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THE
CANADIAN CRAFTSMAN,
AND
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An application for a new encampment (K.T.) has been largely signed in Moncton, N.B.

The *Keystone*, Philadelphia, warns the brethren against countenancing a person claiming to be Wm. E. Lee, and one Thomas Beck, an Englishman.

The incessant meddling by Blue Lodges, grand and subordinate, in the quarrel between the Rites has a tendency to make one sick—y'cs leathery sick.

As the time for the usual vaccination craze is drawing near, it may not be amiss to remind the brethren that Dr. Jenner, the discoverer of vaccination, was a Freemason. He evidently be-

lieved in "marking" the brethren, and sisters too.

Grand Master Canon O'Meara, of Manitoba, is making official visitations to the lodges in his jurisdiction. He recently granted a dispensation for the formation of Lebanon Lodge at Virden. Bro. Robt. Adamson, an old Winnipegger, will be the first W. M.

A brother writes protesting against the publication of such papers as Bro. Currie's, which appeared in our last issue, on the ground that Freemasonry is an offshoot or adjunct of religion. We suggest that the correspondent enter into a controversy with Bro. Currie, but let him first be fortified with facts.

The *New Zealand Masonic Journal*, of March 1st, says encouraging reports regarding the formation of a Grand Lodge for that colony have been received, but yet some ill-feeling has arisen owing to the brethren of the Scotch Constitution being forced into the background. Nevertheless the *Journal* is hopeful.

The surrender of its charter by Northern Light Lodge, Winnipeg, after ten years' existence, is to be deplored. It had a membership of 65 when the warrant was handed in, but out of that

number it was difficult to secure a quorum. The Winnipegers are too fond of business to devote much attention to Freemasonry.

From the Sydney *Freemason* we learn that the District Grand Lodge of Victoria, E. C., purports handing over its funds to the new Grand Lodge. The sum is about £1,500. And further, that in connection with the movement for establishing a Grand Lodge in New Zealand, one of the planks of the platform is that there shall be five Provincial Grand Lodges, subject to the Grand Lodge, vested with powers of local government only.

A fragment of King Solomon's temple is said to be in the possession of Dr. Frank Brooks, of Marlboro', Mass. The people of the Old Bay State are determined to get even with the Britishers, one of whom recently claimed to have a bone of Hiram, King of Tyre. Would it not be possible for some enterprising brother to discover the cave in which the murderous craftsmen secreted themselves centuries ago, and have it on exhibition at our Industrial Fair.

The Grand Lodge of New Brunswick, held its twenty-second annual communication in St. John, on April 23rd and 24th. M. W. Bro. Thomas Walker, of St. John was elected Grand Master, and R. W. Bro. Edwin J. Wetmore, Carleton, re-elected Grand Secretary. Grand Chapter met on the 24th, when M. Ex. Comp. B. Lester Peters, St. John, was re-elected First Grand Principal, and R. Ex. Comp. T. Nisbet Robertson, St. John, Grand Scribe. Full reports of both meetings will appear in our next issue.

It is probable that in 1890 the Grand Master will be a Toronto brother, as Deputy Grand Master Robertson will receive that honor if his life is spared and his faculties unimpaired. Toronto brethren should be satisfied with such recognition, and not make an effort to capture the Deputy Grand Mastership, as is currently rumored in local Masonic circles. Our brethren in Toronto are not, as a rule, selfish, and when they think the matter over calmly, they will doubtless conclude that such an arrangement would not be in the interests of Freemasonry. A wide distribution of honors has a better effect than the centralization of them, and for that reason we are opposed to the rumored arrangement.

M. Ill. Bro. Daniel Rose, Grand Master of the Sovereign Sanctuary of Canada, Oriental Rite of Freemasonry, has received a letter from W. Bro. Fred. J. W. Crowe, of Park View, Ashburton, South Devon, England, asking for specimens of each certificate issued by the Sovereign Sanctuary of Canada, and the Grand Lodge of the Swedenborgian Rite, with impressions of seals, and the autograph of the Grand Master. Bro. Crowe is a member of the "Correspondence Circle" of the Quatuor Coronati Lodge, London, and is making a collection of what he calls the "outward and visible signs" of all degrees and rites of the world in existence, which, when completed will be deposited in the library of Quatuor Coronati Lodge for the future benefit of Masous. So far Bro. Crowe has nearly 100 certificates of Craft, Arch, Mark, Ark Mariner, Royal and Select Masters, Temple and Malta, Red Cross of Constan-

tine, Royal Order of Scotland, Rosicrucian, Secret Monitor, A. & A. Scottish Rite, Ancient and Primitive Rite and Swedenborgian, from England, Scotland, Ireland, Canada, New Brunswick, United States, Greece, and Holland. The collection, when complete, will certainly be valuable as well as interesting. Grand Masters, etc., of other Canadian jurisdictions would aid Bro. Crowe in his labors if they would forward certificates and seals of their respective bodies, along with their autographs.

The United Grand Lodge of England, at its last quarterly communication in March, granted warrants to twelve lodges, two of them being located in Victoria, one in Tasmania, one in Western Australia, one in Madras, one in South Africa, and two in New Zealand.

At the Quarterly Communication of the Supreme Grand Royal Arch Chapter of Scotland, held recently, Comp. Col. A. C. Campbell, Bart., was elected 1st G. Principal; Comp. Sir Michael R. Shaw-Stewart, Bart., being Past 1st G. Principal. A charter was granted to a new Chapter at Colac, Victoria, to be called Mackersy.

The Grand Lodge of All Scottish Freemasonry in India recently sustained a great loss by the death of Bro. J. Y. Lang, Deputy G.M. of Grand Lodge. Sir Henry Morland, M. W. G. M. of the Scottish Lodges in India, has ordered them to drape their charters in mourning in honour and in memory of the deceased.

Grand Master Walkem visited the Hamilton brethren on the 29th ult.,

and the London brethren on the 2nd inst. As these visitations are occurring just as we are getting ready for the press, further reference must be delayed. We understand that our Grand Master intends leaving for Europe as soon as he has completed his round of official visits.

We are indebted to Mr. George Verry, secretary of the Lodge of Antiquity, Q. R., Montreal, for the "Mason's Lord's Prayer," which is printed elsewhere. Bro. Verry, in his letter accompanying the copy, says, "it is very old, and I thought perhaps it might be suitable for your magazine." The document sent shows signs of age. We thank Bro. V. for his thoughtfulness.

The question is often asked why Craft Masonry is frequently called Blue Masonry, or a Blue Lodge. Originally blue was adopted as the appropriate color for the degrees of Ancient Craft Masonry. Mackey says that "it is to the Mason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are reminded that in the breast of every brother these virtues should be equally as extensive."

Bro. Rev. W. G. Howson, of Bracebridge, contributes a paper on how to increase interest in Masonry, which appears elsewhere. The Rev. Bro. makes some excellent suggestions, especially the one relating to a question drawer, which could not only be made instructive, but amusing. Bro. Howson is prepared to deliver his lecture on "The History and Mystery of Freemasonry,"

in any place in the province for the benefit of the Craft, and will endeavor to accommodate lodges requiring his services.

Brethren who are opposed to the business of lodges being conducted in the third degree, instead of in the first, as at present, should be active in their respective lodges. By bringing the matter up, and securing a discussion on the subject, the delegates to next Grand Lodge would be able to vote intelligently. All lodges possess the right to instruct their delegates to Grand Lodge how to vote, and it would not be amiss if the subject was thoroughly discussed, and the voice of the lodges taken on it.

Bro. J. S. Dewar, in his *Free Press* column, says:—"Complaints are long and numerous re the place of the next meeting of the Grand Lodge, for it is alleged that the accommodation at Owen Sound is very poor, and that the prices charged are out of all due proportion to the value given. Is this so?" It must certainly be dawning on the minds of many brethren in all parts of the Province that the only place where sufficient accommodation and all the et ceteras can be found is in Toronto. THE CRAFTSMAN is not wedded to the idea of Grand Lodge meeting permanently in Toronto, and the local brethren do not want it, as they enjoy an outing. But facts—miserable sleeping apartments and questionable food—are stubborn things to wrestle with.

The New York *Freemason's Journal* asks a pertinent question; it says:—"Can any of our readers explain why the meetings of the different Masonic

bodies are never begun at the appointed hour? It is a fact, that there is a glaring lack of punctuality among the presiding officers. If any reform is possible let the installing officer impress upon the minds of those assuming high and responsible stations, that the gavel should sound with precision, and the consequences will soon become apparent in the keeping of reasonable hours." Our contemporary is correct. There is also great laxity among us in this matter in Canada. In fact we believe it is quite true to assert that it scarcely ever, if ever, occurs that a lodge is called to order and the gavel sounded strictly at the notified time. This is a serious matter, and fraught with evil results. Some members commence by being punctual, and finding they have to hang about the lodge room often from half an hour to an hour they become dilatory in turn. The whole lodge suffers in the attendance of its members, and their estrangement from sharp business methods will often affect the working of the lodge throughout. We would like to see some Masters of lodges try the experiment of going to work at the exact time the circular specifies, and adhere to it for six months; they would never revert to the old slovenly habit. What lodge in Toronto will do itself the honour of leading the van in this much needed reform?

Brethren should remember that silence is absolutely necessary in a lodge. It is grossly disrespectful and an evidence of ignorance to see brethren laughing and whispering when a degree is being given. It is worse still to see and hear the Secretary and Treasurer counting the dues, &c., when the W.M. is addressing the lodge.—*New Zealand Mail*.

IS THERE BALM IN GILEAD?

We have no desire to give undue prominence to the affairs of King Solomon Lodge, Toronto, as it has secured during the past few years a deal of unsought-for notoriety. Owing to back-stair influence in Grand Lodge the troubles in King Solomon have been kept before the Craft generally, and instead of efforts being made to restore harmony by those who should have done so, the trouble has been nursed and intensified until it is now a disgrace to the Craft, a blot on Masonic morality, and a strong argument in favor of those who assert that our bond of brotherhood is as brittle as a bigamist's vow.

In order that our readers may thoroughly understand the case we will state as briefly as possible the facts connected with it, and then proceed to show in our opinion where a wrong is being inflicted upon a lodge because it upheld a Masonic principle.

Several years ago, during a ripple of excitement consequent on the elections, one brother preferred a charge against another of conduct unbecoming a Mason, the complainant alleging that the other had accused him of agnosticism, and consequently unworthy of office. The accused was found not guilty, when he in turn preferred a charge against his accuser. The brother was, in effect, charged with being an agnostic, and unfitted for Masonic duties, as he would not admit the existence of the God of the Bible. The accused was found guilty, and indefinitely suspended. An appeal was made to Grand Lodge, when that body confirmed the action of King Solomon. It is needless, at least for the present, to particularize the actions of some brethren in Grand Lodge when the appeal was

under consideration, as their sympathies with agnosticism, or antipathies to the officers of King Solomon, were so boundless that their limits are yet undiscovered.

The suspended brother had a small following in King Solomon, and in order to show their disapproval of his removal a cowardly and contemptible use was made of the ballot box. Then three brethren were accused of falsifying the ballot, a charge that was thrown out in the lodge, but which found its way to Grand Lodge. This charge gave the sympathisers with agnosticism an opportunity to display their craftiness. The result was that the alleged lodge wreckers were cordially embraced, the constitution set aside, and the foundation laid in 1886 of a trial that was not ended until two years later, when the accused were found not guilty. During the progress of what at one stage was called a trial, several incidents occurred, which if made public would convince our readers of the support the lodge wreckers received directly and indirectly, and also demonstrate to a nicety the mysterious influences that sometimes mislead those who attend Grand Lodge. These incidents are omitted for personal reasons.

The encouragement given to blackballers during these years was so pronounced that they followed out the scriptural teaching of doing with all their might what their hands found to do, and they have worked so effectually that very few initiations have taken place, and a constant drain on the finances—which were a few years ago in a good condition—has ensued.

