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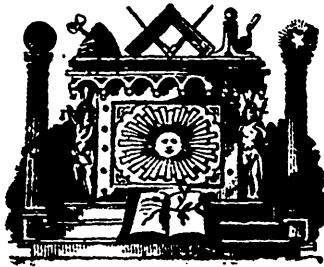
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"THE QUEEN AND THE CRAFT."

THE
CANADIAN CRAFTSMAN

AND MASONIC RECORD.

VOLUME XI.

JAN. 1877, TO DEC. 1877.



PORT HOPE, ONT.

J. B. TRAYES, P.D.D.G.M. EDITOR AND PROPRIETOR.

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VOL. XI.

HAMILTON, ONT., JAN. 1, 1877:

No. 1.

WHY MRS. HERBERT LOVED MASONRY.

"Ticket, ma'am," said the conductor.

"Yes, sir, in one moment;" and Mrs. Herbert sought in her pocket for her portmonnaie, in which she had deposited the article in question. But it had mysteriously disappeared, and the lady arose hastily, and gave a rapid and searching glance under and about her.

"O, sir, I have lost my ticket; and not only that, but money and my check for my baggage."

The conductor was a young man who had been but a few weeks upon the road in his present capacity, and felt himself greatly elevated in his position. He prided himself in his ability to detect any person in an attempt to avoid the payment of the regular fare, and had earnestly wished that an opportunity might be offered which would enable him to prove his superior powers of penetration, and the ease with which he could detect imposition. Here, then, was a case just suited to his mind; and he watched Mrs. Herbert with a cold, scrutinizing, suspicious eye, while she was searching so eagerly for the missing ticket. With a still extended hand he said: "Must have your fare, madam."

"But, sir, I have no money; I can not pay you."

"How far do you wish to go?" he asked.

"I am on my way to Boston, where I reside. I have been visiting relatives in Wisconsin."

"Well, you can go no farther on this train, unless you can pay your fare."

A bright thought occurred to Mrs. Herbert. "I will place my watch in your keeping," she said: "when I reach Detroit I will pawn it for money to pursue my journey. My husband will send for it and redeem it."

"That will do," said the conductor. "I will take your watch and give you a check to Detroit. I have no authority to do so from the railroad company, but may upon my own responsibility."

But Mrs. Herbert's embarrassment was not to be relieved so readily as she hoped. Searching for her watch, that, also, was not to be found.

"Oh, what shall I do?" she cried, her face growing very pale. "My watch is gone too! I must have been robbed in Chicago."

"You can leave the train at the next station," he said quickly and decidedly; "that's what you can do."

The whistle sounded down brakes, and the conductor stepped on the platform of the car. Mrs. Herbert looked around her. There were a few passengers in the car; some were reading, some looking out of the windows on the town they were just entering. No one seemed to have heard the conversation between the conductor and herself, or, at least, to have become interested in her behalf.

The train stopped, the conductor appeared, and taking the shawl and travelling-basket from the rack above her head, bade her to follow him. In ten minutes more the train had gone, and Mrs. Herbert was alone in L— depot, trying to decide upon the course best to pursue. She had no money to defray her expenses at a hotel; she had nothing with which to pay a hackman for taking her to one; but after a few

minutes reflection she resolved to inquire for the residence of a clergyman of that church of which she herself was a member, and ask him in the name of Christian charity and kindness, to give her a home until she could send a telegram to her husband, and he could furnish her with means to pursue her journey.

Inquiring of the ticket agent the name of the clergyman she hoped to find, being politely directed to his house, she was soon at his door and rang the bell. He answered the summons in person, and in a few hurried sentences she made known her misfortune and her request.

The Rev. Mr. Ripley was thin, tall and straight. He was apparently about forty-five years of age; polished, but pompous; no particles of dust could have been found upon his fine, black broadcloth, or nicely polished boots; the tie in his cravat was faultless; his hair was brushed carefully forwards to conceal the coming baldness. Very dignified, very important, very ministerial appeared the reverend gentleman; but as Mrs. Herbert looked in his cold, grey eyes she felt that benevolence was by no means as strong an element in his composition as selfishness. Her heart seemed to chill in his presence; she could not help contrasting him mentally with the good Mr. Weston, who was pastor of her own church at home. Ah, not often had the hand now thrust into the bosom of the tight buttoned dress-coat been prompted by the cold heart beneath it to place a bright coin upon the palm of beggared childhood; not often had his footsteps found their way to poverty's door; yet this unworthy representative of the Christian church preached charity to his rich congregation at least twice every Sabbath, and, so far as himself was concerned, made preaching supply the place of practice.

"Madam," he said, after eyeing her from head to foot, "you have a pretty story, but the streets of L—— are full of such stories at the present day. Did I listen to one half I hear of the kind, I should have my house filled with poor mendicants all the time, and, perhaps, few of them would be worthy of my respect; I can not keep you as you request."

Mrs. Herbert turned from the inhospitable door of the Rev. Mr. Ripley. The cool insolence with which he had treated her, had almost driven courage from her heart; but she determined now to seek a hotel, where at least to rest herself and decide upon some course of action. She had eaten nothing since morning, indeed she had not thought of food; but now she felt faint and weary, and the consciousness that she was alone in a strange city, friendless and penniless, with the shades of evening already falling, quite unnerved her. As she glanced up and down the street the first thing that attracted her attention was,—not a public house sign, but in large gilt letters the words—"Masonic Hall." Her heart gave a quick, joyful jump. Her husband belonged to the Masonic Fraternity, and she knew that any duty a Mason owed to a brother, he owed equally to that brother's wife or daughter. She remembered also that to that noble Order she was indebted for nearly all the happiness she had known in her life. But familiar as she had been with its workings in her native city, she had never realized its universality, and never understood how, like some great talismanic belt, it circles the earth, embraces all mankind in its protecting folds; softening the asperities of dissenting religionists, shedding the purple light of love on the fierce rapids of commercial life, enlightening and ennobling politicians, and harmonizing their conflicting sentiments upon a sense of kindred.

Mrs. Herbert now paused irresolute. What would she now not have given for a knowledge of one mystic sign by which to call her husband's Masonic brothers to her side?

Men were passing rapidly up and down the street; elegantly dressed ladies were out enjoying the delicious coolness of the evening, for the day had been sultry; but among all that busy throng there was not one whom she had felt at liberty to accost.

A gentleman was passing her, leading a little girl by the hand. With a quick gesture she arrested his steps. She had observed nothing peculiar in the stranger's face; indeed, she had not noticed it at all; but a Maltese cross was suspended from his watch guard, and the moment she discovered it, she had involuntarily lifted her hand to prevent his passing her.

The stranger looked at her inquiringly; she pointed to the cross and said; "That, sir, is why I stopped you; will you excuse me for addressing you, and please tell me if you are a Mason?"

"I am," he replied.

"Oh, sir, my husband is a Mason, and perhaps you will be kind to a brother's wife."

"Where does your husband live?"

"In Boston. His name is G. W. Herbert; he is of the firm of Herbert, Jackson

& Co., L—street. I was on my way to him from Wisconsin, but have been robbed of the means of paying my fare, and the conductor refused to take me further. I have applied to the Rev. Mr. Ripley, and he turned me insultingly from his door."

"The old hypocrite," muttered the gentleman. "Mrs. Herbert, my house is but a block distant, and it is at your service. My wife will make you welcome and comfortable. Will you accept our hospitality?"

"Oh, sir, how gladly!" And half an hour later Mrs. Herbert was refreshing herself at the well-spread table of Mr. Henderson, first officer of Eureka Commandery, No. 12.

When supper was over, Mr. Henderson said to his wife, "I will return immediately. Make Mrs. Herbert feel at home."

He walked directly to the office of the Western Union Telegraph Company, and addressed the following message to his brother in Boston:

"Is G. W. Herbert, L—street, a member of our Order, and his wife in the West? Answer immediately."

When Mr. Henderson returned home he found his wife and Mrs. Herbert in an animated conversation; and he was surprised to note the change in the strange lady's appearance now that she felt herself among friends. Her face wore so genuine an expression of sweetness and purity; her conversation was so expressive of such lofty sentiments, such real goodness of heart, and betrayed so highly cultivated a mind that Mr. Henderson found himself regretting that he had taken the precaution to send a telegram to Boston, in order to prove the truthfulness of her statements. Mrs. Henderson seated herself at the elegant piano, and after performing several pieces, invited Mrs. Herbert to play also. She gracefully complied, and after a low, sweet prelude, began to sing:—

"A stranger I was, but they kindly received me."

She sang the piece entirely through, her voice quivering with emotion; Mr. and Mrs. Henderson stood at her side and the gentleman said:

Mrs. Herbert, it is we who are blessed in being permitted to form the acquaintance of so entertaining a converser and musician. You are not a stranger, but a dear friend, a sister, my brother's wife; you have a right in our home. A Knight Templar's house is ever open to the unfortunate. But you must not leave the piano yet; play another piece for us—your favorite."

"I do not know that I have one."

"Your husband's then," suggested Mrs. Henderson.

Again Mrs. Herbert's practiced fingers swept the keys, and then her clear, rich voice arose in the popular Masonic ode:

"Hail, Masonry divine."

As the last sweet echo died away, she arose, saying, "That is my husband's favorite."

Mr. Henderson was standing with his arm around his wife's waist. Tears were in his eyes, and he drew closer to her as he said, "Oh, Jennie, will you not learn to play that piece for me?"

"But I could never make it sound like Mrs. Herbert," she replied, "for you know I do not like Masonry."

"And why do you not like it?" Mrs. Herbert ventured to ask.

"Because it rises like a mountain between me and my husband; I am jealous of Masonry!" And the glance she cast upon him at her side told Mrs. Herbert with what depth of love this true wife regarded her husband, and she almost pardoned her for her dislike of Masonry upon the ground that she had mentioned. But she felt that Mrs. Henderson was in error, and she said:

"Will you allow me to tell you why I love Masonry?"

"Oh, yes," replied Mrs. Henderson, "I should be glad to feel differently if I could," and she drew a large arm chair for Mrs. Herbert in front of the sofa, upon which she and her husband seated themselves.

Mrs. Herbert began: "My father was a commission merchant in Boston, and in consequence of causes which I never fully understood—for I was very young at the time—he failed in business. Our beautiful home was taken from us, and my father removed mother and me to an humble but comfortable cottage in the suburbs, while he procured employment as a clerk in a dry goods establishment.

"He was disheartened by his sudden and heavy losses. It was seldom, indeed, that he was heard to speak cheerfully and hopefully. His health declined, and before we had ever dreamed of the threatening danger, he was a confirmed consumptive. But he was a Mason and we were not allowed to feel that his inability for labor had deprived us of the comforts of our home. Supplies of provisions, clothing, and fuel

came regularly to our door. But one chill evening in September, we were gathered around the bedside to take the last farewell. The friends of our prosperous days were not there—they left us with our riches—but a circle of true, manly faces were there, and tears were brushed aside which were the overflow of sympathizing hearts. I stood beside my grief-stricken mother who knelt beside the couch of death, her head bowed helplessly upon the emaciated hand upon which she had depended for guidance and protection. My father kissed me tenderly, and turning to his Masonic brothers said: 'I can but leave my dear one in your care, and I know that I can trust you. I feel that my poor Alice will not long survive my loss, and thus this little one will be a helpless waif on the great sea of humanity. I give her to you, not as the child of one, but of all—the Lodge.'

"A few moments later I was fatherless. One of those strong, noble men lifted me in his arms and bore me from the room. I heard what my father had said, and although a child of but seven years I comprehended it all. I threw my arms around the good man's neck, who held me so tenderly, and sobbed, 'Oh, sir, will you be my father?'

"Yes, my dear little girl,' he said, in a broken voice, 'you shall never want.'

"My mother was a frail, delicate creature, and her constant watching at my father's bedside, combined with the last terrible shock, threw her into a fever from which she never recovered. We remained in our little cottage until my dear mother's death, and my father's Masonic brothers anticipated our every want. And when I was at last an orphan, my new protectors took me away. All felt that I was a sacred charge. I was placed under the charge of the most reliable instructors, and my health was carefully guarded. I lived in the house of him I had asked to be my father, and I believe he loved me as his child. When I arrived at the age of twenty years, I was married—with the full approbation of my guardians—to Mr. Herbert, confidential clerk in a dry goods house. The young man was honest and attentive to his business—that was not quite ten years ago—now he is a partner in the same house. We have an elegant home and every year our parlors are open to receive, with their families, the few who remain of those who, at the time of my father's death, were members of the Lodge to which he belonged. You understand now, my friends, why I love Masonry?"

Mrs. Henderson lifted up her eyes to those of her husband; he was looking at her so wistfully, so pleadingly.

"My dear wife," he said, "Mrs. Herbert's case is but one out of thousands. It is the aim of Masonry to relieve the distressed everywhere, and to elevate and ennoble themselves. Our labors take us often from the home circle, but it would not be manly in us to spread a knowledge of the good we do. To many of the recipients of our charity it would be bitter relief, if trumpeted forth to the world."

Mrs. Henderson placed both her hands in those of her husband and said, her eyes filled with tears, "I will learn to play that piece for you, and I think I can give it some of Mrs. Herbert's expression, for I think differently of Masonry than I have ever done before."

The next morning, when breakfast was over, Mrs. Herbert said, "Now, Mrs. Henderson, I must send an immediate telegram to my husband, for I am very anxious to meet him, and I must not trespass upon your generous hospitality longer than is necessary."

"Will you entrust me with the message?" said Mr. Henderson.

"Yes, sir;" and it was soon ready.

"Ah, I was about sending you the answer to your telegram to Boston," said the operator to Mr. Henderson, as he entered the office. He took the paper extended towards him, and found the message to read as follows:

"G. W. Herbert is a worthy Knight Templar. He stands well socially and financially. His wife is in Wisconsin."

Mr. Henderson called upon a few Masonic friends and hastened home. Taking a roll of bills from his side pocket he laid them before Mrs. Herbert, saying, "I did not send your message. I have taken the liberty to draw from the bank of Masonry a deposit made by your husband for your benefit."

"The bank of Masonry! A deposit for my benefit! I do not understand you!"

"Well, then, I will explain. Every dollar a man contributes toward the support of the Masonic Institution, is a deposit to be drawn upon any time he or his family may require it; I know positively that your husband is a worthy Mason, and this money—one hundred dollars—is as really and truly yours as if he handed it to you himself. If you wish to continue your journey to-day, I will see you safely on the one o'clock train."

Mrs. Herbert's lip quivered, but she only said, "Oh, I shall be glad to go."

