining the system. Wisconsin does it well, at an expense of \$500 per annum to the Grand Lodge.—*Masonic Tidings*.

Numbered with the illustrious dead is Brother Benjamin F. Haller, of Tennessee, thrice Grand Master of the Grand Council of Tennessee, Grand High Priest of the Grand Chapter of Tennessee, and late Grand Master of the Grand Lodge of Tennessee, and one of the most prominent members of the craft in the United States. He died on Good Friday, April 5th. A soldier, a man of honor, and a true Mason, he was buried with Masonic honors, and

his funeral was one of the largest ever seen in Memphis.

The members of the Alpena Masonic fraternity have made arrangements for the construction of a new temple, to be owned by them. Sufficient stock to build and furnish a needed lodge room has been subscribed.

The New York Board of relief has decided to establish a temporary shelter for poor sojourning brethren without a home. A labor bureau will be connected with the shelter to help craftsmen to obtain employment.

There are 483 ministers of the gospel included in the membership of the Masonic Lodges of Alabama, averaging a little over two ministers to a Lodge. Surely enough of "leaven" to leaven the whole mass.

In Brooklyn, over the door of one of the ante-rooms is to be seen a mammoth gridiron, with this conspicuous placard on it: "To be used only in case of fire." We would like to ask those brethren where else would they use this emblem of the craft except in close proximity to the element of fire. This reminds us of an incident of the same city wherein a certain brother, who has a grocery store, displayed a large placard, "Fresh Eggs." We asked him why he used the word "fresh." His answer was contained in the act of taking in the sign very quickly.—*Ex*.

Royal Arch Masonry in Arkansas, is in a general way, prosperous. Four Chapters organized during the year. There are 63 Chapters in the State with 1689 members. Comp. R. J. Laughlin submits the report on correspondence. Of the Grand Secretary's report he says: "Its general appearance seems to say, 'Enquire within for anything you want to know.'" Samuel Peete, G.H.P.; James A. Henry, Grand Secretary.

Several of the American Grand Lodges very rightly decline to recognise a *degree* of Past Masters. The Grand Lodge of Montana pronounces it "a useless formula, conferring nothing essential or

distinctive in Masonry," and ruled it as no longer obligatory.

The Grand Chapter E. S. of Kansas has had bequeathed to it two children, by their mother when on her deathbed. They willingly assumed the responsibility and are thus helping to bear the burdens which humanity are constantly called upon to assist. More and more every day do we see the good works of our Order. May God bless every one who gives sympathy in the hour of sorrow, or aid when misfortune comes. Sisters, let the fraternal chain bind us in links so strong that they may never be broken. And if one among us is weaker than the rest, let it be our pleasant duty to strengthen the weary limbs and bind the bruised heart. — *Tyler.*

Brother, the Hon. Chauncey M. Depew, recently said in an address delivered before Kane Lodge: "It is an extraordinary tribute to American Masonry that fifty-two of the signers of the Declaration of Independence out of the fifty-five could have formed a Lodge, and that all the Major-Generals in the Army of the Revolution were bound by the mystic tie. One was expelled from the Order, but his infamy and its punishment have given more brilliant and permanent fame to the virtues of the rest. The unknown grave and the execrated memory of Benedict Arnold serve by contrast to exalt to nobler and grander heights the pure Masonic patriotism of George Washington. It appears from the records of King Solomon Lodge, of Poughkeepsie, that from 1771 Benedict Arnold was a frequent visitor. In 1781 I found this remarkable entry: 'Ordered, that the name of Benedict Arnold be considered obliterated from the minutes of this Lodge: a traitor.' There is no more interesting relic in the Order than this mutilated record."

The New Haven *Union* advertised that it was going to publish an expose of Masonry by a man named Elisha Towbridge. A member of the craft obtained an injunction against Towbridge restraining him from publishing

the expose on the ground that it was through malice and not for a laudable object that he desired to make the exposure.