As we have stated, almost continuous blackballing has been the result of the suspension of the brother accused of agnosticism, and as that suspension was endorsed by Grand Lodge it is quite plain that King Solomon is being wrecked because it stood up for a principle. Although Grand Lodge endorsed that action it has stood by with folded arms, and refused to do anything in order to save King Solomon from destruction.

We ask the Craft is this fair treatment? King Solomon fought for a principle, and is now being brought to the verge of ruin for its loyalty to Masonic teachings. It held sacred one of the doctrines of Freemasonry, and is basely deserted by the Grand Lodge, although that held that the right course had been pursued. Surely it is not too much to expect Grand Lodge to maintain the honor and dignity of Freemasonry; and yet here is an instance where it displays a policy of "masterly inactivity," and allows one of its subordinates to suffer rather than move out of a rut or disturb its gracious repose. What a hollow mockery!

There are brethren in Grand Lodge who owe their Masonic parentage to King Solomon, and yet they stand by quietly, and allow the funeral procession to move on. Has Past Grand Master Spry not an ounce of gratitude for the many honors conferred on him by King Solomon? Where is R. W. Bro. David McLellan, who first saw Masonic light in King Solomon? What is Deputy Grand Master Robertson doing that he cannot extend a saving hand to his mother lodge? If these brethren have any influence, why do they not exert it, and save from destruction a lodge ripe in traditions, and one that played a prominent part in the formation of the Grand Lodge of Canada? Doubtless they sympathize deeply with their mother lodge, and wish its dark days were over.

Is not Grand Master Walkem, with all his fine abilities and love for Freemasonry, able to do something? Cannot he conceive of some measure of relief? Surely it is as important to save the life of one lodge in his jurisdiction as to undertake the settlement of a difficulty between the Grand Lodges of England and Quebec, where no harm would ensue if the present condition of things lasted until doomsday?

Perhaps all these brethren are full of sympathy for King Solomon. More than sympathy is wanted. The biographer of King Ferdinand of Spain says that monarch was of a deeply sympa-

thetic nature, and he gives the following as an example: One day, when some Protestants were being burned at the stake in the streets of Madrid, a mule, with faggots on its back, passed the King. The royal sympathies were at once aroused, and ordering the mule to be halted, he lifted the faggots off its back and carried them to the fire, so as to increase the torture of the "heretics." The burning Protestants were not worthy of sympathy, we presume.

To save King Solomon Lodge, action, positive and immediate, is needed. If no relief can be given, if it is impossible to stay the deadly hands of two or three brethren, then we implore the Grand Master to add to his prerogatives, and arrest the charter, thereby saving the fair fame of Freemasonry, and wiping out a condition of affairs that has been too long a scandal to the Craft.

HOW TO INCREASE INTEREST IN MASONRY.

In the last issue of THE CRAFTSMAN was published the outline of a lecture delivered at Bracebridge by the Rev. W. G. Howson, which was highly spoken of by the local press. Bro. Howson, being an active and zealous Mason, has kindly sent the following on an important subject:

The question has often presented itself to my mind, how is it that only from one-third to one-half of our members attend the regular meetings of the lodge? The most natural answer would be, lack of interest. Then why lack of interest? Can anything be done to increase that interest? These questions are important. Freemasonry is many-sided. It seems to touch nearly the whole round of human thought and action, both near and remote. It links

me to the past by a history which is interwoven with the history of nearly every land, nation and age of the world. It brings me in contact with the realms of nature, science and art in almost every department. It helps me to explain the mystery of the great pyramid; to decipher the hieroglyphics of ancient monuments, and to understand, in some measure, the rude buildings and ruins of ancient times. Masonry is unlike every other institution in the world, and ought therefore to have a peculiar interest for everyone connected therewith. Its antiquity invests it with a fascination that attaches to no other organization.

It probably in some form or other is more ancient than any existing religion upon the face of the earth, and its unwritten history is older than the oldest books of the Bible. The great pyramid of Egypt has seen the rise and downfall of many nations and empires, but upon the walls of its inner chambers are preserved some of the history, tokens and proofs of a form of Freemasonry that existed for over a thousand years before the foundations of the pyramid were laid. Upon the obelisks and other ancient monuments of the East are engraved in rude form certain signs and symbols which are unmistakably Masonic; and as a Mason, I cannot stand under the shadow of that pyramid, or by these old time-worn monuments, and look upon the chisel-work without feeling a thrill of interest in the fact that I am Masonically linked to the men upon whose handiwork I gaze. If I leave the East and travel toward the setting sun, I find proofs on this continent of the existence of Masonic knowledge among a race of men whose works are found in ruins in Central America. The evidences I seek may, perhaps, not be so strong as elsewhere, but yet sufficiently conclusive. The remains of this ancient civilization afford me peculiar interest as a Mason. If I stand by the ruins of the old Druidical temples, with their huge blocks of stone, and think of the ancient rites of the priests and worship-

pers, so near akia in some particulars to Freemasonry, my pulse quickens with the increase of interest. The old lands are also dotted over with the ruins of ancient castles, abbeys and cathedrals now moss-grown and ivy-covered, with broken arch and crumbling column, and we know for a certainty that the majority of these were built by men well skilled in the Masonic art, and who were bound to each other in the bonds of a conserved brotherhood. As I walk round the walls, or up the grass-grown aisles, or rest upon some of the antique blocks of stone, I think of my brethren, who, with fine Masonic art, chiselled and carved these stones until their architectural work seemed like frozen music, and I think further of the grand Masonic principles which governed them in their action towards each other.

In this paper I have only mentioned the interest which attaches to Freemasonry by reason of its antiquity, and the remains of ancient operative Masonry. Yet I cannot understand how any Mason who reads these facts, and thinks upon them, can remain uninterested. I would suggest that in our lodge meetings, when there is no strictly Masonic work to be done, that papers be read by the W. M. or some of the brethren upon the history, principles and objects of Freemasonry. The subject is so large, and its relation to other subjects so far reaching, that there is abundant room for wide and prolonged discussion. I would also suggest that a question drawer be opened in our lodge meetings, and that the brethren be urged to ask questions upon all branches of Freemasonry suitable to be discussed in the blue lodge, and that the W. M., or some one appointed by him, be prepared to answer the questions, if possible, at the next meeting of the lodge. Perhaps these suggestions, if carried out, might increase the number of those attending our lodge meetings, and above all tend to make us intelligent and bright Masons.

BETWEEN THE PILLARS.

Another month has rolled by, and still there is not much stir among the city lodges. The winter has been very successful in a way, and it has been a constant race between the different lodges as to what one would initiate the most candidates. The brethren of Ionic claim that their lodge lead, and will be far ahead at the end of the Masonic year. If it does it will not be much in advance of Stevenson.

* * *

It is gratifying to know that Masonry is making such progress, and so many are seeking the light. It is to be sincerely hoped that the initiates will prove themselves worthy of the Craft.

* * *

The difficulty in King Solomon Lodge has been dropped for a time, as another petition will be before the lodge at its next meeting. Should the petition be rejected the charges of indiscriminate black balling will be pressed, and the matter in all probability ventilated in Grand Lodge. As far as I can learn, the lodge has only initiated three or four candidates in as many years, and petition after petition has been rejected. I feel sorry for the lodge, although entirely ignorant of the origin of the trouble, and there is hardly a Mason in this city to day but feels the same way. King Solomon was a great lodge in its day, and even with the cancer in its vitals it is majestic in the almost hopeless struggle it is carrying on against the insidious foe within its own doors.

* * *

Masons throughout the city are beginning to look upon the quarrel as to a certain extent their own, and should matters come to a crisis friends

and sympathizers will not be lacking. How much more in accordance with the true principles of the Craft would it be for the aggrieved members to quietly withdraw from the lodge. Such action would command, if not sympathy, at least respect.

* * *

I paid a visit to Zetland Lodge at its last regular meeting. Worshipful Bro. Taylor presided. There was one initiation. General Beauharnois, a member of the Grand Orient of France, sat with us at the refreshment table. He was not accorded the privilege of sitting in the Lodge, as the brethren were of the opinion that Canadian Masons were not in communication with the Grand Orient. They were not sure, but they preferred to be on the safe side.

* * *

A degree was conferred upon one candidate. The work was well done, and conducted with that decorum and dignity which should characterize such proceedings. This dignity should not be overlooked. Man is a sensitive creature, and the first impressions made upon his mind on entering a lodge are the most lasting. There should be no levity, no farcial proceedings, no burlesque, but solemnity and earnestness. In this way the lessons taught will not be forgotten.

* * *

Rumors are current that several Toronto brethren are in the field for the Deputy Grand Master's chair in 1890. I say 1890, unless Most Worshipful Bro. Walkem is Moffatized at the next meeting of the Grand Lodge, a thing very unlikely. Among the names whispered in connection with the Deputy Grand Mastership is Bro. Fred. Menet.

* * *

Already a number of brethren are discussing the advisability of providing themselves with a camping outfit when they attend Grand Lodges. Two

things Owen Sound is noted for—dust and mosquitoes. Plenty of liquid antidote for both can be obtained in the town. COSMOS.

THE IRISH RITUAL.

The following is abridged from the *London Free Press*:—The phenomenally large attendance of visitors at the regular meeting of St. John's Lodge, No. 209 (a), at the Temple on Thursday night, 11th ult., evidenced in a marked degree the interest taken by the fraternity in the exemplification of the Irish ritual—the work they are privileged to do. The Blue Room was crowded, as it has not been since July, 1882, when the same lodge, during the sittings of the Grand Body here, conferred the Third Degree upon a candidate. On that occasion some 260 of the brethren registered their names, and the exact number on Thursday night last was 244. W. Bro. Geo. C. Davis presided with dignity, and conferred the degree in a manner which elicited encomiums not alone from the visitors, but from those who are constant attendants at the communications. He was ably seconded by his Senior and Junior Wardens and other officers. Amongst the brethren from a distance were representatives of the St. Thomas lodges to the number of thirty; whilst Belmont, Nilestown, Dorchester, Thorndale, Thamesford, Ingersoll, Woodstock, Hamilton, Toronto, Owen Sound, Strathroy, Lambeth, Delaware, Port Stanley, Exeter and numerous contiguous towns, were represented by delegations. The "season of refreshment" which followed was an especially sociable one, and will not soon be forgotten by those who climbed the stairs to the Banqueting Hall. Bro. Davis occupied the post of honor, having on his right D. D. G. M. Boyd, W. Bro. P. Carse (Strict Observance Lodge, Hamilton), C. H. Mansell (Ashlar Lodge, Toronto), and others. On the left of the Chairman were seated R. W. Bro. Fred C. Martin, P. G. Registrar (of Woodstock); W. Bro. Chas. Brown (of Zetland Lodge, Toronto); W. Bro. J. H. Flock, of Kilwinning Lodge, city, and others. After full justice had been done to the "spread," the "Queen and the Craft" was honored, after which "The Grand Lodge of Canada" was replied to

by R. W. Bros. Boyd, Martin, Dewar and McKay (St. Thomas), V. W. Bro. Manell and others. "The Visiting Brethren" followed, and elicited responses from W. Bros. Patterson, of Thamesford, Campbell, of Belmont; Scaee and Bradshaw, of St. Thomas; Crinklav, of Lambeth; Wilson, of Nilestown; Podmore, of Ingersoll; Hodge (of Tudor Lodge, Mitchell); Conn, of Alvinston; Baker, of Tuscan, 195, city, and several others. "The City of London" brought Mayor Taylor, a member of 209 (a), to his feet, and in a short but pointed address he proffered the visitors the freedom of the city and the use of the patrol waggon. W. Bro. Flock, as a Mason of over thirty year's standing, expressed the pleasure he felt at witnessing such a grand exemplification of the beauties of the Master Mason's degree, and commended it as something every brother had not the privilege of witnessing during a lifetime. It far surpassed his anticipations, and he believed in giving credit to those who had officiated at such a laborious and painstaking work. He closed by offering the sentiment, "Success to the officers and members of 209 (a)," which was drunk with great good feeling. W. Bro. Davis's reply was one of the best ever heard within the walls of the Temple—and that is saying a great deal. Bro. A. Carothers, the Senior Warden, also "spoke his piece," and was vociferously applauded. Several volunteer toasts followed, in proposing one of which W. Bro. Barker (P. O. Inspector) alluded happily to the pleasure it had afforded him to witness such an excellent rendition of the Irish Ritual, Songs were giving during the evening by Bros. Brown, J. Cowan, Morton (St. Thomas), Carothers, King (Ingersoll), C. W. Davis, city, and several others. A quartet choir consisting of Bros. Stenberg, Mountjoy, Dignam and Griffith rendered choice selections during the evening, and W. Bro. Jas. A. Smith acted as director of ceremonies. The committee having in charge the arrangements were R. W. Bro. J. S. Dewar, W. Bros. W. Hawthorn and A. E. Cooper. The evening's entertainment was closed by "Auld Lang Syne" and the National Anthem.

