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# THE CRAFTSMAN

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No. 6.

MAY MASON.

—  
JEAN GOLD.

"George, where had I better send?"

"Eh, what?"

"I do believe you have not heard one word I have said."

"Oh yes my dear, Ginx's baby, to go to the poor-house is the question before the house."

"Ginx's baby indeed! George, if you will be kind enough to put that everlasting old paper down for a moment, I will be greatly obliged, for there is a question before the house in truth."

"Well, well, my dear do not get excited, there is time enough. There, I am all attention. What is it?"

"I suppose I shall have to tell it all over again. Do you remember about a woman with a baby who came to Mrs. Adams' last fall? She gave her name as Martha Gray, and had a marriage certificate bearing the same. If you ever half-way listened to me, you might have known she is dead and was buried yesterday. Of course Mrs. Adams can not keep the child. She would not have taken the woman in had she not come in a storm and begged so piteously. You have probably forgotten Mrs. Adams, but she is a poor woman mother used to help; she has all she can do to take care of her own family, and something must be done with the child. It seems a shame to send it to an orphan asylum and worse to the poor-house."

"Regular little Ginx," chuckled George, "committee must be appointed immediately to look after it."

"A committee of one will do all the work, as usual," she imposingly said, as she arose from the breakfast table, "as you do not seem to look upon it except as a matter for fun."

"Pardon me," said her brother, a good natured old bachelor, who was a little more apt to see the ridiculous side of things than his younger and more energetic sister. "I hope you do not want me to make it serious, for I really cannot; you certainly do not want me to adopt a six months baby?"

"I am not a simpleton quite, besides the child is two years old. But you do not seem to have heard, or remembered at least, what I have told you before, that the mother had papers showing her husband to have been a Mason. Mrs. Gray said her husband, when dying, told her to apply to the Masons for help, for they had neither kith nor kin nor friends in this country, and the child has not a relative nearer than a great-aunt or cousin in England. While her husband could work, they lived well enough, but he had a fever and died leaving her destitute. They lived in Buffalo then, and she received aid from a charitable society; she would not go near the Masons for she had an insane idea that they would take the child from her, and, with a hope of returning to England she clung to her baby, drifting from one place to another, till she came to Mrs. Adams' door, half dead and wholly starved. It was her wish that after she died the child should be given to the Masons, and I asked you at the beginning, where, or to whom, I should send to find out about it."

"Whew," whistled George, opening his eyes comically, "here is a mix! My Anti-Masonic sister writing to a lodge, interceding with them to adopt a baby. What is the child, a boy?"

"No, a girl."

"Oh, you ease your conscience then that she can never be an active member. Why do you not write to Harrison, he will attend to everything for you with pleasure," he added with a sly twinkle in his eye.

"You are determined to be very disagreeable this morning," said his sister, haughtily, leaving the room.

"By jingo, but she will be in a mess if she does not look out. Rica, of all persons in the world to have gotten interested in a Mason's baby; when her Anti-Masonic views nipped in the bud her own happiness. Bah! Harrison was too quick, he is not so used as I am to her impulsively ferocious way of speaking out her mind, and she generally has a mind to speak. If he had let her cool down a little, she would have listened to reason and been won to his side, easy enough. All she needs is a little guiding, she will go just as you want her to if she feels that she holds the reins in her own hands. But it was not a case for my interference, however, it will not be a bad thing for him to know that she is interested in a Mason's baby." After this soliloquy over his cigar, George St. John wrote on a slip of paper, "Mount Zion Lodge, Boston. As good a one as I know of." "It is near and is the one Hugh Harrison belongs to," he reflected as he sent the slip of paper up to his sister, and then walked leisurely down to his office, once there, forgetting the whole affair.

Rica St. John was vexed enough to have anything to do in the matter. Mrs. Adams had enlisted her sympathies in behalf of the widow and child when they first came, and seeing them often had only made Rica more and more anxious to help them; indeed the little girl, a brown haired pet, had won Rica's heart completely, and its lisping "auntie" was very dear to her to hear. Martha Gray gave evidence of having belonged to a good English family. The history they gathered from her, little by little, was sad. On a sorrowful life from early childhood, the husband's death fell the crowning sorrow. The mother-love seemed to have been nearly crushed out, in the year of utter desolation and destitution, since he died, and, with a faith she had never had for herself, she gave her baby to Miss St. John, without a struggle, saying simply, "The Lord will provide for her."

"But the Lord leaves the providing for some one else to do," thought Rica a little bit wickedly, remembering the widow's last words, with the letter, she was having so much trouble to get written, in her hand. "I suppose we must be instruments," she added, a little more graciously, "but I wish He had picked out any other creature on the globe, to have been this special instrument. I can only hope Hugh will not hear of it, that is, my part." And the letter was sent.

Ten days passed, in which various communications had been received and answered by Rica from a gentleman, Mr. Gerard, by name. Everything so far was satisfactory, arrangements were all made for the public adoption of the child by the Mount Zion Lodge; its future provided for, nothing remained but to send for the child.

Rica re-read the postscript of the last letter, "Can a suitable nurse be provided at S—, or shall I bring one from Boston, when I come for her on Thursday?"

To this Rica replied, "A girl that the child knows will go with her for a few months, till she gets used to her strange home."

Two weeks from the day Martha Gray was laid to rest, an elderly gentleman knocked at Mrs. Adams' door, and asked for the Masonic baby.

Mrs. Adams a little flustered by her distinguished early call, and not daring to even show up her valuable baby to a stranger without Miss St. John's consent, sent covertly for that lady, while she kept her visitor in the front room, very much amused by her various pretexts, of the baby being asleep, etc. When at last she saw Rica coming down the street she said with a courtesy, "Miss St. John is coming sir, and I think the baby is awake now."

Baby had on her best "bib and tucker," and with rosy cheeks fresh from her morning nap, looked too sweet and innocent to be a Mason, Rica thought. Mr. Gerard's memories were of some little angel faces he had seen on canvass, and one little one, dearest of all hid away under the daisies. He took her kindly in his arms, and she, to give him a good hug, wound her fat arms around his neck, and lisped a very delightful babyish welcome.

"What is her name?" he asked, turning to Rica.

"She has none but Baby. Her mother gave her none; she expressly wished that she should never be called after her, for fear the curse over her life should continue with the name. She did not even wish her to keep the name of Gray. It was her fancy, and I suppose we ought to respect it now."