It is asserted that the oldest living Mason in the world has been discovered. He is Robert I. Chester, of Tennessee, one of the Cleveland electors in 1884. He was born in Tennessee, July, 1793, and is now in his 96th year. He joined the Masonic Order in 1814, when he was 21 years of age. He is still an enthusiastic member.

Grand Master Vrooman, of New York, has been presented with a beautifully engrossed address and certificate of honorary membership in Crescent Lodge. R. W. Bro. Edward B. Harper made the address on behalf of the lodge. In the course of an eloquent oration he said: "Your entire Masonic life as a Master Mason, as the Master of your lodge, as an officer of our Grand Lodge, and now as the Grand Master of Masons of the State of New York, has been devoted to the cause of Masonic truth and charity; you have ever been a friend of the poor, the defender of the weak; you have served the State with distinguished ability; you have occupied positions of honor and trust, and every trust reposed in you has been administered with intelligence, with zeal and with integrity."

Out of the 718 lodges in the State of New York there are on an average from two to five clergymen in each lodge, representing all denominations. Two thousand or more clergymen is quite a respectable army, in one jurisdiction, upholding the banner of the Grand Lodge of New York: "Holiness to the Lord!"

The Scottish Rite Bodies will take \$25,000.00 of stock in the proposed new Masonic Temple in Chicago.

FOREIGN.

There are 380 lodges and 90 chapters working under the "Grand Orient of Spain," with a membership of 10,000 brethren. The M. W. Grand Master is Ignacio Roya Arias. There are

ten Masonic Journals in Spain, viz: five in Madrid, one in Barcelona, one in Seville, one in Cadiz, one in Cordova and one in Alicante.

Freemasonry must be popular in Great Britain; it is said that Her Majesty, the Queen, has graciously consented to become the patron of a Grand National Masonic Bazaar to be held at Edinburgh. The object being to raise fifty thousand dollars for an extended scheme of Scottish benevolence. The arrangements are under direction of Grand Master Sir Archibald Campbell, Bart., and Lady Campbell.

The Brahmins to this day have the tokens of Royal Arch Masonry, though they have lost the three first degrees, and any principal Z. of a Chapter can gain admittance, I mean can work his way into the most sacred place of their temples, for each temple or pagoda has its sanctum sanctorum, accessible to the highest priests only, and by no means common to all Brahmins.—*Bro. J. H. Webster.*

Franc Masonry in the Republic of Mexico has advanced as rapidly as any other intellectual institution in Mexico. In the City of Mexico there are several thousand Mexican members in the various Lodges, of which "Toltecas," No. 8, and "Alberto Pike," No. 55 are the most prominent.

The Germans in the City of Mexico have a Blue Lodge, while of the other foreign colonies the Italians and French have Lodges of their own, where the work is done in the respective native language of the members.

The walls of the Masonic Temple in Newry, Ireland, are covered with old certificates, warrants, copies of ancient seals and red and black cloaks once worn by Masters of Lodges and Temples.

The Provincial Grand Lodge of West Yorkshire has decided to have a photographic copy taken of every Lodge warrant in the Province, and placed in a book in the archives.

Unanimously and with enthusiasm

has the Grand Lodge of Freemasons once more nominated the Prince of Wales as Grand Master of the English Constitution. The Lord Mayor said: "If I were asked to point to the prince who has least rest, whose mind is most occupied with good works, and whose heart is always moved by a desire to serve his fellow-creatures, I should point to our most worshipful Grand Master." P. M. Augustus Harris was nominated for the Grand Treasurership.

It was currently reported some time ago that the present Emperor of Germany, unlike many of his illustrious predecessors, looked with an unfriendly eye on Masonry. His recent presentation to the Freemasons of Friedlann of a valuable engraving of Frederick the Great in his character of Grand Master of the Order in Germany, would seem to indicate that such reports were unfounded.

Freemasonry in Spain has practically obtained official recognition by the approval by the Governor of Madrid of the statutes of the Grand Symbolic Lodge.