When it (Masonry) makes a man a Mason, it makes an alms-chest of his bosom and gives to every other Brother throughout the world, a key to it.—*Bishop Randall.*

Royal Arch.

A FIELD DAY AT BARRIE.

Friday, the 19th April, being a holiday, the R. A. Masons of this town resolved to have a field day in their chapter, and invited the Grand Superintendent of the District, Right Ex. Comp. C. W. Postlethwaite, to pay them an official visit. The invitation was accepted, and at 11.30 a. m. a lodge of M. M. M. was opened, and three candidates duly admitted to that honorary degree. After an adjournment for dinner the companions again assembled, when the same candidates were regularly seated in the Oriental Chair, and afterwards received and acknowledged as M. E. M.'s. A second adjournment was then made, and at 7.30 p. m. a chapter of the H. R. A. was opened, and the supreme degree was conferred upon the same brethren.

A supper in the adjoining banqueting room brought a most pleasant and satisfactory meeting to a close, and terminated a day which, if somewhat tiring, had been well spent in the interest of our beloved institution. Right Ex. Comp. Harding, Grand J. ; Most Ex. Comp. D. Spry, P. G. Z., and other members of Grand Chapter, graced the occasion with their presence, and assisted the companions of Signet Chapter in giving a hearty reception to the Grand Superintendent of the District.

OWEN SOUND.

The 19th of March was the regular convocation of Georgian Chapter, and Right Ex. Comp. C. W. Postlethwaite, the Grand Superintendent of Toronto District, paid his first official visit on this occasion. Visits from Grand Superintendents are of so rare occurrence, that some members of the chapter laid themselves out to entertain the Rt. Ex. Comp. with a carriage drive and general view of the town. In the evening the R. A. M. degree was exemplified, there being a strong turn out of the members to do honor to the guest. Of

course the refreshment table was not neglected, where several good speeches and some excellent songs whiled away the time, and Auld Lang Syne wound up the proceedings. The visit was a source of mutual satisfaction to the members of the chapter as well as to the Grand Superintendent, who had every reason to be well pleased with the kind attention shown him.

LOUISIANA.

Through the courtesy of Comp. Jas. C. Batchelor, M. D., Grand Secretary of the Grand Chapter of Louisiana, we have received a copy of the printed proceedings of that body.

Grand High Priest Herman C. Duncan is a worker, not a mere figure head, as we gather from his address that he conferred thirty-six degrees during the year, lectured in blue lodges, conferred degrees there, and established a council of Royal and Select Masters, in which branch of Masonry he conferred thirty degrees. Comp. Duncan referred to foreign relations, and pointed out that the Grand Chapter of New Brunswick had not yet been recognized. At a later stage in the proceedings a resolution was adopted recognizing New Brunswick, and asking for an interchange of representatives. In his address Comp. Duncan pointed out the necessity for more uniformity in the work, and said one of two courses was open, the appointment of lecturers or the adoption of a cypher ritual, a copy of which should be in the possession of each chapter. Here are his words which follow these suggestions :

"I am free to say that I believe the latter course highly objectionable. The spirit of Masonry is the communication of its legends, its signs and symbols, entirely from mouth to ear. I speak also what I do know, when I say that a printed ritual makes the officers loath to memorize thoroughly. When they have it they lean upon it, and are forever using it in the actual working of the degrees. The dramatic effect is ruined, certainly for members of the chapter, and in nine cases out of ten,

for the candidate, who easily detects the reading tone. With the dramatic effect goes the interest, and members and neophyte are ruined in their usefulness to the chapter. No, let us hand down the treasures to our successors as we have received them, and not otherwise. Let our communication of our secrets be oral, and oral only."

From the statistical portion of the proceedings we find that there are fifteen chapters in the jurisdiction, with a membership of 605. Twenty companions were marked, seven reinstated, six affiliated, eight demitted, twenty-four died, ten were dropped, and five suspended.

An historical table of the chapters that have been and are now connected with Grand Chapter, is interesting, showing not only the continued growth of this grade of Masonry, but the misfortunes that have overtaken it. Thirty-three chapters have either surrendered or forfeited their warrants, or been absorbed by other chapters.

Rev. Herman Cope Duncan, of Alexandria, is Grand High Priest, and James C. Batchelor, of New Orleans, Grand Secretary.

Craft Tidings.

CANADIAN.

R. W. Bro. Calvert, D. D. G. M., St. Clair District, is making a tour of the lodges in his district.

The Masons of the North-west Territories are agitating for the organization of a Grand Lodge there.

Bro. J. S. Greenhill, of Kincardine, was the recipient of a Mark Mason's jewel from his brethren of that town on the occasion of his leaving to reside permanently in Hamilton.

R. W. Bro. Duff, D. D. G. M., paid an official visit to Stratford Lodge, No. 332, the other evening. An emergency meeting was called and a large turnout of the craft was the result.

W. Bro. Henry Bickford, of Dundas, died in that town on the 24th ult.

The deceased was formerly a member of King Solomon Lodge, Toronto, and occupied the W. M.'s chair some years ago.

V. W. Bro. Postlethwaite and his wife recently celebrated their silver wedding. Bro. P. is nothing if not sensible, and he displayed it when the invitations to the gathering contained these words, "No presents."

At the last regular meeting of Acacia Lodge, Hamilton, the immediate Past Master, Sergt.-Major Alex. Smith was presented by the members of the lodge with a beautiful Past Master's jewel, accompanied by an address. The presentation was made by Past Grand Master Hugh Murray.

The Holy Thursday feast of London Sovereign Chapter of Rose Croix, A. A. S. Rite, was celebrated in the Chapter room on the 18th ult. A fair representation of members was in attendance. The new charter for the Chapter has been received from the Supreme Council of the Dominion.

Past Ill. Potentate Dewar, of Saltanat Temple of the Mystic Shrine, of London, has received intimation, that Imperial Potentate Briggs, of Cleveland, has decided to withdraw the charter of Saltanat Temple, and has ordered that its adherents be members of Moslem Temple, Detroit, in future.

At a recent meeting of Barton Lodge, Hamilton, W. Bro. W. J. Grant read extracts from a lecture entitled "Barton Lodge 70 Years Ago," delivered twenty years since by James Charlton, formerly of that city, and now of Chicago. R. W. Bro. Gavin Stewart, R. W. Bro. D. McPhie, W. Bro. George Holden and Bros. Wilson and Summers, who were present at the meeting twenty years ago, were present.

It will be remembered that mention was made in the February CRAFTSMAN, of the disappearance of W. Bro. Seymour Porter, P. M. St. John's Lodge, Toronto. His body was found in the bay last month, and it was evident that deceased had not met with foul

play, as neither money nor valuables were missing. His remains received Masonic burial, the procession accompanying them leaving the Toronto street hall.

At the last regular meeting of Howard Lodge, Ridgetown, there were present, besides the brethren resident in the town, a number of visitors from Bismarck, Rodney, Highgate and Duart. The special feature of the meeting was the formation of a local board of relief, composed of representatives from the lodges located at Bismarck, Rodney, Highgate and Ridgetown. A provisional board was formed:—Right Worshipful Brother J. A. C. Anderson, D.D.G.M., Chairman, assisted by the following representative brethren, John G. Wilson and John Murray, Highgate; Meddleditch and Carpenter, Ridgetown; Jell and Kirkpatrick, Rodney; Stalker and McLean, Bismarck.

UNITED STATES.

Bro. Gen. Simon Cameron, of Lochiel, near Harrisburg, Pa., celebrated the completion of his ninetieth year on March 9th.

The Masonic Library of the Grand Lodge of Iowa, at Cedar Rapids, has been increased by the binding of nearly four hundred volumes during the past year, and four new cases, ordered by the Grand Lodge, have been placed in the lower hall of the Library Building.

Hon. Philip Henry Emerson, Past Grand Master, and Grand Representative of the Grand Lodge of Kentucky, residing near the Grand Lodge of Utah, died March 19th, and was buried in Ogden with Masonic honors. He had been District Judge of Utah for twelve years, and was so highly esteemed that during the funeral every store, shop and saloon in Ogden was closed.

A Bro. J. Charles Davis, now of New York city, has had an almost unequalled experience in receiving the Masonic degrees which have been conferred upon him. He, an American by nativity, was introduced to Craft mysteries in

Judah Lodge, No. 338 (Scottish Constitution), of Melbourne, Australia; received the Capitular degrees in Shanghai, China; was created a Templar on the Island of Malta, and attained the degrees of Ineffable Masonry in Mauritius. Bro. Davis delivered a lecture before Munn Lodge, No. 190, of New York city, on March 7th inst., giving some interesting reminiscences of his varied experience in Freemasonry.—*Keystone.*

FOREIGN.

The charters of lodges in West Yorkshire are photographed, and kept in a book provided for that purpose.

The Grand Orient of Spain, of which the Ill. Bro. Ignacio Roja Arias is the Grand Master, possesses 380 lodges, 90 chapters, with 10,000 Masons.

H.R.H. the Prince of Wales, M. W. G.M., has appointed Bro. Col. Gough, LL.D., of Wolverhampton, to the office of Provincial Grand Master of Staffordshire.

Bro. Thomas Catling, editor of *Lloyd's News*, is the W.M. of the Savage Club Lodge, No. 2190, of London. Membership in this lodge is limited to the Club from which it derives its name. There are now sixty-nine "Savages" on the lodge roll.

The Right Hon. the Earl of Zetland, M. E. Grand Superintendent of the North and East Ridings of Yorkshire, held a Provincial Grand Chapter and General Communication of Royal Arch Masons at Hull on the 17th April, on the invitation of the Minerva Chapter, No. 250.

Under the presidency of the Grand Master of the United Grand Lodge of New South Wales, M. W. Bro. Lord Carrington, a handsome testimonial tea and coffee service has been presented, at a banquet held in his honor, to Dr. Tarrant in recognition of his valued services to the Craft in New South Wales.

A new Masonic hall at Young, New South Wales, was recently dedicated and consecrated by Bro. V. W. Bray

G. S., in the presence of about 500 members of the Craft. The lodge room is 42ft. in length by 21ft wide, and the banqueting hall 21ft. by 16ft. The cost of the entire building was about £1,400.

The memorial window erected in the Parish church of Cheltenham by the Freemasons of Gloucestershire, to the memory of their late Deputy Pro. G.M., Bro. John Brook-Smith, was presented to the rector of the parish, the Rev. Canon Bell, D.D., by the Grand Master of the Province, the Right Hon. Sir Michael Hicks-Beach, Bart., M. P., in the presence of a large number of the Craft, wearing the insignia of the Order.

The Freemasons of Jamaica have had it in contemplation for some time to set up a memorial of their late D.G. Master, Bro. Dr. Hamilton. It is not simply as the head of English Freemasonry in that island that the memory of the worthy gentleman is cherished; but as a great and good Mason generally, proved by the fact that brethren of the Scotch Constitution have, equally with their English brethren, been ready with their contributions to carry out the object in view. A sum of £100 has been collected, and a committee been appointed to consider and decide what form the memorial shall take.

Knights Templars.

PROV. PRIOR SHEPPARD AT BARRIE.

