

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Page 207 is incorrectly numbered page 107.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1874

- D - 1

The Craftsman

AND

CANADIAN MASONIC RECORD.

“The Queen and the Craft.”

Vol. ^{VIII} IX.

JULY, 1874.

No. 7.

CONTENTS.

MASONIC LITERATURE.		<i>Bro. Thomson's Golden Wedding</i>	222
<i>Little Winnefred</i>	193	<i>Freemasonry in Italy</i>	218
<i>Ancient Accepted Rite</i>	197	<i>Masonic Signs and Symbols</i>	220
<i>Spoiling the Material</i>	199	<i>New Masonic Temple, New York</i>	221
<i>Old Warranted Lodges</i>	200	<i>Grand Lodge of Indiana</i>	223
<i>Mother Kemp on Masonic History</i>	202	EDITORIAL.	
<i>Ancient and Primitive Rite of Memphis</i>	203	<i>Order of St. John in Anglia</i>	209
<i>The March of Masonry</i>	204	<i>The American Grand Lodges</i>	210
<i>Parody on the Old Oaken Bucket</i>	205	<i>Anti-Secret Societies</i>	211
<i>The Master</i>	205	<i>The Pope a Freemason</i>	212
<i>Mystic Symbols</i>	206	<i>Persecution of Masons</i>	213
<i>A Curious Legend</i>	206	<i>Masonry in Ireland</i>	213
<i>Prompting</i>	207	<i>A New Masonic Temple</i>	212
<i>Language of Masonry</i>	207	MASONIC RECORD.	
<i>Architect and Builder</i>	208	<i>Abroad</i>	215
<i>A Knight Templar Oath</i>	208	<i>At Home</i>	214
<i>About Impostors</i>	208	MASONIC CHIT-CHAT.	216
<i>The Bricklayer</i>	222	AT REST	224

HAMILTON, ONT. :

PUBLISHED BY BROTHER J. J. MASON.

THE CRAFTSMAN

AND

Canadian Masonic Record.

Bro. J. J. MASON,
Publisher.

"The Querc and the Craft."

1.50 per Annum,
in advance.

VOL. VIII.

HAMILTON, ONT., JULY 1, 1874.

No. 7.

LITTLE WINNEFRED.

By Bro. Dr. Morris.

It is probable that not a person is now living in the vicinity of Kingville, who can recall the incidents I am about to relate. So much addicted is our southern and western population to change of location, that I have more than once observed in a membership of a Lodge only ten years of age, not a single one of the charter or earlier members remaining. Yet in the years 1847 and 1848, when these incidents occurred, the Lodge at Kingville possessed a working brotherhood of nearly one hundred members.

Amongst them was a schoolmaster named Francis. He was from some northern State, as nearly all the schoolmasters in the South were at that day; was a distant relative of General Quitman, who, himself, had come as a schoolmaster to the South about twenty years before, and a teacher of fine ability. About the year 1838 his wife had died, leaving to his care an infant daughter. A man very retired in his habits, Mr. Francis had ever declined to enter into society, and upon the death of his wife he became emphatically a lonely man. Too much attached to his school, however, to return northward, he devoted his leisure hours to the child. As she grew old enough to walk the woodpaths with him, he was accustomed to take her to the school-house, and it became a subject of emulation among his female scholars who should sit with little Winnefred. As years rolled by, and the little girl of four years became eight, she was allowed to ride to the Lodge meetings with him, sitting upon the pommel of his saddle, and taking her stand in the school-room below, or, by special invitation, with the genial old Tyler in the ante-room. At refreshment—and the Southern Masons *had* refreshments in those days—the little "sister," as they called her, was the first one invited in and the last one warned out.

The health of Mr. Francis had always been precarious, and by the years 1847 and 1848, when his child was about ten years of age, threatening symptoms of consumption began to appear. A circumstance that occurred at that time greatly aggravated the disease. There came along a family of emigrants going cross-land to Texas, a low, degraded set, and encamped near Mr. Francis' house. They remained there several days, during which various depredations upon a small scale were committed upon the hen-roosts of the neighborhood. This was taken up with so much energy by Mr. Francis as to drive the stragglers out of the neighborhood with threats of vengeance. The next night, one of his out-houses was burnt and his little daughter abducted. Although Winnefred was speedily rescued, for the wretches had not contemplated anything worse than to alarm him, yet the fatigue and anxiety of the search brought on a fever, which aggravated his pulmonary affection and no doubt hastened his end.

The expectation of a speedy death intensified the love the poor lonely student felt for his child. It was painful, it was pitiful, to observe his vigilance over her now. It had come out by questions from his Masonic brethren, that all his relatives were dead, and that little Winny had no one to look after her but himself and them. In regard to pecuniary resources, he begged them, however, to feel no alarm, as he had at interest in a banking-house in a neighboring town, a sufficient sum at least to clothe and support her until she should be grown.

But oh, how loth was the father to leave his child! He felt and acted as though in *his* death everything would die. It was useless to tell him how many orphan children there are who grow up happy and respected. In *his* grave would be buried the life and hopes of Winnefred. At all places, church, school, Lodge, she was ever with him or near him, and the two were inseparable.

Little Winnefred was a thoughtful and precious child, as all young persons, raised in that way by doting parents, are inclined to be. With dark, curling hair, strong muscular limbs, and gleaming eye, she was not at all the model of the novels, nor such a child as one would expect the daughter of her father to be. She was extremely reticent, which was, perhaps, fortunate for the peace and welfare of the Kingville Lodge, for it used to be said that little Winny Francis was allowed by the genial old Tyler to hear and see things up in his little ante-room, which none but Masons, as a general thing, are supposed to hear and see. On one occasion, by a singular oversight, she had been left fast asleep behind the Treasurer's desk, while George Hildebrand was undergoing the "amazing trials" of being made a Past Master, and she astonished the whole Past Master's Lodge by waking up and asking George "why he didn't wear his hat like the rest of them?" It is needless to say that the Kingville Past Masters always made the oriental chair a lively and jovial place to *their* candidates, and that 1848 was long before Mackey in 1856 threw *his* wet blanket over all the fun and good-nature of the Past Master's degree.

George Hildebrand being thus interrogated, and naturally supposing the query to be one of "the amazing trials," aforesaid, told the little maid that he had left it in the ante-room. Upon which she cheerfully started after it, but, very unexpectedly, was not permitted by the genial old Tyler to return.

Brother Francis died in the fall of 1848, little Winnefred being at the time about ten years of age. It was a sad day. Nature wept. The leaves were falling; blossoms had faded: the birds had flown; the sun was withdrawing below the Junior Warden's Station; never is a Masonic funeral so sad as upon an Autumn day, when it threatens rain.

"Destruction upon destruction; the whole land is spoiled; the earth mourns; the heavens above are black; all the people sigh; tears run down like a river: they cease not without any intermission; our heart is faint; eyes are dim." Such passages as make up the burden of Jeremiah are most appropriate on that day. Never had the Masons of Kingville Lodge realized the keenness of sorrow as they did when the first earth was thrown upon that coffin, and the poor little orphan, twice orphaned, with shriek upon shriek, broke from every detaining hand, threw herself wildly into the grave, and pleaded to be buried with her father. The strongest men wept. The hollow square was broken past remedy, and in the return procession, eyes shone red with weeping that were all unaccustomed to tears.

At the meeting of the Lodge, which followed the return from the grave, the Master read from a paper that had been deposited in his hands several months before, the "dying request" of Brother Francis. There was perfect unanimity among the sixty brethren present to accede to the wishes therein expressed, viz: "That the Worshipful Master of the Lodge should qualify as guardian of the girl, and the members, individually, should take it on themselves, when needful, to counsel and direct her education and manners until she should become of age.

The business was put in proper shape upon the books, and the brethren of Kingville Lodge felt what they had assumed would be but a pleasure and no burden.

Not so at the meeting called a month afterward. Then it was announced to the brethren by the Worshipful Master that "he had qualified as guardian, given the proper security, and called at the bank for a transfer of the funds." But a catastrophe had occurred that very week. A thievish book-keeper had defaulted and absconded with all the available funds of the bank, and it was feared they never would be reclaimed." So it turned out. Neither the rogue nor the *proceeds* of his roguery were ever reclaimed. At the end of six months the Lodge had boldly to face the question whether they would assume the support and education of little Winnefred. General Quitman wrote that he would contribute \$100 toward it, and that was all he could possibly do, doing justice at the same time to the incessant calls made upon that noble and generous brother, and remembering, too, that the relationship in which Mr. Francis had stood to him was only that of third or fourth cousin.

It is a pleasant part of my subject to narrate, that there was not a dissenting vote upon the plain question of assuming the charitable burden. Differences there were, and they were debated with some acrimony, as to the best method of operation, but every hand was raised in approval of the main question; and when the Lodge was temporarily "called off," and Winnefred brought in from the Tyler's room, (where she had unquestionably heard every word of the debate, for the genial old Tyler was accustomed to leave his door half open so that he might hear)—I say, when the little lady was brought in and welcomed as "the Freemason's Orphan Girl," every one

present of the full assemblage of the Lodge kissed her and called her "his little sister," and promised to be a brother to her.

And so they proved, every one of them. It soon became necessary, of course, instead of letting her board around, to assign her a *regular home*, for she would soon have become a vagabond among all that large grasp of families, who petted and spoiled their little guest, and would have brought her up on sponge cake and honey. It soon became necessary, of course, to have systematic arrangements as to *her clothing*, for on her birthday, seventeen bonnets, fifty-eight pairs of socks, and over two score aprons, were sent in to her as presents, and no other articles of costume. But she was made to know that this was only for her own good, and she readily acquiesced, under the proviso that she was to be allowed to make frequent and regular visits to the others.

Upon one thing she insisted from the beginning, viz: that she should be allowed to attend *all* the Masonic meetings. This she would in no wise be denied. To secure this favor, she had requested leave to board with the genial old Tyler, Brother Peg, the poorest man I believe in the Lodge, and the one who had the hardest time to get along in the world. Regardless of the poor fare, she chose this as her permanent home, doubtless moved partly by the knowledge that the payment of her board would in a small degree benefit the old man, but mostly from his contiguity to the Lodge room.

Never before had Kingville Lodge been so thoroughly swept and garnished. The weekly school holiday was mainly devoted to sweeping the room, washing it, airing it, decorating it with evergreens, washing the instruments, polishing the jewels, putting things to rights. On the days of meeting (for like very many Southern Lodges twenty years ago, Kingville Lodge held its meetings in the afternoon,) she had each station profusely glowing with flowers, in the season of flowers. She was first in the ante-room. Had a hand-shake and a loving word, and a kiss for every "brother." Strangers who saw her sprightly little form there for the first time, went away with new ideas upon the "beauty" of the Masonic system.

In 1850 she was twelve years of age. It was the cholera season, and many fled, and many sickened, and some died. Then the merits of this precious little woman began to appear. From house to house she went fearless. At the bedside of the sick, at the grave of the dead, she stood, ever fearless. Her cheery look was medicine, her cheery voice better than medicine. She paid with interest now every debt she had incurred; and he who had invested the most in her support, her clothing, her board, her education, her little trinkets of jewelry, for which she had a woman's taste, felt the most in arrears to her. Never had that little watch which the Lodge gave her on her last birthday been put to its proper use, till she used it at the weary bed-sides, to tell the weary, groaning patients, how pleasantly the night was passing on, and how surely they would be well by the morning. Never had the elegant cloth cloak sent her by General Quitman "as a special mark of pleasure at hearing of the good conduct of his dear little sister;" never, I say, had the elegant cloth cloak made by Past Grand Master Stevens, at Vicksburg, and gorgeously adorned—never, I say, had that beautiful cloak which she had always refused to wear to the Lodge meetings for fear of soiling it, been so appropriately used as when she walked with it in the driving rain at the funeral of the genial old Tyler, who was the first to succumb to the terrible epidemic.

Cholera times over and forgotten, who so popular as Sister Winnefred! Money was now no object in her raising. She had learned all she could learn of that country; she must go north to a first-class boarding school. This cost something, but General Quitman sent another hundred dollars, with a letter to the President of the Northern School, and the Lodge agreed to contribute enough by subscription to make up the remainder, and so with many a tear the little woman almost grown, though only thirteen years of age, said good-bye. That day it was positively declared, that the Lodge was not even "called off," when she was invited in. Brother George Hildebrand, the Worshipful Master, being brought to the tortures for this by somebody (in a jocular sense, of course,) declared he *forsook*, and then he made the matter worse, yea, quite unpardonable, by saying, "it makes no difference anyhow; if she isn't a good Mason, there are not any made," which shows how miserably Freemasonry had degenerated at Kingville Lodge; and proves all that the *Cynosure* had ever said about the rottenness and unrighteousness, and esoteric licentiousness, etc., etc., of the Masonic institutions in general.

Yes, in she came, the Lodge not even being "called off." Did she experience the terrors of a Mehitabel Byrde? Was that chair "made of human bones?" Was anybody about to sink in a "fiery hole?" Did anybody thrust up there "a pair of paws," and "seize the unhappy candidate," as the poet hath it? Probably not. If so, the maiden had got accustomed to those things during the long afternoons, she had sat in the ante-room of that Lodge, before the genial old Tyler went to his rest, and had peeped through the door and familiarized herself with every step in the congregating, purging, tyling, lecturing and opening of the three degrees.

It was better than a feast with a prince to have seen that sweet girl as she entered, the brethren all rising to receive her, forming a bower of hands over her as we do when we take "The Perfect Square," and she walking up so stately, though all alone, under that living bower up to the east. She had written out and committed to memory the prettiest little "good-bye," you ever heard. There was prose in it, and there was poetry in it.

About the middle of it a little song was to be introduced, all about

"I'll come again ;

"I'll come again ;

"I'm sure, dear friends, I'll come again."

But, bless your soul, she only got half through the first line, which was something about "the swelling surges of the tempestuous main," when she broke clear down. She threw her hands around George Hildebrand's neck, smashing up his new hat irrecoverably, then threw herself in his official lay, cracking the embroidery on his new fine apron beyond repair, and finally declaring, with all the earnestness of childhood, that "she did not want to go." Then there was a general snivel went up and down those parallel lines. The hands that had just been clasped together to form the human bower were unclasped to use, as Adam used his, before handkerchiefs were invented. The scene became positively ridiculous.

However, that is nothing. Little Winnefred went north to the boarding-school and turned in to hard study. Once a month she wrote a long, long letter to the Lodge. It was read in open Lodge. It was voted on by the Lodge. It was entered on record by the Lodge; and I, who write this Masonic tale, have read those records, as Job says, "with mine own eyes."

The eighth letter hinted at ill health. The ninth letter was short and sad—"My cough hurts me so, I cannot write any more to-day." The tenth letter was dictated by an amanuensis, and was accompanied by a physician's opinion, that "unless she improved very speedily, she had better be removed south." Not improving speedily, nor, in fact, at all, the eleventh was a short but earnest epistle in her own hand-writing, but written from her sick-bed, to the tenor "that she hoped some brother would come after her, for she wanted to be buried beside her father." When *that* letter was read in the Lodge, so many of the brethren "asked for leave to retire," that the Lodge had to be closed prematurely, although there was a "trial" on hand, and the "third" to be conferred that same night.

Yes, the cold winter of Pennsylvania had been too much for dear Winnie, and she was coming home to die. George Hildebrand left his business, and went in person to bring her. In person he bore her in her easy chair, no heavy weight now, wrapped up in her old cloak, down to the steamboat, waited on her almost as her poor father used to, and so brought her home.