It is stated that the Grand Orient of France has granted a Commission to Bro. Sir Robert Stout, D.D.G.M., of Otago and Southland, E.C., to open a Lodge in New Zealand, and that petitions are likely to be made to the Grand Orient of Italy and an American Grand Lodge for charters for other Lodges. Under the system of concurrent jurisdiction these bodies would be within their Masonic rights in granting charters. Any N.Z. Masons, however, who place themselves under the Grand Orient of France will sever the ties which bind them fraternally to Masons in the English-speaking world. No Grand Lodge in the British Isles, Canada, Australia, or the United States recognises the Grand Orient of France.—*South Australian Freemason.*

Since the Supreme Grand Chapter of New South Wales was formed, the Scotch Chapters have decided to form a Grand Chapter of their own, working upon entirely Scottish lines. There will be

thus two Grand Chapters working in the same territory. This step has been taken in self-defence, and that something is wrong in the formation of the Supreme Grand Chapter of N.S.W. is apparent from the following conduct of the old Irish Chapter, the Leinster Marine. Our exchange, the *Freemasons' Chronical*, says:—"The conduct of the one Irish Chapter, namely the Leinster Marine, has been most peculiar. After having worked side by side with the English representatives, after having accepted the "basis of union," after having united in the election of Grand Officers, after having participated in the inauguration of Grand Chapter, voted for confirmation of minutes of election, and done obsequance to Grand Principals—they, upon the flimsy pretext that they were not satisfied with the Mark Degree, upon which subject there had been no legislation whatever, coolly repudiated their obligations, and 'ratted' over to the Scotch Chapters. This is 'Punic faith,' indeed!"—*Victorian Freemason*.

Knights Templars.

To the Editor of THE CANADIAN CRAFTSMAN :

Prescott, Ont., 26th April, 1890.

DEAR SIR AND BROTHER,—

My attention has been drawn to an article in this month's CRAFTSMAN under the heading "Profusely Honored," which I feel it incumbent on me to reply to, and trust you will give it space in your next month's issue. Your informant on the subject matter (as the veil is too thin not to see that it has been furnished to you) appears to be actuated by the most rancorous feelings of jealousy, at the late circular issued by me, and who, in giving vent to his feelings of irritation, has descended to vulgarity, by his personal remarks.

Under ordinary circumstances I would hesitate to comment upon them, but rather to treat them with silent con-

tempt, were it not that I am desirous to exonerate the members of Cyrene Preceptory, from his unfraternal insinuations.

They knew nothing of my intention, until promulgated in the circulars, which entirely emanated from myself, nor had they by look, hint, or word ever expressed any opinion or desire upon the subject, or made any allusion to it. Neither was it actuated on my part by favoritism, but simply that I considered this Preceptory, which had nobly battled against formidable opposition at its birth and since, deserved all the support and consideration I could give a young and rising Templar body, persistently determined to carry out the precepts of the Order, and my instructions. I considered it my prerogative, as Grand Master, to choose any Preceptory I might wish to distinguish as particularly *my own*, without reference to the wishes or opinion of others, and that I was justified in censuring or praising any Preceptory in my jurisdiction as much as I deemed necessary.

The circular was issued by me from the best of motives, not only to point out my views on different subjects connected with the Order, a practice I have been in the habit of observing for years past, but also to express my appreciation of a Preceptory, which has always steadily endeavoured to maintain the high and exclusive standard which I believe Templary in Canada should possess.

A Provincial Prior of the District has recommended the Preceptories under his supervision to adopt the more popular system of Templary, in the neighbouring Republic, contrary to my oft expressed opinions, and also urged the introduction of the elaborate system of working of the "Red Cross" of Babylon, a degree which has been generally discontinued in Bodies of the Order, where it was formerly practised, as being quite out of place in Christian Templary. This Provincial Prior, who had not this year been elected to any office in Great Priory, was recommended to me by the Grand Chancellor for

membership in my own selected list of the Grand Council, I refused to entertain the suggestion on the ground of consistency, and am therefore pained to think that the Grand Chancellor should show feelings of pique at my refusal of his request, the more so, as his former expressed opinions of Templary coincided with my own.