A recent issue of the *Barrie Advance* contains the following:—A meeting of Mount Calvary Preceptory was held in the Masonic Hall, on Monday evening last. This being the occasion of the official visit of R. Em. Fr. E. E. Sheppard, Provincial Prior, there was a large attendance of the members of the Preceptory, as well as visitors. The Provincial Prior was accompanied by R. Em. Fr. J. B. Trayes, of Port Hope, P. Prov. Prior; V. Em. Fr. R. L. Patterson, and Fr. Collins, of Toronto, and Murdoch, of Hamilton, R. Em. Fr.

Henry Robertson, and Em. Frs. J. Nettleton, C. Cameron, and F. B. Gregory, of Collingwood, were also present. The Knight Templar degree was fully exemplified, in every way creditable to the officers taking part. A banquet was held in the dining hall at the close of the work, when happy speeches were made by the visiting Frateres; recitations and songs made a most enjoyable evening. The Prov. Prior highly complimented the Preceptory on the perfect manner in which the work was given, and expressed his surprise and pleasure at seeing such an exemplification, as he had not supposed such could be done outside of Toronto, which he attributed to the interest R. Em. Fr. D. Spry, the Grand Chancellor, took in the Order.

Commenting on the above, the *Port Hope Times* of the 16th ult. says: The Frateres of Mount Calvary do their work in a most creditable manner—better than could be looked for in such a small town, but with such zealous officers as E. Sir Knight D. McWatt and R. E. Sir Knight Daniel Spry anything is possible. We hope to see a contingent of the Barrie Sir Knights in Port Hope on the 2nd prox.

WINNIPEG KNIGHTS DRILLING.

The Knights Templar of Winnipeg are beginning to drill for the triennial conclave of that organization, which is to be held in Washington this year.

BUFFALO'S PILGRIMAGE.

Hugh de Payens Commandery, Knights Templar, of Buffalo, will make a pilgrimage to Washington in October. The 24th triennial conclave of the Grand Encampment of the United States will begin there on October 8th, and last three days. It is a great event, and Hugh de Payens Commandery will go there in a body, headed by the 65th Regimental Band. So will the Detroit Commandery.

WINNIPEGERS AT GRAND FORKS.

The Knights Templar of Winnipeg visited Grand Forks on Easter Sunday. Some thirty members of the Order left

there on the 20th, and on their arrival were met by Commanderies of Fargo, Crookston and Jamestown.

LOUISIANA.

A copy of the printed proceedings of the Grand Commandery of Louisiana has been received from Grand Recorder, Richard Lambert, New Orleans. From the statistics we find that there are five commanderies in this jurisdiction, with a membership of 303, the largest commandery, 138 members, being located in New Orleans, and the smallest, 27 members, in Baton Rouge. During the year Orders were conferred on eleven, five dimitted, three died, and two were suspended.

Grand Commander Brice in his address, devoted much attention to the ritual question, and accepted the dictum of Grand Master Roome. The address was referred to a committee of three, two of whom concurred in the opinions expressed by the Grand Commander on the ritual question. A minority report, signed by the other members of the committee, was presented for adoption, which reads as follows:—"Resolved, That in the opinion of this Grand Commandery, Grand Master Roome exceeded his powers in interdicting knightly intercourse with *all* our fratres of Iowa." The proceedings inform us that "after considerable discussion the minority report was adopted as an amendment to the majority report."

Among the money grants was an appropriation of \$75 to the Grand Recorder.

David R. Graham, of New Orleans, was elected Grand Commander, and Richard Lambert was re-elected Grand Recorder.

We are not inclined to allow a Mason to be deprived of his rights without hearing and decision of the lodge; at the same time, we think that a by-law, that when a member appears to be in arrears and does not deny that he is, he shall not be allowed to vote, would be a just and beneficial one.—*Voice of Masonry.*

Miscellaneous.

THE EMPEROR-FREEMASONS.

The Grand Master of Louisiana, in his recent annual address to Grand Lodge, paid the following eloquent Masonic tribute of respect to the memories of the Emperor William I., and Frederick III., of Germany:

"I cannot close this review without referring to the death of the two illustrious men and Masons on the other side of the Atlantic, great figures in the history of the world, successive Emperors of Germany—William I. and his son Frederick III.; not because they were Emperors, but because, as such, they had the *humanity* to be true and faithful Freemasons. They died so soon after each other, that, in general terms, I may say, nearly a year has elapsed since their death. The world has judged them; history will assign to each his appropriate place; but what concerns us most, and is most gratifying to us is, that their deeds and utterances prove that, because they were Masons they were better men and greater rulers. It is well known that William I. was originally of most arbitrary and despotic, if not cruel, temperament. His accession to the throne was viewed with trepidation and alarm. History knows how just and humane a monarch he became. He clung, indeed, to the belief, in his "divine" right; but he used it not in arrogance, in defiance of his people, but in submission, as a trust confided by God for the people's welfare. It is my belief, easy to prove from the Masonic record, that the principles of Freemasonry and the fraternal intercourse with his Brethren softened the rigor of his natural temper and made him generous, sympathetic and humane. Frederick III. was every inch a Freemason. The tenets and philosophy of Freemasonry filled every part of his being. In his life, and by his death, he exhibited its grandest virtues, and illustrated its most beautiful lessons. 'In sorrow, fidelity proves

itself, and fidelity is the core of honor,' he said, at a Masonic gathering, responding to a toast in honor of the dead. Frederick received the symbolic degrees in the presence of his royal father, then Grand Protector of the three Grand Lodges of Prussia, who addressed him in the following words: 'Be and remain thou a protector of the Order, then will not only your future welfare be assured, but you will carry with you the noble consciousness of having striven to develop around you the beneficial influences of goodness and truth;' to which the Prince responded: 'So long as I live I shall be devoted to the Order, provided that it remains faithful to its fundamental principles.' In 1886, when in Strassburgh, Alsace, he closed a lengthy Masonic address at a banquet tendered him by the Brethren of Erwin Lodge, of that city, with these (for the heir to the most powerful throne in Europe) certainly remarkable words: 'Two principles, however, above all others, distinguished the field of Masonic work—freedom of conscience and toleration. To these let us cling with all our might. That in these we may become perfect, let us strive forever! And let us not only praise these virtues, but practise them industriously. If we strive towards these ends, it will be well with us and well with Freemasonry.' Herein may the Great Architect of the Universe aid us. To complete the sketch of the Masonic side of these two great Brethren, I must, even at the risk of devoting more time and space than I ought, cite a portion of the response which M.W. Bro. Frederick III., on the 10th of April, 1888, one month after his father's death, himself afflicted with mortal disease, sent to the three Grand Lodges of Berlin, in answer to their resolutions and address of condolence. Having expressed regret at his inability to be present at the ceremony arranged by the Lodges, he writes: 'As the departed Emperor devoted his soul and all the powers of his mind to every high and noble effort, so in particular the records of our Order

show that he cherished toward it an honorable confidence and a warm interest. His demise, mourned by the whole world, was like his life, that of a Christian and a true Freemason, of a hero who has conquered death to enter the eternal light. The deep sorrow which pervades all finds its solace in the vision of that other world where no sun adorns his day and no moon illumines his night, because the Lord, alone, is his light. I assume the succession to this sublime Protector of Freemasonry, with the pleasing hope that the memory of his greatness and love, bearing rich blessings, may be continued to remotest time by the component members of the chain of our Brotherhood.' I have not gone out of my way to write this to exalt these men, but to show how they considered *themselves* exalted by the principles and practise of Masonry. If the record conveys this lesson I have, while, doing justice to their memory, accomplished a useful purpose."

FREEMASONRY IN NEW SOUTH WALES.

(From the London Freemason.)

It was not to be expected that so momentous a change as that which has recently taken place in the Masonic community in New South Wales should have been effected without creating a certain amount of heartburning, or that every single member of the said community should have given in at once, and without any hesitation whatever, his adhesion to the new arrangements. We were under the impression, however, from the reports which reached us from time to time, that the establishment of the new order of things had been brought about constitutionally, and by the virtually, if not actually, unanimous wish of the members of the various Constitutions heretofore existing in the Colony. But it appears from a letter we have received, that one English lodge—the Cambrian Lodge of Australia, No. 656—or per-

haps for the present we must confine ourselves to saying a section of its members, has resolved on remaining aloof from the United Grand Lodge of New South Wales, and retaining its old allegiance to the United Grand Lodge of England. The news will not seriously affect our original belief that the brethren of the various Constitutions were, as we have said, virtually unanimous in their desire for the change that has been brought about; but it makes it clear that the dissentient feeling is stronger than we had any reason to suppose, and that for so long, at all events, as Lodge No. 656 shall remain of the same opinion as, according to our correspondent, Bro. George Robinson, it now is, there will be two rival Masonic authorities in the Colony, namely, that of the United Grand Lodge of New South Wales, with upwards of 180 lodges on its roll, and the United Grand Lodge of England, to which this Lodge No. 656 is determined to continue its allegiance. In these circumstances, and without expressing any opinion upon the case of Lodge No. 656, as described by Bro. Robinson, it seems desirable we should say a few words in explanation of the views which Bro. Hughan and we have from time to time expressed in the *Freemason* on the vexed question of jurisdiction. In the first place, our correspondent is wrong in imagining that there is any difference of opinion between Bro. Hughan and ourselves as to the right which every lodge possesses to remain in allegiance to its mother Grand Lodge. On the contrary, we are of the same mind as he is, that "if any object (to join the New Grand Lodge of New South Wales) to do so, they are distinctly within their rights, and will be upheld by us in this country." Indeed, we have more than once pointed out that so long as a private lodge continues to obey the laws of our Grand Lodge, as contained in our Book of Constitutions, the latter has no power to determine its existence. Thus, if No. 656, or any other lodge of English Constitution in New South

Wales, elects to remain in its old allegiance to our Grand Lodge, instead of casting in its lot with the majority of its sister lodges, there is nothing to prevent its so doing, and our United Grand Lodge will watch over and protect its interests with as much care as if there were no such body in existence as the United Grand Lodge of New South Wales. This is the position we have taken up during the whole of the differences and difficulties which have been forced upon our Grand Lodge by the Grand Lodge of Quebec, and so long as the three English lodges in Montreal are resolved on remaining as they are, so long will it be the duty of our Grand Lodge to protect and support them. But, in saying this, we must at the same time point out, for the benefit of Bro. Geo. Robinson, and a few of whom, we suppose, he is the mouthpiece, that higher interests may occasionally render it undesirable that a small section of a community should always and in all circumstances insist on having its full legal rights. In this particular case the higher interests involved are those of Freemasonry as a whole, and we have no hesitation in affirming that if those interests are consulted as they deserve to be, then every lodge of English Constitution in New South Wales will cast in its lot with the United Grand Lodge of New South Wales, instead of remaining, as it is fully entitled to do, in its old allegiance.

GRAND LODGE OF NEW SOUTH WALES.

(From the *London Freemason*.)

I entirely agree with the "leader" in the *Freemason* of March 23rd, relative to the formation of the Grand Lodge of New South Wales. Without in any way deviating from my advocacy from the first, I still say that any lodge may refuse to join a new Grand Lodge, and preserve its connection with the parent Grand Lodge, as before. Beyond question the right exists so to do, and such who have

thus acted have been supported by the parent, if a British Grand Lodge.

But there are other considerations besides the merely technical or legal points involved, and, to my mind, the formation of the Grand Lodge of New South Wales is one in which Masonic feeling and hearty co-operation *for the sake of unity and harmony*, should be conspicuously displayed rather than a microscopic criticism as to the exact details of the methods employed in its inauguration.

My friend, Bro. George Robinson, and the few brethren who think with him, have apparently some fair objections to urge against the preliminary arrangements, and whatever may be said to the contrary they can still continue legally under our Grand Lodge; *but there is a still better way*. Let him and their friends sink their grievances (however serious and important they may be), and decide in the true spirit of Masonic Brotherhood to cast in his lot with the new Grand Lodge. To continue as a lodge now, apart from the Grand Lodge of New South Wales, would mean isolation and a continual source of irritation. Now, Bro. Robinson, do what is better! You will then feel that come what may you have set an example which will live in the history of the Colony as a deed to be gratefully remembered.

W. J. HUGHAN.

GRAND LODGE OF NEW ZEALAND.