A week later the Secretary of the Eureka Commandery announced to his brothers in regular conclave assembled, the receipt of a letter which he proceeded to read:

"M. L. Henderson, E. C., and Sir Knights of Eureka Commandery No. 12.
 "I enclose you a cheque for one hundred dollars, the amount so kindly furnished by you to my wife, who arrived in safety yesterday. My gratitude to you for your timely sympathy and care is only equalled by her own, who says that her experience in your city has added a new chapter to her reasons for loving Masonry. Should any of you visit Boston, do not fail to call upon us, that we may return our thanks in person, and invite you to the hospitalities of our home."—*Our Home Companion*.

A MASONIC STORY OF FREDERICK II.

Frederick the Second, surnamed the Great, King of Prussia, born January 12, 1712, died August 17, 1786. He was initiated into Freemasonry while he was yet only Prince Royal, at a special Lodge held for that purpose at Brunswick, on the night of the 14th to 15th of August, 1738. On his return to Berlin he secretly favored the raising of the Lodge to which he gave the name of the "Three Globes;" but during his father's life he dared not avow himself to be a Freemason, but on ascending the throne he publicly declared himself so to be. Frederick had learned to understand the aim of Masonry, and, considering the Order in its true point, he looked upon it as an institution entirely devoted to the welfare of humanity, and its task to cause to germinate all the good and noble sentiments of man, as a school of the human heart, a mediator between the law and virtue, as a teacher of philanthropy, benevolence, honesty, and of all the social virtues. Frederick was fully acquainted with the code of laws and those old prescriptions of the purest morality which have been perpetuated until this day, and those fundamental principles propagated and professed in all Masonic re-unions established over the face of the globe.

He then considered the Masonic Order, inasmuch as it remained *faithful* to its original mission, as a most holy institution, in which, under the symbolic envelope, he had discovered the profound duty of man toward his neighbor and toward his God. He founded, in the first year of his reign, a private Lodge, in which he held the mallet as Worshipful Master. This Lodge was composed of his most intimate friends, whom he knew, or supposed to be, men of loyalty and morality. But all those who may happen to be called are not elected, and man, who carries within him the germs of good and evil, remains fragile in whatever position chance may have placed him—no one is exempt from weakness. Frederick also had to go through that sorrowful experience. In the narrow circle of his Lodge (which was composed of no more than twenty-seven members), was found a man who was traitor to his king, his country and the Order, and toward whom Frederick, using superhuman generosity, conducted himself as a king and as a chosen one. We translate from the German Masonic journal *Erwinia*:

The great king, after conquering Silesia, had to take measures so as to preserve his conquest and cover his other provinces. He had, therefore, to restore his ancient strong places, and also raise new ones. The king confided the execution of his plans to General Wallrave, one of his most learned engineers. The fortress of Neise, above all, was put in a state of defence more complete by the construction of several forts and mines which surrounded the city to a quarter of a league in distance. It was a frontier place, destined to defend Prussia against Austria. General Wallrave, the favorite of the king, and member of the Lodge presided over by Frederick, allowing himself to be seduced by *gold*, had entered, into a correspondence with Prince de Kaunitz, at Vienna, to sell to Austria for so much money the plan of the fortress, with the indication of the mines, and of their communication with the works of the place; but the negotiations not having been conducted with sufficient prudence, the Director General of the posts had some suspicions which he communicated to the king. The General was watched, and the first letter that he wished to send was intercepted and carried to King Frederick, who broke it open and in this way had the manifest proof of the crime of Wallrave. In this wise he found himself betrayed by his favorite, a member of his Lodge, in the fidelity and devotion of whom he had placed absolute confidence.

He found himself betrayed and sold as king, as friend and as brother, and placed in the sorrowful necessity to punish as culpable of high treason him whom he had loaded with favors, and embraced as a brother. After long and serious reflections, Frederick formed a resolution truly superhuman, and which elevated him to the rank of a veritable Mason.

He convened a meeting, in which he spoke with a warm eloquence of the duties of

a true Mason toward the Order, his brother, the State, and one's country, and at the end of this grave allocution, arising from his seat he added the following words, which threw stupefaction among his auditory: "One of the brethren here present, violating together the laws of the Order, his duty toward the State, and his oath, forgetting every sentiment of fidelity and gratefulness toward his Worshipful Master and his king, has rendered himself guilty of an enormous crime. As king, I wish to know nothing, as Worshipful Master, I pardon him, as brother, I hold out my hand to him to raise him up from his fall, and as man, I wish to forget the past. I only exact that he here avow his crime, that he re-enters within himself and amends, and then all will remain among ourselves, and never shall any more mention be made of it; but if he remains silent and does not accept the pardon offered to him, I must inform him that as Worshipful Master I shall be forced to retire forever from the Lodge, and that in virtue of my duty as king and first functionary of the State, I shall deliver him into the hands of justice."

Silent and in consternation all present looked at each other. None of them could explain to themselves the terrible words of the king. Wallrave himself had not the least doubt that his treason was discovered, and that it was a question relating to him. After a short pause the king repeated the same words. All were silent. Frederick made a *third* appeal. No one answered. With eyes full of tears, the king resumed: "As a Mason I have fulfilled my duty; unhappily, I have convinced myself that no Masonic sentiment reigns among this small number of initiates; that the oath, duty, fidelity, gratitude are powerless to bind men and bridle the heat of effervescence of passions. I therefore close to-day, and for the LAST TIME, the meeting—I shall never retake the mallet!" Frederick proceeded then once more with solemnity, and agreeably to the Ancient Masonic Rite to the closing of the meeting, and, moved to the very centre of his soul, he went, head uncovered, to deposit the mallet on the altar. In the ante-chamber the king ordered General Wallrave to give up his sword, had him arrested and put in judgment.

The culprit was condemned to a perpetual detention, and conducted to Magdebourg, to a prison, the construction of which he had formerly been charged with. That prison had been destined for a State prisoner, and disposed so as to render it impossible to escape, or even to commit suicide, the captive could not even injure himself by striking his head against the walls or floor, for they were mattress and cushioned.

Wallrave passed seven years in this close captivity, deprived of all light other than the faint light admitted from the height of his prison, without books, pens, ink, and paper—abandoned to himself and his remorse. No one was allowed to speak to him, not even the officer appointed to bring him his food, which the captive was obliged to take without knife, fork or spoon. At the expiration of these seven years, his captivity was mitigated, and he was transferred, by order of the king, to a prison not so narrow. Wallrave had at his disposition a little garden, where he might breathe the air and move with more liberty. He remained there, separated from the world, until his death, from 1748 to 1778, that is to say, during thirty years.

Wallrave tried to ask of his Grace his pardon, by sending to the king the eighty-eighth Psalm of David. The monarch answered by sending him the tenth Psalm.

From the moment that Frederick had been forced to sever with a brother, he no more could be a member of the Lodge. This was the only cause which prevented this great King, this crowned philanthropist, visiting the Lodges afterward. But until his death he never ceased to honor the Order, for he had the conviction that the members of the fraternity in general were sincerely devoted to *their king* and *La Patrie*.—*Hebrew Leader*.

THE WAY IT WORKS.

A physician in Washington, D. C., was called to visit professionally a young lady taken suddenly and seriously ill. Employed in one of the departments, she was comparatively without friends or resources, and when rendered helpless by disease, her condition was truly deplorable. The physician ascertaining the name of his patient to be the same as a Brother Mason in Boston, whom he had met some years previously, he inquired if she was related to this person. Being told that she was the daughter of this fellow-craftsman, whom, it should be remembered, the physician only knew as a member of the Fraternity, he not only gave to her skillful professional treatment, but saw that she wanted for nothing of care and proper nursing, and when she was sufficiently recovered to travel, he accompanied her on her journey, and was not content until he had placed her in her own Eastern home. Then, exchanging fraternal salutation with his old-time Masonic acquaintance, he returned to his work and calling, hardly conscious, perhaps, of the moving power that had influenced him

to so noble a deed in the exercise of a large and generous charity. This incident is but one of a thousand which might be adduced to prove the power and worth of Masonry.—*New York Dispatch.*

BROTHER JOE GRAFTON'S TRIALS.

BY JEFFERSON.

"Misanthropic bigots are always mental monstrosities, unfitted for useful lives or honorable histories. They contradict the genius of humanity and make but sorry members of society anywhere."
—CHANNING.

IGNORANCE and bigotry are twin associates. They have a common origin and a common affinity. Legitimate in their antecedents, and uniform in their moral deformities, they are always of the same progeniture. The one has no knowledge of progressive life, while the other sees but little outside of itself. The former lacks capacity to know its own duty, while the latter claims to know it all. Both make pretensions to knowledge with assured effrontery. The one condemns what it does not comprehend, while the other, full of self-conceit, never tolerates anything but its own opinions. With the one, light is darkness, but the other often calls darkness light, and light darkness, because it does not know the one from the other.

A world of such creatures could not make a body-politic, because the one is always imbecile, and the other has only ability to create anarchy and confusion. In the name of religion the former becomes a fanatic, while the other would burn at the stake, for a mere difference of opinions, an embassy of the purest saints that ever lived.

Where once blended in active life they constitute the most antagonistic elements known to our civilization. They often hold carnival over the ruins of human hopes, with the spirit of a heartless malignancy, self-deceived, under the dream of honoring the divinity. Kindred with superstition, they frequently form the most prominent elements of a morbid religion, which feeds on the husks of prejudices, such as death can alone eradicate. Why it is so, to many, seems strange, for, in their views, what is called religion should have no prejudices, no exclusiveness, nothing at all like narrowness about it. Freedom of thought and a tolerative spirit would much better become any religious people, and it is often the case that men's bitterest persecutions come from what are termed church organizations, and that, too, in the name of the purest orthodoxy.

We have a case of this kind now before us, the relation of which will illustrate some of the points of the foregoing declarations.

A number of years ago an honest young man moved from the State of Indiana to Iowa, where he settled in a town called Fairfield. Honest and industrious, conscientious and respectable, he worked at his trade of a carpenter, hoping to make of himself a good citizen, and to gain some limited fortune.

Having formed the acquaintance of several gentlemen of the Masonic Fraternity he applied for initiation among them, and in due course of time became a Master Mason. He soon learned to love the Institution, and the lessons of the Lodge-room became the study of his years. Their regular and called meetings found him always in his place, eager to learn and anxious to maintain the ancient prestige of the Order.

He there learned that devotion to truth was the high-road to integrity, and that none were more religious and happy than those who loved their fellow-men. The fatherhood of God and the brotherhood of man became his life-spirit, and under these convictions and reforms he sometime afterward became a member of the church.

On the broad basis of a liberal fraternity, and a free Christian church he began, more particularly than ever before, to fix his principles and regulate his life.

Honest and true, and of good report before he had joined the Masons, he became, as he hoped, a better man in becoming a church member, for there his latent talents were brought out in many generous actions and liberal charities, such as he thought were in harmony with the divine government, and consistent with a strict Christian profession.

In these highly respectable relationships he soon became known as a good citizen, a prosperous workman, and a gentleman of high moral character. His society was courted by the pious, and his influence was sought for among his brethren of the church as one who feared God and kept his commandments.

The sunlight over him was bright, and the first year passed over him without a cloud of trouble. But the visit of an itinerating evangelist to the village made a sad change in his happy relationships, because it created in a very brief period a great change in the spirit of his dreams.

Among his other religious ideas, this wonderful evangelist taught the people that nothing was more detrimental to the true progress of truth and vital piety among them than the existence of secret societies. He taught them that they were essentially sinful, and contrary to the genius of all progress, as well as all free governments. He insisted that no such people should be tolerated among them, and that all church members should come out from among them.

Ignorant and bigoted as this evangelist was he made converts among the churches, for many soon partook of his spirit, and in a short time a large portion of the church of which our brother was a member were anxious, yea, even zealous, for the total extermination of all secret societies, and more especially of the society of Freemasons, as it was supposed to be the most ancient of them all, and the mother of the whole brood of anti-Christian institutions.

The bitterness of spirit engendered was relentless and vindictive, and within a brief space a crusade was inaugurated of men, women and children to exterminate the last vestige of "the whore of Babylon," as the evangelist termed all secret societies. The church became the head-quarters, and the pastor himself assumed the leadership of the inquisition. Meetings were held weekly, and most devout prayers were offered for divine aid in the glorious work of driving from the land the secret organizations of the devil. Every one who had any connection with them was exhorted to come out from among them, on the pains and penalties of even "eternal damnation." If any persisted in remaining members of such godless institutions they were proclaimed as being infidels, or what was worse, they were proscribed as men unfit for any pure or social intercourse. All such were not to be dealt with, not to be employed, and above all, they were not to be *communed* with in the Holy Sacrament, as they were of their master, the devil. Under such circumstances the hero of our story was made to feel very sad, for he was told that unless he left the Masonic Order he would be "counted out" in his church membership, and that, too, without much ceremony. This seemed to be the decree adopted by the church, and from the spirit of the pastor and people, appeared to be as firm as the laws of the Medes and Persians, incapable of change or modification.

Of course he was deeply depressed in spirit, and at a loss what course to pursue. His advisory friends seemed to be few, and he waited with as much patience as he could muster up, to see the cloud blow over, but it was all in vain, for when he was at work one day in his shop he received the following note from his pastor, which he saw at once meant business of the most serious character:

PASTOR'S OFFICE, FAIRFIELD, March 25, 1749.

BRO. JOSEPH GRAFTON,—Our Congregational Association which held its session for this State during the past year, declared that no Christian could remain a member of a secret society, and as you are a member of the Masonic Fraternity, my church demands that you withdraw from such fellowship, or they will have to exclude you from the church.

Your brother.

WM. THOMPSON.

The reception of such a note from his pastor brought great sorrow to the heart of "Brother Joe," as he was called generally among his brethren, and after a night of deep thought and sound sleep he returned to his pastor the following answer:

FAIRFIELD, March 26, 1849.

TO THE REV. WM. A. THOMPSON—Dear Sir,—I have been requested to meet you and the brethren in church-meeting to-day, in order to explain the cause of absenting myself from the meetings and ordinances of the church. I will endeavor, my dear brother, to do so, simply in writing. It is well known to you all that I am connected with one of the secret societies of the day, and it will also be remembered that the Association of the Congregational Church, which held its session in this place in 1848, passed a resolution denouncing such societies in the strongest language, and condemning all members of the church who were connected with any such secret organization. I look upon these resolutions as a direct vote of censure upon myself and others, but being conscious of my own integrity in the matter, and that the church, in this particular, has stepped aside from the path of duty to aim a blow at an institution whose principles are drawn from the Great Light of all truth, I have and still feel a reluctance in continuing my connection with the church.

You will remember, brethren, that at the time of my connecting myself with the church it was well known to some of you, if not to all, that I belonged to the Order of Freemasons, and as such I was admitted among you.

As it is now thought that a secret-society man cannot be a Christian, I would respectfully ask of you a certificate of dismissal from the church.

JOSEPH GRAFTON

Such was the result of a church crusade of ignorance and bigotry against secret so-

cieties. The poor preacher was afterwards drowned, and Brother Joe to this day is still an "outsider," running the risk of Heaven on the broad commons of Masonic humanity.—*Masonic Advocate.*

THE DIFFICULTIES OF THE MASONIC PRESS.