"Certainly, said Mr. Gerard slowly, "Will you name her then; as her nearest friend, you will be her god-mother I suppose?"

"I, oh no, if you please, I am an Anti-Mason," said Rica with a very deep blush as she met the earnest look he turned upon her.

"Are you, and why?" he asked innocently, playing with the baby in a manner that showed he was evidently accustomed to little ones.

"Oh, I do not know—for various reasons, I am very strong against them,"—answered Rica, hesitating over her words, conscious she was not showing any of the strong points of an enemy. But somehow this elderly, dignified, "lovely" old man, was not one to charge upon with her petty artillery. If it had been Hugh, sitting there instead, she would have felt no hesitation whatever. On the contrary, would have argued till both were exhausted, and then not yielded so much as she had in the first words to this gray-haired enemy.

"I hope you will not be so strong against us, in the future, Miss St. John. I hardly think you consider us even now quite heathen, or you would not have turned this little one over to our keeping so readily. You are not afraid to trust her to us are you?"

"No, certainly not," she smiled at the question.

"Then you must believe there is some good in us?"

"Yes, *some* good," she said slowly.

"But about baby's name, I have a fancy to have you name her. I want you to keep interested, you see, in the Masons."

"I am very fond of the child, and shall always be interested in her welfare. And if I must suggest a name, what do you say to May Mason? She was born in the month of May. Her mother died, and she is now adopted in May. It is an eventful month for her. It will also carry out her mother's wish in losing the name of Gray."

"May Mason, it is a very good idea and shall be carried out. I see I have only a half an hour before the train leaves. Can she be ready?"

Baby was carried out to be made ready, and Mr. Gerard turned to Rica, "I am very glad to have had this meeting with you, Miss St. John, and only wish I had a longer time so that I could convert you to Masonry." She shook her head. "I know I could," he laughed pleasantly, "and whenever you come to the city, if you will let me know, my wife and self will be very happy to call and give you full accounts of baby May."

"I shall be glad to meet you and your wife," said Rica cordially, "and hear of baby, and—I am not afraid of being converted."

He laughed. "Do not be too sure. You have my address?"

"Yes."

Baby, or we may as well call her now, May Mason, came back ready for the journey. She had looked upon the unusual bustle about her, as a sort of holiday fun, and had been very joyous, till it came to going herself. Whether the carriage frightened her, or the by-byeing, more serious than usual, made her feel instinctively she was leaving her old and only friends, she sobbed and cried as though her heart would break.

Miss St. John stood it as long as she could, and then taking the child from the girl's arms, soothed her in a few moments. "There pet will go with auntie now," and so Miss St. John rode to the depot and saw them into the car. A little finesse was then used, and Miss St. John went back without any formal leave-taking with Baby May.

She had a very amusing note from Mr. Gerard a few days after, with a graphic description of their journey and of the howling Miss Mason set up when she discovered she had been fooled away from her friends. Evidently her initiation into Masonic arms had not been on the most gentle terms. She had screamed most persistently during the baptismal rite, and had even slapped Mr. Gerard in the face, when he, thinking she might favor him as the oldest friend she had there, had attempted to pacify her. On the whole, Mr. Gerard feared she had inherited all her mother's dislike to the Masons, and imbibed some of her Anti-Masonic "aunt's" opinions, and for such a little rebel, Miss St. John need not have minded being god-mother. He was glad to say at the last, little May was boarded in a *good* Mason's family, and was, all considered, doing well."

Rica was much amused by his account, and yet worried. She missed the little thing greatly. She had found it pleasant to have something to love and care for that loved her back, and had felt several twinges of conscience in that she had given her up so quickly to the Masons,—not that she feared but that they would do well with her, but would the little one get the kind of love she might have given her? She might have kept her. George would not have minded, but it was too late now, and other cares crowded the baby out of her mind for a time. Spring melted into Summer, and Summer was melting into Autumn. Cities were vacated by all who had means to get out of them, but the heat had found its way to country and seashore, and nobody knew where to flee from it. Mr. and Miss St. John were at Newport, when the last men-

tioned received a letter, forwarded from S—, from Mr. Gerard about May. The child was ill; had been for several weeks; they had taken her into the country where they were staying, hoping the change would be all she needed, but it was not, and he felt he must write Miss St. John without more delay. The child was grieving herself to death. She kept up, now that she was sick, a constant moan for "Auntie," and the physician said if they had the least idea who the child wanted, to send for her quickly, if they wished to keep her alive. He had Mrs. Adams come for a few days, thinking she might answer, and the first day, May brightened and seemed better, but the second, she went back to her plaintive moan, and he took the liberty of writing, knowing the interest Miss St. John had once in the little girl, and feeling sure she must be the one she cried for, to ask her if she would come to make them a visit for baby's sake, baby, who was now so dear to them all.

This was the sum of the letter Rica read.

"George," she said, a moment after, entering her brother's room, "I must go to Southport immediately. I have just received a letter from Mr. Gerard; the baby is sick and they want me. Will you find out about the trains, quick, please?"

"Southport—Gerard—baby—have you gone crazy Rica?"

"No," she answered, coolly, "you have doubtless forgotten all about the baby I sent to the Masons last Spring. I have not time to repeat the story now, so please act without knowledge, or, rather, I do not need to trouble you." She rang the bell sharply. The hall boy answered in an instant. "Go to the office, and ask when the first train leaves for Southport."

George scarcely had time to collect his wits, when the boy returned and snapped out, "5:15, due Southport, 11:55 P. M."

She had two hours, time enough to pack her trunk. When the express had whizzed out of the depot with Rica in it, George turned with a prolonged "Whew!" his favorite ejaculation, "I wonder if it was not all a trumped up story. Hugh Harrison is coming here to-morrow."

Mr. and Mrs. Gerard welcomed cordially Miss St. John. Baby May was asleep when she arrived at midnight, but early in the morning Rica heard the little weak voice calling, "Auntie," and wondered if it could really be herself the child meant, or if it were not rather the mother, and she had forgotten the mother-name; anyway she would hasten with her dressing and find out.

The child had changed so that Rica at first almost doubted if she was the once fat, rosy-cheeked May. Thin, white, with a sickly pallor, her eyes heavy and sunken, her whole form wasted, too weak even to hold her head up. "She looks like her dead mother," thought Rica, as, with tears in her eyes, she went towards her.