The London *Masonic Star* says:—The question of a Grand Lodge for this Colony which has been agitating the minds of prominent Masons for some years is at last resolving itself into something more akin to real business. Numerous Past Masters of the English, Irish, and Scottish Constitutions in Wellington will shortly meet to discuss the plan of action necessary to further the Grand Lodge question. In Canterbury and Otago the same lively interest is being taken in the matter, and it is therefore not improb-

able that the Earl of Onslow, our new Governor, who is a Past Grand Warden of the Grand Lodge of England, will ultimately be New Zealand's first Grand Master. We feel sure from communication received, that no opposition will be made by the Masonic authorities at Home to the establishment of a Grand Lodge, provided, however, that everything is done in a legitimate Masonic manner. As things are at present, with ten Masonic jurisdictions in New Zealand, it is absolutely impossible for the Craft to be known by "its works," but united, under one flag, it will be indeed a mighty power. When the Craft in New Zealand will be in a position to emulate the example of our brethren in New South Wales, then we shall be able to safely say that the star of Masonry in this Colony is in the ascendant.

OLD K.T. CERTIFICATE.

Bro. Crossie, M.B., Prov. G. Sec. of Down, has kindly sent me a facsimile of the following K.T. Certificate of 1789. It is in Latin and English, parallel columns, and bears the seal of the Craft Lodge, chapter, and K.T.

Our Brother (of Newry) has a large collection of such curios, and is always glad to add to his store.

W. J. HUGHAN.

(Copy)

The Light Shineth in Darkness and the Darkness comprehended it not.

M. I. T.
T. To all Enlightened Free and M.

Accepted Masons by the Seventy

Two the Salutation of Peace

Love and Harmony.

These are to Certify to all Men who have Knowledge of the Truth that our worthy Brother *Randle Peyton* member of our HIGH KNIGHTS TEMPLARS of Ireland, held in BOYLE, has gone through the several Degrees of Entered Apprentice, Fellow Craft, Master, and Past Master, and having behaved judiciously and performed all his works with Diligence and Integrity amongst

us, a ROYAL CHAPTER was held in a full Body to initiate him in the Sublime Degree of Excellent, Super Excellent, and after a severe Examination in the ROYAL ARCH his great Zeal to promote Charity, Secrecy and Brotherly Love having merited him the highest rank in MASONRY: a general CONCLAVE was to that Effect assembled, and having sustained the Amazing Trials with Fortitude and true valour, he was unanimously raised to the most Sublime Degree of HIGH KNIGHT TEMPLAR. As such we recommend him in all the Sublime Lodges and Brethren who understand the Angles and Squares of III. by III. Blessed be the name of those who shall be in any wise useful to him, may they be recorded in the Book of the CELESTIAL GRAND LODGE. In Testimony of the aforesaid we have delivered him this Certificate under our Hands and the Seal of our GRAND LODGE OF HIGH KNIGHTS TEMPLARS held in BOYLE; and that it may not be of use to any one else but under the said beloved Brother *Randle Peyton* he has signed his Name adjacent to the Seal.

Given in a most Holy Place of the East of the Universe where Silence, Peace and Concord Reign, on the *twenty eight* Day of the *twelfth* month of High Noon, in the year of Masonry 5789 and of Grace 1789.

[Signed] *Wm. Peyton E. G. M.*
Patt McDonogh S. W.
Hugh Sweeny J. W. and T.
Randle Peyton. [K. T. SEAL.]

A NOBLE EXAMPLE.

Baron Hirsch, who has just given \$40,000,000 at one stroke of the pen to the poor Jews of Russia, Poland, Hungary and Austria, is 55 years of age and childless. He inherited 40,000,000 florins from his father, which he more than doubled by some remarkable bits of financiering. Besides this gift to the Jews, Baron Hirsch gave a very large sum to Christian charities some time ago. His benefactions are unequalled in the world's history.

MASONIC WHEAT.

The *London Freemason* of 1874 contains the following curious article:— On the occasion of laying the foundation-stone of the Grammar School at Reading with Masonic honors by F. R. H. the Prince of Wales, in 1870, a *single grain* of wheat which fell from his hands was picked up by Brother Thomas Deller, P. M., of Newbury, who was the bearer of the Cornucopia. This he planted. In 1871 the result was 157 *grains*, which was increased in 1872 to about 1½ *pints*. This sown in 1873 yielded 7½ *gallons*. In October of that year Brother Deller wrote placing this at the disposal of the Prince, and in reply received a letter from Sir William Knollys, conveying His Royal Highness' gracious acceptance, and a request that it be forwarded to Marlborough House. In November he received further communication, to the effect that it had been taken to Sandringham and sown in a favorable spot and that His Royal Highness' agent, at Sandringham should at the proper time inform him (Bro. Deller) of the result. Several communications passed as to the progress the wheat was making, and before its being cut, an invitation, of which he availed himself, was received to go over and see the crop. It was about an acre of really fine grain, the probable yield being some 5 *quarters*, the intention being to sow this year, in which case we shall see about 40 *acres from a single grain in five years*. It is highly gratifying to see the interest taken in the matter by the Prince of Wales, which alone is sufficient reward to Brother Deller for his trouble and care; at the same time, his thoughtfulness has supplied what has hitherto been wanting, viz: a pedigree wheat for Masonic purposes.

It is best at all times for Masons to keep the interests of the Blue Lodge nearest their hearts. The lodge is the base of the Craft, and when that fails all else is like a rope of sand.

THE LORDS PRAYER OF THE
FREEMASON.

(Translated from the German by Julius
Frankel.)

I call on Thee,
For whom a myriad suns are burning,
To whom a thousand hearts are turning,
I call on Thee !
Behold in awe all wonders of Thy hand,
I view thy Beauty, Wisdom, Strength,
Thyself I cannot see.
I hear the melody of Thy eternal voice,—
With thunder tones it does in heaven re-
joice ;
Thyself I cannot see.
O Thou Eternal Spirit ! who hast e'er
divined !
But yet I know that I can find Thee,
Father,
In loftiest sanctuary, or by night or day ;
There I will seek Thee and Thy child will
pray,
“ Our Father who art in heaven.”

I praise Thee.
Where is the name pronounced the God-
head's own ?
Since Thou on earth by many names art
known.
And though they call Thee Isis, Allah,
Bramah,
Seraphim praise Thee in Jehovah Jireh,
A name embraces not Thy glory ;
And while in pious zeal pagan's idols
burn,
And Greeks in ardour for their Demi-
urgos yearn,
So I, great Builder of the firmament,
would call on Thee,
While on my knees lie bent, and pray,
“ Hallowed be Thy name.”

Lord, I implore Thee !
Thou hast conferred the grace to see the
right
By granting me the favour of Thy light.
Oh ! list to me !
Let all the brothers feel Thy glory and
Thy might,
That stronger grow the links that unite
To one great chain that death cannot des-
troy ;
And if forlorn we walk on life's lone
strand,
If on the icepole or in desert sand,
They all bow down before the living
God,

And all the scattered brothers will at
length
Devote their lives to Beauty, Wisdom,
Strength,
Oh ! let me pray, “ Thy kingdom come !”

I trust in Thee !
Show me the heights endowed by Thy
grace ;
Within Thy compass let my foot take
pace,
My guide be Thy omniscience ;
If selfish pride the heart yet holds in
chain,
Then let me soon an humble one regain.
Humility's the Mason's noblest duty,
Its holy breath may lend us Strength and
Beauty ;
Therefore the prayer, “ Thy will be done
in heaven and on earth.”

What Thine is mine should be.
I do not pray for earthly power and gold ;
They are but dust that leaves the heart
so cold,
Thou gav'st me much ; but where
Distress and poverty their voice would
rise,
And pity pleads from wan and suffering
face,
Where I the wants of needy creatures
see,
And hear the cries of those in agony,
Then to my arms the needful powers
lend,
That with the Mason's trowel I spread
cement :
Oh ! let me give with open brother's
hand,
Whatever in my apron gathered let me
grant ;
And for the sake of charity pray,
“ Our daily bread, dear Lord give us this
day !”

Forgive us, Lord.
The paths of sin lie thick on every hand,
But give that in Thy strength we may
withstand,
That nevermore my heart a bitter wrath
may fill,
Against a brother never let me bear ill-
will ;
Let me his faults with a white lamb's skin
cover,
Let guardian angels ever round him
hover ;
Whose heart is pure, whose life without
alloy.
Thou hast with gracious love embraced us,
Now we call on thee in prayer,

“Forgive us all our trespasses,
As we forgive those who against us sin !”
Let our hearts be purified within.

Guide us, O Lord !

The Mason's step, if life be dark or fair,
Must be within the compass and the
square ;

Oft in our temple, with a hand profane,
The light we crave, nor let this be in vain ;
Lead us from sin and from temptation far,
To fairer climes where all blessed brethren
are.

O Thou who art, who wert, who e'er will
be,

Protect, we pray, our pure Freemasonry,
So mote it be !

Great Master ! Thy eternal pillars stand,
Though the great temple is not built with
hand ;

The structure reaches far beyond the
land,

And million pulses beat beneath the
firmament ;

Onward by Thy guide Thou tak'st us to
the far-off Orient,

Where a J. : shall ope the gates up to the
temple's hall,

Where worship evermore is our celestial
call ;

Thine is the wisdom infinite, Thine the
power, Thine the glory,

And from now to all eternity every crea-
ture will adore Thee !

Amen.

SOCIABILITY IN LODGES.

The exclusiveness of Masonry's usual course is a worn subject, and those who have ere now apologized for it have exhausted themselves, and, indeed, almost humiliated themselves by their apologies. This exclusiveness needs no apology. What it is the fraternity knows, and many generations of success have demonstrated its acceptability to those whom the Craft have deemed worthy of acceptance. The lodge gathering, the intercourse of Masons as Masons, the settlement of what the Craft deems necessary to its furtherance and success belong to the brethren through their own appointed agencies. But the work of Masonry may be progressed by other than the instrumentalities which Masons as

Masons have not been accustomed to make use of. We are clear upon this. That lodge loses nothing which is willing to promote the social relations of its members, not merely by the time-honored precepts of Ancient Craft Masonry, but by the comparatively recent adaptation of society methods to accomplish the purpose. Ability to make a force not only strong in its elements, but cohesive also, is the highest type of power, and all that gives consistency and cohesion to the individual forces which, properly combined, make for strength, every ardent Mason should seek for in our institution. Now, much has been said as to public ceremonials. The installation service, the Lodge of sorrow, the laying of the corner-stone, ably conservative brethren still insist, should be kept as privately as possible. Some of these well-meaning Masons, cloistered as they must be from the activities of the real Masonic life of the present, deprecate the presence of the “profane” at lodge ceremonies in a Masonic hall. We disagree with them. Man's best life is the Mason's best life. That which ennobles, Masonry should at all times call to its aid, and we rejoice to know that the tendency is to bring to a social reunion, as often as convenience will permit, those whose sympathies for our fraternity strengthen and animate brethren to perform the duties the institution lays upon them. Let the mothers, the wives, the sisters, the sweethearts of our brothers come as often as we can find time from the usual routine to invite them, to listen to such portions of our beautiful rituals as it is permitted to make public, and to take part with us in the social features of the Craft. Open your doors, brethren, wide, to admit the home virtues. Close them tightly against everything that would militate against the peace, the love, the brightly burning fireside hopes of the good, the right and the true which every true Mason loves to believe the Lodge and the home mutually reflect upon each other.—N. Y. *Sunday Times*.

IS FREEMASONRY UNPATRIOTIC.