The position of the Masonic Press and the *role* of a Masonic editor are not ever a "bed of roses." There are difficulties attendant on all journalism, on all editorial labours, but the Masonic press is very heavily weighted for the race. Owing, in the first place, to the peculiar teaching and aspects of Freemasonry, the normal difficulties of all journalism are increased a hundred fold. For Freemasonry assumes a position of absolute neutrality in all matters purely political and religious, that is to say, it passes no opinion on those questions which divide mankind in the two great "zones" which are respectively marked—"religion" and "politics," and hence the serious difficulty of a Masonic editor. It is a most arduous labour, requiring great care and greater skill to avoid in treating on the current subjects of the hour, whether entirely or not only quasi-Masonic, impinging on one side or the other, and touching, however gently, those neutral sections of thought, teaching, and discussion. We flattered ourselves that we had done so. We had hoped that our abstinence from all political or denominational preferences was as clear as it was avowed by us, was as distinct as we believed it to be consistently Masonic on all occasions. It appears, however, that we have been in error all this time, self-satisfied deceivers. A correspondent of thirty years' Masonic standing informs us that our remarks upon "Ultramontanism" have been for some time exceedingly "offensive" to him and to others. We are exceedingly sorry for the announcement, and regret the use of so hard a word, as we had reason to believe that our language was not unacceptable to a very large circle of readers. For we have, in our own opinion, been alike most careful, moderate, discreet, and fair. We have not said even half what we might have said, or a third of what we felt on the facts submitted to us. We have, from the first, endeavored to point out to our brethren that the habitual violence and unseemly language of the Ultramontane press, and of many high Roman Catholic authorities, were one thing, the rights and feelings of our Roman Catholic brethren, quite another. While we have endeavored to openly, as we always shall, (*pace* our correspondent), to maintain intact the undoubted rights of Roman Catholic Freemasons, we shall always denounce that bigotry which refused the rites of the Roman Catholic Church to Bro. Armourer-Sergeant Johnson; that brutality which in a distant country disturbed the body of a poor departed Freemason, and used the sacred symbol of the Cross as if to hallow a deed of sinful violence and wrong. From time to time we have to read the outrageous language of the Ultramontane advisers of the Pope, of Cardinals, and Bishops of the Roman Catholic persuasion, of lesser lights and petty imitators; and what are we to do? Are we to leave them all unnoticed? Are we to pass by them in silence or in contempt? Is it not on the contrary, our bounden duty to enlighten our readers as to the attacks which are daily and hourly made, and which impose often on the weak-minded and the ignorant, and are yet as mendacious as they are unmerited? We think so; and we feel sure that on this point we shall have the warm approval of our much-maligned and insulted Craft, alike as to the propriety of the course we have pursued and the moderation of the language that we have employed. For, be it remembered always, alike to the praise and credit of the *Freemason*, that it has never condescended to join in any partizan clap-trap or intolerant language against Roman Catholics *qua* Roman Catholics. We have, on the contrary, often been discreetly silent when others have been loquaciously open mouthed; we have restrained the barbed arrows of invective when others have been loud in heated denunciations of the Church of Rome as a religious institution *per se*. We have always advocated freedom of conscience, and "liberty of prophesying," as well for Roman Catholics as for any one else, and we defy the most captious critic, and the most hasty assailant, to point out a single passage in which we have done despite to the great principle of absolute and Masonic toleration. Certain unwise words and unseemly acts of the Roman Catholic authorities have come before us, and we have dealt with them practically, and treated them conscientiously, and we must beg to tell our worthy correspondent that we shall continue to do the same, whenever in our humble opinion the paramount interests of Freemasonry require such notice, or demand such animadversions in respect of Ultramontane tactics, or ignorant "accusers" of our "brethren." Our correspondent has seized with great adroitness on a little incident in respect of some humble Protestants at Minorca, which we transferred to our pages, and demands, somewhat excitedly, "what has this to do with Freemasonry?" We never said it

had, but we used it as a fair and passing illustration of the rabid temper of Ultramontanism just now, which seems to spare neither friend nor foe, and which seeks, by a violence of language and of action, to recall to the thoughtful the worst days and the gravest horrors of an inquisitorial regime. As advocates of the right of unlimited toleration *per se*, of the sanctity of the human conscience, of freedom of worship, we are bound, as it appears to us, to protest in our humble pages, from time to time, when as it would seem intolerance runs riot, and bigotry becomes rampant in our very midst. The classing by the Bishop of Minorca of Freemasons and Protestants together, and declaring that "putrid members must not touch sane members," is a gross insult not only against all religion and common sense, but to the whole of the Masonic fraternity, and deserves to be noticed and branded as such before our entire Order. If we are wrong in our view of the situation, we are at any rate in very good company. We can remember a speech addressed to the Grand Lodge by our most distinguished Pro-Grand Master, the Earl of Carnarvon, in which he denounced the intolerance and persecution of Roman Catholicism as respects Freemasons everywhere, and if his remarks were justified then, ours are a "hundred fold" more pertinent to the occasion, and befitting now. His eloquent address at that period was supported warmly by several brethren, and though the Grand Lodge, probably most rightly, did not think well to set a precedent of any sort of condemnation of any religious body, yet there was a general concurrence of opinion that such remarks were fully borne out in themselves by the known facts of the case. But it is one thing to admit a fact, another to establish a precedent, especially for our English Grand Lodge, which has always manfully and nobly avowed distinct and absolute toleration. We admit that circumstances change with times, but never in our recollection has the Ultramontane School betrayed so much childish fear or so much unreasoning intolerance of Freemasonry as now. And under such circumstances we repeat, are we to sit still, "dumb dogs," under most vile anathemata, public excommunications, and shameful incriminations? In our opinion, it is neither our duty, nor will it be our resolution, to submit to unparalleled outrages of so-called religious language, and these direct insults of Ultramontanism. Why, it is not a few months ago that one of the Spanish Bishops called G. Master, H. R. H. the Prince of Wales, "the arch heretic," (herejete), simply because he was a Freemason, and are we Freemasons to go on "mealy mouthed" and with "bated breath," talk of such things, and simply protest by our moral teaching and action against them, for such a course of action is unworthy of us all? We say certainly not; we have, thank God, liberty of speech, and liberty of the press of Englishmen and Freemasons, and we shall continue to use the one and the other, in the future as in the past, with moderation and calmness, and above all with fairness and truth.—*London Freemason.*

MASONIC FESTIVALS.

In Ancient Craft, or Symbolic Masonry, there are two days in each year, designated as stated festivals, or feasts, and are so written in the Masonic Calendar. These days are St. John the Baptist's Day, June 24th, and St. John the Evangelist's Day, December 27th. The former is sometimes called the summer and the latter the winter festival.

The Sts. John, for centuries past, have been claimed and revered by Freemasons generally as their patron Saints. The annual festival, however, of the English Freemasons is held on the Wednesday following St. George's Day, April 23rd, he being the patron saint of England, and St. Andrew being the patron saint of Scotland, the Grand Lodge of that country celebrates St. Andrew's Day, November 30th. But on the continent of Europe, in Ireland and throughout the United States of America, the festivals of the Sts. John are the stated festivals of the Craft most generally recognized. The festival of the Baptist is the more important and most generally observed, which is probably attributable to the fact that the weather at the time of the summer festival usually admits of the more convenient or comfortable assembling of the Craft. Yet the annual installation of officers of some Grand Lodges and of many Subordinate Lodges, occurs on the Evangelist's Day, December 27th, and the occasion is often made one of a festival character.

The social element in Freemasonry is one of its principal and most beneficial qualities, and one which our ancient brethren cultivated to a much greater extent than is now done. It is undoubtedly true that the brethren of the present day greatly neglect this matter, to their own detriment and that of the Order generally.

There are many Lodges in the land which have never observed the festivals, and

some, we fear, in which they are not only unobserved but unknown! Before the days of permanent Lodge rooms, the brethren met in the upper rooms of great taverns, and every assembly of the Craft, for work or business, was distinguished for its social features. A sumptuous repast and good cheer were always provided, and were attended with toasts and speech, song and story, good-will and brotherly greetings, never to be forgotten. Many an old tavern in "Merrie Old England" and America was rendered forever famous by these gatherings of the brotherhood, and their names will pass down through all generations of Freemasons. When shall the "Goose and Gridiron," the "Crown," the "Rummer and Grapes," the "Apple Tree" taverns of London, and others which might be named, in England, and the "Green Dragon," in Boston, and others in America, be forgotten? Not, indeed, until the history of Freemasonry ceases to be read.

Long after the establishment of permanent Lodge rooms, the old social customs were continued, and at every meeting of the Lodge refreshments were provided, each of the brethren present contributing to the "reckoning."

We could almost wish to be back to those old times, when the brethren came up from far and near to the "assembly and feast," not only to do Masonic work, but to enjoy Masonic sociability: when closing the doors against the outside world with its parties and creeds, its cares and dissensions and conventional distinctions, they met, as an eloquent writer says, "on one common level of brotherhood and equality, to celebrate true friendship and fraternal affection, and establish that mystic tie which peculiarly distinguishes the Society." Our French brethren provide in a peculiar manner for the cultivation of the social element in our Order by the institution of "Table Lodges." They have an established ritual for these Lodges. A table in the form of a horse-shoe, around which the brethren assemble, is set in the Lodge. The Master of the Lodge presides, assisted by the Wardens. A formula of toasts is arranged, the Lodge duly tyled, and temperance and good order are required. The most important table Lodges are held on the stated festival days.

And to show that others than ourselves are interested in and appreciate the social element in our Order, and are ready to assist us in being sociable, we may state that in some localities in this country the wives and daughters of the brethren, taking some trusty brother into their confidence, prepare certain very agreeable surprises for the brethren. Learning when there may be a Lodge meeting, when no interference will happen with the business of the Lodge, they get together and with a few baskets filled with refreshments, suddenly appear in the tyler's room and demand admittance to the Lodge. The Master, being informed, closes the Lodge and they are admitted, when an hour of refreshment and social pleasure is enjoyed.

Our wives and children have, indeed, a direct interest in our Masonry and its prosperity, and for this, as well as for other reasons, we heartily echo the words of the Grand Master of Minnesota:

"Ever and anon call from labor to refreshment, and throw open your doors and invite your wives, sisters and daughters to participate with you in the enjoyment of the hour."

Another wise brother says:

"Give Masonry its old sociable character, bring the Brethern together more frequently to enjoy each other's society, bury the rivalries of business, forget the scramble for money, for success, add the pleasant smiles of our loved ones, and the charm of female companionship, and Masonry will be the better for it, and we will be better Masons. 'All work and no play makes Jack a dull boy.'"

These pleasant and instructive reunions have far-reaching influences upon the old and young, and many beneficent results. They awaken and keep alive kindly and fraternal relations, improve the manners, liberalize the mind, and arouse new energies and thoughts, making this life better and happier.—Bro. WEBB, JR., in *Voice of Masonry*.

MASONIC SECRECY.

THE secrecy of Masonry is its only sybil-voice proclaiming, *Procul O, procul este profani*. It is only the secrecy of the lawyer to his client; of the minister to his penitent; of the physician to his patient; or of friend to friend. This trustworthy confidence is the glory of man; scandal dies like an echo on the shore where the tongue is bridled by truth and honor. "Where there is no tale-bearer the strife ceaseth." Wrench from the heart of a Mason the secret of his brother; and from the same heart you may blot out the image of his God, the vows made to a fond and confiding wife, or the duty he owes to his children, to country and to home. The betrayer of secrets

is a MORAL RENEGADE too foul for the atmosphere of honor, he is the Judas of friendship and the ASSASSIN of character.

Nor never need an honest open-hearted Mason fear that the better part of creation will urge against his Order to its detriment the circumstance that the ladies are not admitted into the membership among Free and Accepted Masons. Let him tell what is the fact that *Minerva*, the goddess of Wisdom, presides in the Mason's Lodge, in which she would have indeed bit a divided empire if the goddess of Beauty were admitted along with her. We surely would not trust Venus and Minerva together in our Lodges, lest we should become too much distracted with the blandishments of Beauty to hear all the severer teachings of Wisdom. But it will be high time to attempt a labored defence of this Masonic usage when a lady shall complain of it, or when she shall refuse making a secret-keeping Mason the lord of her affections; pilloving on her pure heart, both the unlocked casket and the secret which it contains. Ah, could she make him a renegade to honor, how would she loathe him. How unsafe in such hands and in such keeping would she consider her own fame and those gems of affection which woman never gives save to the trusty, the brave, the unconquerable, the inflexible in purpose.

There is a sublime secret connected with every thing that is valuable. Says the great light of Mesonry, the Bible, "the secret of the Lord is with them that fear Him." There is a secret in each profession of life, in every science, in every beautiful art. There is a secret in Love, an outspoken language that sometimes glances from the eye, but which is oftener hid by virgin modesty until the heart becomes an urn of suffering in which the fires of hidden attachment crimson the incense of the affections. There is a secret in haste, whispered only to the moon as its pale cold eyes gleams on the assassin's dagger. There are secrets everywhere in nature, from the pedestal to the capital of the pillar of the Universe, over which the mysterious eye of Omniscience burns with its secret meaning.—*Masonic Recrd., Jubbulpore, Western India.*

ALONG THE HIGHWAY OF MASONRY.

Among the many organizations in the world that have been instituted among men, there is not one in which the line of conduct of the members is more clearly defined than in the Fraternity of Free and Accepted Masons. There is none in which the member is bound by stronger obligations to pursue a steady course in the discharge of his duties as such, and to practice the precepts so prominently set up to teach him the way wherein he should walk. The highway of Masonry is not obscured with devious windings, a trail that can be followed only by carefully watching the marks left by those who have gone that way before, but a broad open road, through an open country, which may be easily followed by any one when once fairly started on his mystic journey. At every turn and cross road has been placed a finger post, upon which, in language intelligible to every well-informed Mason, he finds all needed instructions to enable him to travel in confidence, and in the full enjoyment of all his rights and privileges among his fellow travellers.

With a line of conduct so clearly defined, with obligations so strong to discharge every known duty, and with an open road before them so plain that none need go astray, it might be expected that there would be unanimity of thought and action among all Masons in their intercourse with each other, and especially that all would unite in preserving the Landmarks, and in upholding the principles and teachings of Masonry. It is, however, a fact much to be regretted that such is not the case. Instead of being thus united as one man, we find Masons often divided in opinions and in their course of action. If all were actuated by an earnest desire to promote the best interests of the Order, such would not be the case, for then we would find them acting more in harmony with each other.