"Where is auntie's pet?" she asked in the old way, as near as she could with the pain she felt in her heart.

May smiled, a weak, sad, satisfied smile, and tried to put out her hands.

Rica took her in her arms, petting and kissing her, while May lay perfectly still and content.

When Mr. Gerard came into the room, she looked up and said prettily, "Auntie come, me kiss you; me good baby now; me naughty no more." And she was not naughty, but she was very, very sick. For days and nights she was not out of Rica's arms. For when little clinging hands are about your neck, and a little life rests on your care, you are not very apt to tear the hands away, or withhold your care, on the selfish plea of being physically tired yourself. Any way, Rica St. John was not one to do so. The perfect trust with which May rested in her love, made that love rise sufficient for all she must endure for her, and she kept her watch faithfully, and was rewarded at last by seeing the child grow a little better.

May was lying asleep on a pillow in Rica's lap one afternoon, when the nurse girl entered with a card in her hand. "Hugh Harrison," Rica read, and whispered, "Where is he?"

"Down stairs," whispered back.

"Tell him I can not see him. I am with a sick child."

"I told him so, but he says he must see you. If you can not come down, he will come up here."

"Tell him I cannot do the one, and he must not do the other."

"Perhaps we could lay her on the bed. He said he would only keep you a moment, and if you don't go down, I am sure he'll come up, he is awful determined looking."

They succeeded in getting the child on the bed without awakening her, and then Rica went down stairs. She never stopped to think of herself or realize her tired and exhausted state, till she entered the parlor to meet Hugh Harrison, the first time after their quarrel, which had broken an engagement between them, if it had not broken their hearts. She had laid her burden out of her arms for a moment, and it was as though everything had gone from her, even strength to hold herself up, to speak or to act.

"Rica, for heaven's sake how you look!" He started forward and steadied her into a chair. While she, perfectly unnerved, burst into violent weeping. The nerves, strained to their utmost the past weeks, whatever they might have undergone before, were taking their revenge, Hugh's inopportune visit being the last straw. It was some time before she could control herself; she cried from sheer mortification at last, at showing herself so weak to Hugh, of all others in the world.

"How came you here?" she asked, after regaining control of her tongue.

"I came for you," said he quietly, "and it is well. I was detained on the yacht and only reached Newport yesterday. George told me you had gone crazy; had come to this place to nurse a Mason's baby through scarlet or spotted fever, or small pox, for all he knew. And begged me, if I had any Masonic power, to use it here, and take the child from you, if I could not take you from the child, before you had taken the disease yourself and died. I promised to bring you back with me to-morrow, but you must leave this house immediately." He spoke in his old imperative way. It was pleasant to Rica to hear it again, and she lay back in the chair watching him walk up and down the room, thinking how quick he had fallen back to his old natural manner, and how like "old times," it was.

He turned, caught the amused smile on her face—she looked more natural with it—and coloring slightly, he said, taking her hand in his. "Rica, there is not to be any more foolishness between us, and we will not mind for explanations. I have the right to take you away, for you are worn out and ill. We will have a dozen nurses for the baby, but you must go with me."

"I must not go with you," she answered gently, but she left her hand in his; "the baby needs me—"

"No do I need you ten times more than she."

"Do you? You are looking very well. May moaned and grieved for me day and night, until she was worn to a shadow, and you did not even get sick, said Rica, saucily.

"I did not suppose you would go out as a nurse among the Masons," said he, with a frown.

"I would not, had they all been like you," she retorted, with a pout. "Mr. Gerard converted me," he added, mischievously.

"Thanks to Mr. Gerard," said Hugh, dryly, "and I will take the new convert to my heart."

"You will have to take May, if you take me," said Rica, soberly. "We are not to be separated again."

"We might open an asylum for unfortunate Masonic orphans," said Hugh, with an air of resignation.

"It's, indeed! You may consider yourself fortunate if you are taken in as an 'unfortunate,' sir."

"Taken in, I may be, but unfortunate no more; thanks to little May Mason's influence over her 'Anti-Masonic' auntie."—*Voice of Masonry.*

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## THE SAILOR FREEMASON.

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### A TALE OF REAL LIFE.

It was in the winter of 18—, when the *Cherokee* sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time labored under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach—one of the most lubberly conveyances I ever travelled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith walk, the connecting link between the port and city of Edinburgh, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and proceeded me to my dear home, where I was cordially received by my mother, brothers, and sister; and here my shattered hulk was laid up for repair; and, thanks to my kind family, I soon found myself in ship-shaped order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton Convening-rooms. The company consisted chiefly of Masons, their wives and relatives—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received, with every welcome demonstration, by one of the strangest-looking characters I ever beheld. My brother, perceiving I was preparing for a good laugh, frowningly informed me that this was Mr. Richard Simpson, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipful figure now before me.

He was a man of about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which ever and anon rolled about as he addressed his guests; but to complete the picture, on his head he wore a 42d Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was constantly waving to and fro; and when he walked its undulations resembled those of a pendulum.

However, "Dickey Simpson," as he was familiarly called, was, with all his oddity, a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for the mirth which his presence created; and he was, moreover, an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent brethren, it being now one of the most respectable lodges in Edinburgh. But to my tale. The ball went off gallantly, many reels, dances, and strathspeys were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after this fete, I asked my elder brother if he would advise me to become a Mason. He told me, what I then thought a strange reply, that he could not possibly advise me; I was at liberty to follow my own free will and accord. However, as he made no objections, I went to the Celtic fraternity, and, next lodge-night, received the first degree.

After work, the brethren adjourned for refreshment, the same Brother Simpson being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negus and whiskey-toddy were placed before the respective brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterwards received the other degrees; and as I was some time at home, I spent much of my leisure in visiting all the lodges round about, until my returning health enabled me to join my ship.