Did I mention that, about a year before, a strolling painter, of course poor and a brother Mason, had strolled into that neighborhood, got in debt for board, wanted to "make a little raise," and offered to paint a portrait of little Winnefred for the Lodge.

By good fortune he "hit" a capital likeness. Sir Thomas Lawrence couldn't have done it better. The Lodge paid him enough to shove him on a hundred miles or so, and hung up the picture in their hall, where the Man of Wisdom ought to hang. It happened that, shortly after Winnefred's return, the regular Lodge meeting occurred on a clear and beautiful day, and Winnefred insisted on being taken to the hall "just once more." There was no denial. And so, in the rich dark cloak and with the little watch hanging like a locket to her neck, she was placed by George Hildebrand's side in the East (the Lodge being at refreshment), and for an hour exchanged affectionate sentiments with her "brothers." While engaged in this—I have been assured of the truth of the story by one who saw the occurrence—the portrait, of its own accord, detached itself off the hook from which it was suspended and fell to the floor. Probably it was a mere accident, but the fact made a great story through the neighborhood for a long time afterwards, and is told yet.

Why prolong my tale? The young creature has been eighteen years sleeping by her father's side. And, as I said at the opening, probably not a person is now living in that vicinity who will recall the incidents I have related. But a whisper went out among the Masons families, that *the shadow of this girl* was still seen at the Lodge meetings. Hackett Jinks, who was afterwards elected Tyler, never would go into the Lodge room after the rest came out, not even to put by the Volume of the Sacred Law, and he used to tell his wife that there were "sperrits" about in that ante-room. But that strong-minded woman replied in words good enough in their sententiousness to be made axiomatic :

"Hackett, you jes let whiskey alone ; them's the only sperrits 'll trouble you."

ANCIENT ACCEPTED RITE.

AS IT WAS A SCORE OF YEARS AGONE.

In the spring of 1853, a large concourse collected in front of a prominent warehouse in Baltimore, denoted some unusual excitement. A gentleman who had succeeded in reaching the doorway, giving one look at the object before him, turned deadly pale, and exclaimed: "Great heavens! it is Charley Elkins!" A surgeon kneeling by the body, said: "If you know this man, communicate immediately with his family, for he is dead." In the meantime the Coroner arrived, whose jury rendered a verdict of "accidental death." James Burton, 32°, the gentleman before mentioned, obtained permission to take charge of the remains.

Charles Elkins had been a prosperous merchant, but, unfortunately, the demon of speculation caused him to loose all. Depressed as he was by ill-fortune, and with a wife and three children dependent on him, it was necessary to commence anew. He obtained employment in a manufacturing establishment, and was sent to superintend the removal of goods from the warehouse. As the cases descended the hoistway, he attempted to seize the fall rope, missing which, he fell, and was killed.

In prosperous days, Elkins connected himself with the Masonic Fraternity, attained the Grade of Rose Croix, 18°, and became Worshipful Master of his symbolic Lodge, which office he continued to hold until secular misfortune assailed him, when he declined a re-election, and was subsequently stricken from the roll of membership for non-payment of dues. Bro. Burton, at that time being Senior Warden of his Lodge, went in quest of the Master, William Hope, 32°. Brother Burton met that gentleman and his lady starting from their residence for the opera. The Senior Warden related what he knew of poor Elkins, and the course he had pursued. The great difficulty was, how to break the painful news to Mrs. Elkins. Mrs. Hope suggested that if the gentleman would accompany her, she would undertake the delicate mission. Notwithstanding the cautious manner in which that lady executed her trust, the truth dawned upon the bereaved wife; she anticipated all, and swooned.

"Go say to the raging sea, be still!
Bid the wild, lawless waves obey thy will;
Preach to the winds, and reason with despair,
But tell not Misery's child this world is fair!"

After the stricken one revived the gentlemen left her to the tender care of Mrs. Hope, who remained with her during the night, and in the silent watches ascertained the condition of the widow's pecuniary affairs, and discovered that she was in fact penniless.

The Lodge made immediate arrangements for the obsequies, and the beautiful and solemn ceremonies were performed in accordance with ancient usage.

The next day a committee waited upon the widow, to arrange for the future, learned what occupation would be suitable to her feelings, and placed in her hands a sum of money. The widow's heart was too full to thank them, but tearfully grasped each by the hand, thus mutely testifying her deep obligation, and the strong men, feeling their emotions hurriedly left the scene.

The wives of the members visited the widow and succeeded in dispelling her deep gloom—they would not permit her to be alone to think of her desolation, while the bachelors diverted the children by frequent promenades, from which they never returned empty-handed.

After a short time the widow received a note from Mrs. Hope, stating that her husband and herself would call that evening, and desiring that Mrs. Elkins and the children should accompany them on a visit to some friends. All being in readiness at the designated time, they were soon on their way, and after a short time the party halted in front of a large mansion, brilliantly lighted. They passed up the steps, through the broad hall, to an extensive room in the rear, and asking Mrs. Elkins to be seated, Mr. and Mrs. Hope excused themselves and retired. During all this time no one was visible to the widow.

Brother Burton entered the extension-room, and stated in brief terms that the members of the Lodge desired to be presented, if it was pleasing to her to receive them. She assented, he took her hand, and that of the elder boy, and placing the other children in front, proceeded to the doors leading from the extension-room, and gave three raps. A voice from within demanded:

"Who are you, and what is your desire?"

"I, James Burton, Senior Warden of this Lodge, desire to enter, having in my possession important information to communicate."

The sliding doors were thrown back. The dazzling blaze emitted from innumerable gas-jets, for the moment bewildered the spectators, but, recovering, a magnificent tableau was presented to their view.

On either side of a table extending the entire length of an extensive and gorgeously furnished room, were groups of beautiful and elegantly dressed ladies, while the members of the Lodge, slightly retired, formed a picturesque background. The Worshipful Master was stationed at their head, and at the foot of the table and in the doorway, stood Brother Burton with the widow and children, their sombre garments in strange contrast with the gaily-dressed ladies and brilliant surroundings.

For a moment the silence was painful in the extreme, then the Worshipful Master, the most composed of all, said:

"Brother Senior Warden, having announced that you have an important communication to make to this assemblage, proceed with your relation."

S. W. "A Brother now in holy communion within the precincts of the Perfect Lodge above, before his departure bequeathed all the treasures of which he was possessed, as a legacy to this Lodge."

W. M. "Where are these treasures? Present them, that we may be enabled to judge of their value."

S. W. "Behold them! These are *our* jewels; they *were* his treasures!"

Here Brother Burton, whose eyes had been suffused in tears, could say no more; he was entirely broken down. The long-rehearsed programme was at an end, and for some minutes naught could be heard but sympathetic sobs from the ladies, who were entirely carried away by the affecting scene, while strong men bowed themselves. But during this time neither the widow nor her children were forgotten; they were nearly suffocated with kisses from gentle ladies whose hearts had been involuntarily moved.

The original tableau pre-arranged by the lads and lassies failed, for they had not prepared for those emotions engendered by the "cunning of the scene"—that fullness of the heart, swelling almost to bursting, the tightening sensation at the throat, the exquisitely refined sensibility that causes the blood to grow excited and depressed, which the consciousness of a noble and generous act to be performed generates in the soul.

When order was at length restored, the guests of the occasion were conducted to the head of the table. Brother Hope then addressing the widow, said that learning she preferred to engage in the business of keeping boarders, the Lodge had leased the house in which they were assembled, had completely furnished it, engaged servants, and the boarders were already in the parlor, many of whom were Masons. The ladies who remain with you will render all the assistance in their power until you are capable of taking entire charge. And that you may not misconstrue our acts, let me state that this is no act of charity; and that you may be entirely relieved from any embarrassment in that regard, or forfeit your personal independence, it has been arranged that, out of the profits realized from your business, you may pay from time to time such sums as may be convenient toward liquidating the outlay incurred by the Lodge. Whatever we may have done or accomplished was an imperative duty, but in no sense *charity*."

The sudden change from prospective penury and destitution to comparative affluence, without exertion or solicitation on her part, and to be surrounded and sustained by such friends, was almost too much for the widow—she was overwhelmed.

The company were now invited to partake of the good cheer before them. Mrs. Elkins could not take part with them, but in company with Mrs. Hope, inspected her new domain. At a late hour the company separated with light hearts.

When all had departed, the widow gathered her children around her, and kneeling, poured out her soul in thanksgiving and praise to Him who "tempers the wind to the shorn lamb," then rising and drying her tears she retired to that rest which for so many weeks had been denied her.

Mrs. Elkins was highly successful in her new business, and in three years was clear of debt. Her son Charles, now fifteen years of age, had, through the influence of friends, entered as a student in the office of an eminent member of the bar, while the two girls, Laura and Ella, remained with her.

Three years passed; Brother Hope had retired from the East, and the gavel was assumed by Brother Burton, who still boarded with the widow. Our whilom friend was now approaching the age of forty, and was a splendidly preserved bachelor, and not unfair. It had been observed for a year past that Bro. Burton had conceived a distaste for his old social habits, spending most of his evenings at home. It was also noticed that those evenings were usually spent with the widow, and many little coquetries were becoming manifest. The widow, in her younger days, had been one of the reigning belles, and at thirty-five her matured charms were very attractive to our good-natured bachelor. Suffice it to say that Mrs. Elkins became Mrs. Burton. Bro. Burton, who had retired from business, purchased an estate in the suburbs, the boarding-house was relinquished, and they determined to pass their days in peace and comfort.

Years passed; the daughters of Elkins had married. Charles, the son, had graduated, was admitted to the bar, and on attaining his majority, became a member of the old

Lodge, when last heard from was its Worshipful Master, and had attained the Grade of Perfection in the Ancient Accepted Rite. Mr. and Mrs. Burton are still living, with two young Burtons (brother and sister) to cheer their pathway, and remind them of the romantic past.

This beautiful and touching narrative (the facts of which are within our personal knowledge) points a most instructive moral which will be readily appreciated, especially at this time, when (in the State of New York) the heaven-born charities of the fraternity are forbidden (by statute) to all save those whose fiscal responses assume the shape of business, and whose Masonic conduct is regulated by dollars and cents.

May we not hope for a speedy return to the good old customs of by-gone days, when the obligation made the Mason, and after which there could be no unmaking; no *ex post facto* decree, whereby the solemn relation assumed before God and man could be impaired?

God speed our righteous cause, and lend his kindly influence with the magnates of the order, to the end that its constitutions, statutes and regulations shall not retard the execution of its noble mission of

“Peace on earth, good-will toward men.”

—*New York Dispatch.*

SPOILING THE MATERIAL.

By Wm. Rounseville.

GRAND MASTER GRISWOLD, of Minnesota, has some excellent and timely remarks in his annual address, concerning “spoiling the material” which is furnished for our moral and Masonic edifice. In operative Masonry an Apprentice is not allowed to attempt the better and more difficult parts of the work, and a Journeyman who attempts and fails—spoiling the material—is held responsible for damages. No one is allowed to perform a Master’s task unless he has been tried and found competent.

So it should be in speculative Masonry. As the building which we are erecting is of more importance to the well being of mankind than any made of stone, brick and mortar can be, and as the living stones of which it is composed are so much the more precious than those which are raised in the quarry, so ought the architects and master builders to be more careful that the valuable material is not spoiled by the hands of unskillful Craftsmen, that it cannot be made to fit any place in the temple. But are our architects and builders thus careful of the material given them for use? We fear not!

Not many months since a Mason gave us his experience in becoming one of the living stones in the moral and Masonic temple. He is a very conscientious, sedate person, who looks on the serious side of things, and lives more in the actual than in the imaginative, and would scarcely mingle mirth with a solemn duty. He was taken to the ante-room, where he was met by several brethren who began a conversation calculated to impress the candidate with the idea that the ceremonies to which he was about to submit himself were farcical and ridiculous, and that the object was to get up a laugh at his expense. Is it any wonder that he hesitated about being made game of as the conversation indicated he would be if he went forward? He had been assured that in Masonry great moral truths were elicited and enforced, and that high and honorable duties were made known and enjoined. But here, before he crossed the threshold of the institution, he found it, among its members, to be a theme for idle jest and silly ridicule.

He was ready to give his assent and allegiance to Masonry as it had been explained to him. With it, as thus far exhibited, he was disgusted. As a living stone in the great moral temple he was willing to be adjusted by the tools of the workmen, but to become a butt for ridicule when he expected instruction, and to be turned off with a jest where he expected to have science and morality suggested, was repugnant to his feelings, and his first thought was that he would proceed no farther. As a kind providence would have it, he still placed much confidence in his friends from whom he had received an explanation of the aims and designs as well as the character of the Masonic institution, and he concluded to go forward. But it required the whole evening to remove from his mind the unfavorable impressions which some foolish, if not wicked conversation in the vestibule of the lodge had given him. He took occasion when opportunity offered, to reprove the unskillful workmen who had so nearly in the most heedless and needless manner, spoiled this material which had been prepared for the moral temple.

This is one method of spoiling the material, and not seldom is this sad work performed in this manner. Most candidates consider that they are entering upon an important enterprise; but when they find jibe and jeer and jest assail them in the ery sanctum of the lodge, they have little cause to retain that opinion, and by such

means not a few men enter the lodge prejudiced against the institution—prejudiced on the very threshold of entrance by the folly and wickedness of its pretended friends.

But their is another method by which the spoiling of material is effected. A case comes to our memory which is in point. The candidate was a man of education and taste, and had a very clear view of the "fitness of things." He was received and conducted by an officer who had to be prompted from beginning to end. This necessitated many a hiatus in the charges, and made them unmeaning, ridiculous and without connection. The Master was nearly as badly posted, and in addition made sundry frequent and extensive encroachments on the rules of grammar, and variations from Webster in pronunciation were like angel's visits in the early times of the human race—early and often.

What could be the effect of such a ceremony on this well educated, man of taste? He was disgusted, and had it not been for his good sense and discernment, which discovered beauty and grandeur under the mass of rubbish, he would have been one of the rejected stones that go into the heap of spoiled materials.

Let these two examples suffice for the present. They are each of a class that do incalculable injury to the cause of morality and Masonry. They destroy many goodly stones—much valuable material which otherwise would be placed in the positions which they ought to fill and where they are needed to rear the walls of the sacred temple. How much higher might have been the walls but for this wanton destruction! How much grander would these walls appear now, but for these spoiliations, the work of unskillful craftsmen!

The moral is obvious. No good Mason will seek to impress upon the mind of one who is about to be conducted through our ceremonies that they are foolish, ridiculous or vain. Knowing them to be full of valuable truths and beautiful and appropriate illustrations, the thinking Mason will neither by act or word give the impression that they are otherwise.

Neither will the good Mason so mangle, mutilate and murder the ritual as to disgust educated and cultivated men. Should his disadvantages be so great that he cannot do otherwise, let him never assume duties which he cannot perform, lest he spoil the material supplied for the erection of the temple. Brethren, if we commence to lay good work, true work, let us have care not to "spoil the material.—*Voice of Masonry.*

OLD WARRANTED LODGES,

By William James Hughan.

It is a curious study to trace the old Lodges, and but few can accomplish it thoroughly from the scarcity of details, and the scarcity of the "Engraved Lists" and other records of the whereabouts and circumstances of the Lodges early in the eighteenth century. The earliest warranted Lodge dates from the year 1721, all previous lodges, if constituted before this period, and subsequent to A. D. 1717, being extinct.

There are still two out of the four which formed the first Grand Lodge, in existence, and apparently more firmly established than ever.