While we believe that a very large proportion of Masons are honest in all that they do, it is evident that some are not, and that they are only seeking to promote their own individual interests in remaining members of the Order. They travel along in the good company of their worthy brethren, with a feigned zeal well calculated to mislead them in regard to their true character; and for a time, perhaps, succeed in pulling the wool over their eyes to the extent of securing for themselves the advantage of high official positions, which place them before the world as recognized, honored, leaders, enjoying the full confidence of the Fraternity. Not having the true spirit of Masonry in them, we often find them opposed to measures that would be of undoubted benefit to the Craft, or advocating others that would work to its injury; when the one would interfere with some pet scheme of their own, or the other gratify the longings of a selfish

ambition. They remain obedient to Masonic law so far as to protect themselves from charges of unmasonic conduct, but where there is no fear of a penalty to restrain them they set it at defiance upon the slightest provocation. Thus they travel on, until their cupidity is discovered, and they are made to fall back to the rear, where they generally follow in forced submission until all hope of regaining their lost position has passed away, when at the first cross-road they desert from the ranks and strike for the camp of non-affiliates, and enlist under their banner, upon which is inscribed one significant word—*Deserte-rs*.

There is another class of Masons, often found upon the highway of Masonry, who are active and officious, apparently well-meaning, and would do what is right if they only knew how; but who never make an effort to gain the information to qualify themselves to act until the very moment when action becomes necessary. They pass the finger-posts without observing the instructions upon them, and then halt the procession while they discuss the question whether they are on the right road or not.

Without the means at hand to arrive at a conclusion, such discussions are worse than useless, for they consume valuable time, and still do not develop the desired information. Finally they move on, and, to their mortification, find at last that they made a great mistake. One bright Mason is worth more to a Lodge than a score of such members.

Another class of Masons—and we are sorry to say they are exceedingly numerous—are no better informed than those last described, and are this much worse that they don't seem to care whether they are right or wrong; they vote "hit or miss" on all questions, with a *sang froid* that would have astonished King Solomon himself. Now we do really believe that they desire to do right, but are too indolent to make even an effort to find out whether they are or not. Perhaps they are not so much to blame as those who made them Masons.

There are other classes of Masons that we might mention in this connection, but we will let them rest to some future time. We do not expect much benefit from an article like this, for those for whom it is designed are seldom among those who read a Masonic journal. It is, however, the duty of all good Masons to make an effort to correct existing evils, and we have called the attention of our readers to a few such, hoping that they will endeavor, so far as in their power, to aid in bringing about a reformation among the classes we have named. By so doing they will not only benefit the parties themselves, but add to the happiness of the whole Fraternity.—*Masonic Advocate*.

SLANDER.

Masonry teaches us to support a Brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation.

It forbids us to retail slanders derogatory to our brother's reputation, which is a sacred deposit; and if once wounded ten thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry teaches this lesson in every part and point of every degree, aware that the evil consequences of slander are innumerable, whether by giving false testimony in a public cause or by injuring our brother by private defamation. This practice is the vilest of all robberies.

Injure his property, and you may make him reparation; wound his body, and the physician may heal the wound; but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death—may descend to his children's children, and bias their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt? Can it be found in the lust of evil speaking, and cutting up reputations as with a sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest name? Does such a practice add to the slanderer's peace of mind or importance among his acquaintances? Does it confer a dignity not to be procured by other and more innocent means.

A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with the scrutinizing eye of jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life.

The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame forever. None can be safe where he finds admittance. The virtues wither

around him, and fade and die before his baneful touch. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences that "more is meant than meets the ear," are his study and delight. They become; by force of habit, as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence; for evil reports spread with unaccountable facility, and extend to distant parts where the evidence of their falsehood will never be heard, and thus the record is handed down to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not to applaud the character and conduct of bad men merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart, though it may not be commendable to magnify vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear testimony to virtues which he does not possess. "None but a good man deserves to be loved or praised by anyone." * * * * The course] to be adopted under these circumstances is faithfully prescribed in those lectures which form the subject of discussion at all our meetings. "Always speak of a brother as well in his absence as in his presence; and even more particularly so, because when present he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others if in your power to prevent it, and if his conduct be so dishonorable that you, unfortunately, cannot speak well of him, adopt the distinguishing virtue of our science—silence or secrecy."

If a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation I regard in the light of something more than a common friend; he reduces to practice the dignified theories of Masonry; his benevolence is pure and unswayed by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak, then, no evil of your brother. If he have virtues (and surely all have some), let them be the theme of your discourse; if he has faults (and who is free from them?) mention them not; but in all your commerce with the world, "supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; on no account wrong them, or see them wronged, but timely apprise them of approaching danger, and view their interests as inseparable from your own."—*Oliver's Antiquities.*

ARE YOU A MASON?

AND times like these it matters not what the answer is: doubt and uncertainty are quite as sure to find an entry into one's thoughts with a positive as well as a negative reply. The surroundings must corroborate the answer ere the mind gains a temporary belief. Masonic travellers are as numerous as the showers of spring, and the ritualist reports everything satisfactory upon an examination. Masonic travellers and mere ritualists appear happily adapted to each other; the ritualist finds his beau ideal of ritualistic brilliancy in many a Masonic mendicant or impostor. Masons who go into Masonry for corrupt purposes are determined to be informed in the ritual. Are they Masons? Of course they are. Only try them, and be astonished at what they know. Question them! What folly! *Aude Vide Tace.* You are but a way-station for them to stop at and take refreshments. They know your position and use you accordingly.

Are you a Mason? How stupid, if you know us, to ask such a question! We lecture nearly all the candidates in our Lodge; we go to other Lodges and lecture them. They call us bright. Who doubts it, when we can say every word of the lectures?

Are you a Mason? Why do you ask? We pay Lodge dues, attend Lodge meetings, never miss a Masonic procession, and if the Lodge is at labor we are certain to aid in the work—if at actual refreshments we eat and drink and make ourselves agreeable.

But are you a Mason? Have you not for years done everything to disturb the peace and harmony of your Lodge? How many unkind and unjust remarks have you made about members or Masons? How many times have you been envious of your brother, because he was higher or better informed than you were? How many times have you slandered his good name? How many times have you sought to place stum-

bling blocks in his way, and drag every one down to your own level? Are you in office? The more shame for you. Are you a light in the Masonic firmament? Then look well to your ways. Charity is a rarity in a Masonic Lodge—not the charity that contributes dollars, and cents, or that charity that is kind, that envieth not, is not puffed up, is not easily provoked, and thinketh no evil.

Masonry and Charity are sisters. The first to be true to its calling, must have not only intelligence and learning, but it must also possess the accomplishments of the latter. Learning nor rituals will ever make a Mason without charity; and charity will always find a reliable guide in following where true Masonry leads. Reader, ask yourself—ARE YOU A MASON?—*Masonic Jewel.*

THE STRASBURG CATHEDRAL.

No structure of this age (12th century) has been the subject of so many eulogistic praises as the Strasburg Cathedral. According to Stieglitz, the original foundation of the Minster dates back to the times of Clovis I., who caused a small edifice of timber, in the year 504, to be erected. Through the influence of Charlemagne, in 798, the choir was constructed of stone. But this structure was subsequently destroyed, and Bishop Werner was the first who summoned experienced operatives to draft the plans for a new building. The foundation was laid in the year 1015, no doubt by Grecian architects, and the choir was erected in 1028. After the Bishop's demise, for a time, further work ceased. It subsequently progressed slowly to a completion of the nave in the year 1275. The names of various masters who hitherto conducted the plans and directed the artificers upon this Cathedral are not known, but the image of the builder, who presided over the work on the nave, is still visible in the interior of the building, on the transept wall. This edifice is understood to present the finest specimens of Gothic or German architecture, which attained its fullest perfection towards the close of the 13th century. At this period, in the year 1277, Erwin, of Steinbach, in conjunction with other master-builders, laid the foundation for further additions to the Cathedral, and resumed the completion of unfinished portions of the work. Erwin beautified some parts of the older building, among others the portal on the south side. What, however, is most singular, and deeply interesting, in reference to its connection with the history of Freemasonry, is the undoubted authenticity of the allegation that Sabina, a daughter of Erwin von Steinbach, rendered her father valuable assistance in preparing, with her own hands, several columns which constitute the chief ornament of the doorway referred to. It would seem, from this fact, that the fair architect had received instruction in the secret arts, which at this time, in Germany, were the almost exclusive property of a fraternity of builders obligated to profound secrecy, and subject to severe penalties in case of disobedience. If this be correct, a woman, so early as the thirteenth century, "had been made a Freemason." After Erwin's death, in the year 1318, his son Joseph proceeded with the work, and faithfully adhered to his father's plans, as evidenced by a portion of the same, still preserved on parchment in the archives of the minister. On the decease of this master builder, his successor abandoned the original designs of Erwin, which a want of harmony between the two sections of architecture, manifestly shows. Steinbach's son John was succeeded by other masters, who pushed the work with great activity, until John Hultz, a master of the Cologne Masons, about the year 1439, brought the south tower to completion. In the year 1494, the Minister received a new portal on the north side, wrought out by John of Landshut, which is justly celebrated on account of its delicate workmanship.—*Fort's History of Freemasonry.*

EARLY MASONIC INITIATION.—That Masonic Initiation was formerly a ceremony of great simplicity, may be inferred from the curtness of the Scotch Warden General's *item* on the subject in A. D. 1598, and also from the fact that a century after the promulgation of the Schew Statutes, the Mason Word was wont occasionally to be imparted by individual brethren, in a ceremony extemporized according to the ability of the initiator. The Word is the only secret that is ever alluded to in the minutes of Mary's Chapel Lodge, No. 1, or in those of Kilwinning, Acheson's Haven or Dunblane. Liberty "to give the Mason Word" was the principal point in dispute between Mary's Chapel and the Journeyman Lodge, which was settled by "decret arbitral" in 1715. But that this talisman consisted of something more than a word is evident from "the secrets of the Mason Word" being referred to in the minute book of the Lodge of Dunblane. In Bro. J. G. Findel's admirable History of Freemasonry, grip, word and sign are shown to have been used as forms of recognition among the German Masons in the twelfth century.—*Lyon's Freemasonry in Scotland.*

THE GRAND GRAND DAYS OF OLD.

Ye blithe and happy few,
 Ye true, ye merry, merry men,
 Come, now, I'll sing to you
 A good old mystic strain:
 When the Rules,
 And the Tools,
 Made men free and bold;
 And the Masons were like brothers—
 They were not like others
 In the Grand, Grand Days of old!

How broad, how high towards heaven
 Their Temple nobly, nobly soared!
 And there 'twas grandly given—
 The PRESENCE OF THE LORD;
 For His fire,
 On each spire,
 Did the Craft behold;
 When the Masons were like brothers—
 They were not like others
 In the Grand, Grand days of old!

The tears of kings and craft,
 Like drops of heavy, heavy dew,
 Fell on our Beauteous Shaft
 That crime had rent in two:
 And the dirge
 Of the surge,
 Like a deep bell tolled;
 And the Masons were like brothers—
 They were not like any others
 In the Grand, Grand days of old!

They bore our Master then,
 With still and broken, broken heart;
 No skill like his again
 Shall bless the Royal Art;
 For his lamp,
 Through death's damp
 Cannot light or mould:
 Though the Masons were like brothers—
 They were not like any others
 In the Grand, Grand days of old!

But shall we not revive
 Those good, those happy, happy days?
 Our MASTER bids us strive,
 And all our toil repays:
 We can trust
 He is just,
 And will not withhold;
 While the Masons act like brothers—
 And be not like any others,
 As in the Grand, Grand Days of old!

NORSE AND MEDIÆVAL OATHS.

It was an almost invariable practice among the Norse nations to take the most sacred oaths with the face turned towards the rising sun, and with the hand and fingers upraised. In the Salmund Edda an oath was taken with the face to the southern sun. These obligations were taken with the hand resting upon, or touching some material object. Pagans swore with the hand grasping a blood-smeared ring; Christians obligated themselves by the cross, relics of saints, by the book (missal and bell); the ancient Scandinavians swore upon their swords, and frequently by grass and trees, as appears from the following citation from Percy's *Reliques of Ancient Poetry*:—

“Glasgerion swore a full oathe,
 By oake and ashe and thorne.”

But the most sacred and binding obligation was made upon a blue stone altar. The Ancient Northmen swore upon Thor's hammer.

A judicial obligation was administered by touching the judge's staff of office, and for the same reason that warriors swore by the sword, also other people, in the less exciting spheres of domestic life, used ordinary house furniture. For example, travellers grasped the waggon wheel, and horsemen their stirrups; sailors rested their hand upon the ship's railing. Operative Masons or stonecutters of the Middle Ages perpetuated the Scandinavian customs of swearing upon common utensils, and used their tools in the solemn formality of an obligation—a usage still adhered to by the modern Craft.—*Fort's Antiquities of Freemasonry.*

Bro. JOHN DOVE, Grand Secretary of the Grand Bodies of Virginia, died at Richmond, Va., on the 16th of November, in the eighty-fifth year of his age. Bro. Dove, at the time of his death, was said to be the oldest native-born citizen of Richmond. He had been a Mason sixty-three years, and fifty-eight years Grand Secretary of the Grand Lodge of Virginia, never missing a session of that Body during his connection with it. His life presents to the Craft a noble example of devotion to the principles of Masonry worthy of their imitation.

EDITORIAL DEPARTMENT.

FRENCH MASONRY.

ALTHOUGH the ultramontane assailants of Freemasonry have often pointed to the Masonry of France, and denounced it not only as revolutionary, but Anti-Christian, there was no reason to believe they were right; and further than that, there has been a sort of Masonry which we are told had a political bias, and which they sought to make the world believe was universal, rather than confined to France. At the time of the French revolution it was said that Masonry was made to do duty for the unholy cause, just as any other well intentioned institution might have been compelled to aid in the work of the revolutionists; but that was not the fault of Masonry, for none save unscrupulous men would have used it in furthering their designs. It is rather too much to denounce Freemasonry because in perilous times like those alluded to, when the whole country was in a state of ferment—the services of the Order were, as alleged, called in to do service against the constituted authorities. With such Masonry there could not be as there certainly was not, any sympathy among true Masons; it had no affinity whatever with real Masonry. Still, on the alleged ground that French Masonry has and is synonymous with Masonry the world over, the true and good has been stigmatized as unworthy of approbation. Of course we can make allowance for the infatuated zeal of those who seem to consider they have a mission to crush out Masonry, but we do not excuse them for the violence with which they assail the Order from a false stand-point.