I am quite aware that my ideas of Templary have been commented upon, as expressing extreme opinions considered by many as "Utopian," and by the "Would be Wise" of this advanced age, as the dreams of senility, quite contrary to preconceived ideas of Masonry, but I have the conviction of the absolute truths of our Templar system and do not flinch from any criticism or give up the precious doctrines I have always advocated.

Altho' old age has come upon me, and for months past confined to my room and bed by serious illness, principally the result of a severe accident, yet I do not feel that anyone can "play upon an old man's weakness," so "considerately" stated in the article inserted in THE CRAFTSMAN, and be assured Mr. Editor, that I have not forgotten the vows I took at my installation as Supreme Grand Master in 1884:—"Not to infringe, or cause, or suffer to be infringed, the statutes and regulations of the Order," nor the vows of fealty that my officers made to me at the time.

Fraternally Yours,

J. B. MACLEOD MOORE, G.C.T.

[The article referred to by the Grand Master was not inspired nor contributed by any other brother than the editor of this Journal.—Ed. C. C.]

PROV. PRIOR WESLEY'S VISITATION TO CYRENE.

An emergent chapter of Cyrene Preceptory and Priory No. 29 was held in Templar's hall, on the 18th ult., when a reception was tendered to R. E. Fr. Samuel Wesley, provincial prior of the Toronto district, and R. E. Fr. John McL. Stevenson, past provincial prior,

both of Barrie. There was a large attendance of sir knights, and among those present were: V. E. Fr. Charles F. Mansell, R. E. Fr. Geo. J. Bennett, R. E. Fr. G. G. Rowe, M. D., E. Fr. E. C. Postlethwaite. Knights—Fred Manley, J. M. Morson, W. R. Cavell, G. S. Ryerson, M. D., Ald. Geo. S. Booth, D. A. Thurston, M. R. Clissold, H. A. Reesor, E. Davies, W. G. Eakins, John A. Martin, Jos. E. Rogers, Aubrey White, Charles Johnson, H. B. Howson, J. A. Wismer, J. A. Cowan, E. G. Mingay, F. R. Robins, John W. Malloy and J. G. Dixon.

The consecration degree was exemplified by the presiding preceptor and the officers, at the close of which R. E. Fr. Wesley delivered an address. After congratulating Cyrene upon its past successes he briefly referred to the honor that had been conferred upon them by the Supreme Grand Master. Referring to the exemplification of the work in the consecration degree he characterized it as a masterpiece of Templarism, and expressed the hope that the high standard of excellence would not only be maintained by Cyrene, but might prove an attractive example to other preceptories.

At the conclusion of the Provincial Prior's address an adjournment was made to the banquetting hall, where an elaborate supper was served and the usual patriotic speeches delivered. A feature of the after dinner entertainment was a musical programme, in which Frs. Fred Manley, E. C. Davies, J. W. Malloy, Judge Morson and George J. Bennett took part.

TEMPLARISM IN QUEBEC.

At the anniversary meeting of William de la More, the Martyr Preceptory of the United Religious and Military Order of the Temple, held at the Masonic Hall, Quebec, there was a very good attendance of members.

After the regular business of the meeting had been proceeded with, a most pleasant feature was introduced. Mr. Carl Kuhring, the efficient Regis-

trar of the Preceptory, and a zealous member of the body since its formation, arose and presented to the Preceptory two handsome silk banners, trimmed in gold, and mounted on tripod brass stands. The banners are very beautiful and artistic in the highest degree, the work on them being exceedingly rich and tasteful. The members received the generous gift with applause, and the following vote of thanks was tendered to Mr. Kuhring. It reads as follows:—

To William de la Moore the Martyr Preceptory of the United, Religious and Military Order of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta, No. 25, of the Sovereign Great Priory of Canada, held in their Chapter Rooms, on Tuesday, the 11th of March, 1890:

RESOLUTION OF THANKS.