From that time I became enamored of Freemasonry, and while on board ship I gave my mind up to that study, and frequently, on our cruising excursions, dropped ashore to visit some lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had *brothers* in every harbor. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record. On entering a lodge, to my great surprise I found one of my superior officers there before me. Till that moment I was not aware of his being a brother; for on board ship he was rather austere and repulsive in his manner to all beneath him in command—a deportment which, I believe, many of our commanders assume, from a notion that it is best calculated to secure obedience and respect. On this occasion our eyes met, and we were now, for the first time, on an *equality*; and I shall never forget the hearty manner with which he saluted me—not in the voice which thundered terrors to the crew, but in the bland tones of a brother. Thou heaven-descended beam of light, beauty, and perfection! how often has the endearing epithet of brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service, and it was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obligated to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquility, when, with book in hand, I visited the classic caves of Gortin and Hawthornden, or scanned the rich entablature on Roslin's ruined college, or sought the mouldering castle of the lordly St. Clair—

"Lifting o'er blooming groves its head,  
In the wan beauty of the dead,"

and gazing from the loopholed retreat on the varied tints of a sylvan paradise—

"A lovely scene, but sadly sweet,  
Like smiles and tears on beauty's face;  
Far may we wander ere we meet  
So dear a dwelling place,  
That, formed by hand of Nature, seems  
For lover's sights and poet's dreams!"

Amidst scenes like these I found quiet and repose; and ere summer clothed the hawthorn tree with bloom, my spirits, with my health, began to rally; but I yearned for

my favorite element; and as I did not wish to be burdensome to my friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my brother was most solemn and affecting; he entreated me to return back with him, but I would not. He shook his head mournfully, and murmured "Farewell!" I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my anxious gaze.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray; and the wind, which, in gloomy murmurs gave "a fearful note of preparation" for a coming storm, soon increased to a hurricane. Our little world was tossed about at the mercy of the waves; the night was spent in fear and anxiety. 'Twas then I thought of home; I imagined I heard my brother beseeching me to return; but to hear a voice was then impossible; the thunder rolled and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the winds and waves, having lost two masts. On the night of the second we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow (in mercy to whom I do not name the ship), went ashore, with four others, in the only boat we had, promising to return. I was certainly offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in the company of those that remained.

Hanging to the wreck for hours, no boat came to our rescue; and as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro—no doubt to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the tide seemed to aid my efforts, for I was carried towards the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged into my side, and this, no doubt, brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes, or to move, I remained insensible, until I felt my hand lifted up, as if to feel the pulse. Instinctively I clutched the hand in a *grasp* that it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand in the arms of a foreigner *brother*. He held some spirits to my lips, and, after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found brother, I soon recovered, and heard that all had been lost; for what had been saved from the deep had fallen into the hands of the wreckers.

The kind hearted fellow who had acted the true Samaritan introduced me to the consul, also a brother, who supplied me with clothes and other necessaries. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put his mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London. . . . Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house; but he longed to see his old mother once more; and, with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks, (there were no steamers then), which was to sail next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who having been apprised of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there; the captain knew not how to account for the mystery, for he had seen him the night before, with his own hand, write his name on a piece of paper, and pin it to the curtain of his bed; and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him; he died three hours before the vessel sailed. He was only twenty-five years of age; his voyage is o'er, and with him the "dream of life is past"; his shattered hulk is now free from earthly storms, awaiting, it is to be fervently and devoutly hoped, a translation to the Grand Lodge above.  
—*The New York Square.*

## AN INTERESTING BIT OF HISTORY.

YOUR Commandery, Sir Knights, from what I have seen and felt around me, is well named in honor of the renowned Abbot of Clairveaux, who, though old and austere, was an eloquent and honeyed teacher, and led the second crusade against the Saracens in the eventful period of 1146. Though the issue of that crusade, in which an effeminate Pope induced St. Bernard to act the part of Peter the Hermit, was of itself disastrous,—precipitated unfortunately by the dissensions of the Christians in whose hands had been placed the Red Cross we all so well love—yet few men possessed a more extensive and uncontrollable command over the minds of men, or whose influence sprang more spontaneously from personal qualifications. Animated by a religious fury, no less absorbing than that which fired the breasts of the followers of the Cross, the Saracen conquerors in that second crusade erected their hated crescent on the ramparts of Jerusalem—but the Christians still held Antioch, Tripoli, Joppa and Tyre. Other crusades, under the banners of the Cross, followed; but the high hopes of those Christian warriors were again and again doomed to disappointment; and so after six fated expeditions for the recovery of the Holy Land, filling a space of two centuries in the world's history, in their great work of devotion, the crusaders were unsuccessful. In the first crusade they had been victorious—and in that victory they did not forget the purpose of the battle. The streets of Jerusalem were literally covered with the bodies of the dead—over which, after throwing aside their weapons, still streaming with blood, these gallant conquerors advanced with bowed heads and naked feet toward the holy sepulchre—singing anthems to their Saviour, who had there effected their redemption. But they were not to gain *permanent* possession; and when, after that, the infidel threw himself upon the holy city, its streets echoed in triumph to the shouts of the Saracen conquerors. In all these crusades, the East was the melancholy tomb of two million Europeans. Yet the holy wars had their good effect by creating an intercourse between the nations of Europe, which, as it was favorable to commercial enterprise, increased the wealth, improved the arts, and contributed to establish the civilization of the Christian world.

I will not, Sir Knights, in this brief digression, lose sight of your patron Saint, who sprang from a noble family at Fontaine in Burgundy, just 781 years from this great centennial of political and religious liberty.

In the spirit of a devotion to all that is good and generous to-day, he founded the Abbey of Clairveaux which by his zeal became a Seminary of the most distinguished reputation—producing, within his own life-time, one pope, six cardinals and thirty prelates. In this sacred retreat, his influence was greater than if he had been the Pope himself. With the reputation of being a prophet, he was consulted as an oracle; and his censures were regarded with awe in the most distant parts of Europe. While an attendant at the Council of Troyes, in 1128, he wrote a letter to the Pope, urging upon him an act of confirmation of our order, and said of the Knights Templar: "They dwell together cheerfully and temperately, without wives or children, and come or go at a sign from their Master,—one heart and one soul appear to possess and animate them all. They are never seen idle, nor go gadding about after news. There is among them no respect of persons—the *best*, not the noblest, being the most highly esteemed. They endeavor to anticipate each other in respect, and to bear one another's burdens. They hate all jugglers and mountebanks—all vain plays and wanton songs—as being vanities of the world. When they go forth to battle, they arm themselves *without*, with steel; *within*, with faith. They are in *union* strange, being at the same time grimmer than Lambs and gentler than Lions, so that one is at a loss to know what name to give them—Monks or Knights. But verily either name suits them, for they are at the same time as gentle as Monks and as valiant as Knights." With such sentiments thrown into the Vatican, how could the Pope refuse the petition for that confirmation which was granted? As the author also of the "Rules" by which Sir Knights were afterward governed, St. Bernard was ever distinguished in his subsequent life for a warm attachment to the Order; and, according to Burnes, rarely wrote a letter to the Holy Land in which he did not praise the Knights, and recommended them to the favor and protection of the great. To his vast influence, then, which he ever exerted in their behalf, has always been attributed the rapid increase of our Order in wealth and popularity—though reverses still followed, and persecutions came from those in whose cause of the Redeemer so many had laid down their lives. On the 13th day of October, 1307, all the Templars in the French dominions were simultaneously arrested and imprisoned, and the Order, (according to an accredited writer), whose members for 170 years had shed their blood and lavished their treasures in defence of the Cross against the Crescent, was declared heretical; and the knights, who had solemnly sworn never to fly in the presence of the infidels, were denounced as apostates

