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# THE CRAFTSMAN;

AND

## CANADIAN MASONIC RECORD.

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Bro. J. J. MASON, 18\*, { 'The Queen and the Craft.' { \$1.50 Per Annum,  
Publisher { in advance.

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VOL. VI.

HAMILTON, ONT., FEB., 1872.

No. 5.

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### THE PORTRAIT.

#### A MASON'S STORY.

I shall never forget the story told by brother S—, at one of our sodality meetings at B—, S. C., in the winter of 186—. Among the officers of the various regiments stationed there at the time, were several brethren of the "mystic tie," and it was no unusual thing for some of us to meet together of an evening for the purpose of passing a "lecture." On such occasions, after spending an hour or more in rehearsal, we usually fell into social conversation, and not unfrequently would we find the whole of our little company listening to a story from one of our number. One evening something in the conversation reminded brother S—, of the history of a portrait, which he thought might, perhaps, interest us, and upon our expressing an eagerness to hear it, he consented to tell it.

My memory will only allow me to recall the principal points of the story, but I shall never forget how completely our attention was absorbed at the recital. There was a certain something in the manner in which it was told—something peculiarly attractive in the tones of his voice—which lent an unusual charm to the narration.

"You probably all know," said brother S—, that I am not a native of this country. I was born in the old and respectable city of—, in Germany, a city long famed for its university, and where my story begins. Among those who earned a scanty livelihood by leasing lodging-rooms to the students of the university, and keeping them in order was a widow. She had scarcely reached what men call the prime of life, but no one could look upon his countenance, without being conscious that her lot in life had been deeply tinged with sorrow. Left with a young family, without the means of support, save her own hands, her years of widowhood had been little else than years of constant struggling with poverty.

"Among her lodgers was one student, whose pale face and frail form had often attracted notice, as he passed to and from the university. And she often wondered if he had a mother, and if that mother knew that her boy was overtaking himself, and that his face grew paler day

by day. Of his history she knew nothing. He was too shy and reserved for one in her position to question; and he seemed to shun the company of his fellow students, and to be wholly wrapt in his studies, —scarcely allowing himself to be absent a moment from his room, except to attend to his recitation and lectures, and his hasty meals.

“Months passed away, and the only change in the pale-faced student was a deeper pallor, and a more reserved demeanor. But such a course of life could not be of long duration, and at last nature gave way. The student fell suddenly and violently ill. The widow hastened to his bedside, and attended him with a mother’s care. For a time his life hung trembling in the balance, reason tottered on her throne; but by day and by night the gentle hand of woman ministered to his wants. She doubtless remembered her own dear boy—her first born—whom she had not seen for five long, long years. He has gone with a mother’s prayers and blessings, to the new world, where, under the advice and patronage of a relative, he hoped soon to be able, by his earnings, to assist his mother in supporting herself and her little ones. He, too, might fall sick among strangers, and in his agony, like the poor boy before her, call in vain for a mother’s kiss. As she thought of this, her heart yearned for her sick charge as if he were her own boy.

“At length the crisis passed, reason returned, and nature began slowly to recover her lost sway. The student daily expressed his gratitude to his kind nurse, for her unwearied watching and care, and hoped that she might never want a friend in time of need. Of his own history, he spoke but little, and seemed to be pained at any question concerning himself. That he was an orphan, struggling with poverty, and had denied himself of even necessary food and exercise, that he might secure an education, was all that could be gathered from his lips. But I must not weary you with these details. After a time the student recovered, completed his studies, and left the university, and city, to seek his fortune elsewhere.

“In the course of years, and after many hard struggles, the fortunes of the kind-hearted nurse had bettered. Her children had relieved her of their support and care; her son had prospered in his new home, and was able to assist her in his turn; and her declining years were passing happily away. Her son’s property continued to increase, and he desired his mother to remove to America, and pass the rest of her life in his own household. But the task of removal seemed too great, and the severing of old friendships too painful to contemplate, and she determined to live and die amid the scenes of her childhood, and the trials of her mature years. Finding her resolution firmly fixed, her son ceased to persuade. But he could not rest satisfied without at least a picture of the mother, who bent over him in his cradle, and whom he had not seen since she kissed and bade him good-bye when he first started for the Western world. Deeply impressed with the thought, he wrote to request that she would sit for her portrait; and remembering how beautiful she seemed to him in days long passed, and of his present prosperity, he particularly directed that it should be painted by the best artist that she could find. If he must content himself with the counterfeit, he desired that it should at least be skillfully executed.

“Anxious to gratify her son’s wishes to the fullest extent, the mother sought for an artist. She learned that the most celebrated artist resided in a neighboring city, and was known as the ‘court’ painter, being honored with the special patronage of the nobility. Thither she went,

not knowing whether he would condescend to so humble a task, and having obtained an interview stated the object of her visit. To her great delight, as well as surprise, the distinguished painter readily consented, and seemed pleased to be able to confer so signal a favor upon herself and her affectionate son. In reply to a delicate inquiry as to the price, he assured her that, although it was an unusual undertaking on his part, the price should be within her means, and satisfactory to both herself and her son.

"The artist entered upon his work at once, seeming desirous to relieve his patron of all possible delay and suspense. As the portrait approached completion, it was remarked that the painter, was unusually interested in his work. He seemed to be wholly engrossed in his subject, and careless of the presence or remarks of his distinguished visitors.

"At last the portrait was finished, and offered for inspection. The verdict was unanimous that the artist had exceeded all his previous efforts; and as the fame of his success spread through the city, crowds came to see and admire the portrait. People wondered that he should have selected so humble a subject for the exercise of his high skill, and thought that he never before expressed so much pleasure in hearing his work praised.

"The mother heard these enthusiastic praises with many misgivings. She feared that the price would be far above the means of herself and son, and accused herself of blindly allowing her affection and pride to lead her to such extravagance. At length, summoning courage, she inquired the price. The artist in return asked her if it was perfectly satisfactory, or if she could suggest any additions or changes in any part of it. The poor woman trembled to think of the possibility of adding to the enormous sum she already feared to hear named, and eagerly assured him that it was faultless—that no room had been left for improvement.

"Madam," said the artist, "I assured you in the beginning, that the price should be satisfactory to you. *The portrait is yours!*"

"The woman was speechless with surprise, unable to penetrate the meaning of this strange language.

"You do not yet recognize me," said the artist.

"She shook her head,—and he continued :

"Do you not remember the pale-faced student; him you watched so tenderly during his long illness? *He stands before you!* I recognized you at our first interview, and only delayed making myself known, that I might in this way prove to you that I have not forgotten to whom I owe my very life. You perhaps thought me inquisitive, when I made so many inquiries about yourself and family, but you now understand it. You were more than a mother to me, when my life hung suspended by a single thread, and this is but a feeble requital."

"You may judge of the feelings of the poor woman, as she listened to the burning words of the grateful artist, and will hardly doubt that the price of the portrait was satisfactory.

"And now, brethren," said brother S—, "if I have made a long story, and have painted my picture in high colored language, I know you will forgive me, when I tell you that *the poor widow was my own mother, and the portrait was for me!* Should either of you ever visit New York, and would like to see the picture, call at No.—, in — street, and you can do so."

Need I add, in conclusion, that we all promised to call and see the portrait of the mother of our worthy brother should we ever find it possible to do so?—*Masonic Monthly*.

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## COUNT CAGLIOSTRO:

THE BIOGRAPHY OF A MASONIC CHARLATAN.

BY ALBERT G. MACKAY M. D.

Of all the masonic charlatans who flourished in the eighteenth century the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes of deception, the extensive field of his operations through almost every country in Europe, or the distinguished character and station of many of those whose credulity made them his victims. The history of Masonry in that century would not be complete without a reference to this prince of masonic impostors. To write the history of Masonry in the eighteenth century and to leave out Cagliostro, would be like enacting the play of Hamlet and leaving out the part of the Prince of Denmark. And yet Carlyle has had occasion to complain of the paucity of materials for such a work. Indeed of one so notorious as Cagliostro comparatively but little is to be found in print. The only works upon which he who would write his life must depend, are a *Life* of him published in London 1787; *Memoirs* in Paris 1786; and *Memoirs Authentiques*, Strasburg 1786; a *Life* in Germany, published at Berlin, 1787; another in Italian, published at Rome in 1791; and a few fugitive pieces, consisting chiefly of manifestoes of himself and his disciples.

Joseph Balsamo, subsequently known as Count Cagliostro, was the son of Peter Balsamo and Felicia Braconieri, both of mean extraction, who was born on the 8th of June, 1743, in the city of Palermo. Upon the death of his father, he was taken under the protection of his maternal uncles, who caused him to be instructed in the elements of religion and learning, by both of which he profited so little, that he eloped several times from the seminary of St. Roch, near Palermo, where he had been placed for his instruction. At the age of thirteen he was carried to the Convent of the Good Brotherhood at Castiglione. There, having assumed the habit of a novice, he was placed under the tuition of the apothecary, from whom he learned the principles of chemistry and medicine. His brief residence at the convent was marked by violations of many of its rules; and finally, abandoning it altogether, he returned to Palermo. There he continued his vicious courses, and was frequently seized and imprisoned for infractions of the law. At length, having cheated a goldsmith, named Marano, of a large amount of gold, he was compelled to flee from his native country.

He then repaired to Messina, where he became acquainted with one Altotas, who pretended to be a great chemist. Together they proceeded to Alexandria in Egypt, where, by means of certain chemical, or perhaps rather by financial operations, they succeeded in collecting a considerable amount of money. There next appearance is in the Island of Malta, where they worked for some time in the laboratory of the Grand Master Pinto. There Altotas died, and Balsamo, or—as I shall henceforth call him by the name which he subsequently assumed—Cagliostro, proceeded to visit Naples, under the protection of a Knight of Malta, to whom he had been recommended by the Grand Master.

He subsequently united his fortunes to a Sicilian prince, who was addicted to the study of chemistry, and who carried him to visit his estates in Sicily. He took this opportunity of revisiting Messina, where he deserted his princely patron, and became the associate of a dissolute priest, with whom he went to Naples and Rome. In the latter place, which he visited for the first time, he assumed several characters, appearing sometimes in an ecclesiastical, and sometimes in a secular habit. His principal occupation at this period was that of filling up outlines of copperplate engravings with India ink, which he sold for pen-and-ink drawings. Cagliostro could do nothing without a mingling of imposture.