We regret to find that our Roman Catholic assailants are likely to have good grounds for asserting that French Masonry at least has something of an infidel cast, if it be true as stated, that the French Grand Orient has permitted the existence of the Deity to be ignored by certain proceedings of that body. We would fain hope there is a misapprehension somewhere, but the fact that the Grand Secretary of the Grand Lodge of English Freemasons, and the London *Freemason* direct particular attention to the matter, makes it look as if there were too much truth about it. Bro. Hervey, in addressing the members of a lodge recently, said he could not refrain from alluding to certain proceedings which were going on in the Grand Orient of France, which, speaking entirely as an individual he thought must at no distant period, engage the attention of the Grand Lodge of England—proceedings which struck at the very root of Freemasonry, and which he only viewed with dismay and alarm. The *Freemason* calls Bro. Caubet's attention to the remarks of the Grand Secretary, and expresses the hope that the warning notes will be taken in good part, and adds: "We quite admit the independence of national Grand Lodges, but there is one universal law of Masonry, which no particular section of the great family can contravene without damage to itself, and without disrespect to the other portions. The unchanged law of a million of Anglo-Saxon Freemasons is the recognition of the existence of God, and if French Freemasonry takes that truth from its formalities, it separates itself necessarily from Anglo-Saxon Freemasonry, and assumes for itself, as French Freemasons have themselves clearly seen, a position of melan-

choly isolation and baneful negativism." There can hardly be any doubt that if the Bible is to be expelled from the French Lodges, the next step will be to admit those who have no belief whatever in the existence of a Supreme being.

ENGLISH ROYAL MASONS.

THE Grand Master of England, His Royal Highness the Prince of Wales, appears to take a deep interest in Freemasonry. A short time since he attended a gathering in Norfolk in connection with the Norfolk and Norwich Hospital, and on the same day appointed Lord Suffield, Provincial Grand Master. In doing so he said :

"Brother Lord Suffield, in conferring upon you to-day the office of Provincial Grand Master of Norfolk, I feel convinced—and I think I shall have the approval of the brethren in this hall—that the choice which I have made is one which will find favour in the eyes of the country. I know that you have been a good and true Mason, and I feel also firmly convinced that the duties which you are about to enter upon, you will carry out in a true and conscientious manner. I feel also convinced that the choice which I have made is one which will confer a pleasure and gratification on the brethren of the county."

BRO. HIS ROYAL HIGHNESS PRINCE LEOPOLD, attended a large meeting of the Wiltshire Freemasons, at Warminster on the 22nd November. At the banquet given on the occasion, he responded as follows to the toast of the Right Worshipful Provincial Grand Master of Oxfordshire :

"I rise to return my most sincere thanks for the cordial terms in which the Provincial Grand Master has proposed my health, and also to return thanks to all the brethren for the kind reception they have given to this toast. (Cheers.) although I have spent little more than a few weeks in Wiltshire, this is already the second occasion on which I have received a hearty reception from the brethren of this province (cheers). I can assure you that this fact in no small degree increases my appreciation of this county and of this neighbourhood in particular (loud cheers). It seems to me that wherever a Mason may take up his residence, however much he may previously have been a stranger in the county, he is sure to find there a nucleus of ready made friends (loud cheers). And this, brethren, is an advantage which I am sure you will agree cannot be valued too highly (loud cheers). I must add that it is a special pleasure to me to make the acquaintance of my brother Masons in Wiltshire, and to find my highly valued friend, Lord Methuen, in charge of the province (cheers). Although there are probably many present who have enjoyed the Provincial Grand Master's friendship a greater number of years than I have, I can at least say I have known him as long almost as I have known any one, and I need not add that to know him is to appreciate a manly, straightforward, and thoroughly English character." (loud cheers).

PROCEEDINGS OF GRAND BODIES.

THE Official Proceedings of the fifty-sixth Annual Communication of the Grand Lodge of Missouri, held in St. Louis, in October, are before us. Bro. Gouley has produced a handsome book of two hundred pages. The Foreign Correspondence is highly interesting. We have also the Proceedings of the Grand Royal Arch Chapter, the Grand Council, and the Grand Commandery of the same State.

THE Grand Lodge of Tennessee met on the 13th November. Nearly four hundred Subordinate Lodges were represented. The following are the principal officers elected: Bros. E. Edmundson, of Pulaski, Grand Master; A. B. Jones, of Jackson, Deputy Grand Master; R. M.

Edwards, of Cleveland, Senior Grand Warden ; L.B. Adams of Bolivar, Junior Grand Warden ; W. H. H. Marrow, of Nashville, Grand Treasurer ; John Frizzell, of Nashville, Grand Secretary.

THE nineteenth Annual Communication of the Grand Lodge of North Carolina was held in Raleigh, on the 5th December. The principal officers elected are M. W. Master, H. H. Munson ; Deputy Grand Master, C. A. Cilley ; Senior Grand Warden, R. W. Hardee ; Junior Warden, J. C. L. Gudger ; Grand Treasurer, W. E. Anderson ; Grand Secretary, D. W. Bain.

THE Grand Lodge of Rhode Island, held its seventh Annual Session in Providence, Nov. 20th. The following resolution from the Committee on Foreign Correspondence was passed :

Resolved, That this Grand Lodge regards the so-called Grand Lodge of Ontario, as an irregular and clandestine organization, whose membership cannot be received into Masonic fellowship, but must be held to be outside of all proper recognition and countenance.

At the Annual Communication of the Grand Lodge of Kansas, held at Emporia October 18th, 1876, Bro. Jacob D. Rush of Fort Scott, was elected Grand Master, and Bro. John H. Brown, of Wyandotte, was re-elected Grand Secretary.

THE second Annual Communication of the Grand Lodge of Wyoming was held at Cheyenne in October. Bro. F. E. Addison, of Cheyenne, was elected Grand Master, and Bro. William G. Tonn, of Evans-ton, was elected Grand Secretary.

At the Annual Communication of the Grand Lodge of the District of Columbia, Bro. E. G. Davis was elected Grand Master ; Bros. J. H. Jochum, D. G. M. ; H. A. Whitney, S. G. W. ; J. S. McCay, J. G. W. ; W. J. Stephenson, Grand Treasurer, and W. K. Singleton, Grand Secretary.

MASONIC BRIEFLETS.

THE new Masonic hall at Salt Lake City, Utah, was dedicated on the 14th of November, and brought together a large number of the fraternity. The spread of Masonry in Mormondom will have a good effect upon society there. It is not probable that Prophet Brigham Young will like Masonry.

THE M. W. Bro. Husted, Grand Master of the State of New York, is a member of the Sate Legislature, to which he was recently re-elected.

WE regret to hear of the continued illness of Bro. Gouley, one of the editors of the *Voice of Masonry*.

THE Grand Lodge of Tennessee, at its recent Annual Communication refused to recognize the so-called Grand Lodge of Ontario.

WE learn that Messrs. Bridgman and Foster, artists of Toronto, have completed a handsome portrait in oil, of M. W. Bro. J. K. Kerr, Grand Master of the Grand Lodge of Canada. A Toronto Daily says :

"The portrait is a striking likeness of Mr. Kerr, and does credit to the skill and taste of its artists. The picture will be framed in a highly ornamented frame which is being specially prepared for its reception. When placed in the fine hall of the Masonic fraternity it will add greatly to its appearance."

WE are glad to learn that the Grand Master of Texas, having discovered that he was imperfectly acquainted with the position of affairs in this jurisdiction, has seen fit to withdraw the recognition given by the Grand Lodge of Texas to the pretended "Grand Lodge of Ontario."

WE learn that W. Bro. C. A. Conover, P. M. of Kilwinning Lodge, London, finding that he had been misled in giving in adhesion to the so-called Grand Lodge of Ontario, has severed his connection with the same. In all probability he will apply at the next session of the Grand Lodge for restoration.

THE Parkhill R. A. Chapter, U. D. has just been opened under very favorable auspices. It has twelve Past Masters among its members. Companions J. A. McKenzie, L. Ernest, T. Parkinson, C. Vidal and James McIntyre, of Sarnia; also, H. A. Baxter and Hungerford of London, assisted in the work.

THE TEMPLAR ORDER.

In our September number we gave the address of the Very High and Eminent Sir Knight Colonel McLeod Moore, Great Prior to the Grand Priory of Canada, on its inauguration under patent from H. R. H. the Prince of Wales, The Most Eminent and Supreme Grand Master, with a brief sketch of the changes recently adopted, the creation of the Convent General or Supreme Governing Body of the Order, with national and Independent Grand Priorities in England and Wales, Ireland, and Canada. It may be interesting to many of our readers to peruse the following extract from the proceedings of the Convent General when the Canadian Memorial was considered and unanimously adopted. The meeting was held 29th October 1875, and presided over by the Earl of Limerick, Great Prior of England, in the Royal Grand Master's absence in India.

The Arch-Registrar, Sir P. Colquhoun, read the Memorial from Canada, as follows:

"To His Royal Highness the Prince of Wales, the Most Eminent and Supreme Grand Master, and the Convent General of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta.

"The Memorial of the Templars of the several Preceptories of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta, in the Dominion of Canada, under the jurisdiction of the former Grand Conclave of England and Wales,—

"Sheweth:

"That on or about the year 1855 the Masonic Order in Canada, theretofore holding under the three parent jurisdictions of England, Scotland, and Ireland, in view of the dignity and position which Canada had then assumed and bid fair to attain, sought by consolidation into a separate and self-governing organization, to secure a Masonic status commensurate therewith; and it may be at once conceded that by thus bringing the Craft into permanent local union, the advancement of the best interests of Masonry were subserved; and with the rapid material and political progress of Canada her Grand Lodge has kept pace, the impetus given, by opening up an extended field for Masonic operation, having enlisted the energies of many of the most gifted and talented brethren to give to Canadian Masonry a foremost and recognized position.

"Nor could Royal Arch Masonry, the immediate prerequisite of the Templar Order, be less honourably regarded, and the organization of the Grand Chapter of Canada, which followed closely that of the Grand Lodge, has been attended with no less happy and conspicuous results of rapid progress and national recognition. And it may be briefly added that the Order of The A. and A. Rite, recognized by Treaty with the Templar Body, and other leading Masonic Organizations have been awarded the full privileges of self-government in Canada.

"These remarks seem appropriately introductory to the present Memorial, which the Templar Order of Canada desire to present to the Convent General on its auspicious inauguration.

¶ "While Masonry was introduced into Canada at the earliest date of her settlement, and had attained proportions that in 1855 warranted the erection of the Grand Lodge of Canada, it was only in 1854 that to the energy of that distinguished Mason and Templar, Colonel W. J. McLeod Moore, Canada was indebted for the introduction of the Chivalric and Christian Order of the Temple, and to his judicious caution against its too rapid dissemination on the one hand, and a careful selection of opportunities on the other for promoting the true principles of the Order, your Memorialists attribute the erection of Canada into a Grand Priory, with partial self-government, in 1868, as an evidence of recognition, as well of the success that had crowned the efforts of the worthy Sir Knight then created Grand Prior, as of the vast and commanding field of his operations erected about the same time into the Dominion of Canada.

"The national position that the Dominion has now attained not unnaturally leads Templars to desire that their prerogatives of self-government should not be less defined than those pertaining to her Masonic organizations, and her contiguity to the great neighbouring Republic especially incites the desire that Canadian Templarism should be now invested with a local status which will allow of mutual recognition and independent action.

"The recent happy confederation of the National Templar Bodies of the Empire as Great Pories under one grand governing power, the Convent General, graced by a patronage so august as that of Her Most Gracious Majesty, and a Presidency so illustrious as that of the Heir to the Throne, has, it need hardly be said, been watched with the highest interest by the Templars of the Dominion, and the provision in the Statutes for erecting further Great Pories in the British Possessions, possessing the same internal powers of self-government reserved to each Imperial nationality, furnishes the opportune moment for the admission of British North America into the National Templar Confederation; and as Canada, as a virtually self-governing Dominion or nationality, clings with the purest loyalty to its integration into the Empire, so do her Templars loyally desire to derive from, and hold under, the Convent General that local status as a Great Priory, which will cause the Order to be alike advanced in the Dominion and recognized by other nationalities.

"The Templars of the Dominion of Canada, therefore, under the warmest impulse of Knightly courtesy and unswerving loyalty, present this their Memorial, with the fullest confidence that after careful consideration their erection into a Great Priory may be conceded as a step calculated to subserve the best interests of the Christian and Chivalric Orders of the Temple and Hospital in this vast Dominion, and the perpetuation of the ties of allegiance of a Body which must, in the course of events, become one of the most powerful and influential under the Convent General.

“† SAMUEL B. HARMAN, 18°.
(Grand Z. of the Grand Chapter of Canada,
and Past District Grand Master of Grand
Lodge of Canada, &c., &c., &c.),
Deputy Grand Prior.

“† T. DOUGLAS HARRINGTON, 33°, Chairman
(Past Grand Master of the Grand Lodge,
and Past Grand Z. of the Grand Chapter
of Canada, Sov. Grand Insp. Gen. and
Rep. of S.: G.: C.: of England and
Wales, A.: & A.: Rite, &c., &c., &c.),
Past Deputy Grand Prior.

“† J. K. KERR, 32°
(Past District Grand Master of the Grand
Lodge, and Past Grand J. of the Grand
Chapter of Canada, and Past Grand J.
and Rep. of Grand Chapter of Scotland,
&c., &c., &c.),
Provincial Grand Commander for Ontario.

“† THOS. B. HARRIS, 33°
(Grand Secretary Grand Lodge of Canada,
Grand S. E. of the Grand Chapter of
Canada, &c., &c., &c.),
*Past Dep. Prov. Gr. Commander, and
Grand Chancellor of Grand Priory.*”

Committee on the Status of the Templar Order.

The Great Prior of England, in moving that the Canadian Memorial be taken into consideration, said he would state what was asked, and what was the present position of the Templars in Canada. The governing body there was now called a Grand Priory, but it was in fact a Provincial Priory under the Great Priory of England, but with this exception, that it was allowed to retain some of the funds for local purposes. The Canadian Templars felt that they and their officers occupied an inferior position in their intercourse with the Templar Order in the United States. They therefore desired that the Priory of Canada should be created a Great Priory, with powers of self-government. Before Convent General considered the question it would be advisable to refer to the Clause of the Convent General Statutes relating to Great Priors. It was as follows:

"The Grand Master shall appoint Great Priors to represent him in England and Ireland, or, with the consent of the Convent General, in any of the Colonies or British Possessions abroad."

It was clear that the appointment of a Great Prior took with it the constitution of a Great Priory. It would naturally flow from him. That was the Statute bearing on the question, and there was, he thought, no doubt of the power of the Grand Master, with the consent of Convent General, to create Great Priors. Politically, Canada, as all knew, had been created a Dominion, with a local Parliament, subject only to the Imperial Legislature. Masonically, it had independent Grand Craft Lodges, and he believed that the same state of things existed with regard to the Royal Arch. As regarded numerical strength, Canada possessed seventeen Preceptories, which were in a fairly flourishing condition. It was for Convent General to consider whether the position of Canada was such as to induce it to grant the members there the local self-government which was asked, entirely subject to Convent General and the Grand Master, but not the English Great Priory. The Memorialists expressed the most loyal sentiments, and had no desire to separate themselves from the authority of the Grand Master. As Great Prior of England, he had anxiously considered the prayer of the Memorial, and he was of opinion that both the local circumstances and the numbers of the members of the Order in Canada rendered it desirable that it should be granted. He therefore moved—

"That the Convent General, as provided in Convent General Statutes, page 17, lines 26 to 30, assents to the prayer of the Memorial, and respectfully recommends the same to His Royal Highness the Grand Master."