by Philip the Fair and Pope Clement the Fifth, who gave to them the rack and torture; and on the 11th of March, 1313, Jacques de Molay and others were led to the funeral pile, and their bodies slowly consumed by charcoal fires beneath their feet. Yet, Sir Knights, I would have you remember from this terrible lesson of history, that our *fratres* endured the hellish torture with the utmost fortitude, and maintained to the last the innocence and purity of their beloved Order. As if in due vengeance of the Lord, the Pope and the King died within a twelve-month, and history attests that all who were foremost in the persecution of the Templars came to an untimely and miserable death, while the virtues of the Knighthood—"piety, chastity, modesty, courtesy, sobriety, and, above all, an inviolable attachment to truth, and an invincible courage" enriched the generations of all coming time.

Saint Bernard had given to the Templars the example of heroic manhood, and in the hour of trial it was not forgotten.

From Bernard the man and Saint, you, Sir Knights of the Saginaw Valley, derive your title and virtues; while from still another Bernard you may draw an illustration and comparison of grandeur and good deeds.

Away up among the Alps, between the Swiss Valis and the Valley of Aosta, rises a mountain eleven thousand feet above the level of the sea. That pinnacle is known to the world as Great Saint Bernard, and upon its ragged brow was built, long before the Abbot of Clairvaux was born, a monastery where its Augustine Monks, up to the revolution of 1847, were ever indefatigable in discharge of their hospitality to the wayfaring stranger, an asylum the most elevated and fixed habitation in Europe, and close upon the limits of perpetual snow. But the mountain, where Bernard de Menthon, a pious Savoyard, had built his hospice in 962, still stands in all its native sublimity. It was by the pass of Great St. Bernard that Hannibal crossed the Alps, and Napoleon led his troops to the Plains of Lombardy and the contest of Marengo. By this pass Charlemagne and Barbarossa also led their armies over the Alps. Need I, *fratres* of the Cross, apply the moral? You have no mountain tipped by the lingering rays of the sun—but you have a valley surpassing any in Switzerland, with an active, teeming, intelligent people, such as never gave echo to the dells of faderland, which can be made as classic as the reputation of him whose honored name you bear.

The recollections of the great past invite men to high and honorable deeds—not the dust of the man nor the rock of the mountain. The devotion of the patriot, the ardor of the warrior, the fidelity of the friend, the loyalty and truth of the man of honor, do not sleep in the graves of the family at Fontaine, nor dwell in the nooks of a mountain. Their incense penetrates the world, and casts its influence over all Knightly hearts. If the romance of chivalry has departed—if the views of the Holy Land are shut out from your natural vision—their hallowed characteristics still remain, and still invite men to noble action. Romance may have given way to a sterner age, and in its silent departure, like the building of the Temple, you may have heard neither the sound of the axe nor hammer, nor seen the debris of workmen, yet the influence of the crusades still lightens up the world, as the watch-tower at Alexandria, built by Philadelphus, sent up its ever burning flames to direct the course of the tempest-tossed mariner on the sea beyond.

The sacred emblem of our Order does, indeed, to all thoughts and all objects—

"Add the gleam,

The light that never was on sea or land,  
The consecration and the poet's dream."

With the organization of the Crusades there sprang up a living principle that can never die—in which the Knight devotes himself to truth,—to maintain the right, to protect the oppressed, to practice courtesy and in every case to vindicate his honor. *Sois chevalier au nom de Dieu*—"be then a Knight in the name of God"—still rings out upon the world's great ear, recognizing an ample field for the manly practice of Knighthood's shining virtues. Though the Knight Templar of to-day goes not to meet the Turk under the shadow of Jerusalem's walls; yet, bearing the Red Cross of the Order, he may do valorous battle in driving the modern "Saracen" from this promised land—the fanatic who will not suffer Christian charity to have a home in the human heart, or permit him to cultivate that conserving power, whose silken bonds lie above the deadly touch of poisoned politics. Let the Republic realize that there is in citizenship something better than the profession of politics—something more elevating than a strife for the spoils of office—something better than mammon—something more glorious than the success of this or that party.

More than ever, in the history of this land, do we need to practice the maxims and virtues of your patron Saint, and the power of that fraternal love which makes us feel that we are one. Write then upon the inner side of your shield, which no corrosion can destroy—**GOD AND SAINT BERNARD.**—*Sir Knight Hugh McCurdy at Saginaw.*

## THE MASONIC GRIP BY CRIMINALS.

CALCRAFT, England's great executioner, always shook hands to the accompaniment of kindly words with every criminal he swung from the gallows. His successor, Marwood, rejected the established etiquette, and sent the victims of outraged justice into eternity with no show of courtesy. A recent writer, (Mrs. Elizabeth Oakes Smith), with that usual sagacity of women when writing upon subjects concerning which they know nothing, says: "The reason Marwood refuses the etiquette of his predecessor is, because he is a Free and Accepted Mason, and dreads the condemned man giving a Masonic grip in return." This precious *morceau* is adrift on the sea of newspaper literature, and, possibly, may lead some into the false supposition that a Masonic grip would prevent a hangman, or other officer of the law, from the execution of his duties. Now, we have a stern old Mason in Bro. Ephraim Whitesides, who has the management of the Smith department of the Kentucky Penitentiary. He is noted for his solid virtues, but has no mawkish sentimentality. A criminal sought to obtain his notice with a Masonic sign, and he promptly informed him that when he violated the virtues enjoined by Masonry and became subject to the ban of the law, he forfeited all claim to fraternal recognition and must not repeat the sign to him. Masonry does not require of its members any cognizance of a man who has so far forgotten his fealty to the law as to have incurred its punishment as a convicted felon. No true Mason, acting as a sheriff or prison warden, or juryman, or judge, or umpire, would for a moment disregard the claims of law and equity because of the impertinent intrusion of the Masonic signs or grip. Rather would their use under such circumstances serve to prejudice the case of the person so recreant to propriety as to employ them on such occasions.