About this time he made the acquaintance of a young woman, Lorenza Feliciani, whom he married, and to whom her parents gave a trifling dower, but one which was proportioned to her condition. This woman subsequently made a principal figure in his history, partaking of his manifold adventures, aiding him in his impostures, and finally betraying his confidence, by becoming the chief witness against him on his trial at Rome.

I shall say nothing here or hereafter of the domestic life of this well-assorted couple, saving that, by the woman's own confession, it was guided by the most immoral principles, and marked by the most licentious practices.

Soon after his marriage he became acquainted with a notorious adventurer—his countryman—called the Marquis Agliata, whose character strongly resembled his own, and with one Ottavio Nicastro, an accomplished villain, who subsequently finished his career on the gibbet.

This triumvirate of rogues occupied themselves in the manufacture of forged notes and bonds, with which they amassed considerable sums of money. But the course of roguery, like that of true love, "never does run smooth;" and, having quarreled about a division of the spoils, Nicastro, finding himself cheated by his comrades, betrayed them to the police, who sought to arrest them. But Cagliostro and his wife, accompanied by the Marquis Agliata, learning the design, made their escape, and traveled towards Venice. They stopped a short time at Bergamo, for the purpose of replenishing their exhausted purses by a resumption of their forgeries: the municipal authorities however, discovering their project, banished them from the city. The marquis fled alone, carrying with him the funds, and leaving Cagliostro and his wife in so destitute a condition, that they were compelled to beg their way as pilgrims through Sardinia and Genoa. At length they arrived at Antibes, in Spain. Here, by the practice of a little of his usual chicanery, the count was enabled to recruit his impoverished fortunes. Thence they traveled to Barcelona, where they remained six months, living upon those whom they could delude, and finally retired to Lisbon, whence they subsequently went to England.

In the year 1772, we find Cagliostro in London, where he remained about twelve months. During this period he attempted to practice his chemical secrets, but not, it appears, with much success; as he was compelled to sell some of his jewels to obtain the means of subsistence, and was at length thrown into the King's Bench prison by his creditors. Being released from confinement, he passed over into France, and was engaged for some years in visiting the different capitals of Europe, where he professed to be in possession of the Hermetic secrets for restoring youth, prolonging life, and transmuting the baser metals into

gold. Dupes were not wanting, and Cagliostro seems to have been successful in his schemes for enriching himself by "obtaining money under false pretenses." In 1776 Cagliostro again repaired to London. Here he appeared with renovated fortunes, and, taking a house in a fashionable neighborhood, attracted attention by the splendor of his domestic establishment.

In London, during this visit, Cagliostro became connected with the Order of Freemasonry. In the month of April he received the degrees in Esperance Lodge, No. 289, which then met at the King's Head Tavern. Cagliostro did not join the Order with disinterested motives, or at least he determined in a very short period after his initiation to use the institution as an instrument for the advancement of his personal interests. Here he is said to have invented, in 1777, that grand scheme of imposture under the name of "Egyptian Masonry," by the propagation of which he subsequently became so famous as the great masonic charlatan of his age.

London did not fail to furnish him with a fertile field for his impositions, and the English Masons seemed no ways reluctant to become his dupes; but, being ambitious for the extension of his rite, and anxious for the greater income which it promised, he again passed over the continent, where he justly anticipated unbounded success in its propagation.

As this Egyptian Masonry constituted the great pursuit of the rest of his life, and was the instrument which he used for many years to make dupes of thousands of credulous persons, among whom not a few princes, nobles, and philosophers are to be counted, it is proper that, in any biography of this great charlatan, some account should be given of the so-called masonic scheme of which he was the founder. This account is to be derived, in all accounts hitherto published on the same subject have been, from the book which came into the possession of the Inquisition at the trial of Cagliostro, and which purports to contain the rituals of his degrees. Of this work, which Carlyle calls in his rough style a "certain expository masonic order-book of Cagliostro's," the author of the Italian biography,\* who writes however in the interest of the Church and with the sanction of the Apostolic Chambers, says, that the style is so elegant, that it could not have been composed by himself; but he admits that the materials were furnished by Cagliostro, and put into form by some other person of greater scholarship. Be this as it may, this book furnishes us with the only authentic account of the Masonry of Cagliostro, and to its contents we must resort, as very fully extracted in the *Compendio della Vita*.

Cagliostro states, that in England he purchased some manuscripts from one George Coston, which treated of Egyptian Masonry, but with a system somewhat magical and superstitious. Upon this plan, however he resolved to build up a new ritual of Masonry. Assuming the title of Grand Cophta, a title derived from that of the high priests of Egypt, Cagliostro promised his followers to conduct them to perfection by means of moral and physical regeneration: By the first, to make them find the primal matter, or philosopher's stone, and the acacia, which consolidates in man the powers of the most vigorous youth and renders him immortal: by the second, to teach him how to procure the pentagon, which restores man to his primitive state of innocence, forfeited

\* *Compendio della Vita e delle Gesta di Giuseppe Balsamo denominato il Conte Cagliostro*, Roma, 1791, p. 87

by the original sin. He supposes Egyptian Masonry was instituted by Enoch and Elias, who propagated it in different parts of the world, but that with time it lost much of its purity and splendor. All Masonry but his own he called mere buffoonery, and Adoptive Masonry he declares to have been almost destroyed. The object, therefore, of Egyptian Masonry was to restore to its original lustre, the Masonry of either sex. The ceremonies were conducted with great splendor. The Grand Cophta was supposed to be invested with the faculty of commanding angels; he was invoked on all occasions, and everything was supposed to be accomplished through the force of his power, imparted to him by the Deity. Egyptian Masonry was very tolerant; men of all religions were admitted, provided they acknowledged the existence of God and the immortality of the soul, and had been previously initiated into the ordinary Masonry. There were three degrees, as in ancient Craft Masonry, and men elevated to the rank of Masters took the names of the ancient prophets, while women assumed those of the Sybils. The oath exacted from the former was in the following words: "I promise, I engage, and I swear, never to reveal the secrets which shall be imparted to me in this temple, and blindly to obey my superiors." The oath of the women differed slightly from this: "I swear, before the eternal God of the Grand Mistress, and of all who hear me, never to write, or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the Grand Founder and of all my superiors. I likewise promise the exact observance of the other six commandments imposed upon me, that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow creatures, an attachment without bounds for our Order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress."

In the ceremonial of admitting a woman to the degree of Apprentice, the Grand Mistress breathed upon the face of the recipiendary, from the forehead to the chin, saying: "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters, according to the engagements that you have contracted. We create you a legitimate daughter of the true Egystian adoption and of the Lodge N.; we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly, we impart to you the supreme pleasure of being, henceforth and forever, a Freemason."

In the admission of a man to the degree of Companion or Fellow-Craft, the Grand Master addressed the candidate in the following words: "By the power that I hold from the Grand Cophta, the founder of our Order, and by the grace of God, I confer upon you the degree of Companion, and constitute you a guardian of the new science, in which we are preparing to make you a participator, by the sacred names of Helios, Mene, Tetragrammaton."

In the admission of a disciple into the degree of Master, Cagliostro was careful to adopt a ceremonial which might make an impression of his own powers and those of his rite upon the recipiendary. The inquisitorial biographer is lavish of the charges of immorality, sacrilege, and blasphemy, in his account of these ceremonies. Such charges were



to be expected when the Church was dealing with Masonry either in its pure or spurious form; for masons had long before been excommunicated in a mass by repeated papal bulls. It is not surprising, therefore, that the description of the ritual gives no color to these charges. We there find indeed extravagant pretensions to powers not possessed, gaudy trappings, and solemn pageantry, which might impress the imaginations of the weak, and unfulfilled promises, which only could deceive the too confiding; but everything was done under the cloak of morality and religion: for Cagliostro was careful to declare in his patents, that he labored only, and wished his disciples to labor, "for the glory of the Eternal and for the benefit of humanity." This might have been, nay undoubtedly was, hypocrisy; but it was certainly neither sacrilege nor blasphemy.

We proceed now to give a specimen from this "Inquisition biography," to use a Carlylism, of the ritual of admission into the degree of Master.

A young girl (sometimes it was a boy) was taken in a state of innocence, who was called pupil or dove. Then the Master of the Lodge imparted to this child the power that he had received before the first fall, a power which more particularly consisted in commanding the pure spirits. These spirits were seven in number: they were said to surround the throne of the Deity, and to govern the seven planets; their names, according to Cagliostro's book, being Asael, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Anachiel. The dove was brought before the Master. The members addressed a prayer to Heaven, that it would vouchsafe the exercise of that power which it had granted to the Grand Cophta. The pupil, or dove, also prayed to obtain the grace of working according to the behests of the Grand Master, and of serving as a mediator between him and the spirits, who on that account are called intermediates. Clothed in a long white robe, ornamented with blue ribbon and a red scarf, and having received the sufflation, she was inclosed in the tabernacle, a place hung with white. It had an entrance door, a window through which the dove made herself heard, and within was a bench and a little table, whereon burnt three tapers. The Master repeated his prayer and began to exercise the power that he pretended to have received from the Grand Cophta, in virtue of which he summoned the seven angels to appear before the eyes of the pupil. When she announced that they were present, he charged her by the power granted by God to the Grand Cophta, and by the Grand Cophta imparted to himself, that she ask the Angel N. whether the candidate had the qualities and the merits requisite for the degree of Master. After having received an affirmative answer, he proceeded to the other ceremonies for completing the reception of the candidate.

There is but little in the ceremony of admitting women to the degree of Mistress. The dove being placed as we have just described, she was ordered to make one of the seven angels appear in the tabernacle, and to ask him whether it was permitted to lift the black veil with which the initiate was covered. Other superstitious ceremonies followed, and the Venerable ordered the dove to command the presence of the six other angels, and to address to them the following commandment: "By the power which the Grand Cophta has given to my Mistress, and by that which I hold from her, and by my innocence, I command you, primitive angels, to consecrate the ornaments, by passing them through your hands." These ornaments were the garments, the symbols of the

Order, and a crown of artificial roses. When the dove had attested that the angel had performed the consecration, she was desired to cause Moses to appear, in order that he also might bless the ornaments, and might hold the crown of roses in his hand during the rest of the ceremonies; she afterwards passed through the window of the tabernacle the garments, the symbols, and the gloves, whereon was written, "I am man," and all were presented to the initiate. Other questions were now put to the dove; but above all to know whether Moses had held the crown in his hand the whole time, and when she answered "yes," it was placed upon the head of the initiate. Then, after other rites equally imposing, the dove was questioned anew, to learn if Moses and the seven angels had approved of this reception; finally the presence of the Grand Cophta was invoked, that he might bless and confirm it: after which the Lodge was closed.