Of these "time immemorial" Lodges we forbear to say anything now, although their history is full of interest to all Masonic students. Our present intention is to present a transcript to our readers of an old list of Lodges working in the year 1730.

The oldest one we know of *in print* is that attached to the Book of Constitutions, 1723, and which consisted of XX Lodges (say A. D. 1721). The one we append is of the year 1739, and numbers sixty-seven. We have not met with any list of regular Lodges between 1721 and the foregoing. Until very recently we did not know of any before 1733, in which year the one preserved in the Bodleian Library, Oxford, was written, and was the property of Brother Richard Rawlinson. LL. D. and F. R. S.

Full particulars of the latter is contained in the *Freemason's Monthly Magazine*, for February, 1855. The number therein recorded was 116, or in other words, an increase of Lodges amounting to about sixty per cent. in three years!

The next list we have includes all the Lodges warranted to April 20th, 1737, the last being numbered 160, thus showing an increase of about one hundred and fifty per cent. in seven years. We hope to prepare an exact list of all the Lodges in existence at the "Union" of 1813, distinguishing each by its number under its former Grand Lodge, also the numbers as altered in 1823 and 1863.

A LIST OF REGULAR LODGES ACCORDING TO THEIR SENIORITY AND CONSTITUTION.

1 King's Arms in St. Paul's Church Yard, 1st and 3rd Monday in every month. Constituted 1691.

- 2 Rose and Buffler against Furnival's Inn in Holborn, 1st Wednesday. 1712.
- 3 Horn Tavern at Westminster, 3rd Friday.
- 4 Swan at Hamstead, 1st and 3rd Saturday. January 17th, 1720.
- 5 Three Swans in the Poultry, 2nd Wednesday. July 11th, 1721.
- 6 Tom's Coffee House in Clare street, near Clare Market, 2nd and 4th Tuesday. January 19th, 1721.
- 7 Rummer in Queen street, Cheapside, 2nd and 4th Thursday. Jan. 28th, 1722.
- 8 Devil Tavern at Temple Bar, 2nd Tuesday. April 25th, 1722.
- 9 One Tun in Noble street, 1st and 3rd Wednesday. May, 1722.
- 10 Lion and Shield in Brewer street, last Thursday. Nov. 25th, 1722.
- 11 Queen's Head in Kirval's-Acre, 1st and 3rd Wednesday. February 27th, 1722-3.
- 12 Three Tuns in Swithin's Alley, 1st Tuesday. March 27th, 1723.
- 13 Anchor in Dutchy-lane, 2nd Friday and last Monday. March 28th, 1723.
- 14 Queen's Head in Great Queen street, 1st and 3rd Monday. March 30th, 1723.
- 15 Bull-Head in Southwark, 2nd Monday. April 1st, 1723.
- 16 Red Lion in Tottenham-court road, 3rd Monday. April 3rd, 1723.
- 17 Buffler and Garter in Bloomsbury, 1st and 3rd Monday. 1723.
- 18 Crown and Cushion on Ludgate Hill, 1st Wednesday. May 5th, 1723.
- 19 Green Dragon on Snow Hill, 1st and 3rd Monday. 1723.
- 20 Dolphin in Tower street, 3rd Wednesday. June 12th, 1723. [1723-
- 21 Nag's Head in Prince's street, Drury Lane, 2nd and last Thursday. August 4th,
- 22 Ship on Fish street Hill, 1st Friday. September 11th, 1723.
- 23 Half Moon on Cheapside, 1st and 3rd Tuesday. September 18th, 1723.
- 24 Crown without Cripplegate, 2nd and 4th Friday.
- 25 Mitre at Greenwich, last Saturday. December 24th, 1723.
- 26 King's Arms in the Strand. 4th Tuesday. November 25th, 1724.
- 27 Crown and Sceptre in St. Martin's Lane, 2nd and last Monday. March 26th, 1724.
- 28 Queen's Head in the City of Bath, last Thursday.
- 29 Queen's Head in the City of Norwich.
- 30 Swan in the City of Winchester, 3rd Friday.
- 31 Py'd Bull in Northgate street, in the City of Chester.
- 32 Castle and Falcon in Watergate street, in the City of Chester, 1st Tuesday.
- 33 Nag's Head in Carmarthen, in South Wales.
- 34 East Indla Arms at Gosport, in Hampshire, 2nd Thursday at 3 o'clock.
- 35 Angel at Congleton, in Cheshire.
- 36 Three Tuns in Wood street, 1st and 3rd Thursday. July 1724.
- 37 Swan at Tottenham High Cross, 2nd and 4th Saturday. January 22nd, 1725.
- 38 Swan at Rummer in Finch Lane, 2nd and last Wednesday. February 1725.
- 39 Paul's Head in Ludgate street, 2nd and 4th Monday. April 1725.
- 40 Vine in Holborn, 1st Monday. May 10th, 1725.
- 41 Henry VIII's Head in St. Andrew's street, near the Seven Dials, 4th Monday.
- 42 Rose at Mary-le bone, 1st Monday in Winter, and 1st and 3rd in Summer. May 25th, 1725.
- 43 Swan in Grafton street, St. Ann's Soho, 1st and last Wednesday. Sept. 1725.
- 44 White Hart in Without, Bishopsgate street, 1st Tuesday. Jan. 19th, 1725.
- 45 Mount's Coffee House in Grosvenor street, near Hanover Square, 1st Wednesday. January 12th, 1727.
- 46 Three Crowns in Stoke Newington, 1st Saturday. August 9th, 1727.
- 47 King's Head at Salford, near Manchester.
- 48 Castle in Holborn, 2nd and last Wednesday. January 31st, 1727-8.
- 49 Three Plovers de luces in St. Bernard street, in Madrid, 1st Sunday.
- 50 Woolpack in Warwick, 1st and 3rd Friday. April 22nd, 1728.
- 51 Bishopsgate Coffee House, 1st and 3rd Wednesday. 1728.
- 52 Rose and Crown in Greek street, Soho, 1st and 3rd Friday. 1728.
- 53 White Lion at Richmond, 1st and 3rd Saturday, at 12 at noon.
- 54 Crown and Anchor in Short's Gardens, 1st and 3rd Thursday.
- 55 Queen Elizabeth's Head in Pitfield street, in Hoxton. 1st and 3rd Monday.
- 56 Crown in the Corn Market in Oxford, every Thursday. August 8th, 1729.
- 57 Three Tuns in Scorsborough, 1st Wednesday. August 27th, 1729.
- 58 Three Tuns at Billingsgate, 2nd and 4th Thursday. January 22nd, 1730.
- 59 King's Arms in Carlton street, 1st and 3rd Friday. January 24th, 1730.
- 61 Prince William at Charing Cross, 2nd and 4th Monday. February 26th, 1730.
- 62 Bear in Butcher's Row, 1st and 3rd Friday. March 6th, 1730.
- 63 St. Rook's Hill, near Chichester in Sussex, once a year, every Tuesday in Easter week. In the reign of Julius.Cæsar.
- 64 Red Lion in the City of Canterbury, 1st and 3rd Tuesday. April 3rd, 1736.
- 65 Dick's Coffee House in Gravel Street, in Hatton Garden, last Thursday. April 16th, 1730.

66 Golden Spikes at Hamstead, 2nd and 4th Saturday. April 28th, 1730.

67 King's Head in Fleet street, 2nd and 4th Friday. May 22nd, 1730.

As we have copied the foregoing from a printed list of 1730, which was not an *authorised* publication, the dates of constitution ascribed to Nos. 1 and 2 must be received as an approximation only, no particulars being obtainable of the origin of either Lodge. Some of the other dates are also doubtful.

The following will exhibit at a glance, the few of the 67 in existence in 1730, which have continued their meetings down to the year 1874, (*viz.* 15) and the changes which have been made in their respective numbers.

	1863	'32	'13	1792	'56	'30
Antiquity, London.....	2	2	2	1	1	1
Royal Somerset, London.....	4	4	4	2	2	3
Friendship, London.....	6	6	6	3	3	4
British, London.....	8	8	8	4	4	6
Westminster and K. S., London.....	10	10	10	5	5	7
Fortitude, London.....	12	12	12	6	8	11
Tuscan, London.....	14	14	14	7	7	10
Royal Alpha, London.....	16	16	16	8	6	8
Old Dundee, London.....	18	18	18	9	9	9
R. Kent of Antiquity, Chatham.....	20	20	20	10	10	13
Emulation, London.....	21	21	22	12	13	19
Globe, London.....	23	23	25	14	16	23
Castle L. of H., London.....	26	27	29	18	22	37
Old King's Arms, London.....	30	33	36	21	25	42
St. Alban's, London.....	32	35	38	22	26	45

MOTHER KEMP ON MASONIC HISTORY.

ON Sunday last we paid our usual visit to the humble domicile of our highly-esteemed old friend, Mother Kemp. We found her sitting in her big arm chair, with her well-worn Family Bible on her lap, which she appeared to be perusing with more than her usual interest. But few Christain women read the Good Book more than Mother Kemp.

"I have just been reading, James," said she, as she lifted her well worn specs to the top of her head, "of the history of Solomon. He was a might smart man, Jeems, to live so far back in history as he did. But then, the Bible tells us that God gave him an extra amount of wisdom in order that he might have sense enough to build that great Temple at Jerusalem. That was a big job, Jeems," said she, "and there are but few men now, in these days, who could have built such a great, costly house as that without breaking up at it."

"Was Solomon the first Mason, Jeems?" she asked.

"I judge not, Mother Kemp," we responded "The institution of Masonry," we informed her, "went back of even Solomon's time."

"Went back of even Solomon's time?" she repeated, with a stare of surprise—"then it must be as old as the Bible, Jeems," she added. "If it is," said she, "it is the oldest institution we read of in history."

"It certainly goes back a long way, Mother Kemp," said we.

"Well, but Jeems, why don't the Bible say something about it then?" she asked, very inquiringly.

"I think it does, Mother Kemp, in a good many places," we affirmed.

"Well, now, Jeems, I would like for you to show me the book, chapter and verse where Masonry is named in the whole Bible," she said, rather defiantly.

We saw that the good lady was getting into one of her philosophic ways, and for fear she would lose her confidence in Masonry, as well as in the antiquity of our institution, we informed her that the Masonic Order did not, like the churches, profess to be of divine or Bible origin, but that it claimed to be only a fraternal Society, organized a long time ago, on the moral basis of the Bible, but when and by whom we did not exactly know, nor did we particularly care, as its present character and vitality were worth a great deal more to us than any dead antiquities.

"Just so, Jeems," broke in the good woman; "I see now why you all prize Masonry so much. It is not because it had some great body to give it a start, but, as you say, because it looks after all of us poor humans now. "Well, Jeems," said she, "you know I first took a notion to Masonry when I saw how good you were to Sister Forbes and her little children, although she was only a non-affiliated widow. I like your way of doin' things in helping her, and I don't think you need care who started Masonry up, if it always looks after the poor and the sufferin', as it now does, so to speak."

"I've seen a great many people in my time, Jeems," she continued, "who appear to care dreadfully about their old grandfathers and their old grandmothers, and after all but very little about themselves. They hold up their heads, though, Jeems, as if they were somebody, just because some of their family had been something like 'squires or constables two or three years ago."

"Why, Jeems," said she, "I don't think much of even that sort of Masoury brethren of your'n that have jined you just to get a big name, and to wear breastpins, and the like, to let everybody know that they belong to Masoury. I saw one of 'em, James, the other day, and he was eating parched coffee—I suppose to hide his bad breath. He had on his bosom a great big square and compass. I didn't say anything for I suppose he knowed what he was eatin' and where he was goin'. But I couldn't help looking at his big breastpin, and wonderin' whether it was gold or brass. I rather think, though, Jeems, it was brass, for that poet wrote the truth when he said:

"To prize one's self on his connections,
Is but a vain pretence:
It shows the rule of vain affections,
And want of common sense."

As this was the first effort the old lady had ever made in our presence to give a *finale* to her argument by quoting poetry, we could but smile at her common sense simplicity. But gathering her breath again, she went on after the following:

"Jeems," said she, "I have 'most always known that the best class of people rely on themselves instead of on other people and other things. I do not object to people wearing breastpins, and ear-rings and finger-rings, and sich like, if they do not pin their faith to 'em. But if they have clean breasts and honest ears, and not too long, Jeems, and industrious fingers, it won't matter much what they put on 'em. On these pints my revered husband used to 'most always tell me to go slow, or I might hurt somebody's feelings, and I try to do so, Jeems, for it never does me any good to tramp on other people's toes.

"But I like your ideas, Jeems, of Masonic history," said the good old lady, as she saw we were about to leave. "I see you do not rely on Masoury for its great past history, but for its present charities. This is right, my son," said she, "and I hope every one of your Brethren will do the same thing, for I am satisfied there is work and plenty of it for all of you, if you will only keep your eyes open and your hearts in the right place, when a brother comes to you in distress, or when widows ask for help, or poor orphans cry for bread. JEEMS.—*Masonic Advocate*."

ANCIENT AND PRIMITIVE RITE OF MEMPHIS—SOVEREIGN SANCTUARY—THIRTY-THIRD AND LAST DEGREE.

From the New York Herald, June 9th.

THE Annual Convocation of this body commenced last evening in Masonic Hall, East Thirteenth street, Most Illustrious Grand Master General Harry J. Seymour in the orient. The following Grand Officers were present:—Most Illustrious Harry J. Seymour, Grand Master General; Illustrious J. J. Gorman, Grand Administrator General; Illustrious Stephen H. Johnson, Grand Chancellor General; Illustrious A. F. Kibbe, Deputy Grand Expert; Illustrious H. M. Clark, Grand Secretary General; Illustrious A. G. Bishop, Grand Keeper of Golden Book; Illustrious William Youngblood, Grand Inspector General; Illustrious John Cook, Grand Examiner; Illustrious A. H. Marinus, Grand Master General of Ceremonies; Illustrious H. J. Smith, Grand Keeper of Sanctuary; Illustrious William Welch, Grand Treasurer General.

The sanctuary was opened in ancient and primitive form with three times seven. The mystic chain was then formed around the altar, and prayer was offered by the Grand Master General, all exclaiming at the conclusion the following:—

Glory to thee, O God! Peace to man. Love to the brotherhood. Amen.

Representatives from every State in the Union, and from Cuba, Roumania, &c., were present.

Illustrious Harvey G. Goodall, thirty-two, was then introduced, and was vested with the thirty-third degree.

The Grand Master General reported that Richard H. Nott, of Mobile, Grand Representative, and John S. Bradbury, of Pennsylvania, Grand Master, had died during the past year. The Most Illustrious brother paid a glowing tribute to their memory.

The Grand Master General then delivered a brief but neat address, in which he recounted his services during the last twelve years, and tendered his resignation. Some of the opponents of this beautiful rite had called it Harry J. Seymour's rite. This was not true, because brethren were present who belonged to the rite before he did. He

formally tendered his resignation, which was accepted and the unanimous thanks of the Sovereign Sanctuary tendered to him.

After some private business an election for Grand Master General was had, which resulted in the election of Illustrious Stephen H. Johnson, Past Grand Master of Masons of New York State, by a unanimous vote. The Grand Master General then notified the Illustrious brother of his election, and assured him of his aid and assistance should he accept.

The Illustrious Brother, however, in a neat speech, declined the office. He had held all the offices in Masonry which he deserved, and had made his mind up never to take office again in any Masonic body. His state of health was such that he could not engage in any active business. He thanked the brethren for this mark of confidence, but under no circumstance could he accept the office. He, however, trusted that the Most Illustrious brother who now occupied the orient would remain in his position or be re-elected. If not, let them elect a younger man.