Moved by V. Em. Sir Knight Charles Knowles, and seconded by R. Em. Sir Knight Henry Griffith,—“That the hearty thanks of this Preceptory are due and are hereby tendered to Very Eminent Sir Knight Carl Ludwig Alexander Kuhring, Registrar, for the very handsome and valuable gift of two magnificent silk banners, trimmed in gold, of St. John of Jerusalem, and Rhodes and Malta, mounted on tripod brass stands, for the use of this Preceptory; and that our esteemed Frater be requested to convey to the ladies of his family, who so kindly assisted him, our appreciation and admiration of the artistic taste and skilled workmanship displayed in the execution of the same.”

After the above had been read, and duly received, the Fraters entertained Mr. Kuhring at a magnificent banquet, which was served in the hall. The viands embraced the choicest delicacies of the season. When full justice had been done to the good things provided, the following toasts were honored in coffee: 1. The Queen and the Craft, song, the National Anthem. 2. The Most Eminent Supreme Grand Master, Col. J. B. McLeod More. 3. The Right Eminent Provincial Prior, E. R.

Johnston. 4. The Sister Great Priorities. 5. Our guest of the evening, who in response, made a very telling and interesting speech. Sir Knights H. Griffith, Dr. Russell, A. T. Lay, H. Clarke and others also made short addresses. The evening's entertainment was brought to a close by the singing of “God Save the Queen.” This banquet proved to be one of the most agreeable reunions ever held in Quebec by the Preceptory.

Miscellaneous.

HAPPY TO MEET AGAIN.

BY P. G. M. BRO. ROBERT MORRIS LL. D.

Happy to meet the sparkling eye,
The sinewy hand the joyful tongue;
Happy to meet where never a sigh
Nor a cold word chills fraternal song.
Happy around the altar's base,
Happy beneath the All-seeing Eye,
Telling the glories of that place
The happier Lodge beyond the sky.
Happy to meet,
Sorry to part,
Happy to meet again.

Sorry to part, for who can tell,
As time goes by and changes comes,
If those we have met and cherished so well
Shall gather again in the Mason's home?
Sorry to part we lingering stand;
Sorry to part these loiterings prove,
But whisper the word along your Band—
“Meeting again in the Lodge above.”

Happy to meet again, again;
Oh! hasten the joyful moment soon
When, happily met, King Hiram's men
Shall measure again the Mason's tune.
Strong men may bow, the hair grow white,
Mourners may go about the street,
But carol we will, as we sing to-night,
Happy again, again to meet.

THE TRAVELER.

Whence come you? my good brother,
Of what are you in quest?
I travel to the Orient,
My source is from the West.
I long to gain the secrets
Our first Grand Master knew,
And hope to find them by the aid
Of brethren tried and true.

And could you grasp the secrets
 The thrice-great Hermes taught?
 And dare you wield the working tools
 With which great Moses wrought?
 Which made the river roll with blood,
 The mountains shake with fire,
 And opened up the solid earth
 When Korah dared his ire?

But, Craftsmen, we were promised
 That when our time was served,
 If all our work was duly wrought
 And we had well deserved.
 The Senior Warden in the West
 Should pay our wages due,
 And we should have the mystic word
 And rank with Masters true.

In sooth, you shall, good Brother,
 Go! travel toward the sun;
 This life is your apprenticeship,
 And when your task is done,
 In the Oriental Lodge above
 For your reward prepare.
 The word is blazing in the East,
 And you will find it there.

—*Masonic Token.*

THE MASTER'S GAVEL.