Cagliostro professed that the object of his masonry was the perfecting of his disciples by moral and physical regeneration, and the ceremonies used to produce these results were of a character partly mesmeric and partly necromantic. They are too long for detail. It is sufficient to say, that they showed the ingenuity of their inventor, and proved his aptitude for the profession of a charlatan.

He borrowed, however, a great deal from ordinary masonry. Lodges were consecrated with great solemnity, and were dedicated to Saint John the Evangelist, because, as he said, of the great affinity that exists between the Apocalypse and the working of his ritual.

The principal emblems used in the rite were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the cubical stone, the rough stone, the triangular stone, the wooden bridge, Jacob's ladder, the phoenix, the globe, time, and others, similar to those which have always been used in ancient Craft Masonry.

Having instituted this new rite, out of which he expected, as a never-failing mine, to extract a fortune, he passed over from London to the Hague, and thence to Italy, assuming at Venice the title of Marquis de Pellegrini, and afterwards into Germany, everywhere establishing Lodges and gaining disciples, many of whom were found in the highest ranks of the nobility: and thus he may be traced through Saxony, Germany, and Poland, arriving in the spring of 1780 at St. Petersburg, in Russia; whence, however, he was soon driven out by the police, and subsequently visited Vienna, Frankfort, and Strasburg. In all these journeys, he affected a magnificence of display which was not without its effect upon the weak minds of his deluded followers. His Italian biographer thus describes the style of his travelling and living:

"The train he commonly took with him corresponded to the rest; he always traveled post, with a considerable suit: couriers, lackeys, body-servants, domestics of all sorts, sumptuously dressed, gave an air of reality to the high birth vaunted. The very liveries which were made in Paris cost twenty louis each. Apartments furnished in the height of the fashion, a magnificent table opened to numerous guests, rich dresses for himself and wife, corresponded to his luxurious way of life. His feigned generosity likewise make a great noise: often he gratuitously doctored the poor, and even gave them alms."

In 1783 Cagliostro was at Strasburg, making converts, relieving the poor, and giving his panacea, the "Extract of Satturn" to the hospitals. Here he found the Cardinal Prince de Rohan, who expressed a wish to see him. Cagliostro's insolent reply is an instance of that boastful assurance which he always assumed, with the intention of forcing men

into a belief of his lofty pretension: "If monseigneur the cardinal is sick, let him come to me, and I will cure him; if he is well, he has no need of me, I none of him." This reply had the desired effect, and the imbecile cardinal sought the acquaintance which the charlatan had seemed so indifferent to cultivate.

Shortly after, Cagliostro visited Paris, where he became involved with the Cardinal de Rohan and the Countess de la Motte-Valois in the celebrated swindling transaction of the diamond necklace, which attracted at the time the attention of all Europe, and still excites great interest among the learned.

The history, or rather the romance, of this diamond necklace is worth telling in brief words. Boehmer, the king's jeweler at Paris, had exhausted all his skill and resources in the construction of a diamond necklace, which he hoped to dispose of to the Duchess du Barry, one of the royal mistresses. But the necklace, when completed, was of such exorbitant value—not less than seventy thousand pounds, or almost half a million of dollars—as to be beyond the purchasing power of even a king's favorite. The necklace therefore remained on the jeweler's hands for three years, as so much dead and locked-up capital. In vain did he attempt to excite the cupidity of the queen, Marie Antoinette: she felt that it was a luxury in which she dared not indulge, in the crippled condition of the French finances. But there were others who had seen and longed for the possession of the costly gaud. The Countess de Valois, an adventuress about the court, resolved upon a stupendous scheme of fraud, through which she might obtain the coveted prize, and convert its gems into ready money. She invited to her assistance Cagliostro, who who was then in Paris, working at his Egyptian masonry, and, through his influence over the Cardinal Rohan, secured the complicity, innocent or guilty as it may be, of the credulous prince. A woman named d'Oliva—some say it was Valois herself, of whose name Oliva was most probably the anagram—was engaged to personate the queen, and through a contract, to which the forged signature of Marie Antoinette was affixed, and through the guarantee afforded by the cardinal—who however claimed that he was himself deceived—Boehmer was induced to surrender the necklace to the countess for the queen, as he supposed, on terms of payment in installments. But the first installment, and then the second, remaining unpaid, the jeweler, becoming impatient for his money, made a personal application to the queen, when for the first time the fraud was discovered. In the meantime the necklace had disappeared. But it was known that the countess, from a state of indigence, had suddenly risen to the possession of wealth; that her husband, de la Motte, had been in England selling diamonds; for the necklace, too costly to be sold as a whole, could be more readily disposed of when taken to pieces; and that Cagliostro, too, was in possession of funds, for which hardly the income of his Egyptian masonry would account. The Cardinal de Rohan alone appears to have derived no pecuniary advantage from the transaction. He was, however, arrested, and placed in the Bastille, whither he was speedily followed by his two accomplices, the countess and Cagliostro. The cardinal, either because no evidence could be found of his guilt—for he stoutly asserted his innocence—or because of his ecclesiastical character, was soon liberated. But as a suspicion still hovered over him, he was banished from the court. The countess and Cagliostro endured a longer imprisonment, but were subsequently released from

confinement and ordered to leave the kingdom. The countess proceeded to England, where she printed her vindication, and attempted to expose the queen. Count Cagliostro also repaired to England, to resume his adventures. There he published the memoirs of his life, in which he also seeks to vindicate himself in the affair of the diamond necklace.— And hence, according to the account of the actors, nobody was guilty: for the queen asseverated her innocence as strongly as any, and perhaps with greater truth. Nothing is certain in the whole story, except that Boehmer lost his necklace and his money, and the obscurity in which the transaction has been left has afforded an ample field of speculation for subsequent inquirers.

During Cagliostro's residence in England, on this last visit, he was attacked by the editor Morand, in the *Courier de l'Europe*, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand's revelations of his character and life, to have lost his popularity; and he left England permanently in May, 1787.

He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of the Vatican. But this was more than the Church, which had been excommunicating Freemasonry for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the Castle of San Angelo. There, after such a trial as the Inquisition is wont to give to the accused—in which his wife is said to have been the principal witness against him—he was convicted of having formed “societies and conventicles of Freemasonry.” His manuscript, entitled “*Maconnerie Egyptienne*,” was ordered to be burnt by the public executioner, and he himself was condemned to death; a sentence which the Pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course in vain. Thenceforth no more is seen of him. For four years this adventurer, who had filled during his life so large a space in this world's history,—the associate of princes, prelates, and philosophers; the inventor of a spurious rite, which had, however, its thousands of disciples,—languished within the gloomy walls of the Prison of St. Leo, in the Duchy of Urbino, and at length, in the year 1795, in a fit of apoplexy, bade the world adieu. Of this man, of whom so much evil has been said, and yet who himself made so many claims to virtue, it is a pity that we cannot accept, in all its charitable meaning, the eulogium, moderate as it is, of the simple-hearted Lavater, who thus speaks of him:

“Cagliostro, a man, and a man such as few are; in whom, however, I am not a believer. O, that he were simple of heart, and humble like a child; that he had feeling for the simplicity of the gospel, and the majesty of the Lord—who were so great as he? Cagliostro often tells what is true, and promises what he does not perform. Yet do I nowise hold his operations as deception, though they are not what he calls “them.”

And so the play ends, the curtain falls, and we bid adieu to the most wonderful, and for a time the most successful, charlatan that the annals of Freemasonry ever furnished.

PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT  
OF MASONIC BODIES.

BY ALBERT C. MACKENY, M. D.

CHAPTER IX.

OF THE VOTE, AND HOW IT SHALL BE TAKEN.

All the members who desire to express their opinion on the subject-matter which is presented in the motion having spoken, and the mover of the resolution, if he wishes to avail himself of his privilege, having replied to the arguments which have been advanced against the measure, the next thing to be done is to obtain the voice of the Lodge on the subject-matter presented in the motion, and a formal expression of its opinion, whether favorable or otherwise. This is technically called "Putting the question," and, like all parliamentary proceedings, is conducted with certain forms, from which it is not safe to depart. As a general rule in parliamentary bodies, the question is put in this form: "So many as are in favor of the motion will say *aye*;" and then, "So many as are of a contrary opinion will say *no*." But in Masonry it is a well-established rule—although often neglected—to take the opinion of the Lodge, not by the vocal utterance of *aye* or *no*, but a *show of hands*. In the "General Regulations of the Free and Accepted Masons, revised, approved of, and ordered to be published by the Grand Lodge [of England] January 28th, 1767," a part of article XIII is in the following words:

"The opinions or votes of the members are always to be signified by each holding up *one of his hands*: which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted on such occasions." This rule is still in force in the Grand Lodge of England, without other change than that of making it the duty of the "Grand Wardens or Grand Deacons" to count the votes.—This mode of putting the question involves the necessity of a change of phraseology on the part of the presiding officer. The usual formula in this country is as follows: "So many as are in favor of the resolution will signify the same by raising the right hand;" and then, "So many as are of a contrary opinion will make the same sign." In some Lodges we have heard this phraseology: "So many as are in favor of the resolution will signify the same by the usual sign of the Order." But as raising the right hand is not what we technically understand as a *sign of the Order*, the expression is evidently incorrect, and we therefore prefer the formula first given.

If the number of hands raised on each branch of the question are so unequal, that there is no difficulty in deciding which number is the greater, the Master next proceeds to announce the result; which, however, will be the subject of the succeeding chapter.

But if the presiding officer has any doubt as to which side has the preponderance of hands, he may for his own satisfaction require the vote to be again taken; or if, after making this announcement, any member is dissatisfied, he may call for a *division*.