We undertake to say that, were the judge, jury, and prosecuting attorney Masons, and a prisoner at the bar were to telegraph the Masonic signs, and the evidence were such as to create the conviction of guilt, such a plea would have no possible effect, except to prejudice the interests of the accused by disgusting them with the impropriety of his conduct. And so with the hangman or jailer.

We have known men, seeking favors of us as a public officer, or desiring to drive a bargain with us, to endeavor to strengthen their cause by reminding us of the fact that they were Masons. We have left the counter of several merchants without purchasing when thus addressed, and been suspicious of several cases submitted to us for public adjustment when such instrumentalities have been used to prejudice our influence. No man has a right to employ Masonry for private ends. It is true, that, all other things being equal, we should prefer one another. We love a Masonic brother—possessed of the same virtues—a degree better than we do the profane. It may, too, be something in a man's favor when accused, to know that he is a Mason, just as it would be to be assured that he had been a consistent church member. But it is a slander when it is asserted that Masonic signs or grips can be legitimately employed to defeat the ends of public justice, by protecting the guilty. The true Mason is not the mere man retentive of memory of the ritual, and deft in the use of the signs of the Craft, but the character that is decorated with the lofty virtues which the institution inculcates. As there was an Achan in the camp of Israel, a Judas in the Apostolic College, an Arnold in the Revolutionary army, and as there are spots on the sun, so there are unworthy characters in Masonry, deserving of opprobrium and death, and to protect whom the Order interposes no warding shield.—*Kentucky Freemason.*

## MASONIC OLD WOMEN.

SOME people do not like to be called old, and a great many persons we know do not relish being termed "old women." But yet the clearness of truth compels us to say that old women do exist and are many, and that we meet with them and confront them in various scenes and in different walks of life. To suppose that we can always be young, is, alas! a great fallacy; to believe that youth, with its halcyon smiles, and living hopes, and active hours, is ever to wait upon us here, is but the baseless fabric of a deceiving dream. No, youth has to give way to middle age, and middle age to old age, day by day, and the weakness, and perversity, and querulousness of old age often seem to tinge with dullness and gloominess the early promise and the mature excellence. Old age is then inevitable, and old men and women have to share with youth the pageant of the hour. But we are talking of old women. They sometimes unpolitely say that old women, as the young Frenchman gravely observed, are "*de trop*," though we protest against any attack on real good old women. But we confess, as we say this, that we have a dreadful souvenir of some Masonic old women who have

been a heavy drawback on our lodges, a great stumbling block in the way of Freemasonry, and mournful obstacles to all improvement and progress. As a general rule the Masonic old woman is a brother who has not done a great deal for Freemasonry really and truly, though he thinks he has, and always tells young Masons that "things were managed better in his days." He is very fond of hearing himself talk, and what he says is generally what a reporting brother and friend of ours once ventured to term "didactic twaddle." But when he most distinguishes himself is in his opposition to any movement for improvement, for progress, for light. Is it a library? "Books are expensive." "Masons have no time for reading." "For his part he does not approve of publication." "Money had better be spent in charity," are the stereotype objections, the stock phrases of fogyism, which fall from the lips of that respectable old woman. Is it a soiree? "Well, he prefers a lodge meeting, and his pipe and glass of toddy afterward." "He does not see why brethren are to come in evening dress." "All this chopping and changing don't suit him." "He never remembers such a proposal before," and so he damps the enthusiasm of the ardent, the zeal of the cultured, does this mischievous old woman. Is it the admission of ladies? He is aghast at the idea. "What would Bro. P. M. Popkins have said, or 'old Don t?'" or Bro. somebody else. And the lodge, accustomed to dictation and conservative in its respect for years and authority, goes with the old woman and floors the young man. Now, we have cited no imaginary cases, we have drawn no ideal individual, though without any personal reflection; but all lodges, we fancy, in a greater or lesser degree, are suffering from the infliction and presence of Masonic old women at the present time. Can nothing be done for remonstrant and despondent Masonic youth? Is there no possibility of inducing these worthy and otherwise amiable old women to take a kindlier view of things and persons? Alas? we fear not. Such as they are, such they will be to the end of the story; and though the moralist may deprecate, and the cynic may scoff, and the young Mason may cry out, the genus Masonic old woman is very flourishing among us, and is not, we fear, for a very long time indeed likely to leave that lodge life of ours, which its presence enfeebles and its perversity mars.—*London Freemason.*

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## DECISIONS.

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The following are the decisions of the Grand Master of Michigan on some leading questions which at times seriously afflict almost every Masonic jurisdiction. We give the full text that he may be more intelligently understood by our readers:

Question—Does the loss of sight in one eye, the other being sound, disqualify a person from receiving degrees in Masonry?

Answer—I think the weight of authority on this point is, that such a defect does not amount to a physical disqualification. I shall, therefore, hold that the loss of one eye, the other being sound, does not render the petitioner physically disqualified.

Question—A brother indulges in a public place, and before the profane, in insulting and contemptuous criticism of the official conduct of the officers of his Lodge. Is he liable to Masonic discipline?

Answer—Yes. Insulting and contemptuous language, used by a brother in public and before the profane, in regard to the official conduct of the officers of his Lodge, as well as the institution of Masonry, is brought into contempt before the world, constitutes a Masonic offence, and should subject the offender to severe discipline.

Question—A Lodge voted to give a certain sum of money to a charitable organization, not connected with Masonry, to dispose of it in its discretion. Had the Lodge the right to do so?