A correspondent of the *Tablet* in one of its recent issues falls foul of Freemasonry, and denounces its members as wanting in patriotism, because in the neatly written story, entitled "The Masonic Talisman," which appeared in the Christmas number of this journal, the lives of the hero and a French officer are saved through their discovering themselves at the critical moment as Freemasons. The incidents were such as have occurred on other occasions, and it is not necessary, therefore, that we should describe them here; but it does not strike us as a sane act to denounce as unpatriotic a soldier who spares the life of an already disabled enemy, because they both happen to be Freemasons, nor do we consider it an act of inhumanity when a man who happens to be a Freemason rescues from an excited mob of Parisians a stranger brother who has been mistaken for a Prussian spy, and is on the point of being killed. However, we will not quarrel with this correspondent on matters about which he is entitled to form any opinion he chooses. But we object to his assumption that the present Emperor of Germany regards our Society with disfavor, or that, if he does so regard it, it is in consequence of two such acts of humanity as the author of "The Masonic Talisman" introduces into that story. No evidence, worth a moment's consideration, has ever been produced in proof of the idle gossip that the present Emperor (William II.) of Germany dislikes or holds in abhorrence a Society of which both his grandfather, William I., and his father, Frederick the Noble, were members, and successively Protectors, and for which his and their great ancestor, Frederick the Great of Prussia, who was also a Mason, entertained so profound a respect. It will be time for this correspondent of our contemporary to draw these inferences when stronger evidence than is afforded by the mere tittle-tattle of the enemies of Free-

masonry is forthcoming, that William II. hates what the most prominent members of the Hohenzollerns have invariably respected, and done their utmost to foster.—*London Freemason.*

GRAND LODGE OF MANITOBA.

In our issue for March we gave the substance of an address of the Grand Master as read before the annual communication held at Winnipeg on February 13 and 14. Since then we have received additional details of the meeting. Grand Master Clark, as before stated, was unable to attend, owing to the death of his daughter; P. G. M. Pearson was detained at the bedside of his dying wife; Grand Treasurer McKechnie was sick, as was also his daughter; P. G. M. Newcomb was taken sick on his way to Grand Lodge, and had to return home; and W. Bro. Rodgers was absent owing to the recent death of his wife.

The election of officers resulted as follows:—G. M., Rev. Canon O'Meara; D. G. M., W. G. Bell, Winnipeg; S. G. W., T. L. Morton, Gladstone; J. G. W., T. McPherson, Lethbridge; Chap. Rev. F. J. Goulding, Stony Mountain; G. Treas., J. McKechnie, Winnipeg; G. Sec., W. G. Scott, Winnipeg; G. Registrar, J. A. Payne; G. Tyler, J. McBride.

The following appointments were made:

S. G. D., G. E. Applegate, Battleford; J. G. D., T. Tweed, Medicine Hat; G. D. of C., D. J. Campbell, Fort McLeod; G. Organist, Bro. Jewett; G. Stewards, Bros. J. G. Dagg, Selkirk; R. D. Foley, Manitou; M. P. H. Kellett, Deloraine; D. McIntosh, Indian Head; G. Marshal, Bro. J. Coldwell, Brandon; G. Pursuivant, Bro. R. W. Woodroffe, city.

The above were duly installed by P. G. M., Rev. Canon Matheson, assisted by W. Bro. J. Leslie as Grand Marshal.

MASONIC JOURNALISM.

"A little learning is a dangerous thing,
 Drink deep or taste not the Pierian spring;
 Their shallow draughts intoxicate the brain,
 And drinking largely, sobers us again."

This is emphatically an age of many books and many papers. A good thing it is for writers that the thousands of books issued every day are put up in cheap style, otherwise the printer's ink bill would go unpaid. It is safe to say that not one-fourth of the cheap literature of to-day will be heard of five years hence, and a large majority is still-born. Cheap publications may be made a blessing if the proper material is used, but the average novel of the times tends only to create a taste for trashy stories of absolutely no value, except to the publisher, who may be fortunate enough to advertise them to a fourth or fifth edition—really a fourth or fifth—not the fifth edition issued first. What is true of books is nearly so of newspapers, although the standard of the monthlies and quarterlies is far above that of the current novels.

Masonry has a journalism of its own. The standard of the periodicals should be of the highest grade. The purest language, free from the slang of this slangy age, should be used. The very best thoughts of the very best minds should be found in the pages and columns of Masonic journals. Our institution is a grand old society, whose very age demands respect; but is one about which there is a vast amount of ignorance. The world at large looks at it as it does at the Colosseum of Rome, wonders at its stupendous proportions, at its wonderful past. They imagine all sorts of mysteries, and attribute to its influence many things that do not belong to it. The teachings of the Craft, we know, are such as would elevate a nation, make better men and more loyal subjects. Journalism is a profession that has become a powerful agent in the world. Every branch of business, every walk in life, has its particular advocates in this line. There must be careful study to make the journals of the day acceptable to the public. Th.

people, the great mass of the people, do not think; they expect others to think for them, and they have come to demand a vast deal of hard thinking, and something more than the twaddle of a country schoolmaster. In order to be useful, a Masonic paper must reach the masses of the Fraternity. Masonry is composed of intelligent men, all of lawful age, and able to think and act for themselves. Many, the majority perhaps, are not well educated, and journals must come to their level, and by degrees elevate their standard of enlightenment until they can grasp the deep things of the Order. The journalism of Masonry may be made a power for good in and out of the Order. If ably edited and properly published, the Masonic journals will do more to popularize the Fraternity—if that is desirable—than anything else. If Masonry is good, as we claim it is, the more widespread its teachings are, the better for mankind. If the doctrines are worthy the acceptance of good men, the more good men we can secure, the better for the good men and the Craft. Good, bright journals, newsy, abreast of the times, filled with intelligent articles on the thousand and one beauties of the Order will do much to allay prejudice and enlighten the unenlightened. The time has past for second class brains; the people demand the best, and only that ought to be found in our papers. Profound, deep, unintelligent dissertations on abstruse dogmas, receive no attention from the public. Like Kant's ethics—

"A world of words, tails foremost, where
 Right, wrong—false, true—and frail and fair,
 As in a lottery wheel are shook."

they are put into the book-case, looked at very much as the Egyptian Pyramids are, with wonder and surprise, but, absolutely useless, except to the few who like to read the past life of the unknown Rameses, or Menepthah. Our journals should be bright, spicy, of the highest tone of morality, free from the light literature that panders to a depraved taste. Then will the

journalism of Masonry be received by the brethren, and have that liberal support they would then deserve. Then the Craft would be gradually raised to that high standard of intelligence and information that the workers in such acts should possess.—*N. Y. Sunday Times.*

“MASONIC HOMES.”

We are desirous of pressing the matter of the “Masonic Home” upon the attention of the Craft. This is an object of deep interest to every Mason in this state irrespective of locality, and it should be close to the heart. The foundation has been laid for what will be the grandest monument to the charity of the order in Michigan that human hands can raise. Its conception was in full accord with the professions of Masonry and knowledge of its divine principles. The Mason whose charity disappears when an appeal is made to his purse is but a Mason in name, his professions are but as “sounding brass and tinkling cymbols.” He whose heart is callous and hard, cold to the appeals of his suffering and distressed fellow-creatures, is but a fly on the wheel in this world of humanity, and it would be better without such an ene. We trust that among the thirty thousand active Masons in this state, there is not one who is small enough to draw within the selfishness of an evil nature and refuse the little four cents a week that is necessary to become a member of the “Home Association.” Let every brother subscribe to the “Home.” Active membership costs but two dollars per year, or four cents per week. It is a privilege given the Masons of Michigan they should promptly take advantage of. The “Home,” when completed, will be open for all the worthy unfortunate in this broad jurisdiction if the brethren but cheerfully assist in its building. Let every Mason own a brick, and every lodge a room in the “Home.”—*The Tyler (Detroit).*

THE SEVEN AGES OF FREEMASONRY.

BY BRO. ORLTON COOPER.

“All the world’s a stage,
And all the men and women merely players.”
So says our Bard, and surely ’twould be hard
If Masons could not act as other players ;
So your permission now I humbly crave,

While we may reckon what lives Masons have.

Our hero, we will take, just like the Sage’s,
And trace him, step by step, through seven ages.

At first the ‘Prentice, full of doubts and fears,
And mind uncertain as to smiles or tears ;
With strange misgivings, yet undaunted heart,
Enters the Lodge—and so he plays his part.

And then the Craftsman with true zeal inspired,
His soul with noble aspirations fired ;
The Master’s precepts now his greatest care,
Resolves henceforth to act upon the Square.

Next Master Mason, raised to third degree,
Entitled now to share our mystery ;
A Friend, and Brother, to the world is sent,
His Badge the emblem of his good intent.

In office now, as Inner Guard, he stands,
And Candidates receives from Tyler’s hands.
A great ambition fills his manly breast,
His lawful aim within the Chair to rest.

The Deacon and the Instructor next we see,
Leading the Novice in Freemasonry ;
Signs, Tokens, Words, does he impart to each,
With proper steps the Pedestal to reach.

Still working up, he fills the Wardens’ Chairs,
First in the South, then in the West appears :
Assisting loyally the Lodge to school,
The Lodge that he some day may have to rule.

At last he enters on the final stage ;
But no decay is here, nor sign of age.
Full in the prime of his Masonic years,
The honoured title, “Master,” now he bears.

Elected by his Brethren to the place,
He rules his Lodge with courtesy and grace ;
With dignity the sacred Ritual gives,
So in him, once again, our Founder lives.

Thus, when his year of office comes to close,
He earns at last well-merited repose ;
And, as the sun sinks grandly in the west,
So, in like splendor, goes he to his rest.

Happiness is a wayside flower,
growing by the highway of usefulness.

A CURIOUS CHAPTER OF HISTORY.

FROM MACMILLAN'S MAGAZINE.

In the year 1,000 the whole Christendom was possessed with the idea that the end of the world and the day of judgment were at hand; and when the dreaded year had passed and the panic subsided, a great impulse to the building of churches arose throughout Central and Western Europe. The buildings which were the result of this impulse gave employment to a large number of artificers for periods of many years. Working at first under the direction of the Bishops and Abbots, they ere long acquired considerable independence. The "lay brethren," as they had previously been styled, separating themselves from their clerical superiors, as well as from the common laborers, assembled in *Banhuetten*, or wooden buildings near the site of the churches, where they improved themselves in the principles of their art, blending with mathematical and artistic studies the mystic philosophy of sacred symbolism and Biblical allusions. They were divided into three classes, viz. :—Apprentices (*lehrlingen*), young men deemed worthy of admission into the fraternity; Fellow-craftsmen (*gesellen*), who had advanced so far as to be able to work alone on the details of the art, and were bound to impart their knowledge to the apprentices; and Masters, comparatively few in number, who were competent to undertake the design or direction of entire works, in the capacity of architects, surveyors or masterbuilders. The entered apprentice was entrusted with a secret sign and pass-word (*gruss*) and bound on oath to divulge to none but the initiated either the knowledge he should acquire or the rites and practices of his lodge. This method of mutual recognition was a necessity when indentures and diplomas were unknown, but taken in conjunction with the mystic philosophy inculcated and the secret ritual practised within the lodges, it acquired in time a solemnity and sacred-

ness which could attach to no mere certificate of membership or of proficiency. Further credentials were provided in a set of questions and answers forming a sort of catechism, orally communicated and guarded by the same sanction, by which the "Brethren," as they now call one another, could give proof of their indenture wherever they might travel in search of employment, and which are in all essential points preserved in the "Lectures" of the three degrees of modern Freemasonry. *Banhuetten* were permanently established in most of the chief cities of the Empire, and the reputation which their master acquired for genius and skill, led to the engagement of German architects in other countries, wherever Cathedrals or churches were being erected on a scale of more than ordinary grandeur. At first the several lodges worked independently of one another; but in the fifteenth Century the necessity of further union began to be felt, and on April 25th, 1459, a gathering of the Master Masons of Central and Southern Germany was held at Ratisbon, when the regulations of the different lodges were revised and consolidated. In 1492 a second and more general assembly was held, at which the whole of the Masons of Germany were represented, and united into a single brotherhood, of which the chief of the Lodge of Strassburg, which had long been recognized as a last court of appeal even by the Lodges of Austria and Switzerland, was declared perpetual Grand Master. The Statute then drawn up received, in 1498, the confirmation of the Emperor Maximilian I., whose example was followed by several of his successors. After the Reformation a period of transition began; the building of churches declined, and in the following century the German princes naturally looked with suspicion on a vast and well-organized association of men, bound together by the closest ties, and owing allegiance to an authority which by the loss of Alsace had passed under French dominion.