Perhaps no Masonic appliance or symbol is possessed of such deep and absorbing interest to the craft as the Master's mallet or gavel. Its name is derived from its shape, which is that of the gable or gavel end of a house. It comes from the German giebel or gipful, gable or peak. Mackay says that its true force is that of the stone-masons hammer, having a cutting edge that it may be used to break off the corners of rough stones. No Masonic emblem can lay claim to an antiquity so remote. So early as the year 1462 its use as a Masonic symbol was clearly recognized. It was also used as a religious symbol in the middle ages, and was made use of to establish proprietary rights over land and water. This was done by throwing the mallet at full swing, and all the ground traversed was immediately acknowledged as the possession of the person casting the hammer. In very early stages the mallet was used as a signal, by which Gothic courts were convened. When the Judge ordered a tribunal to assemble, a mallet was carried round, and the people, seeing the emblem of judicial authority, instantly

repaired to the appointed place. Grimm informs us that the hammer-stroke, with which the auctioneer concludes a sale is derived from this custom. In northern mythology, Thor, the strongest of the Norse gods, was always represented with a mallet called Mioner, which possessed most wonderful properties and virtues. When belted with the megin-jardir, or girdle of prowess, and armed with his hammer, the god was irresistible. It will thus be seen that as an emblem of authority the mallet has been handed down through successive ages to our own day, and when, in the hands of the Master of a Masonic Lodge, it sounds the decision of any question, the blow is merely the re-echo of a power which has been current for centuries. At the installation of the Master of a lodge he is presented with this implement of labor, and informed that it is an emblem of power, and the outward symbol of his authority over the lodge, and of the tenure by which he holds his office. Without it he is impotent to rule and govern the assembled brethren. When it is wielded with skill the Freemason within hearing of its knock at once bows with alacrity to the emblem of might. The lodge is convened by its blow, which signifies that the Master has assumed the duties of his office and calls to order and submission; and, as when Thor lost his mallet, a portion of his divine strength was gone, so when the Master lays his mallet or gavel aside, his authority is at an end.—*San Francisco Call.*

ORIGIN OF FREEMASONRY.

Bro. A. T. Freed, of the *Hamilton Spectator*, is the author of the following remarks on Freemasonry:—"The origin of the order is shrouded in mystery. Quite possibly it is a survival of some ancient 'mystery,' preserving ceremonies of old pagan worship as they are preserved in the ritual and traditions of the Roman Catholic Church. More probably it is the continuation of a trade union of real builders, formed in the middle ages for mutual protection,

assistance and encouragement in times when masons and architects wandered from country to country seeking employment in building castles for nobles and cathedrals for princes of the Church. However that may be, Freemasonry as it is now known, with a ritual substantially the same as that now used, was established in England in the year 1717. In that year four lodges of Ancient Craft Masons formed the Grand Lodge of England, and Anderson and Desaguliers elaborated the ritual.

Its enemies have charged that Freemasonry is an enemy to religion, or at least to Christianity. The charge is false. An irreligious man cannot be a good Freemason. The postulant must acknowledge his belief in a Supreme Being, who rules and governs all things; who is all-wise, all-powerful and merciful; who will reward virtue and punish vice. And though a Jew or even a heathen may be a Freemason, he will learn in the lodge or among Masons nothing which will encourage him in his opposition to Christianity, while the Christian will learn nothing to shake the least important tenet of his faith.

Freemasonry is not a religion. It is a system of morals, not interfering with religion, but commending and enforcing the moral virtues—charity, prudence, caution, temperance, chastity, brotherly love, and the large charity based on the fatherhood of God and the brotherhood of man. To relieve the distressed, to help the weak, to comfort the needy, to counsel those in need of it, to dispel ignorance and superstition, to raise the lowly and curb the proud—these are the lessons of Freemasonry.