Answer—The question asked touches the right of a Lodge to donate its funds to general charities. It involves many considerations, and the answer can only be properly understood by noting the difference between the rights and duties of a Lodge in this particular, and the rights and duties of the individual Mason. The individual Mason is taught to be charitable towards all mankind, and to give in charity to such an extent as his ability will permit; and for such objects as shall commend themselves to his judgment as worthy. A Lodge, however, is circumstanced so differently that it cannot act upon the principle to the same extent as the individual brother. It is an organization composed of a number of members and organized for a specific purpose. Its membership is made up of brethren holding different views in regard to who is most needy among the destitute, and what particular charity is most commendable. This being so, its financial sustenance is necessarily limited to a narrow compass. The funds held by it are set apart as sacred to certain purposes, and its charities must, from the very nature of the case, be confined to such particular objects as the great body of organized masons agree upon. By common usage the charities of a lodge, as

such, are limited to the relief of worthy, distressed Brothers, their widows and orphans. Beyond this it should not go, but should leave all other general charities to the humane consideration of the individual Mason. A disposition of the funds of a Lodge in aid of general charities other than those above mentioned, would, in my opinion not only lead to much discord among the brethren, but would also divert them from the purpose for which they are solemnly pledged. It is therefore held that a Lodge, as such, should confine its charitable bequests to the relief of worthy distressed brothers, their widows and orphans.

## PROGRESS OF FREEMASONRY.

FREEMASONRY makes progress like a noiseless river of oil. It has swept through the ages almost without the ages being aware of it. It has not even preserved carefully its own history. The records of the Craft during the last century are scarcely to be found, and prior to that time we have to rely mainly on tradition. So little is the Brotherhood distinguished for self-assertion, or, apparently, for ancestral pride, were it not for its enemies the world would rarely hear of it. Its system is one of Light as opposed to Darkness, and it courts not the observation of the profane. Whenever Masonry has been brought, even in name, to the attention of the world, it has been through its enemies; and when it has been, as it were, held up to the public gaze, and vainly exposed to bring upon it public contempt, it has not even then met aggressions with defence. We have all heard of an anti-Masonic party, but who ever heard of a Masonic party? Masonry exists for itself, not for the world. True, its reflex general influence is always civilizing, ameliorating and ennobling, but this is a necessary consequence, not a studied purpose. We can't help benefitting the world. But Masonry never strives to proselyte. Those that petition for Light and Knowledge come of their own free will, unsought, unbiased. Not only does it not disarm, or attack, or capture its enemies—it does not defend itself. It wields neither the sword of Mahomet nor the logic of Chillingworth. It is like the blind goddess of justice, blessing those who are true to themselves and the right, and that seek her service. Such, in its essential principle and common practice, is Freemasonry.

How often does the newly-made Mason when he entered the Lodge for the first time, and sat among its Brethren, exclaimed to this one and that one, why, are you a Mason? It may be that the first Brother that he sees is his next-door neighbor. It may be, many, if not all, of the officers of the Lodge, are his nearest and dearest relations and friends. It is strange, he reasons to himself, that I did not know these men to be Masons before—my neighbors, my companions, my kindred. How true it is that we cannot thoroughly know a man until we know him as a Mason!

It is this quiet, unobtrusive spirit that the world does not like. The world loves jar and rattle and noise. It courts display, and delights in a flourish of trumpets. Because it is braggart, it courts all who quietly ignore it as cowards. Hence the vicious and the ignorant slander and libel it, and persecute it when they have the power. The Jesuit would exterminate the Craft, if he could, because it is a Brotherhood of freemen—each free to speak, think and act in the light of reason and Revelation, as they appear to each individual mind. The Freemason is the slave of no master, not even of the Worshipful Master.

The only thing that objectively gives notice to the world of the existence of the Craft is the presence of Masonic Temples all over the globe. Some walls of architectural grandeur, and towers of lofty elevation, from ocean to ocean, and almost from pole to pole, dot the earth. But they speak only as nature speaks—silently. Their are other agencies at work for, and within, the Craft, but they are public agencies. We refer to Masonic books and newspapers. These are for Craftsmen alone, and only circulate among Craftsmen, for the reason that they alone appreciate and value them. And, besides, Masonic publications deal only with exoteric subjects, those that are not secrets, those that any Mason may communicate, and any man may know. It is left mainly to the newspaper and magazine literature of the Fraternity to supply a liberal education to Craftsmen. The Work of the Lodge is almost exclusively confined to the rendition of the degrees in their regular form—rarely, far too rarely, does the Worshipful Master elucidate and illustrate the full meaning and beauty of their lessons by auxiliary lectures. In theory Freemasonry is a science of sciences, but in fact if it were deprived of its literature, in the shape of Masonic lectures, published Proceedings, Reports, Books, Newspapers and Magazines, it would be but the skeleton of itself. We look forward to the day when every Lodge-room shall be a brilliant centre of Masonic Light and knowledge—when the "seven liberal sciences" of which Masonry is said to be the patron, shall be in fact, as well as in theory, genuinely fostered by it. So mote it be.

It is with Freemasons as it is with the best of men throughout the world—we do not live up to our ideals. It is so easy to glide along with the time; it is so hard to go against it. The very fact that Freemasonry has been so noiseless in its progress, and yet accomplished such wonderful results—binding together in fraternal bonds the prince and the peasant, diffusing the atmosphere of liberal culture so that it is breathed more or less by every Craftsman, beautifying the earth by erecting Masonic Temples of marked architectural splendor, and thereby developing the aesthetic nature of all who behold them—these apparently easily wrought achievements are apt to lead us to believe that Freemasonry, by its own weight, will ceaselessly go forward. There is truth in all of this, but it is truth that should stimulate to renewed effort: to elevate still higher the character and works of the Brotherhood and we should not rest satisfied with either the noble past or the happy present, for they both are owing to the loyalty to solemn obligations of those who have preceded us in the Craft. The present is the legacy of the past to us, and the future will be our legacy to those that shall succeed us. May the latter be worthy of us and of Freemasonry.

—*Keystone.*

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### PROPER QUALIFICATIONS.

It does not always follow, that because a man is a good citizen and an acceptable member of society, that he is a worthy subject for the honors of Freemasonry. There are certain special qualifications that should be demanded by every Lodge, and the applicant required to pass a rigid test of moral, mental and physical fitness before he is permitted to pass the door of the Lodge, to be received as a Brother.