In 1709 all communication with the mother Lodge of Strassburg was prohibited, and attempts were made to establish a Grand Lodge on German soil; but this falling through the mutual jealousy of the petty States of the Empire, the most persistent efforts were made for the entire suppression of the Order, but although proscribed, it could not be exterminated. The Lodges still met in secret, admitted new members, and maintained their existence and continuity until the new Freemasonry, which had meanwhile arisen in England on the ruins of the old, held out to his German Brethren the right hand of fellowship, and in once more raising them to liberty and honor did but repay the debt which our country owed to its Continental sister.

THE EARL OF ONSLOW.

The banquet of Bro. the Earl of Onslow, on the eve of his departure for New Zealand to assume the Governor-Generalship of that distant colony, was a fitting compliment to one of the most accomplished, and at the same time, one of the most enthusiastic Freemasons of our day. His lordship has done good service to the Craft. He is a Past Senior Grand Warden of United Grand Lodge as well as of the Grand lodge of Mark Master Masons of England, and under both of these ruling bodies there are lodges which have adopted his name and will do credit to his fame. Like his brother, Past S. G. Warden, Lord Carrington, Governor-General of New South Wales, he is visiting a colony in which Freemasonry has firmly established itself and is very popular, and in which the question of setting up an independent Grand Lodge has been raised by some of the lodges and brethren, if not fully and to any great extent discussed. The case is not precisely similar to those of South Australia, New South Wales and Victoria, for these were separate and distinct Masonic districts as well as separate colonies, while New Zealand,

though it is a separate colony, is parcelled out, Masonically, into several districts. However, there is little doubt that Lord Onslow will show himself as anxious to promote the welfare of New England Freemasonry and as zealous, as far as his duties will permit, in cultivating the acquaintance of the brethren, as his neighboring Governor, Lord Carrington, and we trust good fortune may attend him in all his undertakings, in the responsible office he has been called upon to fill.—*London Freemason.*

AN INTERESTING MASONIC EVENT.

A very interesting Masonic presentation occurred in Toronto on the evening of the 10th of March, when a committee of the officers and members of King Solomon Lodge waited on W. Brother James Adams to express their regret at his approaching departure from the city. The sentiments of the members of the Masonic brotherhood, with whom Mr. Adams has been so long and honorably connected, were tendered in a handsomely illuminated address which was read by W. Brother James Reeve, the Master of King Solomon Lodge. A suitable and feeling response was made by Mr. Adams. He alluded to his advanced age and feared that in the ordinary course of nature there were many present whom he was not likely to meet again. Mr. and Mrs. Adams were both much affected by what was evidently a surprise, and could ill conceal their emotion as the brethren present severally assured them of the "heartly good wishes" they would carry from all their friends in the Queen City with them to their Boston home. The presentation having been made a most enjoyable evening was passed, and in the course of conversation the interesting fact came out that Mrs. Adams, besides being a Mason's wife, was the daughter and grand-daughter of a Mason, and that all her brothers were members of the craft.

REMEMBER.

- That he who gathers roses must not fear thorns.
- That to wait and be patient soothes many a pang.
- That all are not princes who ride with the emperor.
- That correction is good when administered in season.
- That it takes a great deal of grace to be able to bear praise.
- That you will never have a friend if you must have one without failings.
- That to have what we want is riches, but to be able to do without is power.
- That there is no limit to the age at which a man may make a fool of himself.
- That the roses of pleasure seldom last long enough to adorn the brow of those who pluck them.
- That a man who cannot mind his own business is not to be trusted with the business of others.

—*Liberal Freemason.*

CHARITY.

“Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries and knowledge, and have all faith, so that I could remove mountains, and have not charity, I am nothing.” (1 Corinth., xiii. 1, 2.) Such was the language of an eminent apostle of the Christian Church, and such is the sentiment that constitutes the cementing bond of Freemasonry. Charity is the chief corner-stone of our temple, and upon it is to be erected a superstructure of all the other virtues, which makes the good man and the good Mason. The charity, however, of which our order boasts, is not alone that sentiment of commiseration which leads us to assist the poor with pecuniary donations. Like the virtue described by the apostle, already quoted, its

application is more noble and more extensive. “It suffereth long, and is kind.” The true Mason will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition, and warn him with kindness, of approaching danger. He will not open his ear to his slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah, for his brother’s sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal lodge.—*South African Freemason.*

GRAND LODGE OF SOUTH AUSTRALIA.

The *South Australian Freemason*, Adelaide, says:—“The inception, formation, and development of the Grand Lodge of South Australian in its various phases has been associated with a continued success and a heartiness of cooperation and congratulation of which its originators and members may well feel proud. With trifling delays, recognition and fraternal intercourse was asked for and accorded on all sides, and added to the sense of freedom and enlarged action which constituted the inevitable sequence to the declaration of our independence there poured in upon us the confirmatory evidence of our ability to do so, in the shape of worldwide recognition and tenders of fraternal correspondence. There has been but one exception to this general accord, and the omission arose from a quarter least expected, and therefore much regretted, for the Grand Lodge of Scotland having in the first instance granted the sought-for recognition, for reasons not made public, withdrew the recognition, leaving the Executive of our Grand Lodge in no small perplexity as to the cause or as to the reasons of so unusual a proceeding. However,

it was no inconsiderable degree of pleasure that was associated with the proceedings of the last Quarterly Communication of Grand Lodge, in that an important announcement was made by the M. W. the Grand Master of his having received by a recent mail from home the gratifying assurance of full fraternal recognition on the part of the Grand Lodge of Scotland. * * * * *

"This recognition is especially opportune at the present junction, inasmuch as before many months will have elapsed we shall have welcomed to the colony a brother of high social position, and equally high status, Masonically. We refer to the R. W. Bro. the Earl of Kintore, who will come to us as colonists charged with the high functions of vice regal commission, but to us as Masous will prove equally welcome in his name and repute as Substitute Grand Master Mason of Scotland. As Governor we shall tender him the loyalty of ultra loyal colonists; as Masons we shall hope to welcome him as a brother who, from his social status and his known Masonic rank and career, will forthwith on his arrival seek to renew his vows of fraternity by at once taking an active part in all Masonic work and enterprise; and if the interest in Masonry taken by him in the past, as evidenced by the position which he has acquired in the side and assumed higher (?) degrees of Cryptic Masonry, be an indicator of the measure of his Masonic zeal, we may reasonably expect his warm-hearted and enthusiastic support."

SINCERITY.

Sincerity is pre-eminently a Masonic virtue; and if it is *not in a person to be sincere*, all the ritual and work of symbolic Masonry can never make up a Mason. The virtue of a "rough ashler" consists in its susceptibility of being a "perfect ashler." But if a man is insincere in himself, he is never safely to be trusted in any important enterprise, and he should not be permitted to take the vows of Masonry upon

his lips. He will break away from them and trample them under his feet if his personal ambitions so prompt him. Sincerity, therefore, is pre-eminently a Masonic virtue. To the man who is to be made a Mason—"by being a MAN"—there is applied the plumb, the level, and the square. If he be an insincere person, he cannot stand the application of these tests. True, for a time he may dissimulate and deceive, but, sooner or later, his true character will be discerned, and he will be shunned by all good Masons, because he is not to be trusted. Archbishop Tillottson, in his great sermon on "Truth and Sincerity," opens with this passage, which we quote from memory:

"Truth and sincerity have all the advantages of appearance, and many more. For if the *show* of anything be good for anything, I am sure the *reality* must be better. For why does a man *seem* to be that which *he is not*, but because it is better to be *really that* which *he seems* to be."

In the same connection, the Archbishop says: "A liar hath need of a good memory, lest he contradict at one time what he said at another, while truth sits on the lips, and is ready to drop out at any moment." Truth is simple and pure, upon any subject or question; while falsehood is manifold. Hence, he who is false and insincere in his utterances, should note them down in a book, and observe them frequently and carefully, lest he contradict himself to the very next person he meets. The Scripture speaks of the "*Refuge of lies*." Nothing but misery and remorse await the conscience which seeks after shelter in the "refuge of lies." "Be sure your sin will find you out," is another Scripture. Days, months and even years may pass, but the wrong and the sin will turn up most unexpectedly and in impressive places, and say; "*I belong to you!*" Time and conscience are allies as remorseless avengers. While, on the other hand, sweet sleep blesses the man whose heart is sincere; and happy contentment, in

all the paths of life, invests the daily walk of him whose soul dwells in the heaven of truth. "He that hath clean hands and a pure heart shall ascend into the hill of the Lord, and shall abide in His Holy place." Sincerity, therefore, hath its unspeakable honors, and its suitable and complementing wages. The duties are not severe, and the toil is not burdensome.—*The Freemason, Sidney.*

RESPECT THE AGED.

The following remarks are worth the attention of us all. It is to be feared there is too much ground for the taunt so often flung at us by visitors from the Old World that on the American continent there is no respect for and often scant courtesy extended to our seniors, either male or female. The Detroit *Tyler* ably says:—If there is one lesson taught by Freemasonry it is honor and respect to old age. Filial affection is strongly impressed upon the newly initiated, and special privileges are granted to the worthy sons of Masons in token of the truth and blessedness of this tenet of the Order. Not only should the fruits of the lesson be enjoyed by the paternal relatives of the Mason, but it should be given freely to old age under and in every circumstance. The Masons of the present day owe a great debt to the Fathers in the Order. It is in these days an honored position to be a Mason, but there was a time, not so very long ago either, when it required great moral courage to acknowledge connection with the Order, when considerable self sacrifice and denial were required to maintain and uphold the professed principles of Masonry, and the venerable ones now in the ranks are those who braved the lies of slander, the opprobrium of false public accusations and the malicious taunts and persecutions of bigotry and hatred. They braved everything, weathered the storm, brought the Order successfully through great tribulations, kept the pillars upright, by their lives exemplified the glorious truths of Free-

masonry, that to day stand freely and fully acknowledged the grandest and greatest institution for the elevation and ennobling of the human race. Remember this, young Masons, when you meet the gray-haired patriarchs of the Order and demean yourselves according to the lessons of the Order. Give always to the old age respect, assistance and homage, and especially go out of your way to comfort, aid, and entertain the Fathers in Masonry. Let them have the seats of honor at the lodge, in labor or refreshment, and give them to understand that the beauty, strength and truth of our teachings to-day are the same they ever were.

MASONRY AT THE PUNJAB.

The London *Masonic Star* says that in the "minutes of the proceedings of the District Grand Lodge of the Punjab of a special communication to celebrate St. John's Day (27th December, 1888)," at which R. W. Bro. E. Woodall Parker, District Grand Master, presided, and a large number of grand officers, representatives, and other brethren attended, addresses were delivered by the District Grand Master, and W. Bro. Dr. Brig Lal Ghose, R.B., P.D.D.G.M. An address was also to have been delivered by W. Bro. H. Whymper, P.D.D.G.M., but in his unavoidable absence his paper was read by W. Bro. Col. O. Menzies, D.D.G.M. From this we extract a paragraph relating to the ritual of the three first degrees in Freemasonry, which, we think, will be of interest to many of our readers.

"The second class of Masonic literature, to which I referred at the commencement of this address, that of the Rituals and Lectures, may be shortly dealt with. It may now be subdivided into three classes, the one following the Oxford working—the second Emulation working, and the third almost anything the publisher of the Ritual pleases. The second is perhaps the most consistent, and it is the most popular, but to those who study rituals

I would commend 'the revised Ritual of Craft Freemasonry, by an old Past Master,' published only this year—its notes are of the highest value. I personally belong to the number who regret our literature does not possess any authorized ritual, and that there are not any genuinely authorized lectures published, the latter being principally the irresponsible productions of Masonic enthusiasts. It is true that Dr. Hemming was authorized by the United Grand Lodge, soon after the Union in 1813, to revise the system of *lectures*, and it is true the Prestonian lectures were authoritatively used in the last century, but we can hardly be said to possess any Lecture under authority at the present time, although the great American authority, Mackey, holds that Hemming or "Union" Lectures are to be considered as still under authority. The safest plan to follow when placing a Literary value on published Lectures, is to see that they are in harmony with the most perfect Ritual obtainable."