We are told that it is a secret order, and that that which is secret must be wicked. Those who are mainly active in preferring that charge belong themselves to the most secret of all oath-bound societies that ever existed on earth. Freemasonry is a secret organization. When the old Freemasonry first became general, secrecy was an absolute necessity for two reasons—

first, that its members wandering from land to land might have means of making themselves known to their brethren, and which would be useless unless kept secret among themselves; and secondly, that they might concert among themselves for their welfare. In those days kings blasphemously assumed to rule by divine right over the bodies of men, and priests more blasphemously assumed to rule over their consciences. The timid trembled lest their most secret thoughts should tremble out upon the air and bring them into trouble; the daring boldly proclaimed their belief in the right of men to be free and to think for themselves, but they paid for their temerity with their lives upon the headsman's block or at the stake. In silence and in fear Masons crept to secluded valleys or lonely mountain tops to whisper the great truths, which have now become the common property of the world, and to impart the words and signs by which they might recognize each other.

In these happier days the necessity for that secrecy has passed away; but it is imbedded in the genius and the traditions of the Order and interwoven into its ritual, and it cannot easily be displaced. Therefore it is continued, and not because there is anything done behind the tiled door which might not be proclaimed from the housetops. The defense of Masonry is that its whole work is a work of charity. It is not only that it gives aid to those who are in need, though that aid is widespread, far-reaching and vast in its proportions, but that its charity is absolutely catholic. It teaches the loftiest lessons of good-will, love, forbearance and peace; and with enmity toward none, with charity for all, it strives only to practice true benevolence. It is widespread as the human race. The soldier with hand raised to strike down his country's foe catches a sign and turns aside the blow. The shipwrecked sailor, cast naked on a foreign shore, makes a mute appeal to men who cannot understand a word he speaks, and straightway an unknown friend springs

to his side. But the larger charity which pervades the order teaches the true Mason to listen to the pleadings of the distressed wherever they may be heard, outside of the order as well as within, and to strive to do unto others as he would that others should do unto him. That is Masonry.

FEMALE MASONS IN SAN DOMINGO.

Bro. W. Wilson, M. Inst. C. E., writing in the London *Freemason* of his experiences in St. Domingo while preparing a report on the proposed railway on the Island, after having undergone various hardships and lost his horses and baggage in the mountains, says:—

Having got our clothes dried, we started on our journey on foot, carrying what was left, and after walking through a dense forest of prickly trees until next day, without any food or drink, we became quite exhausted, and saw no hope of getting to the end of our journey. While all sitting in despair, my interpreter said to me, "The other night at San Domingo Hotel I heard you talking to a gentleman, and I gathered from your conversation that you are a Freemason." "Yes," I said, "I am." Then said he, "I know there is a family of tobacco growers up among the mountains over there," pointing towards the hills, "who have been expelled from Cuba in consequence of their being Freemasons, and, if we can manage to get there, perhaps they would assist you with what you require to continue our journey." So after a long day's struggle through the forest, without food or drink, we succeeded in getting up to the house, and, upon inquiry, we found the proprietor, and explained to him the sad accident which had occurred, and the fearful state we were all in, and begged him to give us help. He supplied us with a little food and drink, but refused anything further. We were in such a fearful condition that it seemed quite impossible for us to proceed. I found that my guide

had not mentioned the Freemasonry. He now said to me, "May I explain to him that you are a Freemason?" I said, "Yes, do, do." And we went again up to the house, and, after a little delay, the proprietor appeared, and my guide told him that I was a Freemason, and that he had heard that he was one also, and, if so, perhaps he would render us the assistance we required. His answer (in Spanish) was, "No, I am not a Freemason, but my daughter is, and if she will assure me that you are a Freemason, I will give you the assistance you require."

"After a short delay the daughter was introduced to me. Dolores Torres was her name, and I shall never forget her, for she was handsome in appearance, and most kind and intelligent. She conducted me into a chamber, closed and fastened up the door, and put me through a most strict examination, and even corrected me in the termination of one word.

After she had completed her investigation she took me down and introduced me to her father, and told him that she had proved me to be a member of the Craft, and told him that he must provide me with horses and provisions and everything necessary to proceed on the journey. After a further stay of about two hours we received three horses and lots of good food and drink, and after an affectionate farewell we started off on our journey.