This division of the Lodge is not to be confounded with a division of the question, which is hereafter to be considered. In the House of Commons a division is made by one party going forth and the other remaining in the House; whence it becomes important which are to go

forth and which are to remain, because the latter gain all the indolent, the indifferent, and the inattentive; and the general rule has therefore been adopted, that those shall remain in who vote for the preservation of the existing order of things, and those go out who are in favor of a change. A similar manner of dividing the House in the American Congress having been found inconvenient, the present rule was adopted, by which those in the affirmative of the question first rise from their seats, and afterwards those in the negative. This mode has been adopted in many Lodges, where the count of the standing members is made by the Senior Deacon. But as it is just as easy to count uplifted hands as uplifted bodies, it is perhaps better to retain the old system of voting. When, therefore, a division is called for, those in the affirmative should raise their right hands, which are to be counted by the Senior Deacon, and then those in the negative raise their hands, which are counted in the same manner. It is a general principle of parliamentary law, that all who are present shall vote on one side or the other, unless excused by the House. As this rule is founded on the just principle, that no man shall be permitted to evade his responsibility as a legislator, the rule seems equally applicable to masonic bodies, where every Mason owes a certain responsibility to the Order of which he is a member.

In the usual mode of voting, either with or without a division, it is difficult to enforce the rule, because it is impossible to determine with certainty those who have declined to vote. In parliamentary bodies, when the yeas and nays are called, it is easy to enforce the rule; but it is not customary, and I think not proper, to demand the yeas and nays in Lodges. In Grand Lodges, where the members are responsible to a constituency whom they represent, the vote by Lodges is often called for, which is equivalent to demanding the yeas and nays; and we have no doubt that in such cases every member is bound to vote, unless excused by the Grand Lodge.

The rule must also be enforced in a subordinate Lodge on the ballot for a candidate for initiation, where every member is required to deposit his ballot. And this is founded on the great unanimity, as it is set forth in article VI of the General Regulations of 1791, where it is said that "no man can be entered a brother of any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master."

In parliamentary law, the presiding officer votes only when the House is equally divided, or when his vote, if given to the minority, will make the division equal, and in such case the question is lost.

The rule in Masonry is different from this: There the presiding officer is entitled to a vote like any other member, and, in addition to this, gives a casting vote when the Lodge is equally divided. The parliamentary rule, therefore, that when the House is equally divided the vote is lost, can never apply in Masonry, since on an equal division of the Lodge the casting vote of the presiding officer always gives a preponderance to one side or the other, as the case may be.

There are some other regulations of parliamentary law in reference to voting which seem applicable to masonic bodies, because they are founded on the principles of right and expediency, and do not contravene any of the landmarks or constitutions of the Order.

Thus, in putting the question, the affirmative must be put first, and then the negative, and until both are put it is no full question.

It is therefore a principle of parliamentary law, that after the affirmative vote has been taken, and before the negative has been put, it is in order for any member to speak, if he has not spoken before. This rule is founded on the principle, that every debatable question may be discussed up to the moment of its being fully put. Although we have never known any member of a masonic Lodge to avail himself of this privilege, yet we see no reason why it should not be accorded if demanded. Again, no member, who was not present when the question was begun to be put, can be allowed to vote or take part in the proceedings; nor any division be called for after the presiding officer has announced the result, if any new matter has intervened. A division must only be called for immediately after the announcement of the vote, and before the introduction of new business.

Such are the rules which govern a masonic body in putting the question upon any matter which has been sufficiently debated, and by which the opinion of the majority of the members has been obtained. The next stage of the proceedings is the announcement of that opinion, as thus obtained, by the presiding officer. The form in which this announcement is to be made will constitute the subject of the next chapter.

#### CHAPTER X.

##### THE ANNOUNCEMENT OF THE DECISION, AND HOW IT SHALL BE MADE.

The question having been thus put and decided by a majority of votes—for except in special cases, where the concurrence of two thirds or three fourths of the voters present is required for the adoption of a proposition, the voice of the majority always rules—the next stage is the announcement of the result. This is to be done by the presiding officer, and must be effected after a certain form. It might seem indifferent what form should be adopted, so long as the assembly is put in possession of the knowledge, that a decision has been arrived at, and what that decision is. But it is scarcely necessary to dilate on the expediency of forms in all matters of business, or to quote the authority of Lord Onslow for their excellence as checks upon irregularity or arbitrary authority. The form adopted in all deliberative assemblies is very nearly the same; and that which has been found expedient in other societies may very well be pursued in masonic Lodges.

The presiding officer, having himself counted the uplifted hands on either side; or, in case of doubt or of a division, had them counted by the Senior Deacon, and the count communicated to him by that officer, should then announce the result in the following words: "The ayes have it—the resolution is adopted;" or "The nays have it—the resolution is lost."

If the announcement is made upon his own counting, now is the time for any member who is not satisfied with the correctness of the count to call for a division, which can never be refused if made at this time. The Master then puts the vote a second time, and the Senior Deacon, having first counted the hands lifted in the affirmative, reports the number, and then counting those in the negative reports them also: upon which the presiding officer makes the announcement in the formula already described, and from this announcement, upon a division, there is no appeal. The subject is then closed, and can only be re-opened in certain cases by a motion for reconsideration, the rules for making which will be hereafter discussed.

In those instances where a con-current vote of more than a bare majority is required for the adoption of a proposition; as, for example, in voting on an amendment to the constitution, which requires a vote of two thirds or three fourths for its passage, the formula of announcement is different. Here, the votes having been counted by the Senior Deacon and the result communicated to the Master, the latter makes the announcement as follows: "Two thirds (or three fourths, as the case may be) of the members present having voted in the affirmative, the amendment is adopted;" or "Two-thirds of the members present not having voted in the affirmative, the amendment is lost;" and the same form will be followed *mutatis mutandis*, in all cases where a vote of two thirds or three fourths is required for the passage of a proposition.

We have been particular in the description of these forms, not because they are in themselves important, but because experience has shown that they constitute the best mode of communicating to the assembly the result of the discussion and vote through which it has just passed; and, although to those familiar with parliamentary forms the instruction may seem trivial, there are many Masters of Lodges who, not having had that advantage, will not find the information unacceptable.

Having thus disposed of independent motions, and shown how they they should be offered and how they should be discussed, how the question should be put and how the result should be announced, we shall next proceed to the consideration of subsidiary motions. Of these, the first and most important are amendments to the original proposition. These, therefore, will constitute the subject-matter of the next chapter.

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**SYMBOLISM OF THE CIRCLE.**—The circle being a figure which returns into itself, and having therefore neither beginning nor end, it has been adopted in the symbology of all countries and times as a symbol, sometimes of the universe and sometimes of eternity. With this idea in the Zoroastrian Mysteries of Druidism, the temple of initiation was circular. In the obsolete lectures of the old English system it was said, that "the circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly viewed as a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy." Masonry consecrates the symbolism of the circle to itself in the teachings of its great emblem, the point within the circle; where the common explanation is, that the point is an individual brother, and the circle the boundary line of his duty; but whose true explanation is, that the symbol is derived from the ancient sun worship, where the point would represent the solar orb, and the circle the illimitable universe which he illumines and vivifies. But the sun is really a symbol of God, and the universe bears the same relation to space that eternity does to time; and hence we get back to the primitive symbolic idea, that the circle is a symbol of eternity.—*MacKay's Freemason.*

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**TRIANGULAR CHAIN.**—One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound by triangular chains, which was intended as an additional insult, because to them the triangle or delta was a symbol of the Deity, to be used only on sacred occasions.

☞ The Free Masons of the ancient city of Bristol, England, have recently built a new Hall at a cost of about \$40,000.



## PERJURER PUT TO SHAME.

Soon after the commencement of the "Morgen affair" in western New York, sundry individuals pretending to be renouncing Masons perambulated the country and exhibited what purported to be the forms, ceremonies, and ritual of Freemasonry. Among these was a man named Harlow C. Witherell, who professed to have taken the first seven degrees and to be able to communicate them in what he called "due form." He exhibited severals times in Tompkins county, where the writer was then residing, and created quite a furor against the Order. On one occasion he was holding forth in the town of Caroline, in the above named county. There were probably not a dozen Masons in the township, and he had it pretty much his own way, as very few members of the Fraternity attended or troubled themselves about the matter.

But on the occasion referred to, the "antis" had prevailed upon an old Mason named McAllister, to see the exhibition. He was an illiterate man, but of good natural talents, a little rough in appearance and bluff in his manners. The old man sat with his head resting on his hand, and his elbows on his knees, his face being hidden, so that no one could read his thoughts. The show proceeded as usual, and at the close Witherell gave an invitation for any one who chose to controvert or confirm the exhibition which he had presented. McAllister did not move his position until loud calls were made for him from all parts of the house. Then he slowly raised his tall gaunt form to a perpendicular, and fixing his keen eye upon the exhibiter, for a moment stood in silence. Then he very deliberately asked :

"Mr. Witherell, I understand you to say that what you have shown us here to night is the first seven degrees of Masonry?"

"Assuredly," was the prompt reply.

"I also understand," continued the questioner, "that you have voluntarily taken upon yourself those oaths which you have pronounced here?"

"I have, sir!" again came forth with unction.

"Then," continued the old Mason, "will you tell the audience whether you perjured yourself then or whether you only lie now?"

The effect can scarcely be conceived. The audience shouted and applauded for some minutes, during which a lame attempt was made to ward off the terrible blow, and the meeting broke up with cheers for McAllister and his institution. The perjurer or liar, which ever he was, exhibited no more in Caroline.—*Wm. Rounseville, in the Trowel.*

**CURIOSITIES OF THE BIBLE.**—A man who was condemned to solitary confinement for life in a prison, relieved the tediousness of the years by ascertaining the following facts:—The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word "and" occurs 46,277 times; the word "Lord" occurs 1,855 times; the word "reverend" occurs but once, which is in the 9th verse of the 111th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The 19th chapter of II Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. All the verses of the 136th Psalm end alike. There are no words or names of more than six syllables.

## DISTRICT LODGES OF INSTRUCTION.

TORONTO.

In accordance with a circular notice to the Lodges of the Toronto District, a District Lodge of Instruction was held in the Masonic Hall, Toronto, commencing on Wednesday, the 7th of February, and continued in session until Thursday afternoon. The object of this assemblage of the Craft was more particularly for the purpose of exemplifying the authorized manner of working the First, Second and Third Degrees of Ancient Craft Masonry, as recognized by the Grand Lodge of Canada.

An evidence of the great interest felt in this matter by the Masters and Wardens of Lodges, may be gathered from the very large attendance during the sitting of the Lodge, over 230 Brethren having taken part and been witnesses of the various ceremonies.