Sir Knight Major S. H. Clerke, Sub-Prior of England, seconded the motion.

Sir Knight Dr. Ringland wished to assent to every word that had been said as to the expediency of granting the prayer of the Memorial; at the same time he asked whether the assent of the English Great Priory should not first be obtained.

Sir Knight Colonel A. Ridgway thought it was advisable that the general policy of conciliation should be made evident to the Canadians. He was of opinion that the question was not one in which the Great Priory of England was concerned. It appeared certain that the Statutes of the Convent General had been wisely framed for an event such as was now before it. No difficulty should be thrown in the way. The Memorial was couched in terms that must recommend itself.

The Great Prior of England said he had carefully considered the question, and was of opinion that, as the right to create Great Priors arises out of the Convent General Statutes, it was not necessary to refer the question to the English Great Priory. Convent General could do so, however, if it thought proper. The right to decide on the Memorial existed in the Convent General alone.

Sir Knight S. Lloyd Foster, K. C. T., agreed generally with the remarks that had been made. He, however, wished to know whether Canada could be acknowledged as a "nation" as contemplated by the Convent General Statutes, and referred to the Clause, page 8, lines 1 and 2.

The Great Prior of England said that the word "nation" was there used in a special sense.

Sir Knight Major A. C. Crookshank asked if the ruling were correct as related to the Great Priory of England; what would be the result if the Great Priory of Ireland desired to be consulted.

The Great Prior of England said his ruling was that the Convent General was supreme.

The motion was then put and carried *nem. con.*

We further subjoin the roll of the National Great Priory of Canada for 1876-7, as adopted at the meeting in Montreal:

THE V. H. & E. THE GREAT PRIOR.—Colonel † W. J. MacLeod Moore, G. C. T., Laprairie.

THE V. E. THE GRAND SUB-PRIOR.—V. E. Sir Kt. † Samuel Bickerton Harman, B. C. L., Toronto.

THE V. E. THE PROVINCIAL PRIORS.—V. E. Sir. Kts. † James A. Henderson, Q. C., D. C. L., District of Ontario, East, Kingston; † James K. Kerr, Q. C., District of Ontario, Centre, Toronto; † Jas. Seymour, District of Ontario, West, St. Catharines; † W. B. Simpson, District of Quebec, Montreal; † Robert Marshall, District of New Brunswick, St. John; † Ben. Curren, D. C. L., District of Nova Scotia, Halifax.

THE GREAT OFFICERS.—V. E. Sir Kts. † Vincent Clementi, B. A., Grand Prelate, Peterboro'; † Daniel Spry, Grand Chancellor, Toronto; † Frederick J. Menet, Grand Constable, Toronto; † James Greenfield, Grand Marshal, Kingston; † Hugh A. Mackay, Grand Treasurer, Hamilton; † Edson Kemp, Grand Registrar, Montreal.

OFFICERS.—E. Sir Kts. † Thomas Sargant, Grand Vice Chancellor, Toronto; † D. McLellan, Grand Sub-Marshal; † A. G. Smyth, Grand Assistant Sub-Marshal; † William Reid, Grand Almoner; † E. R. Carpenter, Grand Assistant Almoner; † John Wright, Grand 1st Herald; † Yeoman Gibson, Grand 2nd Herald; † William Doctor, Grand Warden of Regalia; † E. H. Goff, Grand 1st Standard Bearer; † E. L. Berteaux, Grand 2nd Standard Bearer; † John Easton, Great Prior's Banner Bearer; † James Might, Grand 1st Aide-de Camp; † Geo. Watson, Grand 2nd Aide-de Camp; † W. N. Braund, Grand Chamberlain; † W. Young, Grand Assistant Chamberlain; † S. F. Mathews, Grand 1st Capt. of Guard; † James O'Connor, Grand 2nd Capt. of Guard; † George Hopkins, Grand Sword Bearer; † Daniel Collins, Grand Organist; † John Parry, Grand Pursuivant; † Frederick J. Hood, Grand Guard. The Proceedings will be issued in a few days.

ST. JOHN'S DAY.

The installation of the officers of four out of the five Lodges in the City of Hamilton took place at the Masonic Hall on St. John's Day. Everything passed off well Right Worshipful Bro. R. Brierley surpassing himself in his felicity and aptitude for the important ceremonies. During the meeting R. W. Bro. Brierley, D. D. G. M., invested V. W. Bro. J. M. Gibson, with the regalia belonging to the Assistant Secretary of the Grand Lodge of Canada, and immediately afterwards presented to V. W. Bro. Gibson, a handsome Past Master's Jewel, the gift of the members of Temple Lodge. The presentation was made in a most pleasing and impressive manner by the Right Worshipful Bro. R. Brierley, and responded to by the recipient in a most feeling manner.

The following are the officers of the different Lodges:

STRICT OBSERVANCE LODGE, NO. 27.

W. Bros. R. L. Gunn, W. M.; John Henery, P. M.; Bros. J. M. Meakins, S. W. David Kidd, J. W.; Rev. J. C. Smith, Chap.; A. Turner, Treas.; C. F. Mathieson, Sec'y.; F. F. Dalley, S. D.; J. I. Buchanan, J. D.; A. Sutherland, D. of C.; W. Hyndman, jr., W. R., Stuart, O. S. Hillman, Stewards.; C. H. Foster, I. G.; W. W. Summers, Tyler; R. W. Bro. J. J. Mason, W. Bro. R. A. Hutchison, Auditors; W. Bro. John Henery, Trustee on Board of Management.

ST. JOHN'S LODGE, NO. 40.

W. Bros. David Aitchison, W. M.; Donald McPhie, P. M.; Bros. John Malloy, S. W.; Albert Pain, J. W.; Robert Chisholm, Chaplain; John Moodie, Treasurer; Joseph Kneeshaw, Secretary; William G. Reid, S. D.; John Dickson, J. D.; Walter Spencer, Organist; Harry Wilson, J. A. Malcolm, Stewards; W. W. Summers, Tyler.

ACACIA LODGE, NO. 61.

W. Bros. James Widger, W. M.; John H. Tilden, P. M.; Bros. James Acheson, S. W.; George C. Holden, J. W.; William Hancock, Chaplain; W. Murphy, Treas.; Alfred Poulter, Secretary; Henry Duncan, S. D.; William Campbell, J. D.; Alex. Hanton, Bradley, A. Dunning, Charles H. Bampfyld, jr., Stewards; Matthew Richardson, D. of C.; Walter Spencer, Organist; John D. D. Burt, I. G.; W. W. Summers, Tyler; W. Bro. John H. Tilden, Trustee; R. W. Bro. Hugh Murray, W. Bro. John H. Tindell, Auditors.

TEMPLE LODGE, NO. 34.

V. W. Bros. J. M. Gibson, W. M., P. M.; S. F. Lazier, W. M.; R. Hills, S. W.; C. Lemon, J. W.; R. K. Hope, Secretary; R. W. Bros. E. Mitchell, Treasurer; Rev. J. B. Richardson, Chaplain; Bros. J. B. Young, S. D.; C. L. Worrell, J. D.; Alfred McKeand, I. G.; C. W. Mulligan, E. C. Kerr, John Boultee, Stewards; James Howard, Organist; F. C. Boultee, D. of C.

At the Regular Convocation of the Hiram Chapter No. 2, R. A. M. Hamilton, held in the Masonic Hall, Dec. 4th, the following officers were elected for the ensuing year, viz: R. E. Comp. Gavin Stewart, Z.; E. Comps. J. F. McClure, H.; J. M. Meakins, J.; Comps Alex. Turner, Treasurer; F. F. Dalley, Scribe E.; Wm. McLelland, Scribe N.; Colin Munro, P. S.; W. W. Summers, Janitor.

CORRESPONDENCE.

CANADA MASONIC RELIEF SOCIETY.

LONDON, DECEMBER, 1876.

To the Editor of THE CRAFTSMAN.

DEAR SIR & BRO.—Though a regular reader of your valued periodical, yet by some means I overlooked your September number, nor did I discover my omission until a reference was made by a very worthy Brother a few days ago, to a letter appearing therein on the subject of Mutual Benefit Societies. As this letter is from Bro. Baxter, Secretary of the L. M. M. B. A. and was doubtless intended by him as an answer to a certain letter of mine published in the "Globe", I have to request a little space in your next issue to reply to it. Bro. Baxter has not denied by any statement in his letter the serious charge I made against the Officials of the L. M. M. B. A. of "want of proper caution" in selecting members. If the parties entrusted with the most important point in the selection, were desired to enquire into the family history of the applicant, they would in all likelihood make such discoveries as would require them to look for and detect those hidden diseases which are now not enquired into.

But the Board of Directors have never required this to be done. Hence the number of second and even third class lives amongst our numbers. Bro. Baxter has not denied my assertion that the application in the case referred to had only been examined by one out of a committee of three, and thus practically ignoring the duties allotted to such committee by By-Law No. 3 Sec. 10. In the Globe of 24th July a letter will be found from a correspondent called "Imprimatur" whose name can be obtained at the Globe Office who having seen my letter states his knowledge of a case still more glaring than that referred to by me wherein a party having been examined by 6 medical men and rejected by 4 Life Insurance Companies, was afterwards accepted by the L. M. M. B. A., and died a few months afterwards, and that the information was given him by the member himself shortly before his death.

Bro. Baxter holds up for your enlightenment the example of two Associations in the States similar to L. M. M. B. A. I have always admitted that the L. M. M. B. A., has done much good and will do a great deal of good as long as it can last, but there are circumstances beyond the control of mortal man which prevent Co-operative Benefit Association pure and simple from lasting more than a few years and they never can therefore be reliable institutions, because you cannot rely from one month to another on the number of members who will pay up, as all the members feel and know that the Association as at present constituted, is not reliable, a committee was appointed to consider and report on the best means to place the same on a proper basis, accordingly some members got together at London and the result of their labors was brought forth in the Circular of 15th May. The result of this assemblage of "combined wisdom" was the production of "3 Suggestions" which are not worth noticing here. I will merely state that if suggestion No. 1 was carried out and the number of members remain at 2250, it would take 15 years from this date to accumulate a reserve fund, the interest on which would be sufficient to pay only 9 claims out of sixty four which would have to be paid in that year. I do not think that the "Special Agent" mentioned by Bro. Baxter has placed the association (as he asserts) on a "Reliable Basis," as since he or his assistant began their *pleasure tour at the expense of the Society* the members have fallen off considerably.

Bro. Baxter after having as he thinks completely exhausted his subject, indulges in a little very weak sarcasm on me personally, by saying that the "new Company I am trying to inaugurate" has not "as good a medical certificate among the few applicants I have got as the case in question; I will merely say that the scheme of the Canada Masonic Relief Society" was offered to the L. M. M. B. A., at last general meeting and very highly approved of, but in consequence of the instructions received by the Delegates from the members they represented no alteration on the present plan of Class A was made. *I have successfully started the C. M. R. Society and have influ-*

ential agents at work, and our Board for intelligence and knowledge of their business cannot be impugned. I will only add that all my services are given gratis and as soon as possible a paid Secretary will be required, and Bro. Baxter can make application for the situation. Finally I will say that the society has no power whatever to alter the amount to be paid by members, or to reduce the amount to be paid to the representatives of deceased members. These amounts are fixed and settled by the *Declaration of Incorporation* and we have no power over the matter, therefore all the schemes for the purpose are of no use. Every member can inform himself on this point, by reading over carefully the Declaration of Incorporation which he will find at the commencement of the Pamphlet containing the Constitution and By-Laws, and he will there find that we cannot alter the fundamental principles of the Association. Thanking you for the space you have afforded me.

I am Dear Sir & Bro.,

Yours Fraternally,

W. C. L. GILL.

To the Editor of THE CRAFTSMAN.

SIR AND BRO.—Having read an article in the December No. of THE CRAFTSMAN on the decline of Masonic reading, and Masonic Journals—which speaks plainly of the want of subscribers to support the same, and particularly that clause that each Lodge should set the example, as now we have the new year before us, let all who love Masonic reading see what can be done, as you suggest. At least for one I intend to try, and hope in a measure to succeed. First, I will endeavor to get the Lodge to subscribe for a few copies, and then canvass every individual Brother in the Lodge. On making enquiry I was surprised to find so many Masons who never see THE CRAFTSMAN. For my part I anxiously wait its coming, carefully read ever number, and intend to get them bound. I find them capital reference for any subject, and I know from experience that many could send you items of interest from their own Lodges, which would not only interest, but add their mite to help on the cause we have so much at heart.

I am, Dear Sir, yours fraternally,

YORK, January 10th, 1877.

ENNISKILLEN.

BRO. THE REV. C. CLARK.

At the meeting of the Hamilton Lodges on St. John's night, the Rev. Chas. Clark, of Melbourne, Australia, was present, and advantage was taken of the circumstance to congratulate him on the success of his lectures in the principal cities of the Dominion.

V. W. Bro. J. M. Gibson, expressed the pleasure of the Craft in introducing the distinguished lecturer, and proposed that he should be greeted with "Grand Honors."

In submitting the proposition R. W. Bro. R. Brierley, D. D. G. M., referred to an incident of Goldfields life in Australia, in which a citizen of Hamilton, was tended in sickness and death, by Masons in a region where no church then existed.

Bro. Clark in responding said: Right Worshipful Sir and Brethren,—There could be no preconception in my mind that my presence here to-night would be signalised by the "Grand Honours" of Masonry, a distinction to which my standing in the Craft does not entitle me, and I gratefully accept and acknowledge those honours, bestowed upon me as a humble unofficial representative of Australian Masonry. I can assure you brethren, that in the prosperous Colonies where I have lived for more than seven happy years, our fraternity includes large numbers of men entitled to the highest honour for their intelligence, moral virtue, social worth, and honourable zeal for the welfare of our Order. The principles of our venerable mysteries are diligently studied, sincerely valued, and faithfully applied. Many instances could be mentioned confirmatory of that which warmed our hearts just now in its recital, how in a remote country at a time of social disorganization, where amidst the excitement of a burning thirst for gold, an utter carelessness of humanity might be expected to prevail, the beneficent influence of Freemasonry still prevailed to succour the sick and lonely, to assuage the pangs of the dying and to bury with reverend hands the dead. In these more settled days the triple sentiment of our Order "Brotherly Love Relief and Truth" preserves its ancient charm, and finds illustration in the daily lives of our brethren. In their name I thank you for your cordial welcome, and pray that the God whom we adore, may command his effectual blessing upon the Grand Lodge of Canada, upon all assembled brethren, and upon our Ancient and Accepted Order throughout the world, so that when time shall be no longer our confraternity may dwell before him for ever in unbroken peace amid joy.