CANDIDATES FOR MASONRY.

Connected with the working of the Institution, perhaps there is no subject that has been more often referred to in the addresses of Grand Masters, reports of Correspondence Committees, and the Masonic Press, than the careful selection of material to be admitted to membership. The Craft have been admonished from time immemorial how important it is that care should be taken that no one be admitted without the most careful scrutiny; and yet it always has been, and most probably always will be, a fact that a large share of lodge

troubles arise from carelessness at this very initial step.

A brief reference to this important subject, if not of interest to older brethren, will, at least, be of interest to those who are commencing their Masonic life. Among the earliest landmarks and the printed Constitution of Anderson, 1723, provides that "No man can be made or admitted a member of a particular lodge without previous notice one month before given to said lodge, in order to make due inquiry into the reputation and *capacity* of the candidate;" from which we perceive that the Craft of those early days were fully impressed with the idea that an evil tree cannot bear wholesome fruit, nor a bad man make a good Mason.

The third of the "Ancient Charges" declares that "the persons admitted members of a lodge must be good and true men, free-born, and of matured, discreet age; no immoral men, but of good report." Wholesome as this regulation unquestionably is, it must be admitted that there has been a culpable negligence in some lodges in enforcing it. It may be true, that with the best intentions, a committee or a lodge may be imposed upon by some of the many who seek admission to our Institution.—Ex.

RECEIVING THE CANDIDATE.

In an old document found in a lodge chest in Donegal, Ireland, the following explanation of a certain portion of the ceremony is given:—"This is done lest a woman should offer herself, and though many women are as flat-chested as some men, the brethren are generally satisfied with a slight inspection, I would advise them to be more cautious, for it is probable that a woman with a tolerable degree of effrontery and spirit may one time or other slip into their Order for want of necessary prudence. If we believe the Irish, there is a lady at the present time in Ireland who has gone through the ceremony, and is as good a Mason as any of them."

PREFERRED THE RED-HEADED TYPEWRITER.

Divines tell some remarkable stories under certain circumstances, but the following, which is credited to one of Chicago's noted ministers, in all probability came from some other source. The story is about a young man making his way through the different degrees of Freemasonry. The night he took the "third," the senior warden at the proper time gave him the "jewel." Then the worshipful master, with stately tread and solemn face, came down from his seat in the east, and approaching the young candidate, said: "My brother, what is the jewel of your office?" The young man blushed, and in a hesitating manner stammered out, "The typewriter." The face of the worshipful master relaxed into a smile, and he said: "Well, that is not exactly the answer I expected, but as you have alluded to typewriters, let me ask which one you prefer?" There was no hesitation on the part of the candidate this time. With a happy look, he answered quickly and eagerly: "Oh, the blonde."—Ex.

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omission that may occur:

H. Barwick, \$1.50; Jas. Baird, \$1.00; Wilmot Vanderwort, \$3.00; Hon. John Yeo, \$1.50; L. J. Clarke, \$1.50; H. J. Wickham, \$1.50; E. E. Sheppard, \$1.00; E. T. Malone, \$1.00; David McLellan, \$2.00; T. E. P. Sutton, \$1.50; D. R. McFarlane, \$1.00; Alex. Christie, \$1.00; A. Neill, \$1.00; P. G. Tessier, \$1.00; Eureka Lodge, \$1.50; S. Leborneau, \$1.00; H. A. McKelcan, \$1.50; W. Sutherland, \$3.00; Fred. Freeman, \$1.50; Andrew Nelson, \$1.50; R. Robinson, \$1.00; Joseph Caswell, \$1.50; G. S. McConkey, \$1.00.

We are sometimes on the keen edge of discontent with our brother. We snap and snarl at every word, forgetting the hour when we bonded our life to his in the woven strands of goodwill and charity.