R. W. Bro. J. K. Kerr, the D. D. G. M. for the Toronto District, presided over the meeting in a very efficient manner, and too much praise cannot be accorded to him for the able and satisfactory manner in which he disposed of all questions of importance which were submitted for decision.

A very gratifying feature connected with this Lodge of Instruction, was the presence of so many Grand and Past Grand Officers of the Grand Lodge, which we think, without tending to detract from the grand object before the Brethren, added a little eclat to the whole affair. During the sittings of the Lodge of Instruction, we noticed M. W. Bro. James Seymour, Grand Master, R. W. Bro. Thomas White, Jr., Deputy Grand Master; R. W. Bros. Allan McLean, Grand Senior, Warden; R. P. Stephens, Grand Junior Warden; and Thos. B. Harris, Grand Secretary; R. W. Bros. P. J. Brown, D. D. G. M., Isaac P. Willson, P. D. D. G. M., R. W. Willson, D. D. G. M., J. F. Toms, D. D. G. M., A. B. Petrie, D. D. G. M., J. Wright, D. D. G. M., E. C. Barber, D. D. G. M., W. H. Weller, P. D. D. G. M., Otto Klotz, P. D. D. G. M., Henry Macpherson, P. G. S. W., A. S. Kirkpatrick, P. G. S. W., Rev. Vincent Clementi, P. Grand Chaplain, John E. Brooke, P. D. D. G. M., Henry Robertson, P. G. J. W., D. Spry, P. G. Reg., Rev. Stuart Patterson, P. D. D. G. M. of Manitoba, S. B. Harman P. D. D. G. M., V. W. Bros. James Bain, J. Nettleton, W. Bro. J. Henderson, Manitoba, &c.

To the R. W. Bro. R. P. Stephens, G. J. Warden, W. Bros. Blackwood N. Gordon Bigelow, Skeele, Stark, &c., are due the thanks of the Brethren, for the great assistance they afforded, in elucidating in a very accurate manner the following work:

- 1st. The proper mode of examining a visitor.
- 2nd. The examination of a Candidate in all his Degrees, preparatory to his advancement.
- 3rd. The correct working of the First, Second and Third Degrees.

4th. The Lectures on the Tracing Board and the Installation Ceremony of a W. Master.

The M. W. Grand Master expressed himself as being much gratified and pleased with the manner in which all matters were being conducted, and encouraged the holding of similar meetings in all the Districts, considering this method of disseminating "light" and information, as the most effectual one to arrive at that general uniformity so highly necessary and desirable in all our Lodges.

Before separating a very complimentary resolution was unanimously passed, giving expression in the kindest and most fraternal terms, the thanks of those present to R. W. Bro. J. K. Kerr, for the great trouble and interest he had taken in inaugurating and managing the business of the meeting in a satisfactory manner to all present, as also a vote of thanks to the Toronto Board of Hall Trustees, for their kindness in placing the Masonic Hall at the service of the D. D. G. Master, for holding this Lodge of Instruction.

#### NIAGARA.

R. W. Bro. Dr. R. M. Willson, D. D. G. M. for Niagara District, held a Lodge of Instruction at St. Catharines, on the 27th and 28th February, for the purpose of exemplifying the work of the three degrees of Craft Masonry, as recognized by the Grand Lodge of Canada, and it is most gratifying to note the great interest evinced by the Craft whenever an opportunity is offered whereby they can obtain more "light," as may be evidenced from the large attendance of the "Rulers of the Craft" from all points of the District. The following W. Brethren being present, rendered assistance to the District Deputy Grand Master in the performance of the labors of the Lodge, viz:—

R. W. Bro. I. P. Willson, the P. D. D. G. M.; W. Bros. Wm. Forbes, Albert Chatfield, Wm. Lawson, Joseph Hurssell, John M. Clement, Dr. Geary, T. S. Walker, Peter McCarthy, C. B. Nimmo, Henry Carlisle, Dr. Oille, Samuel Smith, Geo. Collins, Jas. B. Fowler, Robt. Struthers, S. G. Dolson, Walter Chatfield, W. McGhie, Geo. Groves, &c.

The M. W. Grand Master having his home in St. Catharines was conveniently at hand, and gave encouragement by his presence at some of the meetings of the Brethren. He expressed his pleasure at seeing so many from a distance present, and hoped that those in attendance would not return to their Lodges and homes without adding some store to the knowledge which they previously possessed.

The Lodge of Instruction was a success, and we hope to see this method of instruction become far more general than it is at the present time.

#### BOARD OF GENERAL PURPOSES OF GRAND LODGE.

The annual meeting of the Board of General Purposes was held in the Masonic Hall, Toronto, commencing on the 6th February, and con-

tinued its sittings on the following day. There was a full attendance of members—the following named Brethren being present, viz :

R. W. Bro. Thomas White, Junr., President, in the chair, M. W. Bro. James Seymour, R. W. Bros. Allan McLean, R. P. Stephens, W. H. Weller, I. P. Willson, J. Wright, J. F. Toms, Otto Klotz, Rev. V. Clementi, A. B. Petrie, Daniel Spry, P. J. Brown, J. K. Kerr, E. C. Barber, J. E. Brooke, E. Mitchell, Dr. Kincaid, C. D. Macdonnell, Dr. R. M. Willson, V. W. Bros. James Bain, W. Bros. J. E. Harding and F. J. Menet, and the Grand Secretary.

The annual statements of the Grand Secretary and the Grand Treasurer were carefully examined and found correct in every particular. The finances of the Grand Lodge are in a very flourishing and satisfactory condition, as will be seen by the following Report of the Sub-Committee to the Board.

AUDIT AND FINANCE—ANNUAL REPORT.

The Committee on Audit and Finance beg to report that they have examined the financial statements of the Grand Secretary and Grand Treasurer for the year ending 30th Dec., 1871, with the Books and Vouchers as submitted, and find the same correct.

The receipts for the past year amount to \$10,346.64, derived from the following sources—Certificates, \$2634; Dues, \$4747.13; Fees, \$1802.50; Dispensations, \$524; Warrants, \$240; Constitutions, \$390.85; Proceedings, \$8.16. Total, \$10,346.64.

The Grand Treasurer's statement shows the following amounts at the credit of Grand Lodge, as follows :

General fund.....	\$26,034 96
Asylum " .....	5,680 31
Benevolent fund investment account.....	11,434 15
"    "    current account.....	1,306 14
	\$44,455 56

which are invested, viz :

Dominion Stock, bearing 6 per cent.....	\$28,800 00
"    "    "    5    "    .....	10,000 00
Middlesex Debentures, bearing 6 per cent.....	1,600 00
Bank of Toronto, balance on 1st July, 1871.....	736 31
"    interest accrued on Dominion Stock	144 00
Bank of Commerce, balance.....	3,175 25
	\$44,455 56

Accounts amounting to \$1251 22 were examined and recommended for payment.

The Board had under consideration a number of applications for assistance from the Benevolent Fund, and out of the amount placed at their disposal they made appropriations to the amount of \$1290. We doubt not this liberality will tend to adding a few comforts to the fire-sides of the recipients.

The action of the M. W. Grand Master, in conjunction with the President of the Board, in transmitting the sum of \$2000 for the relief of our Brethren, sufferers by the great fire at Chicago, was unanimously sustained.

The Grievance and Appeals Committee had but little trouble in disposing of the business brought before it.

The M. W. Grand Master has authorized the issuing of Dispensations for the establishment of the following new lodges, viz.:—

At Bobcaygeon, Ont., to be named "Verulam" Lodge, with Bro. Major John Kennedy, W. Master; Bro. Edward Smythe Hall, Senior Warden; and Bro. Joseph William Fitzgerald, Junior Warden. The regular meetings are held on the first Monday of every month.

At Brougham, Ont., to be named "Brougham Union" Lodge, with W. Bro. John P. Campbell, W. Master; Bro. D. W. Ferrier, M. D., Senior Warden; and Bro. Charles Churchill, Junior Warden. The regular night of meeting is on the Wednesday immediately after the full moon of every month.

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↪ R. W. Bro. John Kerr, D. D. G. Master for the St. Lawrence District, accompanied by some Brethren from Kingston, paid an official visit on the 14th of February to the Macoy Lodge, No. 242, Escott Front, dedicated their new Lodge Room, and installed and invested the officers of the Lodge. Also on the 15th of February, accompanied by M. W. Bro. W. B. Simpson and others, on which occasion he dedicated and consecrated the handsome new Hall of the Leeds Lodge, No. 201, Gananoque, and installed and invested the officers for the ensuing year.— On both these occasions the D. D. G. M. and visitors were sumptuously entertained by their Brethren, and the festivities were greatly enlivened by the presence of a large number of the fair sex who, although they cannot be made masons, delight in giving countenance to an order having virtue for its aim and the glory of T. G. A. C. T. U. for its grand object.

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HANDSOME CONTRIBUTION.—The Brethren of the Wellington District, Ontario, who have been contributors to the fund which was lately forwarded by the R. W. Bro. A. B. Petrie, D. D. G. M., to the Grand Master of the Grand Lodge of Illinois, will be pleased to learn that he has acknowledged the receipt of \$754, the amount of their donation, to be applied for the relief of the suffering Brethren and their families rendered destitute by the late calamitous fire in the city of Chicago. The M. W. Grand Master, on behalf of these sufferers, desires his grateful and marked personal esteem to be conveyed to all the worthy donors for this generous gift. He states that their good deeds have been recorded in their books, and promises that their bounty will be faithfully applied.

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## NEW GRAND LODGES.

### BRITISH COLUMBIA.

We learn by a circular issued from the Grand Secretary's Office, Victoria, British Columbia, that on the 26th of November, last, the Representatives of the Lodges working under warrants from the united Grand Lodge of England and the Grand Lodge of Scotland, met at the Masonic Hall, in the city of Victoria, B. C.; and united in forming the Grand Lodge A. F. and A. M. of British Columbia, and that the said

Grand Lodge was inaugurated and consecrated with imposing ceremonies, and in accordance with the ancient usages of the Craft.

The following Grand officers were installed and invested, viz :

M. W. Bro.	J. W. Powell, M. D.,	Grand Master.
R. " "	Hon. J. F. McCreight,	Deputy Grand Master.
" " "	Simeon Duck,	Senior Grand Warden.
" " "	Henry Nathan,	Junior Grand Warden.
" " "	M. W. Waitt,	Grand Treasurer.
" " "	H. F. Heisterman,	Grand Secretary.