MASONIC SERMON IN HAMILTON.

BY BRO. THE REVEREND W. S. SPEIRS.

AT 3 p. m. on Sunday the 31st December, the members of the several Lodges of A. F. & A. M., to the number of nearly five hundred, entered the Cathedral, the choir singing, "Onward Christian Soldiers." A large congregation was present to hear the interesting service. After the brethren had taken their places the Rev. Canon Hebden, M. A., began Even-song. The Very Reverend the Dean read the lessons. The Lord Bishop of Niagara, who was present in his stall, took up the service at the Creed, and continued to the end of third Collect. The choir then sang the anthem taken from the cxxxiv. Psalm, and it was rendered in an excellent manner. In fact the canticles, anthems and hymns were soul-inspiring, the choir seeming to enter into the solemnity and grandeur of the occasion. After the singing of the anthem His Lordship read prayers to the end of the evening service. A hymn was now sung, after which the Rev. W. S. Speirs, Assistant Minister of the Cathedral, preached the sermon, which we give *in extenso*. He was listened to with wrapt attention, and silence prevailed throughout the large and magnificent building. There must have been almost a thousand persons present. He took for his text

Behold how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.—Psalm cxxxiii.

It is indeed a good and pleasant thing for brethren to dwell in unity, and the fact of the presence here to-day in God's Holy Temple, in this beautiful Cathedral, of so many members of this ancient Order, this grand and glorious Order of A. F. & A. M., must prove to the citizens that there is unity amongst you, and that peace is within your borders. You acknowledge the one true and only God, and by acknowledging Him, you admit the existence of the three in one, the trinity in unity. That you are a religious body, none who know anything of the Order can fail to admit, and that there is freedom of opinion on religious subjects and religious belief you must yourselves admit. We are accused by the world of doing dishonor to Jesus Christ the Son of God, and of the Holy Spirit, but that in your name and in your behalf I disclaim. Your emblems and your ritual show that you acknowledge the three in one, and if the names of the several persons of the blessed Trinity do not appear they are implied and recognized by all. What would your institution be if you did not worship God? The bare fact of the Order having existed throughout so many generations and through such troublous times, when empires have fallen into decay and kingdoms been swept from the face of the earth; I say the fact of your existence now so pure and free from charge proves that it has God's holy sanction. Like the Holy Bible and the Holy Catholic Church, you are sustained by the same Almighty arm; but sometimes members of the "mystic tie" think if they are good Masons that is all the religion they require. I am sorry to say that such thoughts and such opinions are entertained and held by very many whom I have met within the walls of a Lodge, aye, even in the *sanctum sanctorum*. If there are any within the sound of my voice who hold such dangerous and erroneous views, I would beseech you to abandon such unworthy thoughts and flee to the Cross of Christ and prove by your obedience to His holy laws that you are not outside the pale of hope. Masonry cannot save you. Masonry, although it may direct you to God, it must not, it should not, it cannot take the place of His holy religion. Nothing that is not of Divine origin can do that, and although we may admit and do admit that God protects the "Order," still if we place our dependence upon Masonry, we will find at the last that we have placed our soul's salvation in jeopardy and hazarded our future in the long, long eternity; we will find out when too late, that we have leaned upon a "broken reed." Having been a member of the "Order" for many, many years, I know whereof I speak; I know the workings well, and I have seen this mistake made by many a worthy "brother," for if the teachings of Jesus Christ are true which I affirm they are, that of placing an entire dependence in Masonry as a saving grace, or as a means thereto, will not stand the trial at the last day. It is true that Masonry from first to last inculcates religious sentiment and feeling, and promulgates and defines the Christian virtues, and if the Church could absorb every member of the Masonic body into her life, Christianity would sweep all infidelity from the face of the earth in a very short time, and thus hasten the second advent of our Blessed Lord. Masonry is wide spread, it is a power

in the land, in all lands, and its members are all one family. No matter where you go Masonry exists and all are brethren. Light and truth are found within the walls. of a just and truly constituted Lodge of Masons, silence and secrecy are enjoined, is it then any wonder that brethren dwell in unity, how could it be otherwise? The material light which sprang out of darkness at the command of the supreme architect of the universe, when darkness and chaos were dispersed, has been in Masonry, a favorite symbol of that intellectual illumination which it is the design and object of Masonry to create in the minds of those who united with the Order, and as the chaos and confusion in which "in the beginning" the earth "without form and void" was enrapt, were dispersed, and order and beauty established, so the intellectual chaos and confusion in which the mind of the candidate for Masonry is involved are dispersed, and the true knowledge of the science and philosophy, the faith and doctrine of Masonry are developed. Gradually as the candidate advances he gains more light, just as in religion when a person is converted and led to seek God, he knows not at first all things, for he sees through a glass darkly, but in due time he shall reap if he faint not by the way. A belief in God is an essential prerequisite for all who seek admittance into a Lodge-room, and thus many are brought to think differently and more favorably of religion than when out in the world, and thus Masonry is a power in the religious world, and all who faithfully follow the injunctions and instructions received amongst the fraternity must be better men, must be better citizens, must be better husbands, must be better fathers, in fact must be more religious. I value very highly the religious instruction I have received whilst in secret conclave, I have been strengthened to do my Master's work, and have been able to direct brethren to the narrow path that leadeth to life everlasting. Of course all those who attend the Lodge are not impressed in the same way, neither are all impressed in the same way with the teachings of the Church. Free-will and free-thought exist in both to a certain extent and within certain limits. All Masons, as well as Christians, hope to gain a place in some of the many mansions in the skies, but this place can only be gained by the exercise of the three Christian virtues, Faith, Hope and Charity. We must have *faith* in God, *hope* of immortality and *charity* to all mankind. A Lodge is a miniature world and symbolical of it, and every Mason working truly and sincerely in his Lodge and amongst his brethren, must seek grace to raise himself to that eminence where alone he can find "Divine Truth." No atheist can ever find his way or keep his place, if, perchance, he does get in it—no atheist, I say, can find any place in a Masonic Lodge. There must be some belief in the revelation of a Deity. The Jewish Mason takes his revelation from the Old Testament alone, the Christian Mason from both the old and new, and the Mahomedan from the Koran. These contain the delineations of the designs of their God, and thus it is, that as the atheist acknowledges no such master, he can have no fellowship with the brethren, nor can he unite with us in moral, spiritual or Masonic labor. Brotherly-love and charity are carefully fostered, and strikingly and forcibly brought before the mind of the candidate for initiation into Masonry. Not that charity which places a "brother" in the humiliating position of receiving alms, but that charity which was taught by our blessed Lord Himself; and to-day, my brethren, you will have the privilege of placing means in the hands of the Relief Committee for the benefit of worthy and well qualified, but distressed brethren. This charity is one of the great landmarks of true Masonry—that a brother can receive just such help as he needs most, the "right hand of fellowship" being extended to all, but more especially to a worthy though needy brother. The uncertainty of life ought to induce us to make timely preparation for death; we should strive so to live that when we die we may be sure that we have made our "calling and election sure," and while we studiously prepare for every expected event of any importance in life, shall that alone be an exception which is infinitely of more importance than life itself? The merchant embarks his earthly all upon the waves, he hears of storms and dangers; he insures it all, and to save one half he would sacrifice the other. Your heavenly all is floating upon the billows of time, not your perishable treasures, but your immortal interests; your soul's welfare, your future happiness, your salvation, treasures which millions of worlds cannot purchase, and which cost the blood and sacrifice of Emmanuel Jesus to redeem; all these are in imminent and hourly danger of being lost, lost—lost irrevocably—lost forever, and forever, and forever! Many think that, because they have led moral lives, they are fit for death, but, believe me, that that is a small preparation for eternity. Indeed, independently of religious principle, morality is no preparation at all. Will God, the Great Architect of the Universe, merely on account of their *morality*, admit into Heaven the atheist, the deist, the scoffer, and those other practical atheists who believe in a Supreme Being, but yet live without God in the world? Will He admit into Heaven the profane swearer, the Sabbath-breaker, and the religious hypocrite, merely because they are moral men? Will a just and holy God admit such into Heaven? Surely—certainly not, if His word is to be believed;

and yet men who practice these vices may pass for moral men, as the world judge. morality; in fact they may be moral men in the sense usually attached to the word. Each of us has been made by God a *steward*, and we should ask if we have been faithful to our trust? Are we prepared to meet our God if He should call us suddenly to Himself? We should strive by all means in our power not only to be *good* Masons, not only to be *moral* men, but to be ready at the sound of the "gavel" to respond promptly to that call from God. One part of the work God has given us to do, is to be diligent in some *lawful* calling, to be temperate in our enjoyments and pursuits, to be just in all our dealings, to relieve the temporal and spiritual wants of our fellow creatures as far as it is in our power so to do, and pursue our inoffensive, steady and useful course through life. To be moral and outwardly religious is but part of our preparation, and a part indeed which is of little value in the sight of God, unless, it be produced by religious principles and dispositions, for "without holiness no man," let him be ever so good a Mason, "no man can see the Lord," and true holiness of life cannot exist without inward holiness of heart. This is that preparation for death which God requires. Death closes our state of trial, and no one therefore is ready for death until he has acquired those holy dispositions and holy habits of mind and thought which qualify him for the holy joys and holy employments of the heavenly state. The immortality of the soul is fully established by the uniform testimony of Scripture, which fully declares, not only that the soul was created capable of endless existence, but also that it is the unalterable purpose of the Creator it should exist to all eternity. Our "earthly house of this tabernacle must be dissolved," that we have a "building of God, a house not made with hands, eternal in the heavens," then "the body shall return to the dust from which it came, and the Spirit to God who gave it." The souls of the righteous, when their earthly tabernacle is dissolved, are made perfect in knowledge, purity and love, being freed from all remains of sin, removed from every temptation, made conquerors over all enemies, exempted from all labors, sorrows, fears and distresses, and admitted into the presence of Christ to behold His glory and enjoy His love, and they will then be qualified to join the rapturous worship of angels and to share their felicity in the full completion of all their spiritual desires in communion with God and in the society of all that is good and holy, then their joys will far exceed all that they could on earth conceive or imagine, and are fully adequate to their most enlarged capacities, though proportioned to the degree of their grace and fruitfulness on earth, that nothing is wanting to the absolute completion of their happiness, but that re-union of their bodies, for which they wait in joyful hope, assured that their "mortality shall be swallowed up of life, and that with adoring exclamations they witness the Redeemer's triumphs on earth, and the accomplishment of those prophecies for which they fervently prayed whilst here, and fought the good fight of faith. The hour then is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. As the body is a part of our nature, and the instrument of the soul in doing good or evil, so it is meet and right that it should be raised from the dead, to share the happiness or misery which shall be awarded to every one according to his works by the righteous Judge of the world. Little is revealed in holy Scripture concerning the resurrection of the wicked, as compared with the copious information afforded concerning the righteous. By the omnipotent word of Him who is the resurrection and the life, the bodies of the redeemed people shall first be raised from the dust: of the earth, from the depths of the seas, and from every place in which they may have been deposited, and being restored to life incorruptible immortal and glorious they will be re-united to their immortal souls to participate in and increase their unspeakable felicity. "For the Lord Jesus Christ shall change our vile body that it may be fashioned unto His glorious body according to the mighty working, whereby He is able even to subdue all things to Himself." So you see, my brethren, what a glorious reward is in store for us if we live not merely as "good Masons," not merely as "moral" men, but as Christians. And is not this glorious future worth sacrificing this world, and worldly things, for? Surely, aye surely, it is; and if we ever expect to meet God and the Lord Jesus Christ and the Holy Spirit and the Holy Sts. John and all the good and great who are waiting the consummation, we must so live. To you, my brethren, of the "mystic tie," I will now more immediately direct my concluding remarks. Welcome—thrice welcome—into this holy temple. As a Mason (of which I am proud) I would with all earnestness ask you at all times to see that the lodge of your heart is closely "tyled," so that no unholy thoughts can ever find entrance; guard your heart as well as your Lodge-room, and always consecrate yourselves to God, the Grand Geometrician of the Universe, and do all under His guidance and direction. You who have as yet only taken your first degree, try to live up to it, so that you may be soon invited to take upon yourselves greater responsibilities and gain a higher degree. You must

remember that you have only begun to know what is Masonry, you have, as yet, only received the elementary details of that universal language in which hereafter you are to converse with your brethren of all nations. Take with you as a staff, shield and scrip, a knowledge of the virtues which expand the heart and dignify the soul; amongst these will be secrecy, obedience, humility, faith in God, purity of conscience, economy of time. These are all inculcated by symbolic ceremonies too impressive in their character ever to be forgotten, and, lastly, as *charity* forms the chief corner-stone of all Masonic virtues, the beauty and holiness of this attribute are depicted in emblematic modes which no spoken language can equal. In Masonry, virtue is painted in the most beautiful colors and the duties of morality are strictly enforced. In entering your Lodge-room the world is left behind, and the chains of error and ignorance are broken. You who have passed the portals can bear me out when I say that nothing is begun, continued, or ended without the Divine blessing being invoked. Silence and secrecy with regard to the affairs of others is strictly enjoined and enforced, and as idolatry prevailed upon the earth immediately before the deluge, it became necessary for those who held to the worship of the true God to form themselves into distinct orders, so must we. The time arrived when openly to worship the true God was attended with *danger*, and then it was that our brethren had *special* recourse to hieroglyphics and symbols to preserve secrecy, lest they should be exposed to the arm of persecution." The Bible, the Holy Bible, is given to us, as well as the Christians, to be our rule and guide. The Bible is the light which enlightens the path of duty to God, the "square," that which enlightens the path of duty to our fellow-men, and the "compasses" which enlighten the path of duty to ourselves. People ask why Masons wear aprons? I would answer that the use of the apron or some equivalent mode of investiture was common to all religious systems of antiquity. Amongst the Israelites the girdle formed a part of the investiture of the priesthood. In the Persian mysteries of Mithias the candidate was invested with a white apron. In the Brahmical institutions of Hindostan and amongst the Essenians a white robe was used. Even the Japanese invest their candidate with a white apron. And as this white apron is an emblem of purity, I would urge you my "brethren of the craft" to keep it unspotted, and never to put it on unless you are at peace and in love and charity with the brethren. Can you all who are here assembled to-day put your hands upon your hearts and, looking up to God, say that you are in "charity" with all? If not, divest yourselves of the badge of innocence, and go to your brother and ask his forgiveness. Be reconciled before the sun sets in the heavens. Nothing short of this will do. It must be complete reconciliation, else Christianity and Masonry are, as it were, "tales that are told." Look well to your "jewels," and follow the teachings of the "square," the "level," and the "plumb," and by the exercise of "brotherly love" you will regard the whole human species as one family. "Seek truth and ensue it," and by the exercise of temperance, fortitude, prudence, and justice you will have a right to a place, and that an exalted one, amongst the people. And to you who have gained the second degree in Masonry; who have advanced a step higher, I would say walk uprightly in your several stations of life, order your actions by the "square" of virtue, not forgetting that you are travelling on the "level" of time to the unknown land from whose bourne no traveller has ever returned. Recollect that you represent a man starting on the journey of life with the great task of self-improvement before you. And to those who have attained to the sublime degree of a Master Mason, I would say you represent men when youth, manhood, old age and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity and quickened into another and better existence; and the conclusion we arrive at is, that youth properly directed leads us to honorable and virtuous maturity, and that the life of man regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of eternal bliss. Remember that you keep your heart pure and, that you never sit down contented whilst your fellow-man is in want; ever be watchful and guarded in your thoughts and words and know that, although your thoughts may be hidden from your fellow-man, still the "All-seeing Eye" is ever upon you, and that, no matter how tempestuous may be the sea of this world, you have the Divine "Ark" to flee to, and it is provided with the "anchor" of hope, which will hold you fast in that haven where the "wicked cease from troubling and the weary are at rest." Encourage the arts and sciences, and as the sands in your "hour-glass of life" run out, think of the "scythe" of time which cuts the brittle thread of life and launches us into eternity, which has no respect for either youth, manhood, or old age; and as the "spade" opens the grave to receive your bodies, may you, always cherish the memory of that "Cassia" which reminds us of the immortal part of man, that part of him which never dies. May you always extend the right hand of fellowship to a worthy "Brother Mason;" may your foot ever be ready to run in behalf of a brother in need; may you never bend the knee in private or public devotion without commending the craft and all mankind to