The Grand Master General would not try to persuade the Illustrious brother to change his determination, but he would have been happy to see him in the oriental chair.

Brother Johnson trusted that M. I. Brother Seymour, who was fully conversant with the ritual, would remain in office for another year.

Illustrious Brother S. H. Johnson nominated H. J. Seymour, but he declined, not that he wanted to shirk the office or the work; but as the rite was now firmly established, he believed it would be to its interest for him to retire.

Then Illustrious Brother Johnson nominated Illustrious Brother Alexander B. Mott, with some complimentary remarks, and he was declared elected unanimously, and a committee appointed to acquaint the Illustrious Brother of his election. Illustrious Brother A. F. Kibbe was then appointed General Grand Expert, after which the sovereign Sanctuary was closed in ancient and primitive form with prayer by the Grand Master General.

THE MARCH OF MASONRY.

In many respects Masonry is one of the wonders of the world, for kindred with the primitive ages, its antiquity has made it venerable, without fossilization, or the detriment of organic feebleness. It has travelled down along with the ages as a favored child of time, as simple and modest in its pretensions as it has ever been in its movements and practical charities. It has witnessed the rise of kingdoms with dignity and complacency, and seen their fall without a single relative injury. Revolutions have not convulsed it, or in any sense scattered in any of its vital parts. Even in the darkest storms of the nation it has stood unshorn in the raiments of its own moral beauty, and under all vicissitudes dispensed its charities to the destitute, with an unselfish but cautious frugality.

Never intermingling with the bigotry of political chicanery, or with the intolerance of speculative theology, it has escaped the mutations of the one and the asseverations of the other, and hence it lives in the divinity of its universality, to fulfil its mission of "Brotherly Love, Relief and Truth," with the hand of readiness and the heart of charity. To give aid to the needy—consolation to the afflicted—protection to the orphan—comfort to the dying, and burial to the dead, are some of the labors of its mission, and making no entangling alliances, it has been enabled to "live and move and have its being," under any and every form of government, acted publically in the display of its principles and in its vindication of virtue and morality. Holding jurisdiction only over its own perpetuity, its prosperity never hangs with the advancement or the overthrow of any other institution or government—either ecclesiastical or political.

It lived as well in the hearts of the ancient Hebrews as they wandered in captivity along the banks of the rivers of Babylon, as it did amid the splendors of the throne of Solomon.

The thousand years of the dark ages did not quench the glory of its sunlight, or check the onward march of its progress, for it has ever been faithful in finding enough personal integrity to save it from destruction, and a sufficient work of humanity to preserve it from decay and fossilization. Hence its *light* has been found burning on its mystic altars among all nations, without regard to the particular forms of their governments or the changes of their administrations. Our own Republic has been sustained from the beginning by Masonic faith and Masonic integrity, and in the aggregate it has never enrolled greater numbers in its ranks, or more talent, or more learning, or more weight of character than its present showing.

The great prestige of its American progress has preserved much of the ancient honor, while the other nations and people of the earth, in *the one faith* of humanity vindicate the same mystic integrity. And until this humanity shall lose the type of its character,

and morality, philanthropy and beneficence cease to be cardinal virtues, the crowning excellence of the "Mystic Tie" will doubtless continue to be exemplified in promoting the universal brotherhood of man.—*H. in Masonic Advocate.*

FARODY ON THE "OLD OAKEN BUCKET."

By a Brother.

How dear to my heart is the Lodge of Freemasons,
Where oft I have met with those brethren so dear,
And where I have witnessed with pleasing sensations,
The emblems and badges that there do appear;
The apron or lambskin, the tools in their order,
The numerous jewels, the furniture too,
The Mosaic pavement, with tessellate border,
And e'en the great light that is always in view—
The great Holy Bible, the Lodge-honored Bible,
The soul-cheering Bible that's always in view.

That sacred retreat I do hail as a treasure;
For often I've met, and when there with the craft,
Have frequently sipped from the cup of true pleasure,
And taken from thence a most beautiful draft.
How kindly the craftsmen receive a new brother
(Provided he's worthy the honor that's due):
And quickly he's brought from one place to another,
And sees the great light that is always in view—
The great Holy Bible, the Lodge-honored Bible,
The soul-cheering Bible that's always in view.

How grand and sublime is the regular employment
Pursued by the craftsmen, when in Lodge they do stand;
Not wealth, or the hope of an earthly enjoyment,
Could tempt me to leave that time-honored band.
And though by mischance I may leave friends now near me,
And 'mong total strangers my labors pursue,
Yet there I'll be happy, and these thoughts shall cheer me,
The thoughts of the light that's always in view—
The great Holy Bible, the time-honored Bible,
The soul-cheering Bible that's always in view.

—*Brooklyn Review.*

THE MASTER.

THE Master of a Lodge, while he occupies his chair, is clothed with absolute sovereignty over the members. No sceptre in a Czar's autocratic grasp was ever wreathed with more complete authority than is the gavel in the Master's hand. If its sound is not perfectly obeyed, he has the right to instantaneously close the Lodge: There is no appeal from his decision to the Lodge. It can only be taken to the Grand Lodge. He can close his Lodge at will, and a motion to adjourn is always out of order in a Lodge. It is not the will of the majority in this respect that governs, but of the Master. The Master has the power to inflict punishment on an offender, and no one can say in the Lodge, "What doest thou?"

The power of a Master being thus absolute, there is the greatest reason for him to exercise his office with consideration for the feelings of the craft. While firmness is essential, it should always be exercised with a discriminating courtesy.

The Master is to a large extent responsible not only for the peace and prosperity of the Lodge, but for its standing in the community. He should be exemplary in his own conduct. If he is profane, lewd, or dissipated, he will bring himself into merited contempt and blot the escutcheon of his Lodge. If he is lax in discipline, and permits every kind of character applying for membership to be gratified with admission, he will soon find himself presiding over a corrupt mob instead of a guild of pure-minded and generous hearted-brothers. He has the power by his single ballot to keep out the gambler, drunkard and libertine, and if he fails to exercise his prerogative, his sovereignty will rapidly degenerate into a dishonorable presidency of a vulgar and immoral club.

The Master must rapidly familiarize himself with the landmarks, constitution, by-laws

and lectures on Masonry. He must study the traditional work, so as to fluently deliver it and suit the action to the word. He should insist upon all his officers learning the work, so that the beauty of our great and moral drama may not be marred by hesitation, stammering, or blank ignorance. Whenever he hears an officer mispronouncing a word or committing any other error that will jar upon the sensibilities of a candidate, he should take the earliest opportunity of correcting him. He should see that the poor are relieved and the sick visited. So will he perform a noble office among his fellows, and enthrone his memory in crowned gratitude within their hearts.—*Kentucky Freemason.*

MYSTIC SYMBOLS.

By Mrs. G. G. Reiniger.

I remember once a little chat
About a golden toy
That hung upon my husband's chain,
Denoting Masonry.
Why do you wear that foolish thing,
Said I, upon your chain and ring?

Smiling, he answered, "Dearest wife,
I hope you'll never need it, dear;
But if you should, these emblems might
Direct you some your heart to cheer.
We might be in a distant land,
Have troubles like some ones on earth;
These are no detriments, my dear,
To keep in sadness or in mirth."

Gay years rolled on; O happy time!
Twelve years of golden love;
I'd most forgot that little chat,
Till all in sorrow, like a dove,
The symbols floated in our home.
Masonic brethren brought them there;
'Mid sorrow, grief, and death's dark gloom,
They came to help in time of care.

The bitterest drops that life e'er poured
Were portioned out to my poor heart;
I saw my noble husband die;
From his dear form I had to part.
And when the "sprigs of cedar" fell
From the masonic brethren's hand,
In saddest truth, the words came clear,
That I was in a distant land.

A CURIOUS LEGEND.

WE extract this singular article from a late number of *Lippincott's Magazine*. It certainly has the freshness of novelty, and in that light our readers will at least accept it:

"When Adam was far advanced in years and at the point of death, he sent his son to the angel Michael, who kept the gate of Paradise; to pray for the oil of mercy, so that he could be healed. The angel answered that it could not be had until fifty-five hundred years; but he gave to Seth a branch of the tree of which Adam had eaten, bidding him plant it on Mount Lebanon, and then when it bore fruit his father should be healed. Seth planted the branch on his father's grave; it took root and grew, and from it grew Aaron's rod, and Moses' staff with which he struck the rock and sweetened the waters of Marah. It also formed the pole on which the brazen serpent was lifted up, and the ark of the testimony. At last it came into the hands of Solomon, who used it in building his palace; but it continually resisted the efforts of the builders to adjust it. Now it was too long, and then again too short. The builders, being angry, then threw it into a marsh, so that it might serve as a bridge. The Queen of Sheba would not walk upon, but adored it, and told Solomon that upon it should be suspended the man through whose death the kingdom should be destroyed. Solomon then had it buried deep in the ground, where afterward the pool of Bethesda was dug, and from the virtues of this tree healing properties were imparted to the waters. After it had been buried three hundred years, it rose to the surface of the water, and the Jews took it and made of it the Cross of our Saviour."

ROYAL ARCH MASONS will be interested in the following announcement, which we find in one of our exchanges: "The venerable Dr. Beke, already famous for his African researches, and now past his three-score-and-tenth year, claims to have discovered the real Mount Sinai, whose lightnings and thunderings terrified the Israelitish host, and upon whose summit Moses received from Jehovah the Tablets of the Law. It appears that the noble mountain which has hitherto been rather guessed than asserted to be Sinai, with its five peaks and jagged sides, standing on the peninsula between the Red Sea and the Gulf of Akaba, is not only not the sacred height, but is at least a hundred miles from it. Dr. Beke's Sinai is, indeed, much nearer Jerusalem and the Dead Sea, being a day's journey northeast of the Gulf of Akaba, and perhaps in the vicinity of the elevation set down in the maps as Mount Hor; if, since the writer of

'Deuteronomy' calls Sinai 'Horeb,' it is not Hor itself. It has always been a difficulty with biblical geographers that there was no plain near the suppositious Sinai, where-on the tribes of Israel could have assembled to hear the voice of God. This is got rid of by Dr. Beke's Sinai, which must stand above the desert expanses. The veteran traveller has not only ascended to the summit, but has found there the relics of sacrificed beasts; and pursuing the scent still further, he has discovered Sinaitic inscriptions on the mountain sides. The Arabs of the vicinity call the mountain the 'Mountain of Light,' and stand with their faces toward it when they pray."

PROMPTING.

THE young officer, no matter what his place or station, who on entering on his new duties, has the assurance of some past and experienced officer that he "will stand by him," has, in the language of *somebody*, "much to be thankful for." An experienced P. M. who evinces anxious solicitude for the well-being of his Lodge, and for the success of the new officers in particular, commands our highest esteem. He reminds us of the mother holding out the steadying finger to the child just commencing to walk. In fact, but for the assistance vouchsafed by some past officer, many a young man could not be prevailed upon to accept a responsible chair. But there is such a thing as overdoing it. The young officer who feels ambitious to be a *man*, and having sense enough to know that the *honor* is not in holding the office, but that it lies in the complete qualification for, and the faithful discharge of the duties of, his station, has qualified himself—such officer not unfrequently feels annoyed, confused and humbled by the too frequent promptings of his Brethren.

While transacting the business, it is easy for the W. M., if in doubt, to ask for advice, and no member of the Lodge will think the less of him for it.

When conferring a degree or delivering a lecture, few things are more confusing or tend more to bewilder an officer, than to be pelted from all sides by whispered, though well-meant, promptings.

Those who have gone through the work as automatons, and have recited their parts with parrot-like precision, cannot understand how a man can be in any way affected by the sublime lessons he reads, nor his very soul can go out in the exalted sentiments he breathes. Hence, should one pause a moment for effect, he is pelted by promptings until, annoyed and abashed, he rushes through the work at railway speed, for fear he should be considered "not bright." The result is, that the Lodge is not edified, nor the candidate much benefitted.

✿ We hope that our very good, but too officious Brethren, will not take this hint amiss.—*St. Louis Freemason.*

LANGUAGE OF MASONRY.

As every Masonic idea has its own proper sign that expresses it better than any other can, we should seek to preserve uniformity of language as well as spirit. We are to teach Masonry as we receive it, and not as we have forgotten and substituted some words of our own. An interpolated word here and there, by one and another lecturer, would in the course of time entirely destroy the original text of the Masonic instruction.

Masonry is one of the agencies to preserve the purity of the English tongue, and the moment we begin to admit words of modern coinage, or of philological construction from foreign tongues, that moment we weigh anchor and set sail on uncertain seas, where a maelstrom may wait to engulf us.

The normal language of Masonry is simple and pure. Men of correct tastes will admire the sublime simplicity of our rituals much more than when clothed in the meretricious rhetoric of every lecturer who thinks he can beautify it by his own expurgations and substitutions. No license to change should be allowed any one, or we shall be at last confounded in a Babel of tongues. We heard of an artist who once took a pure white lily and sought to improve it by pencilling on its petals the parti-colored fancies he had mixed on his pallet. He committed floral sacrilege and violated the first principle of art, which is strict conformity to nature. Paint is good in its place, but not to improve flowers. "Solomon, in all his glory, was not arrayed like one of these." Moral truths are grandest when clothed in severe attire. The adornments of art can not add to the charms of truth. Let us continue Masonry in that uncorrupted form in which our fathers taught it—free from the garish decorations of the modern drama and the high sounding periods of bombastic oratory and poetry.—*Exchange.*

ARCHITECT AND BUILDER.

THE late Mr. Alexander, architect of Rochester Bridge and other fine buildings in Kent, was once under cross-examination in a special jury case at Maidstone, by Sergeant, afterwards Baron, Garrow, who wished to detract from the weight of his testimony. After asking his name, the Sergeant proceeded:

"You are a builder, I perceive?"

"No, sir, I am not a builder; I am an architect."

"Ah! well, builder or architect, architect or builder; they are much the same I suppose?"

"I beg your pardon, sir, I cannot admit that. I consider them totally different."

"Oh, indeed! perhaps you will state wherein the great difference consists."

"An architect, sir, prepares the plans, conceives the designs, draws out the specifications—in short, supplies the *mind*; the builder is the bricklayer or the carpenter—the builder, in fact, is the *machine*; the architect, the *power* that puts the machine together and sets it going."

"Oh, very well, Mr. Alexander, that will do; and now, after your ingenious distinction without a difference, perhaps you can inform the Court who was the architect of the Tower of Babel."

The reply, for promptness and wit, is perhaps not to be rivaled in the whole history of rejoinder: "There was no architect, sir—and hence the confusion."

ABOUT IMPOSTERS.

MACKAY, in his Encyclopedia, lays down a good rule for the craft to observe in the examination of strangers who apply for admission into the Lodge. He remarks:

"Imposters in Masonry may be either profanes who, never having been initiated yet endeavor to pass themselves for regular Freemasons, or Masons who have been expelled or suspended from the Order, seek to conceal the fact, and still claim the privileges of members in good standing. The false pretensions of the former class are easily detected, because their real ignorance must after a proper trial become apparent. The latter class, having once been invested with the proper instructions, can stand the test of an examination; and their true position must be discovered only by information derived from the Lodges which have suspended or expelled them. The Tiler's oath is intended to meet each of these cases, because it requires every strange visitor to declare that he has been lawfully initiated, and that he is in good standing. But perjury added to imposture will easily escape this test. Hence the necessity for the utmost caution, and therefore the Charges of 1722 say: "You are cautiously to examine a strange Brother in such a method as prudence shall direct you, that you may not be imposed on by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge."