#### UTAH.

Information reaches us by circular from the Grand Secretary's Office, Salt Lake City, that a convention of the representatives of the three lodges established respectively by the Grand Lodges of Montana, Kansas, and Colorado, was held in Salt Lake City, Territory of Utah, on the 11th January, last; resulting in the formation of THE GRAND LODGE OF UTAH, and said to be "in every particular consistent with the ANCIENT LANDMARKS of our beloved order."

The following Grand Officers were elected and installed :—

M. W. Bro.	O. F. Strickland,	Grand Master.
R. " "	Louis Cohn,	Deputy Grand Master.
" " "	E. B. Zabriskie,	Senior Grand Warden.
" " "	A. S. Gould,	Junior Grand Warden.
" " "	Charles F. Smith,	Grand Treasurer.
" " "	Joseph F. Nounnan,	Grand Secretary.

This new star in the American galaxy seeks recognition from the Grand Lodges of the globe.

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HASTEN SLOWLY.—"*Festina lente*," that is, "hasten slowly," were words adapted as a motto by the Emperor Titus, with the device of an anchor, a thing slow to move, and around it a dolphin, the swiftest of fishes. The same words, with *Terminus*, the immovable god of landmarks, joined to the rapid thunderbolt, were adopted as his device by the Emperor Augustus." They teach us what we learn from the familiar axiom of "more haste the less speed," and might be appropriately assumed as a motto for every Lodge in reference to its advancement of candidates. Let the Mason who would ascend the ladder of initiation remember that, strictly speaking, a degree is something that is gradual. Let there be no unnecessary delay, for that would mark indifference; but let there be no impetuosity of progress, because that is unaccompanied by improvement. "Hurry," says Colton "is the apprentice of Dispatch, but never learns his master's trade." If every candidate would only *hasten slowly*, so that progressive knowledge would precede progressive advancement in initiation, we should have no ignorant or indifferent Masons. Skillful apprentices would proceed to craftsmen, and accomplished craftsmen would in time be made intelligent Masters; so we should have no more making of candidates by steam, and should seldom hear of Masons taking their dimits, and passing over into unaffiliation, because they had lost all interest in an association whose principles they had never learned.

## MISSOURI.

We have to thank the Grand Secretary, R. W. Bro. Geo. F. Gouley, of Missouri, for a copy of the printed proceedings of the Grand Lodge for 1871. They are got up with much care and taste, and printed on toned paper, and present a very nice appearance. From the report of the Committee on Foreign correspondence of which our talented Bro. Gouley was the chairman, we give the following as being something so unique in its application to the condition of Masonry of the present time as to entitle it to a reproduction in our columns.

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 IN MEMORIAM.
 

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—○—  
 SACRED TO THE MEMORY OF

# Grand Lodge Sovereignty,

MURDERED BY THE

*Rebellious Masons of the Province of Quebec, Dominion of Canada,  
 October 20, 1869.*

—○—

*Upon this grave the following Grand Lodges have cast their "immortelles" of approbation: District of Columbia, Maine, New Hampshire, Iowa, Wisconsin, Texas, Nebraska, Nova Scotia, Nevada, Kansas, Illinois, Ohio, Michigan, Georgia, Mississippi, Arkansas, North Carolina, Connecticut, New York, West Virginia.*

*Over this grave of buried sovereignty, covenants and Masonic jurisdictional rights, bend in sorrow the following Grand Lodges:*

*Missouri,  
 Massachusetts, Florida,  
 Tennessee, Louisiana, Alabama,  
 Colorado, California, Delaware, Idaho,  
 Indiana, Kentucky, Minnesota, Maryland,  
 Montana, New Jersey, New Brunswick, Oregon, Pennsylvania,  
 Rhode Island, South Carolina, Vermont, Virginia, Washington  
 Territory, England, Ireland, Scotland, and the other Grand Lodges of the world.*

*"Truth crushed to earth will rise again,  
 The eternal years of God are hers."*

"Others, since the latest published reports, may have stepped forward to deposit their flowery tribute to the memory of the immortal principle whose death we here commemorate, and if so, they are entitled to their place in the *inverted Pyramid*, but the **BASE** will never be destroyed so long as Missouri remains as a Grand Lodge, to drop step by step, until she reaches the foundation of eternal truth as the corner stone upon which to rest."

"The accompanying appeal from the Grand Lodge of Canada, which

we submitted to the Grand Lodge of Missouri in 1870, we now present to the Masonic craft of the world, as a part of the volumes of evidences she has supplied in this most important case ever presented for their consideration. It is from the pen and heart of one whose sympathies have been for reconciliation, and who has done more than any other for "compromise and peace." It is an emphatic argument in defense of the integrity of jurisdictional rights, and for it we ask the careful and dispassionate perusal of the craft."

Then follow the circular issued from the office of the Grand Secretary of the Grand Lodge of Canada, on the 20th Sept. 1870, and the arguments pro and con by M. W. Bro. T. D. Harrington, which have already appeared in the Craftsman, and need not be repeated.

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### ROYAL ARCH MASONRY.

TORONTO.

CHAPTER OF ST. ANDREW AND ST. JOHN, No. 4, TORONTO.—On Friday the 19th January, the officers of this flourishing Chapter for the ensuing year were duly installed by R. E. Comp. T. Sargent, Grand District Superintendent, assisted by R. E. Comps. S. B. Harman, G. H. and P. Z., J. K. Kerr, P. G. J. and P. Z., and W. M. Jameison, P. Z. The ceremony was a most impressive one, and was witnessed by one of the largest gatherings of R. A. Masons that has taken place for many years. The officers installed are as follows: R. E. Comp. F. J. Menet, Z., G. P. S. and P. Z., of the former St. John's Chapter, No. 75, S. R., V. E. Comp. R. P. Stephens, II., E. Comp. J. K. McDonald, J., Comp. J. Erskine, Scribe E., Comp. W. Sinclair, Scribe N., Comp. J. F. Lash, Treasurer, Comp. R. J. Hovenden, Prin. S., Comp. George Graham, Assist. St., Comp. Ulysses Beddy, Jun. S., R. E. Comp. W. M. Jameison, P. Z., Master of V., Comp. J. P. Cummings, Master of Cer., Comp. A. Weisner, Standard Br., Comps. Glover Harrison and J. F. C. Usher, Stewards, Comp. John L. Dixon, Janitor.

At the conclusion of the ceremony an address was presented to R. E. Comp. S. B. Harman by R. E. Comp. J. K. Kerr on behalf of the Committee who had in charge the preparation of the same, expressing in feeling and flattering terms "the regret of the Companions on his retirement from the chair of First Principal, their recognition of his unceasing interest in everything pertaining to the Chapter's welfare during his long membership of over eighteen years, and their especial appreciation of the time devoted, and the ability of administration displayed as First Principal both before and since the revival of St. Andrew's and the union of St. John's Chapter," as well as "his research and labor in inculcating the teachings of capitular masonry with that perfection which his marked ability enabled him to attain in all that he undertook in the promotion of the Royal Art; notwithstanding the many calls



on his time and attention from his professional and public avocations, especially during the period of his filling the honorable and responsible position of Mayor of Toronto," and concluding with an expression of "the best wishes of the Companions for the welfare and happiness of himself and of all those near and dear to him both in time and eternity." After the reading of the address R. E. Comp. Kerr handed the worthy Companion a morocco case containing a valuable double-cased gold watch, engraven with the crest of the recipient and the following inscription, "The R. A. Chapter of St. Andrew and St. John, No. 4, G. R. C. to R. E. Comp. S. B. Harman, G. H. and P. Z., as a token of personal esteem, and in recognition of his untiring zeal and valuable services in promoting the interests of the Chapter and in the cause of Royal Arch Masonry, Toronto, 19th January, 1872." Every care had been taken, and with the most complete success, to keep secret the intention of paying this well deserved compliment to Comp. Harman, from the feeling that surprise would add zest to the presentation, and if the moment of presentation was one of true pleasure to the donors, the worthy recipient, after requiring a few minutes to recover his feelings and utterance, declared it was something more, it was "an occasion. a manifestation of fraternal kindness and feeling never to be forgotten," and "utterly unprepared, he could only make the attempt to convey in words his deep and grateful emotion." The R. E. Comp. then in brief terms alluded to the labor of love his work had been in the cause of the Chapter, and with words of congratulation to the Companions who had been just installed, and especially to the able First Principal, who had prior to the union so well filled the First Principal's chair of St. John's Chapter, again thanked the Companions for their beautiful gift.

But the intention of the Companions to make the evening one of pleasurable reminiscence was not yet concluded, and R. E. Comp. Harman was then requested and in happy terms presented to his fellow-worker V. E. Comp. James Bain, (the historian of St. Andrew's Lodge) Past Scribe E. of the former St. Andrew's Chapter, a chaste and valuable mantle-piece clock, bearing the following inscription, "Presented to V. E. Comp. James Bain, in grateful recognition of his eminent services in the revival of St. Andrew's Chapter, and for many years one of its members, and for his merits as a man and a mason." Companion Bain, to whom the pleasurable surprise was as great as in the former presentation, having warmly and feelingly responded, the Chapter was called off from labor to refreshment, and a happy hour having been spent, concluded with the happiest feeling of harmony and good fellowship, an evening which will be long remembered in its annals, which it may not be out of place to name, extend over a period of seventy-two years, the old St. John's Chapter, from which the Chapter of St. Andrew and St. John traces descent, having been opened in Toronto on the festival of St. John the Baptist, A. D., 1800.

## GALT.

At the regular convocation of the Waterloo Chapter of Royal Arch Masons, No. 32, Galt, Ont., held on Monday the 12th February, 1872, the undermentioned Companions were installed and invested in the offices for the ensuing Masonic year, R. E. Companion George H. Patterson, P. Grand Superintendent, performing the ceremony in a most satisfactory manner, viz.:

Excellent Companions Wm. Elliott, Z.; John Habbick, II.; James Patterson, J.; T. M. Simons, S. E.; B. J. Wilkins, S. N.; Fred. Guggisberg, Treas.; H. K. Maitland, Prin. Soj'r; Wm. Trotter, Sen'r Soj'r; James H. Mood, Jun'r Soj'r; J. Perine, M. 1st V.; O. Sizer, M. 2nd V.; J. Huber, M. 3rd V.; A. Kennedy, Janitor.