THEOLOGICAL MASONS.

The Lodge Reunion des Etrangères, founded at Paris in 1784, counted among its members a large number of distinguished ecclesiastics, the famous Abbé Baron, a prolific author, being its Orator. Among the other craftsmen were Leclair, a priest of the Sorbonne (the Theological Seminary of France); the Abbé Denis, Prior of Talzieux; the Abbé Barse de Gevigny, Doctor in Theology; Armand, Chaplain to Hollandish Embassy; Duperron, Vicar-General of Montauban and Grand Cross of St Louis; Guy de Champeaux, Vicar General of Nimes and canon of St. Honoré; Denis, Canon of Semur, etc., etc. It would be difficult to find any lodge in any country comprising so vast an array of theological talent, and it must be remembered that all these divines adhered to the Romish Church, which has placed Masonry under its ban.—*Liberal Freemason.*

AN OLD MASON.

The Bishop Auckland Herald says that Comp. Babington Boulton, acting as Grand Superintendent of Durham (in the absence abroad of Sir Hedworth Williamson, Bart.), has appointed Comp. G. J. Wilson, of Darlington, to the office of Prov. G. J., which became vacant in January last, by the lamented death (at Ventnor, I. W.) of Comp. J. J. Clay, of Sunderland. Comp. Wilson is the oldest Freemason in England—if not in the world—having been initiated so far back as 25th April, 1833 and though over 80 years of age he regularly attends lodge and chapter. He has been W. M. of Restoration Lodge, No. 111, four times, viz., 1835, 1843, 1844, and 1857. He was appointed Prov. J. G. D. in 1835, Prov. G. D. of C. in 1846, and Prov. J. G. W. in 1850. In Royal Arch Masonry he was exalted as a companion of the Chapter of Vigilance, No. 111, in 1834; elected J., and installed in 1845, elected H., and installed in 1846, elected Z., and installed in 1850. He was appointed Prov. G. 1st A.S. in 1883, and is now Prov. G. J. During the 56 years of Bro. Wilson's Masonic career he has served under six successive Prov. Grand Masters, viz., John George Lambton, Esq. (afterwards first Earl of Durham), Sir Hedworth Williamson, Bart. (father of the present Prov. Grand Master), John Bowes, Esq., John Fawcett, Esq., the Marquess of Londonderry, and the present Sir Hedworth Williamson, Bart.

The quarterly meeting of the Grand Lodge of Massachusetts, F. A. M., was held last month at the Masonic Temple. The Most Worshipful Grand Master, Henry Endicott of Cambridge, presided, and there was a full attendance of officers and members. About 150 lodges were represented. Much routine business was transacted. An able memorial in honor of the late Grand Chaplain, Rev. Fielder Israel of Salem, was read by Rev. C. H. Leonard, D.D., of College Hill.

OBITUARY.

BRO. ROBERT A. SINCLAIR.

All that was mortal of a talented young artist, Bro. Robert A. Sinclair, was interred on the 11th ult., in the Necropolis, Toronto. The funeral was attended by a large body of Masons, among whom were the members of Doric Lodge, to which he belonged, in regalia. Rev. Doctor Parsons, chaplain of the lodge, conducted the service at the house, and Dr. Wild read the last rites. Bro. Sinclair was only 30 years of age at the time of his death, and was looked upon by his co-laborers in the field of art as a man of great promise. He breathed his last at the residence of his father in Grosvenor street, on Tuesday morning, after a lingering illness.

P. G. M. BRO. JED. P. C. COTTRILL.

P. G. M. Bro. Jed. P. C. Cottrill, of Wisconsin, died on February 8th ult., at the age of 56 years, after four years of suffering. Bro. Cottrill was an accomplished Mason. Five Past Grand Masters were present at his funeral, to testify their fraternal regard for his character and his achievements for the Craft.

BRO. R. W. BENJAMIN CURREN.

R. W. Bro. Benjamin Curren, Past Grand Secretary of the Grand Lodge of Nova Scotia, died early in April, after a long illness, aged 83. He was one of the most active Masons in all the bodies in that province.

SISTER LUCINDA BUSBY.

We have to record the death of Mrs. Lucinda H. Busby, which occurred at her home in Lebanon, on March 2, after a short illness. Her remains were tenderly laid away by the members of Lebanon Chapter with the funeral ceremonies of the order.

Sister Busby was first a member of the Grand Chapter of Indiana at its meeting in Greencastle in 1876, when she was proxy for the worthy Matron of Lebanon Chapter U.D. She was elected Grand Treasurer in 1879 and

continued an active worker for the order. She will be sorely missed both in the Grand and Subordinate Chapters.

A MODEL SECRETARY.

A prompt, intelligent, energetic, and obliging Secretary of a lodge can do much to secure its prosperity. He should be a brother of large and varied information, and of considerable experience, so that all the Officers, from the Worshipful Master to the Tyler, may draw upon his fund of knowledge and find ample supplies. Not only should he be thoroughly posted as to the ritual and the conduct of the work, the business affairs of the lodge, etc., but he should also have such good knowledge of the members—their individualities and idiosyncrasies—as to know just how to approach them in any matter respecting the collection of dues or other related subject. Of course he should be accurate and discreet in performing the duties of his office, ready to answer all proper questions, and never in a perverse temper. Blessed is the lodge that has such a Secretary

ADOPTIVE MASONRY.

In France, where the plan was at first originated, "Adoptive" Masonry was, for a time, much in vogue. The Empress Josephine in 1805 presided over the Lodge Imperiale d'adoption des Francs Chevaliers, at Strasburg, and the assemblies of the brethren and sisters at Paris are said to have been equally elegant, splendid and agreeable. Of their agreeability, I entertain no matter of doubt. But I have my own opinion of pass-words whispered by rosy lips, and grasps interchanged with soft hands—and indeed we are credibly informed the mystical part of the business was mere pretence, and the rites always ended in—a ball and supper, as might be reasonably expected.—*Bro. John Fitzhenry Townsend, LL.D., D.G. M. of Ireland.*

"UNITED AT LAST."

(From the Sydney Freemason.)

"United at last!" With Right hand extended,
We press to each other a clasping to gain;
For the days of disunion are happily ended,
And the way of our future is open and plain.

"United at last!" Glad footsteps approaching
To form a strong column of mutual support;
We fear not the risk of unconscious encroaching—
The sting or the pain of unkindly retort.

"United at last!" At the hour of our kneeling
To God, the Great Architect-Master of all,
The prayer of our hearts will be earnest appealing
That on our loved Order great blessings may fall.

"United at last!" Our heart's pulse expanding
With pure throbs, loving, fraternal and strong,
Shall gently and surely exert its commanding,
And keep the whole casket from thinking of wrong.

"United at last!" Our aims will be bolder
To shield from all evil a brother's fair fame;
To cover his foibles from scornful beholder
With the mantle of virtues attached to his name.

"United at last!" With our "Wisdom" entwining,
The *Craft* shall go forward in Honor and Might;
The banner of Virtue triumphantly shining,
Shall lead us from Error and guide us to Right.

"United at last!" "Strength" brings us elation,
By casting away all our weakness and fear;
Planting firmer and deeper the mystic Foundation
Supporting the Fabric so stately and dear.

"United at last!" Fair "Beauty" dispensing
The charms of her presence to cheer and refine,
Shall clothe with new lustre the era commencing
With this our rejoicing and power to combine.

"United at last!" With all done in "Order,"
May "Harmony" keep all the working in gear,
Hold the "Centre" intact, and complete every border,
With "Peace" smiling sweetly to bring up the rear.

"United at last!" In the "Compasses" bounding,
May we keep all our living unspotted and fair;
Avoiding all discord so harsh and confounding,
May we meet on the "Level" and part on the "Square."

"United at last!" Shewing higher and brighter
The "Star in the East" sheds beneficent ray,
To render our journey more cheerful and lighter,
Till emerging from gloom to ineffable Day.

"United at last!" Let us thankfully tender
Our homage to one we are proud to select;
For whose kind helping those titles we render—
Our "Keystone of Union!" "Grand Master Elect."

"United at last!" Long may it continue—
The "Union" of Wisdom and Brotherly Love—
Till we pass the bright "Portals" to join the "Retinue"
Of Him who presides in the Grand Lodge above.

A USEFUL SUGGESTION.

Bro. W. H. Cox in the South Australian *Freemason*, gives a few thoughts as to how to increase the attendance at lodge meetings. First, let the W. M. divide the work. The W. M. taking the obligation, a P. M. the charge, S. W. the lecture on the tracing board, J. W. charge the initiating, S. D. the working tools, and sometimes even a brother from the floor of the lodge taking a part. This creates a greater interest among the officers who are taking part and the brethren who are listening, as the different voices and styles of the speakers cause variety. Second, an unwritten law that the Lodge close punctually at half-past ten o'clock.

AN OLD INDIAN MASON.

It is a well known fact that the celebrated Indian warrior Brant was a Freemason. Brant was made a member of the Fraternity in St. Patrick's Lodge, over which Sir William Johnson presided, at the Johnson Hall (Johnstown, N. Y.), a spacious mansion in the wilderness, where he maintained open house for the savages, much after the style in which the gay cavalier Morton, of Merry Mount, entertained the non-Puritans of New England before the valiant Miles Standish demolished the heretical castle and christened the place Mount Dragon. Brant did not visit Europe previous to the war of American independence, during the course of which he exhibited himself to be a sincere friend to more than one Brother in Captivity. As late as June, 1822, a veteran of the Continental army, Capt. McKinstry, of Col. Pater-son's regiment, felt obligated, in justice to the Indian's memory, to publish the fact that, having been surprised and made prisoner at a place called The Cedars, Brant not only secured his release, but conducted him to a distance of thirty miles to reach an outpost. After the fight at Chester Valley, Brant found that he had been imposed upon by a spurious Mason, whose life he spared, and kept him in Captivity until the close of the war.—*Masonic Chronicle*.

WOMEN AND MASONRY.

The *Freemasons' Journal* says:—"We do like this setting apart occasionally a night in which the female part of our family can visit the lodge room, and there participate in the social feature of our institution. The tendency of all this is to make the lodge more popular with the home, and when such a happy state exists, it makes life much more agreeable for the craftsman. All ladies have a natural curiosity regarding the lodge and its workings. With some there is great confidence that the work and object is of the highest order,

yet with others a reverse opinion may prevail. These reunions must counteract the averse opinions, and satisfy all that the lodge is an excellent institution, where a good work is performed, and that the female is equally remembered. We commend the example of 'Ladies' Night' to our American brethren, and we assure them that it is one worthy of adoption."

FREEMASONRY.

BY T. BOWDEN GREEN.

F ull of kindly thought and feeling,
R ich in sympathy and love,
E ver willing to befriend,
E arnest of the life above;
M asons Free are Masons true,
A rchitects with noble aim,
S triving oft to help a brother,
O r protect his name and fame.
N ear and far its praises waft,
R ight gladly welcome—everywhere—
Y omen of this glorious craft.

A fund is being raised in England for a testimonial to Bro. Robert Freke Gould, the historian. The Earl of Carnarvon is chairman of the committee. In view of the fact that Bro. Gould gets no royalty from copies of his work sold in this country, it will be an exceedingly graceful act for Americans to subscribe to the testimonial. We hope the contributions from this side may be worthy of the cause, and show that American Masons appreciate the labors of the accomplished historian.—*Masonic Token*

SUBSCRIPTIONS RECEIVED.

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

C. F. Bbardman, \$1.00; Geo. C. Mc-Gregor, \$1.00; John Stewart, \$1.00; W. R. Clark, \$1.00; W. B. Hewson, \$1.00; W. B. Powell, \$1.00; A. Morris, \$1.00; W. B. Poulton, \$1.00; G. S. Kearcy, \$1.00; E. A. McDonald, \$1.00; C. T. Marshall, \$1.00; Thos. Sargent, \$1.00.