A KNIGHT TEMPLAR OATH.

THE following oath is said to have been administered to the followers of St. Bernard in the Christain Crusade against the infidels at Jerusalem, about the twelfth century:

"I swear that I will defend by my word, by my sword, by all means in my power, and even with my life, the mysteries of the faith, the seven sacraments, the fourteen articles of the faith, the Apostles creed of Athanasius, the Old and New Testaments, with the explanations of the holy Fathers received by the Church the unity of the Divine nature, and the trinity of persons in God, the virginity of the Virgin Mary before and after the birth of her son.

"Furthermore I promise obedience and submission to the Grand Master of the Order, according to the Statutes of blessed Father Bernard. I will go to fight beyond seas, as often as there shall be necessity. I will never fly before three infidels, even though I be alone. I will observe perpetual chastity. I will aid by my words, my arms, and my deeds, all religious persons, and especially the abbots and religious of the Cistercian Order, as our brethren and particular friends, with whom we are especially united. In witness whereof, I willingly swear that I will keep all these engagements. So help me God, and his Holy Gospels."

Said St. Bernard to them: "Go forth, brave knights, pursue with an intrepid heart the enemies of the Cross of Jesus Christ, well assured that neither death nor life will be able to separate you from the love of God which is Jesus Christ. In all perils and on all occasions repeat these words of the apostle, 'Living or dead we are God's.' Conquerors or martyrs rejoice, you are the Lord's."

EDITORIAL DEPARTMENT.

THE GRAND LODGE will hold its annual meeting in the Music Hall, Church street, Toronto, commencing on Wednesday, 8th July, at noon.

R. W. BRO. CAPT. MASON, publisher of the CRAFTSMAN, and W. Bro. Major Gibson, sailed for England on the 20th ult., to participate in the great Rifle contest at Wimbledon. The other members of the Canadian team, from the 13th Battalion of Hamilton, are Private Mitchell, Sergeant Omand and Corporal Pain. We heartily wish them a safe voyage and success as marksmen.

ORDER OF ST. JOHN IN ANGLIA.

WE are gratified to learn that the Grand Prior of the Dominion, Col. McLeod Moore, has lately been elected an associate chevalier of the 6th Langue *Protestant* branch of the Order of St. John in Anglia.

Although this Order is not connected with Freemasonry, it may not be uninteresting to our readers to give them a sketch of the revival of the English Langue, obtained from reliable sources.

Notwithstanding the loss of Malta in 1798, the Supreme executive authority of the Order of St. John or Kts. of Malta continued according to the statutes vested in the Grand Mastership and the Sacred Council of the Order. In 1814 a Commission of the Langues of Provence, Auvergne, and France, was constituted at Paris, with facilities from the Grand Mastership and Sacred Council (as appears from a Bull registered in the Chancery of the Order at Rome), to administer the affairs of the Order—it was presided over by Prince Camille de Rohan, Grand Prior of Aquitaine. By virtue of powers derived from the Commission of the three Venerable Langues of France, with the full and entire adhesion of those of Aragon and Castile, (reservation being made of right to the Langues of Italy and Germany) to concur at time and place convenient, authority was given to re-establish the dormant Langue of England in three several instruments of the Convention, dated 11th June, 1826, and 24th of August, and 15th October, 1827.

Between the years 1826 and 1831 steps were taken in London to the formal re-organization of the dormant 6th Langue of England as one of the component branches of the Sovereign Order of St. John—these steps were consummated on the 29th January, 1831, in accordance with the deliberations and instructions of the Council ordinary of the French Langues, which, associated with those of *Aragon and Castile, there formed*, by a large majority, a just representation of the whole Order. During the period which has elapsed from that date some 300 British subjects have inscribed their names on the roll of the English Langue, the proceedings of which are closely allied to those of the ancient *Protestant Bailiwick of Brandenburg in Prussia*. The English Langue, of which His Grace the Duke of Manchester is now Grand Prior, has perpetuated the principles of the Order by the annual distribution of its revenue amongst the *Charitable* institutions of London, and is establishing a foundation in accordance with the objects of the fraternity. Amongst its members are many names distinguished for philanthropy, scientific skill, and honorable exertions to ameliorate the evils of the recent wars.

The Roman Catholic branch of the Ordèr and Sacred Council have now for many years been settled at Rome as an Independent and Sovereign body, and consider themselves as necessarily and *essentially* a *Roman Catholic religious and Monastic Order*, and as such, have of *late* years repudiated the English *Protestant* branch, although during a period of 32 years not a syllable was said against the lawful revival of the Order in England, but when all hope of converting it into a Roman Catholic branch had failed, they turned round upon their *English Protestant Brethren* and have vituperated the Order on all possible occasions, denying its validity, and calumniating its founders *French* and *English*, although the English Langue holds a letter from the head of the Roman Knights, written on the 17th of August, 1843, offering an alliance if the English Order would *cease to admit Protestants*.

THE AMERICAN GRAND LODGES.

THE Annual Proceedings of several of the Grand bodies of the United States have been published, and we find in some of them a great deal of really valuable and interesting matter.

The Grand Master of Massachusetts is very severe in his address upon the formation of certain societies, which have gone so far he says, as to copy Masonic regalia and mimic the ritual. He says:

“The latest of these organizations, formed ostensibly for the protection of farmers against railroad imposition, has gone so far as to adopt and use a burial service, which is described as impressive, though long, including selections from Scripture, addresses, scattering of flowers on the grave, and closing with the depositing of a handful of earth by the *Master*, with the formula: In the name of the Grange, I now pronounce these words—*Brother*, farewell! It is certainly highly unbecoming and improper for any Mason to encourage or promote the adoption by any other organization of the peculiarities of Masonry. They should be considered sacred. The effect of these imitations is to lead the uninitiated to regard these associations as on an equality with our institution, perhaps conceding the latter to be a little older and more respectable. Some of these organizations undoubtedly have worthy objects in view, but they follow Masonry at a long interval. They are modern, local, and short lived, while Freemasonry is ancient, universal, and immortal.”

Such societies are peculiarly of American growth, and our brethren in the United States need to be on their guard against them, or ultimately they may succeed in causing much confusion.

IN North Carolina Masonic influence is on the increase, and the annual proceedings show a highly satisfactory state of things. The year's increase of membership is 271; total number of Masons in the State 11,000; number of Lodges 227.

THE Annual Address of the Grand Master of the District of Columbia is very interesting. He refers at much length to the subject of mixed funerals. We made reference to this point in the last number of the CRAFTSMAN. He strongly urges a more rigid enforcement of the exclusiveness of the fraternity. The principal officers are M. W. Bro. C. F. Stansbury, Grand Master; R. W. Bro. J. L. Johnson, Deputy Grand Master; W. Bro. A. Yates, Grand Secretary.

THE Proceedings of the Michigan Grand Lodge are accompanied by a well engraved likeness of the Grand Master, M. W. Bro. Hugh McCurdy. The Deputy Grand Master is R. W. Bro. Wm. L. Webber; and the Grand Secretary R. W. Bro. Foster Pratt, Editor of the Michigan *Freemason*.

THE Proceedings of the Grand Lodge of Louisiana make up a large volume, and contain a vast amount of statistical information. The

Report on Foreign Correspondence is very lengthy. The Grand Master is M. W. Bro. Michael A. Girard; Deputy Grand Master, R. W. Bro. John Graham Fleming; Grand Secretary, R. W. Bro. J. C. Batchelor, M. D.

THE Annual Communication of the Grand Lodge of Minnesota, was held in January. The proceedings are among the most interesting we have met with. The Grand Master is M. W. Bro. Charles Griswold; Deputy Grand Master, R. W. Bro. J. N. Castle; R. W. Bro. E. D. B. Portes, Grand Secretary.

THE Proceedings at the Annual Communication of the Grand Lodge of Virginia, held in the City of Richmond, make up a goodly volume. A complete list is giving of the working lodges under the jurisdiction of the Grand Lodge, together with the names of all the officers, Past Masters, and Master Masons, comprising in all 233 lodges. Grand Master, M. W. Bro. W. H. Lumbart; W. Bro. John Dove, Grand Secretary.

THE Proceedings of the thirty-third annual meeting of the Grand Lodge of Illinois make the largest volume we have yet seen, which contains a great amount of valuable and interesting matter. The Grand Officers are M. W. Bro. James A. Hawley, Grand Master; R. W. Bro. G. S. Lounsbury, Deputy Grand Master; R. W. Bro. Joseph Robbins, Senior Grand Warden; R. W. Bro. W. J. A. DeLancey, Junior Grand Warden; R. W. Bro. Orlin H. Miner, Grand Secretary.

ANTI-SECRET SOCIETIES.

AN Anti-Secret Association has been in convention in the State of New York, and is said to have numbered 300 persons. It has adopted the name of "The National Christian Association," which is clearly a misnomer, for no such society can have any claim to be called Christian entertaining such uncharitable and unchristian views as it does. The convention met at Syracuse, and after declaring its object to be the exposure, resistance, and extermination of all secret societies, Freemasonry particularly, it proceeded to the election of a set of officers for the ensuing year. The character of the concern may be gathered from the fact that it was decided to organize an American party to carry out the objects of the association by action of the ballot box; and the Convention was attended by advocates of Women's Rights, a Mrs. Gale claiming to be recognized in the platform of the new party. What a pity it is that toleration is given to such things.

We fail to see upon what ground the association bases its opposition to Masonry, notwithstanding one of the delegates called himself an 18° Mason. He is clearly an imposter, for no one who is really a Mason would make such pretensions under the circumstances. He is certainly a knave or worse when he takes upon himself to tell the Convention that he, as a Mason, knows the Masonic body to be unchristian. We are sorry for his dupes, and they would appear to be many. One delegate actually reported a petition asking the President of the United States to prevent the Masonic dedication of the public buildings in Chicago on St. John's Day. It is astonishing that such persons can have the effrontery to put themselves forward as the exponents of views so much at variance with truth and decency. It appears that lecturers have been appointed to explain the peculiar notions of this so-called Christian body, and the country will be overrun by a pack of itinerants who will

prate about things of which they can know nothing, seeing that they are given to the most glaring falsification in their representations. These meddlers will soon find that they have taken in hand the performance of a task so laborious that they must gladly relinquish it. The suppression of all secret societies is a work the association will wish they had never undertaken, if they persist in their folly. So far as the Freemasons are concerned, they will leave the "Antis" to themselves, knowing, as they do, that nothing such people can do will have the least effect in preventing the spread of Masonry.

A NEW MASONIC TEMPLE.

THE Freemasons of New York have built perhaps the finest Masonic building in America, and it was occupied for the first time on the evening of the 1st May. It is not completed, but sufficiently so as to admit of the holding of Lodge meetings, five lodges finding accommodation at the same time. A correspondent of the *St. Louis Freemason* gives the following account of the first night's proceedings:

"The honor of conferring the first degree in Masonry for the first time in the new Hall belongs to Putnam Lodge, No. 338, meeting in Ionic room; the second degree to Atlas Lodge, No. 316, in Composite room; the third degree, respectively to Manhattan Lodge, No. 62, in Corinthian room, and Hope Lodge, No. 244, in Tuscan room. The degree of Mark Master was conferred by Jerusalem Chapter, No. 8, R. A. M., in the Egyptian room. To this Chapter also belongs the honor of having made suitable arrangements to commemorate so important an event in the history of the Craft of the Empire State. M. E. Thomas C. Cassidy, G. H. P., and staff, M. E. Jam's M. Austin, P. G. G. H. P. of the United States, M. E. Ellwood E. Thorne, M. M. John T. Conover, and several other prominent companions were present and participated in the ceremonies, which were very imposing. M. E. Zach. Dederich gave the Chapter a superb set of gavels made of choice figured wood, highly polished and very costly. After the labors of the Chapter, then a banquet in the banquetting room of the Commanderies in the upperstory. The companions of Jerusalem Chapter know how to get up a banquet just as well as they know how to confer the degrees, which is near perfection. Everything was it should be, and the viands were rare and of the best quality. The distinguished guests either responded to sentiments or made short addresses, and all returned to their homes happy in the thought that ere long the new hall would be completed and dedicated."

THE POPE A FREEMASON.

THAT Pope Pius IX was initiated into the mysteries of Freemasonry can hardly admit of a doubt. We published last month the announcement of his expulsion, and we now proceed to show that His Holiness was not merely a Mason, but high up in the order. A correspondent of the *Masonic News*, Glasgow, Scotland, calling himself a strict Roman Catholic, says the Pope was initiated in a Sicilian Lodge in 1832, during his college days, and at a time when there was no prohibition by the Church of Rome, either in the Canon laws, or any of its laws, for its members joining the society of Freemasons. When "Pio Nono" was a missionary on the River Platte, then known as Mastre Ferretti, it is said that he frequently visited Masonic Lodges there, and his signature as a Mason is still preserved in the archives of one of the subordinate lodges of the Argentine Republic.

The *Libertad del Pensamiento*, the new Masonic journal at Madrid, says:

"Few persons know, and that is the reason we take this occasion to relate the fact, that the present Roman Pontiff, Pope Pius IX, owes his elevation to the Chair of St. Peter to the influence of Masons, whose principles he solemnly swore to sustain. Pius

IX. was initiated into 'The Sons of Hiram' (*Los Hijos des Hiram*), under the symbolic name of *Savalo*. He became a Knight of the Red Cross 18°. There are existing Lodges at Madrid which he visited during his residence in Spain, and many Brethren who remember these facts. Bro. Soussingéas has shown us a fine portrait of the Pope in full Masonic regalia, with the following inscription underneath in Latin, '*Et excommunicate fratres meos, meos, mea culpa.*' If my Brethren are excommunicated, it is my fault."

The proof, we submit, is complete, and in spite of all the denials given by Roman Catholics, the present occupant of the Vatican is a Mason, and it has been made known that owing to his having excommunicated some of his brethren he has suffered expulsion.

PERSECUTION OF MASONS.

It is not long since a Roman Catholic priest refused Christian burial to a soldier because he died a Mason, and it appears that a system of persecution is being carried out in various parts of the world, by the Catholic priesthood. Happily, however, it is not succeeding so well as they expected, for we hear of the German authorities punishing bishops and other clergy who take upon themselves to prevent their church members exercising the rights they are entitled to; but it is particularly Masons that the priests work against. A recent case is mentioned as occurring in Brazil, the Bishop of Olinda having interdicted various semi-religious and other societies because they had not expelled all the Freemasons among them. The Emperor, who is an enlightened man, ordered the interdicts to be removed, and the Bishop refusing to do so, at the same time publishing without authority a brief from the Pope, and interdicting twelve more brotherhoods, he was prosecuted before the Supreme Tribunal of Justice, found guilty, and sentenced to imprisonment for four years. Thus the persecuter received his deserts, and it would be well if the action of Brazil were imitated elsewhere.

There is really no conflict between Masonry and Catholicity, for the issue is with the members and the Church. In that light the affair is serious, and there is no telling where the conflict may end. In so far as the Masonic fraternity are concerned, they care little for these attempted persecutions, it is the ultimate effect that is to be dreaded. Nothing that the Roman priesthood can do will have the effect of injuring Freemasonry, but it may do harm in other ways, and for that reason we regret there is such a manifest desire on the part of the Roman Catholic Church to interfere in matters they know nothing about. It is clear beyond peradventure that the Catholic priesthood know not what they are doing, or they would not be so silly as to seek for the suppression of Masonry, as they must be aware that the thing is utterly impossible. All that has been done thus far proves of no avail, and it is about time the priests turned their attention to something else. There is no use in their fighting against what they cannot conquer, and it were well that they understood it by this time.