## COLLINGWOOD.

Manitou Chapter of Royal Arch Masons, Collingwood, at the regular Convocation held on the 2nd February, 1872, the following officers for the current year were installed and invested, viz.:

V E Companion John Nettleton, Z; E Compauions A M Sutherland, II; P Doherty, J; V E Comp'n E B Carpenter, Scribe E; Comp Joseph Rorke, Scribe N; R E Comp Henry Robertson, Treasurer; Comp'n's Joseph Jardine, P S; A Dudgeon, S S, II Gillson, J S; C Cameron, M of C; S B Fisk, M 4th V; James Lindsay, M 3rd V; T F Chapin, M 2nd V; Alexander Mitchell, M 1st V; Alexander Cooper, St'd B; W T Robertson, Sw'd B; W C Sumner, Organist; F D Boyes, John Simpson, and William DeNure, Stewards; John McFadzen, Janitor.

## BUSINESS AND MASONRY.

BY THOS. E. GARRET, G. M. OF MISSOURI.

Business is speculation:—Masonry is speculative. So far they are alike, and thus widely do they differ. Business is severe and grasping in pursuit of its interests:—Masonry is merciful and open-handed in the performance of its charities. The inexorable laws by which fortunes are built have little in common with those which govern the Masonic structure. One of the most fruitful sources of trouble and vexation to Masons everywhere is the thoughtless persistency of many brethren in dragging their unfortunate business ventures into the Lodge for hearing and adjustment. They ring the changes of dollars and cents and Masonic obligations in the Lodge and out of it, as if they thought that Masonry had in some mysterious manner modified the usual forms of transacting the common affairs of life. This is an error that leads to many unpleasant consequences, and the sooner it is recognized as such and corrected, the better it will be for the prosperity of the Lodges and the harmony of the Brotherhood. More than half the Masonic trials have their origin in private business matters, which have become entangled in the awkward hands of the parties to them; and when a satisfactory solution appears to be impossible, the cry of "fraud" is raised, and the grievance is brought before the Lodge in the shape of charges. There is a trial, and a Mason is suspended or expelled for "gross unmasonic conduct," which is often nothing worse than inability

to pay a debt according to promise, perhaps, on the faith of a brother Master Mason. Suppose the evidence establishes the breach of faith to have been wilful and the defrauding premeditated—the strongest case that can be made on the “business” basis—the fact that one brother has lost money by trusting another is almost the only one taken into consideration. It was a purely business matter at the start, and should have been subject only to the laws of business. It has now apparently become a Masonic matter of the first importance, for, upon its settlement, hangs the Masonic life or death of a member of the Lodge. As it was business, it would be well to inquire how the business was done. Such an investigation would, in nearly every instance, show the accuser more to blame than the accused. It would prove that he had been mixing up his business affairs with Masonry, and making money transactions depend entirely upon the compact of the Masonic brotherhood. He had taken the word of a brother mason for a property consideration, in which as a business man, in a purely business matter, he should have required ample security on the usual scale of values. If he was doing business he should have secured himself in the transaction by means known to business men. Then no trouble could have come, nobody could have been defrauded, and no one’s masonry could have been called in question. That’s business.

If he was practising masonry to accommodate a brother, which he had a perfect right to do, he should not falsify the name, and compromise his profession, by turning it into this very serious business before the Lodge. Now, no mason, as such, has the right to demand of a masonic brother business accommodations which he could not expect and would not ask of a profane. Masonry gives him no such franchise, or exemption, or special privilege in his business affairs; neither does it obligate him to grant such favors to another. It has nothing to do whatever with these matters, and when it touches them it is sure to get its hands soiled. If a mason is in want and distress and asks a favor which involves a money value without an equivalent or security, let his appeal be met in a true masonic spirit. Such relief should be freely bestowed. If his improved circumstances in the future enable him to repay in kind, let him not forget the debt. That’s masonry.

It has been truly said, there is no friendship in business. In the same sense there is no brotherhood in business. Business is a game in which blood-brothers often play as antagonists. They are justified in using against each other every advantage of position, knowledge, foresight and superior qualifications generally. Brother masons avail themselves of the same privileges in their worldly intercourse. Were they to discriminate in favor of the large class of their brethren, and permit masonry to guard their business interests exclusively, they would soon be forced to withdraw from the field of trade defeated, routed, and objects of future charity.

Such faith in the theory of the masonic institution is beautiful and deserved, but such abandonment to the integrity of individuals will not do in this business world. Every department of life has its laws, which cannot be infringed upon without disorder and confusion. Business demands that its laws be rigidly observed. Its presiding goddess is the serene form of Justice. Masonry has this and several other beautiful divinities in its gallery of virtues and graces. Business means gain and wealth:—Masonry, love and charity. Neither can interfere with the

province of the other without detriment to both. When they do, let us observe the confusion that ensues in our Order.

As a matter of business one mason accommodates another, and without taking legitimate precaution to protect himself, expects to hold his brother to his word and bond of faith by private means well known to both. The contract to pay is not fulfilled, and the money-lender insists on the bond. There is no way of executing it but by riding the poor brother to death with the whip of charges and specifications and the spur of masonic obligations. There is neither business nor masonry in this usage, yet it is often applied and pursued to the extreme penalty—masonic death. Who is more to blame, the prosecuting witness or the victim? The former has nothing to substantiate his claim in the courts, and under the laws made and provided for the adjustment of such business, and he therefore appeals to the Lodge as a sort of collecting engine, or a private, patent money-press, which he uses to correct his own mistakes, and possibly to enrich himself. If the flesh-and-blood bond be satisfied by the payment of a certain amount of money all is well; the debtor is a good mason; if not, the helpless bankrupt is cast beyond the pale of the Brotherhood. The case represented may be an extreme one. It is, nevertheless, given as an illustration of what too often happens in Lodges, and for the purpose of warning masons against such gross inconsistencies. Money is the hinge upon which such a trial turns, and the money consideration decides it. A trial in a Lodge of masons should be founded in and conducted upon masonic principles, and the only case in which a money consideration can legitimately appear in a masonic trial is in debts and dues, taking the attitude of wronging and defrauding the Lodge itself. This has nothing to do with business. Refusing to pay dues is a violation of a compact which the Lodge makes with every member, upon which rests many of his privileges as a mason, and the very existence of the Lodge itself as an instrument for the accomplishment of good. Such cases are especially provided for by our masonic laws.

No mason is excusable for violating his word, or betraying a trust reposed in him by a brother, or any other person. He should be held strictly accountable for his acts according to our moral standard, and not by the world's money-gauge. On the other hand, masons cannot be too careful not to expose a brother to the danger of forfeiting his word by seeming to do him a favor in a time of need and imposing conditions which he may be unable to perform, thus inflicting upon him irreparable injury and disgrace. Leave collecting debts to agents, constables and courts. Let business be strictly business, and masonry remain purely masonry, and do not mingle the incongruous elements of the two, to make one subserve the purposes of the other. Grant business accommodations only at their par value and dispense masonic charity freely. Pursue this straightforward course, and the lodges will be spared an infinitude of trouble in conducting trials of a character that should never come before them.—*Gouley's Freemason.*

#### THOUGHTS FOR TEMPLARS.

Sir John D. Vincil, G. C. of Missouri, thus addresses the *Fraters* of that State:

“How fares the Order in Missouri? ‘What of the night’ may be questions with which you should challenge your official ‘Watchmen,’

on 'the walls and watch towers of the temple.' Ah! no more important questions could be propounded in this era of our Order's history. Is it *healthy* and pure? Does not the excessive vitality and apparent vigor betoken the wild, fierce delirium caused by a fever, which is consuming the *inner life* of Templarism? Are not our excesses largely outweighing our *virtues*? Are our charities in proportion to indulgencies? Would not the thousands of valuable treasure expended in displays, hilarities, and convivalities, do more to dry up the tears of 'destitute widows and helpless orphans' than all our *professions*? 'Good men, and true, live and labor in the pleasing hope, that when they are under the green turf their dependent ones will be provided for and remembered by the 'valiant and magnanimous order of Knights Templar,' whose *once* well earned fame hath spread both far and wide for deeds of charity and acts of pure beneficence.' But they pass away, and with their disappearance from active life, are forgotten. Their loved ones, for whom they lived and toiled, are thrown out to struggle amid the surges of selfishness in a heartless world. Where are the hands that vowed to wield the 'sword in defense of destitute widows and helpless orphans?' How many such hands are outstretched to-day in aid or 'defence of the widows and orphans' of our fallen *fraters*, who fell with armor on, as 'pilgrim warriors?' How many of the needy are beneficiaries of the boasted charity, vowed to be rendered 'by counsel, purse, and sword?' How far, or to what extent, are we making PRACTICAL the grand characteristics of our Order—*Charity*? To what degree are we redeeming vows made to 'help, aid, and assist' the needy, the poor, and afflicted? Is our charity a *name*? Are our professions mere *pretenses*?

"These are sober issues. The world looks on, agape with wonder, at our splendid pageantry and paraphernalia, but asks, 'where is the good?' What can we answer? Can we point to *happy* widows, and the beaming faces of relieved orphanage, and say, with conscious pride, 'these are our jewels?' Such ornaments would shine more to our glory than a thousand GRAND displays such as we pride ourselves in making. Amid the splendors of such demonstrations, how many heart-throbs follow us with benedictions? How many smiles of those made glad by Templar beneficence brighten our line of march? How many praises echo along our way in sweeter music than costly bands—praises that tell what we have done, rather than what we pretend? Are we benefiting the race, and proving a real good to the world? Life is too grand an enterprise, and time too short for life's complete and high attainments, for us to be engaged in mere child-play and nominal efforts. Many of us can not afford to waste the energies of being in the aimless and profitless indulgences of mere animal gratification. Templarism has a great mission, as it has a grand sphere, among men. The accomplishment of its work is great desideratum. A perversion and prostration of its high aims and powers is as much to be deprecated as it is seriously to be feared. The great and dreaded tendency of the present spirit prevailing among us, is to excessive indulgence in the gross forms of *intemperance*. The convivial feeling glides into excesses, often reproachfully unfortunate, if not absolutely degrading. We can not afford to carry such reproaches as are, often, justly laid upon us from this cause. It is no uncommon thing, now-a-days, to hear of, and to see, Templars wearing the dress of Christian Knighthood in places of evil and dens of wickedness. I have seen Templars with their '*rig*' on go

into saloons and gambling dens. I have heard of such things by wholesale.