God. Always keep the secrets of a "brother" inviolate; speak no evil of any one, more especially one of the "craft," either behind his back or to his face, and always endeavor to give him due and timely notice of approaching danger. These things I speak to you, my brethren, in all truth and earnestness; live soberly, uprightly and truly, and show to the world that the Order of A. F. & A. M. is one to be revered, one to be honored and one to be extolled; and by your strictness of life and regard for the tenets of Masonry, prove yourselves, upon trial, to be worthy to be invited at last to come up higher in the realms of bliss, into The Temple not made with hands eternal in the Heavens, and thus you will adorn one of the many mansions in the skies.

At the conclusion of the sermon a collection was taken up in aid of the Masonic Benevolent Society, which we learn amounted to about eighty-five dollars. After the singing of a hymn the Lord Bishop of Niagara pronounced the benediction and the large congregation dispersed.

MASONIC RECORD.

AT HOME.

THE following officers of Speed Lodge, No. 180, Guelph, were installed on St. John's Day: W. Bros. John Inglis, W. M.; John Scoon, S. W.; W. Watson, J. W.; W. Bell, Treasurer; J. Mimmack, Secretary; G. H. Skinner, Chaplain.

THE officers of Walker Lodge, No. 321, Acton, for the current year are as follows: W. Bros. Henry Hunt, W. M.; Caleb Chase, I. P. M.; Thos. Kennedy, S. W.; A. B. Wright, J. W.; John Secord, Chaplain; J. Mathews, Treasurer; John Ross, Secretary.

M. W. BRO. J. K. KERR, Grand Master has received his Credentials as representative of the Grand Lodge of Indiana.

THE annual meeting of the Board of General Purposes, of the Grand Lodge of Canada, will be held at Windsor, on Wednesday the 31st inst.

R. W. Bro. C. Bennett, was recently the recipient of an Oyster Supper by the members of Walsingham Lodge, No. 174, Port Rowan. It was a very pleasing entertainment.

THE officers of Craig Lodge, No. 214, were installed on the first day of January, 1877, by R. W. Bro. Sutton, D. D. G. M. of the London District, assisted by W. Bros. William Matheson, W. K. Atkinson and D. Watson, as follows: Bros. Wm. Barbour, W. M.; W. K. Atkinson, I. P. M.; Wm. Stanley, S. W.; Rev. John Jackson, J. W.; John Pretty, S. D.; John Cameron, J. D.; John Robison, Chaplain; Thomas Brown, Treasurer; Tibeau, Secretary; D. Livingston, I. G.; McFarland and Philip, Stewards; McKay, Tyler.

THE officers of Irving Lodge, No. 154, were installed on the 4th day of January, 1877, by the R. W. Bro. Sutton, D. D. G. M., assisted by W. Bros. Porte, Matheson, W. K. Atkinson and Barbour, as follows: Bros. F. R. Jennings, W. M.; R. W. James Sutton, D. D. G. M., I. P. M.; Wm. Elwood, S. W.; W. S. Hodgins, J. W.; John McMahon, S. D.; D. Atkinson, J. D.; Rev. Wm. Logan, Chaplain; William Quigly, Treasurer; R. Fox, Secretary; Webb and O'Neil, Stewards; John Murdy, I. G.; John Edwards, Tyler.

THE officers of Maple Leaf Lodge, No. 103, St. Catharines, are as follows: W. Bros. John W. Coy, W. M.; J. E. Beeton, I. P. M.; Bros. R. H. Dyer, S. W.; John Rogerson, J. W.; Rev. W. Brookman, Chaplain; Goodman, Treasurer; T. M. Coy, Secretary. The officers were installed by M. W. P. G. M., Bro. James Seymour, assisted by W. P. M's. Bros. Struthers, Chatfield and Yale. A presentation of a Past Masters Jewel to W. Bro. J. E. Beeton, the retiring P. M. followed.

AT the regular meeting of York Lodge, No. 156, G. R. C., A. F. & A. M., held at York Masonic Hall, Eglington, on Wednesday evening, Dec. 27th, the following officers were installed for the ensuing Masonic year, by V. W. Bro. John Fisher:—W. Bro. John Weeks, W. M.; Bro. D. Waterhouse, S. W.; Rev. K. D. McDiarmid, Chaplain; W. Bro. Wm. Jakes, Treasurer; Bro. W. D. Norris, Secretary. After the installation, V. W. Bro. Fisher, was made the recipient of a very handsome Past Master's Jewel, accompanied by a very flattering address.

ON Tuesday evening, the 26th December, 1876, the following officers were duly elected and installed in the St. John's Lodge, No. 81, Mount Brydges. W. Bro. J. B. Watson, of Beaver Lodge, Strathroy, officiating, assisted by W. Bro. Jameison of the

same Lodge : Bros. James Gamble, W. M.; H. G. Lindsay, P. M.; David Small, S. W.; Geo. Robinson, J. W.; Chas. Northern, Secretary; Francis Thompson Treasurer. After the election Bro. H. G. Lindsay, the retiring Worshipful Master, was presented with an elegant Jewel.

THE following brethren were installed officers of "The Hiram" Lodge, A. F. & A. M., No. 317, Dundas, on the festival of St. John the Evangelist, for the ensuing year: W. Bros. H. C. Gwyn, W. M. re-elected; N. Greening, I. P. M.; Bros. A. Henderson, S. W.; T. Clark, J. W.; R. McKechnie, Chaplain, re-elected; W. C. Niblett, Treas., re-elected; J. S. Baillie, Secretary, re-elected; W. Graham, S. D.; C. C. Greening, J. D.; J. Bertram, D. of C.; A. Bertram, W. H. C. Fisher, Stewards; F. T. Carman, I. G.; E. A. Woodhouse, Tyler.

ON the 8th inst. W. Bro. Hyndman, P. M., assisted by W. Bros. Gibson, of Barton Lodge, No. 6, Hamilton, Nichol of Bernard Lodge, No. 225, Listowell, and McKellor of Conestogo Lodge, No. 295, Drayton, installed the following officers of Blair Lodge, No. 314, Palmerston: W. Bros. A. Bruce Munson, W. M.; A. Stewart, M. D., I. P. M.; Bros. T. H. Bennetto, S. W.; Robt. Shields, J. W.; M. Donly, Chaplain; Thos. McDowell, Treasurer; J. M. Mundell, Secretary; J. Gracie, S. D.; J. F. Neiland, J. D.; Robt. Carter, Richard Johnson, Stewards; H. McEwing, I. G.; John Nesgate, Tyler.

ABRCAD.

THERE are two things you will find in every part of the English-speaking world—Religion and Freemasonry.

AN Indian chief lately died in Greenville, Maine; he was known as a faithful Mason. The Masons have erected a Memorial tablet over his grave.

ON Saturday, Nov. 11th, inst., there were 5,162 visitors to the Masonic Temple, Philadelphia. This was the last of the Centennial visiting days. During the entire Centennial season there were, in all, 125,850 visitors to the Temple.

AT the laying of the corner-stone of the new Postoffice Building at Glasgow, Scotland, on Tuesday, October 17th, 1876, by the Prince of Wales, Grand Master of England, near 2,000 Masons were present. Hundreds of Lodges were represented, and a vast number of Masonic officials and Masons of prominence were present to give interest and history to the occasion.

THE Grand Lodge of Florida has a Masonic Library of 200 volumes, and also a Public Masonic Academy Library, of literary and scientific works, of 1200 volumes. Bro. John Carlovitz is Secretary and Librarian.

THE Grand Master of Georgia, Bro. D. E. Butler, has appealed to the Masons of that State to assist the destitute and suffering Masons of Savannah and Brunswick. The Masonic Board of Relief of Memphis, has tendered aid to the Masons of these yellow fever stricken cities, and a limited amount of aid has been accepted. The Masons of these cities have been instructed to draw for more whenever needed.

SICKLY LODGES.

WITHIN our Jurisdiction are many sickly Lodges, which live only at "a poor dying rate." Most of these were never successful. At the beginning they started out wrong—made up of poor material, officered by ignorant men who knew almost as little of the spirit and objects of Masonry as they did of the Greek language. On the old rule of "birds of a feather flocking together," such parties called into the Lodges over which they presided others as ignorant and unqualified for membership as themselves, and the result is appalling indeed. The existence of these Lodges is a source of weakness to the Fraternity, and the sooner they die out entirely or else become so modified as to be worthy of an existence, the better it will be for our Craft.

In many places where Lodges have been instituted, there was no need of them. It is not every hamlet of two or three hundred inhabitants of mushroom growth, and thinly populated country adjacent, that can properly sustain a Masonic Lodge. We know of weak, sickly Lodges located in such places, whose ambitious officers are elected by dint of much wirepulling, and when defeated, withdraw from the Lodge, meetings and perhaps satiate their ambition by a speedy move for the organization of a Lodge of Red Men, Knights of Pythias, Druids, or something else, or perhaps all of them, to rival and weaken the Masonic Lodge, which they took an active part in organizing, but which had refused to elect them to its principal office. In these small,

unimportant villages, where good material is scarce, is where unqualified, unprincipled ones either manage to "run the Lodge," or by their constant clamor and quarrel disquiet the better part of the members and succeed in driving them away, or keep them in that constant foment often termed "hot water." The claim often set up, "I am the father of this Lodge," "had it not been for me, you would have no Lodge here to this day if ever," is well calculated to gain them the votes of unthinking brethren, and gain for them the principle office, so that the abortion of the Lodge is governed by its boastful but unworthy parent—and both Lodge and Master are alike a disgrace to the Craft. In other instances, where a better element endeavors to rule and save the Lodge, there is enough of this bad leaven at work to paralyze the effort, and the result is anything but satisfactory to those who have the good of the institution in view.

This evil is a serious one, and the important question is: how are we to act in the premises in order to remedy it?

No doubt the best remedy in several instances is to revoke the Charter, and disband the weak, sickly Lodge. In such case the members who are worthy a place in our ranks could affiliate with a healthful, vigorous Lodge in the vicinity, where they would feel much more at home, and find a field where they could use their influence for building up real Masonry—and others who were never worthy or well qualified could be heaved over among the rubbish. In this way, while our number of Lodges would be lessened, our real strength would be greater, and the institution in Michigan become purer, and in all respects improved.

If we are not mistaken these are the views of our Grand Master and others holding commanding positions in the Jurisdictions, and we would suggest to the members of certain sickly, effeminate Lodges we wot of, that they had best cease their confusion and jangling, and be up and doing while the day lasts, showing themselves worthy of Masonic life, or perchance the night will soon come and with it the mandate, "Cut ye down the worthless tree; why cumbereth it the ground?"—*Michigan Freemason.*

AT REST.

HIS EXCELLENCY MARSHAL THE DUKE OF SALDANHA, Portugese, Ambassador to England, and member of the 33rd Degree in Portugal, is dead.

M. W. BRO. L. V. BIERCE, P. G. M. of Ohio, died at Akron, on the 11th November, of Paralysis. He was commander of a portion of the insurgent forces in the Canadian rebellion of 1837-38. He was in his 75th year.

BRO. STEPHEN ORTH, one of the oldest Masons in Pennsylvania, and Tyler of the several Lodges at Reading, died on the 21st November, aged 84.

DIED on the 12th Dec. last at Georgetown, in the County of Halton, Bro. Joseph Goodwillie, of Speed Lodge, No. 180, Guelph. The death of our departed Bro. was no doubt accelerated by a wound he received at the time of the Fenian invasion, he, being a volunteer in the Queen's own. He went with his regiment to Ridgeway, and whilst in action was wounded in the knee which finally threw him into consumption. He succumbed in the very prime of life, being but 29 years of age.

It is our painful duty this month to record the decease of our Rt. Wor. & Rev. Bro. A. H. Washburne, D. D. Grand Representative of the Grand Lodge of Canada near the Grand Lodge of Ohio in the recent accident at Ashtabula on the Lake Shore Railroad. Bro. Washburne was originally we believe from Massachusetts, but for many years had been Rector of Grace Church, Cleveland Ohio. In his adopted home, he took an active part in all matters pertaining to the Craft and was a constant attendant at Lodge, Chapter, Council and Commandery. For some time he occupied the East in Tyrian Lodge, No. 370, Cleveland, Ohio. He was Grand Chaplain of the Grand Lodge of that State, during which period he was appointed our Grand Representative near that Grand Body, and at the last annual communication of the same he raised his voice in protest against the schismatic body termed the Grand Lodge of Ontario; Thus materially assisting in the prevention of that spurious organization. Bro. Washburne, however, although taking so much interest in Craft masonry did not neglect capitular and cryptic and always paid particular attention to the christian bodies, including the Temple and the A. & A. Rites. The following are the bodies of which he was a member at the time of his death: Tyrian Lodge, No. 370; Webb Chapter, No. 14; Cleveland Council, No. 36; Oriental Commandery, No. 12; Eliadah Grand Lodge of Perfection; Bahurim Grand Council of P. of J. & Ariel Chapter Soth Princess of Rose Croix de H. R. D. M.