MASONRY IN IRELAND.

THE London *Freemason* is severe on the Grand Lodge of Ireland, for refusing to recognize it. The alleged ground of objection is that no formal application has been made, but the *Freemason* says it lies a little deeper, and is founded on an entirely different foundation, there being an opposition to all reporting, and practically to all printing of

Masonic proceedings except such as take place in public. This would be well enough were it not for the apparent want of consistency complained of by the *Freemason*, to the effect that non-Masonic papers are permitted to give long reports of proceedings alike in Grand and private Lodges. We do not see that the blame is cast upon the venerable and worthy Grand Master, the Duke of Leinster, but he is given to understand that it might be as well if he were to see that the *Freemason*, which claims to be the leading Craft organ in the United Kingdom, has full information on all matters of interest to the Craft. Our worthy brother thus concludes his article on the subject :

“When we, in good old cautious, sober, slow-going England, remember, that, the permission to print our Masonic proceedings, was granted by the most careful of rulers, and vigilant of Grand Masters, Lord Zetland, that, it certainly has done no harm to English Masonry, that the same privilege has been conceded in Scotland, by that able ruler, Lord, Dalhousie, and has been since confirmed by Lord Rosslyn, and is maintained by its worthy occupier of the Scottish chair, we see, how little fear any need entertain that we are in any way departing really from our ancient landmarks or from our old and cherished constitutions. We feel sure of this, that Irish Masonry itself would receive an impetus and encouragement, if we could receive proper reports of the proceedings, and were not left to the chance columns of non-Masonic papers. We say this in all good feeling and regard to the authorities of the Irish Grand Lodge. The Irish Grand Lodge in itself is a very distinguished body, under its venerable chief, and represents a large, and worthy, and intelligent body of Freemasons. To it we wish all possible success, and with it we are most anxious to announce an entire “entente cordiale.” Our worthy publisher is most anxious to give all Irish news of those many lodges, which do so much good work yearly, and we sincerely hope in conclusion that our remarks will be accepted in the spirit in which they are penned, namely, in all fraternal goodwill and respect to the constituted authorities of the Irish Grand Lodge, and all heartfelt aspirations, for the honor and development of Irish Craft Masonry.”

COLOSI ON FREEMASONRY.

We copy from the *Keystone* a translation of Colosi's speech on Masonry; in which our Italian Brother summarizes the persecutions Masons have undergone in various countries. We copy it simply to show how earnest and eloquent are our Italian brethren, notwithstanding it contains sentiments from which we strongly dissent. The communistic and republican ideas of the speaker are more prominent than acceptable.

MASONIC RECORD.

AT HOME.

THE Most Excellent Grand Z. has been pleased to appoint Most Excellent Companion Wm. H. McIlhanev to be the Representative of the Grand Chapter of Canada in the Grand Chapter of New Jersey.

THE Most Worshipful the Grand Master, Wm. M. Wilson, has been again appointed to Represent the Grand Lodge of Illinois in the Grand Lodge of Canada, and R. W. Bro. Wiley M. Egan, of Chicago, our Representative in the Grand Lodge of Illinois.

BRO. COL. LAURIE, Deputy Adjutant General, has been elected Grand Master of the Grand Lodge of Nova Scotia, in room of M. W. Bro. Hon. Alexander Keith, deceased.

THE Masonic Hall at Petrolia was destroyed by fire on the 13th ult. Everything was lost except a few papers.

THE Most Worshipful Bro. Judge Wilson, Grand Master of the Masonic Order here, was entertained by a number of the brethren at a banquet in the Revere House, London, on the evening of the 5th ult. The band of the 7th Battalion was present on the occasion. The M. W. Bro. had been attending the meeting of Synod.

GEORGIAN CHAPTER, No. 56, R. A. M., OWEN SOUND.—The following officers of this Chapter were installed on Tuesday evening, the 2nd June, by R. E. Comp. Henry Robertson, Past Grand Superintendent, assisted by V. E. Comp. John Nettleton, and E. Comp. Henry Macpherson:—E. Comp. A. Cameron, P. Z.: E. Comp. H. Macpherson, P. Z.; E. Comp. Thos. Gordon, H.; E. Comp. D. A. Creasor, J.; Comp. R. Wightman, S. E.; Comp. Thos. Scott, S. N.; Comp. John Creasor, P. S.; Comp. Richard Notter, Treas.; Comp. Robert Edgar, S. S.; Comp. James McLauchlan, J. S.; Comp. D. Morrison, M. 4th V.; Comp. Wm. Cole, M. 3rd V.; Comp. Wm. Anderson, M. 2nd V.; Comp. Samuel Lloyd, M. 1st V.; Comp. Robert R. Fulton, D. of C.; Comps. W. C. Sumner, James Johnson and W. F. Livingstone, Stewards.

THE Dunnville Fraters having during the month of May applied for and obtained the necessary power and authority from the Dominion Grand Prior of the Temple and Hospital, under the banner of the Convent General of England and Wales, of which H. R. H. the Prince of Wales is Grand Master, in accordance with arrangements a deputation proceeded from this city last month for the purpose of organizing a new preceptory and priory at that town. The V. E. the Provincial Prior, Thos. B. Harris, assisted by E. Frater J. Seymour, P. Deputy Pro. Commander, Frater Thos. G. Spickett and Frater W. J. Moore, performed the impressive ceremony of constituting and consecrating this new Preceptory, and proclaimed it "The St. Bernard de Clairveaux" Preceptory and Priory, and then installed the following named Fraters as the officers for the ensuing term:

E. Frater Wm. N. Braund, E. Preceptor; E. Frater John Parry, Constable; E. Frater M. C. Upper, Marshal; E. Frater Thomas G. Galbraith, Chaplain; E. Frater Eugene H. Long, Treasurer and Registrar; E. Frater Wm. Fry, M. A., Director of Ceremonies; E. Frater John Taylor, Almoner; E. Frater Charles Oldfield, sub-marshal; E. Frater E. Hollingshead, 1st Standard Bearer; E. Frater Silas Hoover, 2nd Standard Bearer; E. Frater C. E. S. Black, Captain of Guards; E. Frater Wm. W. Stewart, 1st Herald; E. Frater Jabez Amsden, 2nd Herald.

The labors of the evening having been brought to a close the visiting fraters were invited to partake of the hospitalities of this new preceptory, which had been bountifully provided for the occasion by the fraters of Dunnville. An hour was spent in social intercourse, and all separated at an early hour with the kindest expressions for the future prosperity of the "St. Bernard de Clairveaux."

ABROAD.

A NEW Temple has been completed and dedicated by the Masons at Harrisburg, Pa.

THE Brethren in Glasgow, Scotland, are collecting funds for the erection of a handsome Masonic Temple in that city. Shares are £1 each.

THE Mutual Benefit Association of India has paid since its organization \$647,769,60 to the funds of 156 deceased members, being an average of about \$4,152.

THE Grand Lodge of Masons of Philadelphia have contributed \$1,000 for the relief of the Louisiana sufferers.

THE Twenty-fifth anniversary of the institution of the flourishing Concordia Lodge, No. 143, F. A. M., Buffalo, was celebrated on St. John's Day, June 24th. A banquet and hop at St. James' Hall, were on the programme. It was a splendid time.

DURING the past three years forty-four lodges have been chartered by the Grand Lodge of Scotland, and 7,583 members admitted and registered in the books of the Grand Lodge.

FARMINGTON LODGE, No. 151, Michigan, dedicated a new Masonic Hall on the 20th ultimo, M. W. Bro. Hugh McCurdy delivering the address of the occasion. We have not received any particulars.

MAMONIDES LODGE, No. 743, City of New York, one of the fifteen new lodges chartered by the Grand Lodge of New York, was consecrated on the evening of the 17th ult., M. W. Bro. Ellwood E. Thorne, Grand Master of the State, officiated.

THE Grand Lodge of Texas met last month, and elected the following officers:—M. W. Bro. T. R. Bonner, Grand Master; R. W. Bro. J. D. Sayers, Deputy Grand Master; R. W. Bro. M. F. Mott, Senior Grand Warden; R. W. Bro. Norton Moses, Junior Grand Warden; R. W. Bro. Botts, Grand Treasurer; R. W. Bro. Trusst, Grand Secretary.

ASCENSION Day (May 19th) was celebrated by various Templar bodies this year; among others by Nashville Commandery, No. 1, K. T., of Nashville, Tenn., and Hudson River Commandery, No. 35, of Hudson, N. Y. Rev. Sir Murray delivered an eloquent and impressive sermon before the latter body.

THE Grand Encampment of Knights Templar and Appendant Orders for the State

of New York was constituted (according to the Proceedings of the Grand Encampment, now Grand Commandery, from 1814 to 1859, published in 1860) by the Sovereign Grand Consistory of the Chiefs of Exalted Masonry for the U. S. of America, on April 18, 1814.

THE New England *Freemason* for May contains a good biographical sketch of Major-General Richard Gridley, appointed "Prov. Grand Master of all Provinces and Places in North America, and the territories thereof, where no Provincial G. M. was then appointed," by the Marquis of Carnarvon in 1755. He was made a M. M. on April 4th, 1746, in the first Lodge in Boston.

THE Spanish speaking Brethren at the Rock of Gibraltar have just obtained a warrant for a new Royal Arch Chapter. It is to be attached to St. John's Lodge. The non-existence of a Chapter working in the Spanish language was felt as a want that deprived many brethren from obtaining this important degree. Comp. G. Gavana is P. Z. There is also at Gibraltar, a Chapter of Rose Croix Masons.

THE Annual Meeting of the Grand Lodge of Free and Accepted Masons of the State of New York met on the 3rd ult., when the following officers were elected:

R. W. Bro. Ellwood E. Thorne, Grand Master; R. W. Bro. James L. Husted, Deputy Grand Master; R. W. Bro. Jessie R. Anthony, Senior Grand Warden; R. W. Bro. Levi M. Gano, Junior Grand Warden; M. W. Bro. John Simmons, Grand Treasurer; R. W. Bro. Dr. Austin, Grand Secretary.

AN excursion of Master Masons is preparing, and is expected to leave New York by one of the first class lines, on September 26th next, for the purpose of visiting Liverpool, London, Paris, Turin, Milan, Venice, Trieste, Alexandria, Cairo, the Pyramids, Suez, Ismailai, Port Said, Jeffa, Gaza, Hebron, the Pools of Solomon and Jerusalem, and from thence to the Dead Sea, the Jordan, the Sea of Gallilee, Nazareth, Mount Harmon, Damascus, Baalbec, the Cedars of Lebanon, and all points of Masonic interest through the Holy Land; returning from Beyrout in Syria, the party will go to Smyrna, Ephesus, Constantinople, Athens, Corfu, Brindisi, Naples, Pompeii, Vesuvius, Sorrento, Rome, Florence, Bologna, M. Cenis, Geneva, Basle, Paris, London, York, Edinboro, Ayr, Glasgow, Belfast, Dublin, Liverpool, paying official Masonic visits to the Lodges and Grand Lodges at all these points.

MASONIC CHIT-CHAT.

TOTAL number of Master Masons in Indiana, January 1, 1874, 27,031.

CERTAIN long lost and valuable masonic records of the Grand Lodge and of the First and Second Lodges in Boston, have been recovered.

MASONRY, with its wings of love,
Like a broad girdle spans the world's wide round.

DR. HOLLAND SAYS: "There is no better test of purity and true goodness than a reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men, except upon the most trustworthy testimony."

THERE are forty-three Grand Lodges in the United States; besides these, there are five in North America, viz: Canada, Quebec, New Brunswick, Nova Scotia and British Columbia—making in all forty-eight, with 8646 subordinates, and 554,758 members.

A FREEMASON should be a man of honor and conscience, preferring his duty to everything besides, even to his life; independent in his opinions and of good morals; submissive to the laws, devoted to humanity, to his country and to his family; kind and indulgent to his brethren; the friend of all virtuous men, and ready to assist his fellows by all the means in his power.

As the watchword would cease to be a protection to the sleeping camp, if it were publicly announced, so the secret mode of recognition among Masons, if promulgated to the world, would no longer enable us to detect impositions, or to aid true brethren. In this there can be no crime, for we thus invade no man's right, but only more securely protect our own.

WASTED LIVES.—People talk very loudly about the waste of lives in war; I wonder to how many people it has occurred what is the waste of lives in peace? I doubt if the most sanguinary battle that was ever fought, in ancient or modern history, has carried off nearly as many human beings as die in England every one year from purely preventable causes. Now, that is the state of things round us; of course we cannot change it in a day, but we can modify it.—*Earl of Derby.*

AN officer of a Lodge, not remarkable for its strict observance of all the Masonic virtues, recently wrote us complaining that a certain neighboring Lodge did not do as

much for a poor Brother, one of its own members, as, in his opinion, it ought to do; and asked if some steps could not be taken to compel it to do better. We have not yet replied to the letter, and we think we shall not; but the following will perhaps render a reply unnecessary:

A certain lawyer, not noted for his observance of the 7th Commandment, said to his Scotch gardener one day, "Sandy, you should become a tee-totaller—you have been drinking again to-day." "Do you ever indulge an unlawful appetite, Squire?" enquired Sandy, with a wink. "What's that to do with your drunkenness, you rascal?" sharply replied the lawyer. Why, just this, Squire—but can you tell me how the streets of Jerusalem were kept so clean?" "No, Sandy, I cannot tell you that." "Well, sir, it was just because every one kept his ain door clean."—*Michigan Freemason.*

VISITING Brothers are links that unite the ten thousand Lodges of the world into one harmonious chain. They afford us the best means of testing our own Masonic charity, and the integrity of the Order in other jurisdictions. They give us objects for examination, objects for hospitality, and objects for relief. The Lodge which has the most visitors, other things being equal, is the best informed; they who give the most—the recipients being worthy objects—are the most ready to give again.—*Masonic Review.*

BEFORE the opening of the afternoon session of the New York Grand Lodge, a relic of the American Revolution was examined. It was a Masonic apron, formerly worn by William Paulding, one of the captors of Major Andre, and which is now the property of his son, Admiral Paulding, United States Navy. The apron is of white satin. At the head is a star, beneath the All Seeing Eye, supported by clouds with the motto, "Sit Lux et Lux fuit." Beneath, on the body of the apron, is the representation of a lodge room with the letter G in the east, and under that the words "Vidi. Audi. Tace." Still lower are the words "Charitas, Fidelitas, Obedientia, Veritas. Honore;" and lower still, with various Masonic emblems, appear the words "Amor, Fortitudo, Prudentia, Temperantia, Justitia." The apron is very old and worn, but—although Admiral Paulding is not a Mason—it has been preserved with great care.

QUEEN ELIZABETH hearing that the Masons had certain secrets that could not be revealed to her, jealous of all secret assemblings, sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 1561. Sir Thomas Sackville, then the Grand Master, instead of being dismayed at such an unexpected visit, gallantly told the officers that nothing could give him greater pleasure than seeing them in the Grand Lodge, as it would give him an opportunity of convincing them that Freemasonry was a system founded on divine and moral law. The consequence of his arguments was, that he made them Freemasons, and they, on their return, reported to the Queen the result of their commission, and she never more attempted to dislodge or disturb them, but held them in much esteem as a peculiar sect of men that cultivated peace and friendship, the arts and sciences, without meddling in the affairs of Church and State.