It will hardly be possible for *one* man, or a *few* men, to check the swelling tide. I have thrown my influence and example abreast the surging current. I utter a warning to the Templars of Missouri; from demoralization and excessive indulgences the Order must be saved, or 'Ichabod' will tell our future history."

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#### ANTI-MASONIC CONVENTION.

The Rochester *Union* gives a facetious account of the "Anti-Masonic Convention" recently held in that city:

"Brother Barlow was called upon to break the ice. This was on account of his weight. Brother Barlow is a man of metal. He has a leaden look and a copper-color countenance, or, perhaps, some might call it a brazen face. He probably possesses an iron jaw, and is strong enough to wield that terrible weapon with which Samson slew a thousand men. Or perhaps we are mistaken. Brother Barlow may not be as heavy a man as we had supposed.

"The grinning, ghastly skeleton of Morgan was held up for the admiration of the assembled multitude of a hundred or two. Brother Barlow had vowed to God never to baptize a Mason. A Mason had actually been converted under his preaching, and had been asking baptism for two years, but he would never receive it from Brother Barlow.

Masonry was a cancer that had been cut out, but had become a greater sore than ever.

Brother B. once slept with a man who had Masonry like —.

"Masonry was established just one hundred and fifty-four years ago, on the 24th of June. Men would be disciplined and turned out of the Church rather than give up Masonry. Masons teach that the reason why they strip men when conferring the degrees is because Masonry dates back to the primeval ages, when clothing had not yet become fashionable.

"Bro. Barlow 'lit on' an interesting Masonic publication in 1870. Bro. B. is confident that he has seen wings (angel wings) on a Royal Arch Mason. This book, just spoken of, he thought rather 'too strong a pill to be let out at once.' Masons make laws intending to break them. They can make laws as they please. Masonry is a system of Deism, or rather Theism, which is only the Greek instead of the Latin!

"Even Bro. Barlow's own brother is in the Baptist ministry, as well as in the flesh, had so fallen as to join the Masons, and had taken fourteen degrees. He had rather his brother had sunk to the bottom of Lake Huron than joined the Masons." [Truly this is comfortable, and charitable and Christian doctrine.]

"He had a relative a Mason—*Brother to a member of Assembly*, who died. 'Did the Masons help him? Nary a dollar!

"I've talked longer than I ought!"

Is it any wonder, now, that Masonry has grown powerful under the revilings of such religious and idiotic fanatics? The order cannot be otherwise than a good one, when it annually enlists in its ranks the noble of all classes, irrespective of politics and religion.—*Rochester Union*.

## FOREIGN MEMORADA.

The grand Commandery of Nebraska, was organized on the 28th December last, by R. E. Sir Theodore S. Parvin, Grand Recorder of the Grand Encampment of the United States.

RARE PRESENTS.—C. De Long, Minister to Japan, has presented the Masonic fraternity of Sacramento with three brass vases or candlesticks. In the letter accompanying them, and directed to Colonel Whitesides, Minister de Long explains how and when he obtained them. On the 27th of May last, he assisted in organizing and installing the first lodge of Free and Accepted Masons ever organized in that country. It was organized at Yeddo. These candlesticks were used on that occasion, and the Minister, learning that once they had done some service in a Buddhist temple, procured them and sent them to his Masonic brethren, not as articles of value, but as a memento of the wondrous change now being wrought by the interchange of ideas and customs. Fancy these candlesticks, which once held the sacred candles before the Budhish Idol, now standing in the hail or lodge room of the order. Verily the world moves. The articles are about two and a half feet high, with a corrugated stem, decreasing in size until it ends in a sort of board which held the taper, or whatever was used in place of it. Such is the description given of these articles, which are supposed to be very old relics of past centuries.—*N. Y. Dispatch.*

An special Communication of the Grand Lodge of England, was held on the 26th ult., for the purpose of adopting an address to her Majesty on the happy recovery of his Royal Highness the Prince of Wales from his recent severe illness. On motion of the M. W. the Grand Master, the following address was adopted.

“ ‘ May it please your Majesty,

“ ‘ We, the United Grand Lodge of Ancient Free and Accepted Masons, humbly beg leave to offer to your Majesty our heartfelt congratulations upon the recovery of his Royal Highness the Prince of Wales from his protracted and dangerous illness. We fervently hope that may it please the Most High speedily to restore his Royal Highness to the complete enjoyment of his former health. We earnestly and sincerely pray to Almighty God that your Majesty may be blessed with health and strength long to reign over a happy and contented people, amongst whom none are more loyal and devoted to your Majesty and your Royal House than your dutiful subjects the Freemasons of England.”

Those of our readers who have not already heard of the recent crusade against the Freemasons of Limerick will doubtless receive the intelligence with considerable surprise. We have always been under the impression that Christmas Day brings with it glad tidings, peace and good-will towards all men; but there are some people who contrive to make exceptions to the general rule. The present attack upon an Order which recognises in its deliberations neither politics nor religion, appears to be one of the most silly and unjustifiable that was ever made. The deplorable condition of the poor of the city is a matter of general remark. During the Christmas holidays our streets have been crowded with poor, wretched, half-clad creatures, begging assistance. For the

purpose of aiding them, a few members of the Masonic Order, with praiseworthy liberality came forward, and announced their intention of giving a course of readings &c., in the Masonic Hall, to which the members of all religious denominations were cordially invited. It should be remembered that the object in view was the relief of the poor of the city, three-fourths of whom are Roman Catholics. How was this philanthropic effort met by the Roman Catholic clergy? On Christmas day a document was read in each of the Roman Catholic churches of the city (with one exception), purporting to come from the Roman Catholic bishop of the diocese, warning the laity against patronising, either by their presence or support, an entertainment given within the walls of the Masonic Hall for the relief of the poor of Limerick. It was admitted that the object was most commendable; but, oh, fatal Order of St. John! the entertainment was "a trap to catch the unwary!" Do any independent-minded Roman Catholics in Limerick believe this? We know they do not. We might question the accuracy of the statement that the project owes its origin exclusively to the Freemasons, but there is no necessity for entering into it. The fact of an entertainment being given within the walls of a Masonic Hall, to which all creeds and classes are invited, is quite sufficient to call forth ecclesiastical censure. Notwithstanding the cool reception which the announcement of the entertainment has met with at the hands of the Roman Catholic clergy, we believe it will prove a splendid success, so far as numbers and respectability are concerned, several Roman Catholic ladies and gentlemen having expressed their determination to attend, notwithstanding the threat of excommunication.—*Limerick Chronicle.*

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THE DEVELOPEMENT OF MASONRY.—The ancients often wrote their books on parchment, which are made up into a roll, hence called a *volume*, from *volvere*, "to roll up." Thus, he who read the book commenced by unrolling it, a custom still practiced by the Jews in reading their Sacred Law, and it was not until the whole volume was unrolled and read that he became the master of its contents. Now, in the Latin language, to unfold or to unroll was *devolvère*, whence we get our English word *develop*. The figurative signification thus elicited from etymology may be well applied to the idea of the development of Masonry. The system of Speculative Masonry is a volume closely folded from unlawful eyes, and he who would understand its true intent and meaning must follow the old proverb, and "commence at the beginning." There is no royal road of arriving at this knowledge. It can be attained only by laborious research. The student must begin as an Apprentice, by studying the rudiments that are unfolded on its first page. Then as a Fellow-Craft still more of the precious writing is enrolled, and he acquires new ideas. As a Master he continues the operation, and possesses himself of additional material for thought. But it is not until the entire volume lies unrolled before him, in the highest degree, and the whole speculative system of its philosophy is lying out spread before him, that he can pretend to claim a thorough comprehension of its plan. It is then only that he has solved the problem, and can exclaim, "the end has crowned the work." The Mason who looks only on the ornamental covering of the roll knows nothing of its contents. Masonry is a scheme of development; and he who has learned nothing of its design, and who is daily adding nothing to his stock of masonic



ideas, is simply one who is not unrolling the parchment. It is a custom of the Jews on their Sabbath, in the synagogue, that a member should pay for the privilege of unrolling the Sacred Law. So, too, the Mason, who could uphold the law of his institution, must pay for the privilege: not in base coin, but in labor and research, studying its principles, searching out its design, and imbibing all of its symbolism and the payment thus made will purchase a rich reward.

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BEHIND THE BACK.—Freemasonry, borrowing its symbols from every source, has not neglected to make a selection of certain parts of the human body. From the back an important lesson is derived, which is fittingly developed in the third degree. Hence, in reference to this symbolism, Oliver says; "It is a duty, incumbent on every Mason, to support a brother's character in his absence equally as though he were present; not to revile him *behind his back*, nor suffer it to be done by others without using every necessary attempt to prevent it." And Hutchinson, referring to the same symbolic ceremony, says: "The most material part of that brotherly love, which should subsist among masons, is that of speaking well of each other to the world; more especially it is expected of every member of this fraternity that he should not traduce a brother. Calumny and slander are detestable crimes against society. Nothing can be viler than traduce a man *behind his back*; it is like the villainy of an assassin, who has not virtue enough to give his adversary the means of self-defence, but, lurking in darkness, stabs him whilst he is unarmed, and unsuspecting of an enemy."

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The common course of things is in favor of happiness as the rule, misery the exception. Were the order observed, our attention would be called to examples of health and competency, instead of disease and want.

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An honest reputation is within the reach of all men: they obtain it by social virtues, and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is generally most conducive to happiness.

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To bring forward the bad action of others to excuse our own, is like washing ourselves in mud.

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### **At Rest.**

M. W. Bro. Philip Swigert, one of the oldest and most distinguished members of the Craft in Kentucky, has gone to rest. He died at Frankford, Ky., on the 31st December last. Aged nearly seventy four years.

On the 19th February, 1872, aged 35 years, W. Brother Donald Bain, P. M., The Belleville Lodge, No. 123, Belleville.

The brethren of his Lodge paid a last tribute of respect to his memory by escorting his remains to the Free Church burying ground of that place, and there deposited them with masonic ceremonies.

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Brother Simeon Ashley, of the Township of Thurlow, an honorary member of The Belleville Lodge, No. 123, was interred with masonic ceremonies, on the 25th February, 1872.