A CURIOUS document has just come to light, tending to prove that Freemasons and the Roman Catholic Church were not always at such open enmity, as one would believe from the fierce anathemas hurled against its members by the Sovereign Pontiff and his followers. It is a list of the brethren composing the original Scotch Lodge of John of Scotland, holding its warrant and constitution from the Orient of Paris, in 1778. Amongst the officers and members of the lodge, who belonged to all classes of society, may be seen that of the Abbe Bartolio, Worshipful Master, and a Rosicrucian; Abbe Robinson, Rosicrucian; Abbe Durand, prior of Entraignes; Master Don Chabriet, Benedictine Friar attached to the Monastery of Cluny, Rosicrucian; and many others. It may also be remembered that his Holiness the Pope, and many of his cardinals, notably Antonelli, are not only Masons, but have worked their way up to the degrees of Rosicrucians.

MASONRY has grown grey with age. Its votaries and disciples are from every land, and speak every tongue; it has outlived persecution and rivalry; it has conquered prejudice and hatred; it has grown stronger and firmer as years marched apace, until now like a mighty giant, its arms encircle the world. The high and low, the rich and the poor, the great and the unknown, have flocked around its altars. There must be some potent spirit that has influenced its destiny, for since the ancient worthies first reared that historic temple, kingdoms and nations have flourished and been forgotten, forms of government have crumbled and decayed. The world has witnessed many civil, political, and religious revolutions, but amid it all, the tenets of the order and the mysteries of the craft have been secretly guarded and religiously preserved. And although it has had foes from without, and dissensions within, though church and state have combined for its certain destruction, yet with unbroken ranks and unwavering purpose, its march has been steadily onward."—*New York Star.*

FREEMASONRY IN ITALY.

In the *Keystone* of March 21st, ult., we published an accurate translation of the interesting speech delivered by Bro. Dr. Guiseppe Colosi before the assembled Lodges of Palermo, under the Grand Orient of Palermo, Italy. By the favor of the same hand (that of Bro. A. Gallico, W. M. of St. James Union Lodge, London, England, to whom we make fraternal acknowledgement) we are now enabled to present our readers with a second address by Bro. Colosi, which has just been printed and circulated among the Craft throughout Italy. We cannot comprehend in free America, the trials and persecutions to which our Italian Brethren have been subjected. Both Priests and Tyrants have invariably treated them as legitimate subjects for venomous persecution; and this must be kept in memory when we read, in reply, the outbursts of their indignation at cruel and unworthy treatment.

The first address was directed to an exhibition of the persecutions of the Fraternity by the "man priest;" the following one treats of those instigated by the "man-soldier," of various climes and ages:

Speech of Bro. Guiseppe Colosi, delivered at the Lodge meeting in October last.

GRAND ORIENT OF PALERMO:

"There is no liberty where a caste, a family, or a man arrogates unto himself deminion over others, by virtue of an alleged "Divine right," by virtue of the privilege derived from birth and wealth. There must be liberty for all and before all!"—*Mazzini on the Duties of Man*, p. 62.

—BRETHREN:—The alleged Divine right although dethroned, still raises its hand in France and Spain, because the Bourbons and their supporters, morally supported by the Vatican, are plotting to sap nations again by their hateful presence. Freemasons, however, in all countries, having received a fresh impulse by the sound principles of our Institutions, are displaying energy in their efforts to prevent a renewal of such ignominious proceedings. Shall we remain passive spectators of the battle? We must not deceive ourselves. The matter is of serious importance to the Latin race, and what does not happen to-day may soon take place; and we should then be placed between two fires, viz: "man priest" and "man-soldier," both in a state of insanity. In my previous speech I proved the iniquity of the former; I only briefly alluded to the latter. I will do so more at length now, in order that you should well bear in mind the importance of the work we have before us, so as to frustrate, even amongst ourselves an attempted monarchical legitimist restoration. The origin of tormentors of the human race goes back to a very ancient period. As soon as families settled down in communities, and these were changed into cities, the more cunning among them were not slow in forcibly seizing that power which hitherto had been granted only to the elders by public suffrage. The learned Greek, taught by history and experience, soon surrendered the names of tyrants to the tormentors of enslaved people. And if in Italy, at no very remote period, the name of king was changed into that of tyrant, the result was that the life, honor and property of the people were placed at their mercy. Humanity loudly demanded a stemming to such black injustice; but who so bold to dare attempt it? Freemasons of 18th century, Voltaire, Condorcet, the French Encyclopædians, and especially Rousseau, by his work, "The Social Compact," dared it, declaring elected government as the only one capable of building up from the ruins of the former systems a state of things in which "*liberty, fraternity, equality*," should be the watchwords of society.

It was at this period that Freemasonry overthrew the shroud of mystery in which dark despotism clothed itself for ages. They dared as much in the 3rd century, when, being dissatisfied with the political condition of things—with social iniquity, spoliation, the superstition and misery of nations,—they demanded and obtained from the despots of those times the exemption from tyrannical laws, and received the name of Freemasons. About the end of the 6th century, our Order, ill brooking the tyrannical coalition of counts, barons and feuds; and being all the more strengthened by the noble intellects and the combined efforts and energy of persons in power, constituted itself into a "Philosophical power," in order to raise to the apex of the social scale *the grand humanitarian conception*. But if Freemasonry did so much, following the former features, *Buddha, Zoroaster, Appolonius, Hiram, Cristemore, Mochmed*, this did not save from the most atrocious persecution. We find in 1425, in England, by the instigation of the Archbishop of Winchester, tutor of the minor Henry IV., that Masonic meetings were forbidden under pain of felony, and of being condemned to pay a heavy fine. In 1502 Freemasonry was suppressed throughout Germany. In 1733 the electors of the Palatinate arrested and imprisoned all the members of the Manheim Lodge. About the same period the police of the Chatelet, in France, compelled a hotel-keeper to pay a heavy fine and to have his house walled up for permitting Masonic assembly. In 1735 the General States of Holland interdicted the Order

and persecuted the Freemasons of Amsterdam and other cities. In 1738 Freemasons having assembled in Paris to celebrate the feast of the Order, they were all arrested and imprisoned in Fort Eveque. In 1739 Clement XII. excommunicated Freemasons, pronouncing against them *pain of death and confiscation of property*. In Tuscany, Portugal, and throughout all Europe they were proscribed. In 1742 Benedict XIV. renewed the excommunication of his predecessor. The Archbishop of Avignon urged the faithful to hand over to the Holy Inquisition all papers containing Masonic regulations and names. The Inquisition or Mobil persecuted the Freemasons in that city. Charles III. of Naples forbid their assemblies. Frederick I. of Sweden inflicted pain of death on Freemasons. In Geneva the Lodges were suppressed by the order of the magistrates.

Ferdinand IV. of Spain renewed the persecution. The Holy Inquisition, on mere denunciation, condemned to death even the innocent. In 1745 the government of Berne interdicted the Masonic assembly. In 1754 Marie Therese of Austria interdicted Freemasonry in all her dominions.

In 1757 Paul of Russia forbid Masonic working throughout his Empire. In Bavaria Augustus II. pronounced against Freemasons the excommunication of Clement XII. In 1774, Januni and Pallanti, courtesans of Ferdinand IV. of Naples, established a mock lodge, by means of bribery, in order to surprise Freemasons in *flagrante delicto*, so that the king might renew the edict of 1731 against Freemasonry. In 1775, in Austria, the Pontifical States, candidates for situations were compelled to swear that they did not belong to Masonry.

In 1808, in Portugal, Freemasons were threatened with death. In 1812, in Frankfort and Vienna, Masonic assembly was interdicted, as was also the case in 1814 in Sicily and the Blessed States of the Pope. In the former country assassins were authorized to kill Freemasons in the road. In the latter district they could be arrested and imprisoned in the dungeons of the Holy Office, to the glory of Holy Mother Church. In 1819, in Spain, Freemasons were arrested and tortured in the dungeons of the Inquisition so that death was the consequence! Horrible history!

And if now-a-days—thanks to the more enlightened times—Freemasonry is tolerated, there is no lack of persons who charge it with crimes and proceedings which are utterly extraneous to its character, object and principles. Notwithstanding the persecutions, which were frequently followed by imprisonment, guillotine, massacre, spoliation, &c., the French Freemasons, about the end of the last century, pushed their labors to such an extent that their most enlightened men set to themselves the task of freeing humanity from the bondage under which it groaned. This they effected by proclaiming, in the most unmistakable terms, that *electoral government* was alone capable of maintaining the social equilibrium,—urging that privileges and power of every kind must be the common property of the whole nation. Such theories awoke humanity from its lethargy, and the masses of the people flung into the face of Mediæval aristocracy the symbols of its former bondage; and if 1789 did not receive its full development on account of the programme not being strictly carried out as regards the working classes, nevertheless, the move towards the end proposed by Freemasonry was truly powerful.

But the laurels due on account of the gigantic battles engaged in by our forefathers were reserved for the Freemasonry of the nineteenth century; and "divine right," as it were by magic, was overthrown in Italy, France and Spain, and with it the wretched dynasties. Now, if such a result is due to the labors of Freemasonry, bearing in mind the past, we may fairly infer that until despotism is completely destroyed, Freemasonry must not slacken its hand, but pursue its task steadily and vigorously to oppose said revivals. To this end we should strongly urge upon all—

- 1st. To strengthen the Order in our work of brotherhood and philanthropy.
- 2nd. To promote the liberal education of the people, to whom we can then alone explain its rights as well as their duties.

Happy that day when all may understand that no one has a right to arrogate dominion over others and become a tyrant, thus denying the right bequeathed unto all by the G. A. O. T. U., who created all with the stamp of brotherhood and equality. From what has been stated, it follows:

1. That *Divine Right* is a lie, invented in order to unduly rule and abuse the people.
2. That the best form of government is that which is based on the equitable right of nature and social contract, but never one which, as Alfieri says, is based on *fear, malice* and *bigotry*, or, according to Montesquie, a state of things in which the king absorbs all the people—his capital the whole State, his court the whole capital, and his person all the court!
3. Masonic work is that which tends to strengthen us in order to oppose every legitimist restoration, because success in revolution is not always attended with such happy results as in 1860. Fortune is fickle and always propitious in helping to break

the obstacles needed to overthrow tyranny. The revolutionary efforts to achieve independence in 1820 and 1848 had a disastrous result, much blood being shed and a great many worthy men exiled.

4. Freemasonry as a sentinel of progress cannot, without being wanting in its duty, relax its efforts until nations really and properly understand the meaning of the words "rights and duty." Then alone boundaries will be destroyed; the sun will no more rise on battle fields; those in power will cease to drag the people to slaughter; men of all races, nations and religion will embrace each other as children of one family; and thus the cannon will be replaced by the plough. Industry will take the place of destruction, and its noise will be replaced by the sound of the anvil. When that takes place, Freemasonry may, if found disadvantageous, cease its humanitarian works—not before. In conclusion, let me ask, is it not true that legitimists and clericals are working hard to enslave again God's free creatures through the world?

That being the case, why are we satisfied with mere abstract ideas, instead of preparing to defend our future? Why should we wait until the Spaniard or the French triumph and overthrow us in our rights and those of our country and institutions? Let us shake off a fatal indifference and rise to the requirement of our times, so that we may be able to banish the antagonism between humanitarian sentiment and love of country, so that we may finally inaugurate an era of real progress and civilization. If we do this, our labors to save our country from the dream of "Divine Right" will not fail.—*Keystone.*

MASONIC SIGNS AND SYMBOLS.

By Bro. W. S. Hooper.

THERE is something strikingly peculiar about the language of signs and symbols belonging to the institution of Masonry. Many years ago a stranger from a foreign land came and abode in a cave adjacent to one of the large towns in Britannia (now England). His language to the people was an unintelligible jargon, but they were strangely drawn toward him by peculiar signs which he used, and many flocked to the cave to see the strange hermit. They spoke to him in like manner until they recognized in him a man acquainted with the mystic signs which united a large body of them together, and then, by means of these signs, he discovered that they had a knowledge of the great God, when suddenly he retired to the recesses of his cave and produced a manuscript volume of the Book of the Law, and unfolded to them by these same signs the revealed and written word of the GREAT I AM. In this way, by means of the Masonic language, the Word of God, which afterwards became the bone of contention between great men of that country and the Pope of Rome, was introduced to that people.

There have been many instances where the symbolic language of Masonry has been of great value, not only to individuals but also to the nations of the earth. This is not a matter of astonishment when we consider the fact that there is no language on earth which possesses so much universality as that of Masonry.

Indeed there is not a land nor island perhaps of the world that does not possess this language in some degree.

It is said, and I think truthfully, in the first establishment of the missionary fields upon one of the Sandwich Islands, that the missionary was always killed until one who was about to be slain, made a Masonic sign and was thereby preserved and became the first who preached the word of divine truth to the heathen of the Island.

A few years ago, when the first "Japanese Embassy" came to this country on behalf of their government, a prominent Mason from Ohio being in Washington, ascertained that some of them were Masons. He then, by the aid of an interpreter, entered into conversation with them, and ascertained that the signs, grips and passwords used in Japan were the identical ones we have in this land. The difference of pronunciation of the Master word was only a dialect one. This same fact is true of Russia.

I have a friend, now an old man, who years ago occupied the position of first mate upon a United States man of war. At one time his vessel was lying off Constantinople, and during the day he took a stroll of observation through the city, but getting lost, night found him out in the city, and unable to find his way to his ship.

The law of the city at that time was very strict in regard to finding strangers alone in the city, and they were tried and sometimes condemned to death, very similar to our military condemnation of spies. He was pursued by the officers, and was just on the point of arrest, when he saw Masonic emblems upon an upper window. He hurried into the hall, gained admittance into the ante-room, but there, in language, could not prove himself. So, hastily preparing himself, he proceeded to go alone through the forms of initiation, and the work of the Fellow Craft's and Master's degree. Then by

signs he gave them to understand his situation, and was promptly conveyed to his vessel.

Three or four years ago, eight gentlemen from one of our border towns started upon a buffalo hunt, having waggons and equipments for an extensive tour. While in camp they discovered a band of Indians coming. Two were designated to go and make overtures of peace. They were surrounded by the entire band of warriors, and the interpreter inquired what they would do with them. They were told that the Indians intended to kill all of them. But, under the dread impression of impending danger, one of them bethought himself of the Masonic signs; He advanced toward the chief and gave him the Entered Apprentice, Fellow Craft, Master's signs. Thus he proved his Masonic identity.

The chief then ordered the Indians to march to the white men's camp and examine all they had. The entire band shook hands with all the white men, told them the direction to travel for buffalo, and how to avoid a savage tribe of Indians to the south.

Now, in all this there is nothing scientific. No great learning or crudition, but simply an array of facts, most of which I personally know to be true, yet they carry with them the further great fact, that there is an intelligible language of signs and symbols known by Masons throughout the habitable globe, by which they may identify themselves. It is plainly seen here that this language is not confined to the civilized but also reaches to the uncivilized. Some of the travellers in Africa say that a thousand miles in the interior of that benighted land they have found traces of this great institution.

Now the great and final inquiry, which we have not time to elaborate, is, what great use does God intend to make of this great and powerful body of men.

When we consider the great importance of a language spoken so universally by all races of men and all degrees of intellect, and remember that there is a time coming when all nations are to become men of God, is it not reasonable for us to conclude that God intends to use them, and that their language is the final amelioration of the earth?—*Voice of Masonry.*

THE NEW MASONIC TEMPLE, NEW YORK.

The following description of this superb edifice is from the *Dispatch* :

The building is erected on the corner of Twenty-third street and Sixth Avenue, and is constructed of light and dark granite. The style of architecture is the Renaissance, and the design is exceedingly chaste and well proportioned. The building is five stories high, and each story is distinctly represented in the exterior. A pavilion, ornamented by columns and surmounted by a quadrangular dome fifty feet square at the base and rising one hundred and fifty-five feet above the pavement, is the main feature of Twenty-third street. Curtains to be embellished with allegorical statuary, connect this centre compartment with pavillions, each twenty-six feet square at the base, rising ninety-five feet to the top of the main cornice, and capped by a Mansard roof. The front on Sixth Avenue is in harmony with that on Twenty-third street.

The first story is entirely arranged for stores, three large ones on the main street, and four on the avenue. The main entrance is on Twenty-third street, in the curtain next to Sixth Avenue, and has a Doric portico. In front of this portico will be placed two Masonic columns, surmounted by globes, twenty feet high, the significance of which will be duly appreciated by Masons. These, together with the statuary and arms of the Grand Lodge, now in the fifth story, form the only indications of the purpose of the building. This entrance leads directly by a wide flight of stairs to a large corridor twenty feet wide, sixty-six feet long, and thirty feet high, on the second floor, from which immediate access is obtained on the east side to the Grand Lodge Room, eighty-four feet by ninety feet, and thirty feet high, calculated to seat one thousand persons comfortably, in addition to which a gallery across the west end will accommodate one hundred and fifty persons. The throne of the Grand Master is in a recess at the east end, with retiring and accommodation rooms conveniently located at the east side. From this corridor is also reached, on the west side the parlor of the Grand Master, the parlor and offices of the Grand Secretary, the fire-proof archive room, and others. At the north end of the corridor is the stairway leading to the upper stairways. The reception halls above are twenty feet wide, sixty-eight feet long and twenty-two feet high, from which entrance is gained on the east side to three Tilers' rooms, connected by ante-rooms, with three symbolic lodge-rooms, each sixty-two feet long. On the west side of the corridor is a large banqueting hall, with Stewards' rooms adjoining. The stairway leads next to the fourth story, which is twenty-two feet high, and contains two blue lodge rooms and one Royal Arch Chamber room, the same size as those on the floor below. The latter room is arranged with certain novel and valuable conveniences, and will be found complete in every respect.

THE BRICKLAYER.

"Ho, to the top of the towering wall!"
 'Tis the master-mason's rallying call;—
 "To the scaffolding, boys, now merrily climb;
 'Tis seven o'clock by the town-bell's chime!
 Bring to your work good muscle and brawn;
 Out with your saw-tempered blades of steel!
 Smoother than glass from point to heel;
 Bring out your challenge: 'Mort, O Mort!'
 Clink! clink! trowel and brick!
 Music with labor and art combine;
 Brick upon brick, lay them up quick;
 But lay to the line, boys, lay to the line!

Cheery as crickets all the day long,—
 Lightening labor with laugh and song;
 Busy as bees upon angle and pier,
 Piling the red blocks tier upon tier;
 Climbing and climbing, still nearer the sun;
 Prouder than kings of the work they have done;
 Upward and upward the bricklayers go,
 Till men are but children and pigmies below;
 While the master's order falls ringing, and short,
 To the staggering carrier, 'Mort, O Mort!'
 Clink! clink! trowel and brick!
 Music with labor and art combine;
 Brick upon brick, lay them up quick,
 But lay to the line, boys, lay to the line!

Who are the peers of the best in the land,
 Worthy 'neath arches of honor to stand?
 They of the brick-reddened mortar-stained palms,
 With shoulders of giants and sinewy arms,
 Builders of cities and builders of homes,
 Propping the sky up with spires and domes;
 Writing thereon with their trowel and lime
 Legends of toil for the eyes of Time!
 So that the ages may read as they run,
 All that their magical might has done!
 So clink! clink! trowel and brick!
 Work by the master's word and sign,
 "Brick upon brick, lay them up quick!
 But lay to the line, boys, lay to the line!"

—Scribner's Monthly.

BRO. THOMSON'S GOLDEN WEDDING.

BRO: JOHN THOMSON, R. W. Grand Secretary of the Grand Lodge of Pennsylvania, and his wife, celebrated their Golden Wedding on Wednesday evening, May 20th, inst. The celebration was entirely informal and unostentatious, none but members of the family being invited.

Brother and Mrs. Thomson have been peculiarly blessed in their domestic relations. They have had eleven children born to them, all of whom are now living, and nine of them happily married. The angel of death has not snatched one of the number—twenty in all. This happy family circle, all unbroken, with the grandchild and other relatives, spontaneously met on the 20th inst., bearing floral and golden tributes to the pair whom they all so devotedly love.

All unknown to Brother John, a few of his Brethren had prepared a solid silver salver, pitcher and two goblets, the salver with gold border, and the goblets lined with gold, as a testimonial of their affection for him whom we all delight to honor. On the salver is the inscription, "A Tribute of Respect and Esteem to John Thomson, on the 50th Anniversary of his Marriage, May 20, 1874." This gift was supplemented by one to Brother John's estimable wife, consisting of one dozen silver butter plates, and one dozen individual salts, all lined with gold. The presentation was made at Bro. Thomson's house on the evening of the celebration of his Golden Wedding. There

was no display attending it. Only Grand Master Bro. Potter, Deputy Grand Master Bro. Clark, Grand Treasurer Bro. Patton, and Grand Marshal Bro. Wood, were present, representing the Brethren. The presentation was made by Bro. Alfred R. Potter, G. M., in a pleasing address. Bro. Thomson was completely surprised, not having had the least intimation that such an affair was in contemplation; and he truly remarked that this was another proof that Masons can keep a secret. Indeed, very many of his friends knew nothing of it. It was the thought of a few, quietly conceived, as a surprise to him on the evening of his Golden Wedding.

The appropriateness of this testimonial to Bro. John Thomson is apparent to all, since he is known to every Mason in this Masonic jurisdiction, and to thousands of Masons all over the Union, as a model Grand Secretary, and with few equals as a Masonic jurist. He bears the fruits of a wide and honorable experience, and of a clear and vigorous mind. We trust that his life may yet be spared for many years to his family and his Brethren.—*Keystone.*

GRAND LODGE OF INDIANA.

THE *Masonic Advertiser*, for June, has interesting matter concerning the doings of the Grand Lodge at its Annual Session, on the 26th May. We extract from Grand Master Fetta's address, these items:

We find that since the organization of this Grand Lodge it has issued charters to *five hundred and forty-five* Lodges; of these, seventy-five have either surrendered, or their charters have been arrested; or, about one-sixth of all the Lodges constituted have been a complete failure.

Notwithstanding the rapid increase in the number of Lodges in this jurisdiction, we also find on examination a greater increase of membership. In the year 1850 we had 112 Lodges, with an average membership of 28 per Lodge. In the year 1860 we had 269 Lodges, with an average membership of 36 per lodge. In the year 1870 we find in 421 Lodges an average membership of 55 per lodge. In 1873, in the 467 Lodges at work in this jurisdiction, we have an average membership of over 57 per Lodge, Nor is this all. While the increase of membership has been greater than that of Lodges, the increase of the Fraternity as per population has been equally great. In the year 1850 we find one member to every 315 of the population. In the year 1860 we have one member to every 139 of the population. In the year 1870 we have one member to every 72 of the population. The rapid increase, then, is based upon the favorable opinion the people entertain of Masonic institutions.

The further increase in population of the State, with the development of her resources and the advancement of civilization, will demand an increase in Masonic Lodges; but the health and prosperity of these Lodges will greatly depend on the enactments of the Grand Lodge, and the spirit in which they are administered.

MALLET.

ONE of the working tools of a Mark Master, having the same emblematic meaning as the common gavel in the Entered Apprentice's degree. It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of vice, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature, to which, as an emanation of the deity, it is entitled.

The mallet or setting maul is also an emblem of the third degree, and is said to have been the implement by which the stones were set up at the temple. It is often improperly confounded with the common gavel.

The French Masons, to whom the word *gavel* is unknown, uniformly use the *maillet*, or mallet, in its stead, and confound its symbolic use, as the implement of the presiding officer, with the mallet of the English and American Mark Master.—*Mackey's Encyclopædia.*

THE GRAND LODGE OF CONNECTICUT.

ITS EIGHTY-SIXTH ANNUAL COMMUNICATION.

ON Wednesday, the 13th May, the Grand Lodge of Connecticut convened in the Masonic Hall, at Hartford. M. W. Grand Master, Luke A. Lockwood and the other Grand Officers were present, besides several representatives and brothers from sister jurisdictions. The lodge was opened in ample form by the Grand Master, and prayer was offered by W. Grand Chaplain, Rev. Bro. Charles R. Fisher, of Hartford.

The Grand Secretary, W. Bro. Joseph K. Wheeler, was appointed a Committee on Credentials, and reported that of the one hundred and nine lodges in the State, one hundred and seven were represented by two hundred and forty-nine brethren, duly qualified to hold seats in the lodge.

When the hour arrived for the election of Grand Officers, Bros. Rathbun, Tweedy, and Lewis were appointed tellers, who reported the following officers duly elected:

Grand Master, William W. Lee, West Meriden; Deputy Grand Master, John L. Devotion, Norwich; Grand Senior Warden, E. B. Rowe, New London; Grand Junior Warden, Dwight Phelps, West Winsted; Grand Treasurer, George Lee, Hartford; Grand Secretary, Jos. K. Wheeler, Hartford; Grand Senior Deacon, John H. Barlow, Birmingham; Grand Junior Deacon, I. M. Bullock, Bridgeport.

MASONIC IMPOSTOR.

The Craft are warned against a person by the name of ALEXANDER CRAIG, with several *aliases*, including professorships, and in which the letter A, or Alexander, invariably appears. He turned up in Paris recently, and succeeded in swindling a brother out of a sum of monny. Look out for him.

MASONIC GATHERING AT YORK.—One of the largest gatherings of Freemasons that has been held for many years took place in York recently. The Guildhall was tastefully fitted up as a lodge-room. The Provincial Grand Lodge was opened by the Most Worshipful the Grand Master of England, the Marquis of Ripon. The Earl Zetland's patent having been received and read, he was duly installed Right Worshipful Provincial Grand Master of North and East Yorksh'ire. Dr. Pearson Ball, of Hull, was appointed Deputy Provincial Grand Master. An address of Congratulation was presented to Earl Zetland, who expressed his gratitude for the high and honourable position they had placed him in. After the ceremony of installation, the brethren, donned in full masonic regalia, marshalled and walked in procession from the Guildhall to the Cathedral.

ORIENTAL Lodge, Chicago, confers the degrees in costume and accompanies much of its work with music.

PETITION for a new Masonic Lodge at Dallas, Texas, has been sent to the Grand Master for a dispensation.

AT REST.

PAST GRAND MASTER THOMAS J. TURNER of Illinois, is dead.

BRO. SAMUEL MCMANUS, Past Grand Master of Tennessee, died in the city of Memphis, April 22.

ON Friday, the 22nd of May. Bro. Samuel H. Perkins died at his residence in Philadelphia, aged seventy-eight years. He has for many years occupied a prominent position in the community, and was the oldest P. G. M. of the Grand Lodge, A.Y.M. P. G. High Priest of the Grand Chapter of Pennsylvania.

OLIVER GRACE, formerly a resident of the Village of Lewiston, died in Rochester on the 12th May, at the advanced age of 80 years. Mr. Grace was the first county clerk of Niagara County, and for 30 years he was head man in the Custom House at this Port. He was a member of Niagara Frontier Lodge F. & A. M., and fifty-two years ago was its Secretary, an office which, as the records show, he very creditably filled. He was highly esteemed by all who knew him. The body was brought to this place last Thursday, and was here met by the officers and members of Niagara Frontier Lodge, who conveyed it by special train to Lewiston, where it was buried with Masonic honors.—*Masonic Tidings*.

CYRUS GOODELL, Grand Chaplain of the Grand Royal Arch Chapter of Connecticut is dead. Bro. Goodell was made a Mason in St. John's Lodge, No. 4, Hartford, January 3rd, 1838, became a member of Pythagoras Chapter, No. 17, March 10th, 1842, and was knighted in Washington Commandery, No. 1, Knights Templar, December 1844. He withdrew from St. John's Lodge in 1859, to assist in forming Hartford Lodge, No. 28, of which he remained a member until his death. Bro. Goodell received the several grades of the A. A. Rite several years since, and was a zealous member of Charter Oak Grand Lodge of Perfection. Bro. Goodell was a clergyman by profession, and by his conduct showed to the world that Masonry and religion were inseparable. No Masonic gathering in Hartford was considered complete without the genial presence of "Uncle Cyrus." His age was seventy-two.



W. MILLICHAMP'S

Nickel Silver and Wood Show Case Works,

14, King Street, East, Toronto.

**EVERY DESIGN OF CASES FOR JEWELLERS, CONFECTIONERS
and Fancy Good's Dealers.**

Catalogues on Application.)

METAL WINDOW CASES OF ALL KINDS.

SILVER PLATING in all its BRANCHES DONE TO ORDER

Forest and Stream.

A Weekly Journal, devoted especially to Out-Door Sports, Hunting, Fishing, Yachting, Practical Natural History, Fish Culture, &c., &c. It is the Official Organ of the Fish Culturists' Association of America.

The Publishers of FOREST AND STREAM, in order to stimulate the development of Manly and Athletic Exercises, as of Fishing, Shooting, Archery, Cricket, Football, and Croquet, offer a number of valuable prizes for clubs of three or more.

SINGLE SUBSCRIPTION PER ANNUM \$5.

To those who prefer cash premiums a discount of 25 per cent. will be made on all clubs of three and upwards. Send the names with the money as fast as obtained, that subscribers may get the paper at once.

FOREST AND STREAM PUBLISHING CO.,

125 S. THIRD STREET, PHILADELPHIA.

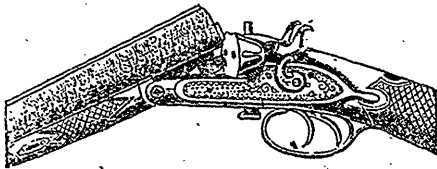
17 CHATHAM STREET, NEW YORK.

Masonic Lodge and Chapter Books.

RICHARD HAIGH, BOOKBINDER, &c., HAS ON HAND AND IS PREPARED TO SUPPLY Lodges and Chapters with a full set of Books, comprising Minute, Ledger, Cash, Members' and Visitors' Register, and a Statistical Book—the two latter having full printed headings, and are of the latest and most approved forms. Orders solicited and satisfaction guaranteed.

McNab Street, Hamilton, Ont.

THE PARKER GUN.



SEND STAMP FOR CIRCULAR

**PARKER BROS
WEST MERIDEN, CT.**

THE FREEMASON,

THE largest Masonic Monthly in the United States, and the recognized organ of Masonic Intelligence in that country, will be furnished to Canadian subscribers at the following rates, when the subscriptions are sent through the **Craftsman** or its Agents:

TERMS:—To subscribers of the **Craftsman**, the **Freemason** will be furnished annually at \$2, U.S. Currency, postage pre-paid by the Publishers. Edited and published monthly, by **Geo. Frank Conley, St. Louis Mo**



OTTO & REYNDERS,

64

Chatham Street, New York,

Importers of

FRENCH ARTICULATED HUMAN

SKELTONS,

Skulls with Thigh-Bones, &c.