Masonry is strictly a moral institution, founded upon the broad principles of an Universal Brotherhood, and whosoever is not sufficiently possessed of that spirit of benevolence that will stimulate him to labor in the great charity field of the Order in relieving the distressed worthy Mason, his widow and orphan, is unsuited for a place among the Craft. Masonry is also intelligent, cultured and demands of its members that degree of educational training that is necessary for a proper understanding of its laws and jurisprudence, and we are convinced that many of our Lodges, seriously err by admitting men who can neither read nor write, and consequently cannot understand the laws and rules by which they are to be governed. There are also many other qualifications which should be carefully considered before the admission of a candidate into the mysteries of our Order. He should be temperate in his habits, prudent, industrious, naturally intelligent and one that will readily become an active worker in the Lodge and an ornament to the Fraternity in the community in which he lives. Such an one is "worthy and well qualified," and his work will stand the test of the Master Qverseer's searching eye, and be found good, true and square in his walks in and out before his Brethren.

Such a Brother will never be a drone, but an active energetic worker, in and out of the Lodge, and will do honor to any position, in Church, State, or among the arts and sciences, and for the perpetuation of pure Government and a high toned morality.

—*Greensboro' News.*

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### UNIFORMITY OF WORK.

DURING the year I have visited a number of our Chapters and witnessed their work. It affords me much pleasure to testify to the uniform courtesy with which I have been received, and to the almost perfect uniformity which exists in the work of the degrees in all our Chapters. It cannot be expected that a perfect uniformity will be obtained among our hundred workers, in the use of the language of our ritual, but I found the work the same in all essentials in the Chapters visited, and where there was a slight difference it was so slight as in no way to change the lessons taught. I attributed this happy condition to the fact that our Grand Chapter has in the past strongly set itself against any innovation of the ancient work and landmarks of the Order, and I trust the day is far distant when reform will find lodgment within our Royal Arch. If we have errors they have so received the sanction of age and honored usage that to change would mar our harmony. Our Mas-*n*ic institution had its birth long centuries ago when humanity was young, and all its lessons are impressed with the virtue, the wisdom and the morality of the days of the patriarchs, of an age when God himself had direct intercourse with His people, and by the mouths of his prophets taught them His will, His laws, and His judgements. Those teachings are ours; down through the ages, through wars and persecutions, they have

come to us in all their purity, and if we may change one of those landmarks we may change them all, and our institution loses its greatest claim to our regard and love, for it becomes an Order of to-day, impressed with the thoughts and life, the glories and the vices, of to-day, and I need not tell you what they are. To know that they exist is to warn every lover of the Royal Craft to keep aloof from innovation or change.  
—*Grand High Priest, Michigan.*

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## WORTHY AND WELL QUALIFIED.

A MAN may be a good citizen and not worthy to be made a Mason. As our Ancient Brothers were educated builders that they might give form and proportion to their work, so a candidate who petitions for the mysteries of Masonry should be sufficiently educated to understand the laws, and Jurisprudence of Masonry. His sympathies should be well developed, so as to stimulate him to help, and assist all worthy Masons, their widows and orphans. He should be industrious, and not only provide for himself and family, but be ever ready to render assistance to a Brother Mason—not a drone in the hive, but an active worker in the Lodge and out, whose work is to be done on committees or otherwise. He should be temperate in all things, possessing these qualifications, he is worthy and well qualified, sound in body and intellect a good and true man. His morals must be good in every respect, honest in all his transactions. A candidate possessing the above qualifications is worthy to be made a Mason. When so made he will post himself up in the symbolism of Masonry, its literature and philosophy.

A well educated Mason takes a pride in attending his Lodge and its work, and is ever ready to assist a worthy brother Mason. He is a good citizen and an ornament to the society in which he moves. You will find Masons of these qualifications in the sacred desk, and filling important offices within the gift of the people. The time is at hand when good men and true, honest and capable, will be in great demand, not only to perpetuate our time honored order, but to steer our republic clear of the breakers that now threaten her. *So mote it be.*—*Suspension Bridge Journal.*

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## SECRETS OF MASONRY.

OLD ZACHERY WHEELER was quite a character in his time, being a clever, easy-going, confiding man, who managed to let everybody cheat him of his inherited estates. Just as his farm was about to slip out of his hands, he succeeded in raising the money to lift the mortgage. Aaron Reemer, a prominent Mason, accompanied him to town. As they went riding along on horseback, Zack says to Aaron in a confiding tone :

“Now, Aaron, as we are all alone, I want you to tell me the secrets of Masonry.”

“I can't, Zack, they would kill me.”

“Why, they won't know ; they will never find it out.”

“Yes, they will, you'll speak of it.”

“No, I swear I won't.”

“Well, if you'll ride close alongside of me, and put your hand on my thigh, and take the oath, I'll tell you the secrets of Masonry.”

Zack was not slow to comply ; and a most powerful iron-clad oath was administered and taken.

“Well,” said Aaron with much solemnity and secrecy, “in the first place we Masons combine together to cheat everybody as we can. This is the first grand secret.

“The second is like unto it. When we can't find anybody else to cheat, we cheat each other—but as little as we can.”

“Well,” exclaimed Zack, with evident surprise. “I'll join ; I wish I had done it twenty years ago—I might have been a rich man afore now.”

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WHAT if the leaves were to fall a-weeping and say : “It will be so painful for us to be pulled from our stocks when autumn comes ? Foolish fear, summer goes, and autumn succeeds. The glory of death is upon the leaves ; and the gentlest breeze that blows takes them silently and softly from the bough, and they float slowly down like fiery sparks upon the moss. It is hard to die when the time is not ripe. When it is, it will be easy. We need not die while we are living.

"A TONGUE OF GOOD REPORT."

MASONS above all others, should know and feel the import of this expression as carrying with it consequences of great moment to those interested. Too frequently we are inclined to give heed to the biting words of the slanderer, and without making inquiry as to the truth or falsity of complaints receive and respect them, aye, enlarge them, to the great injury of the business and social reputation of a Brother.

In the very first step of the Order, as Entered Apprentices, we are taught the imperative duty of keeping a tongue of good report. This has a two-fold reference. That we may not do violence to the name or fame of a Brother Mason, we should be careful to declare or repeat nothing that can revert to his injury, directly or indirectly, acting upon the correct principle that if we can say no good of a Brother, we will say nothing.

That we may keep a tongue of good report we should measure our labor by the designs laid down upon our "Moral and Masonic Trestleboard"—live above reproach or censure, so that if others will not speak well of us they can have no cause to say ill.

How often is it that business prospects and character are forever blasted by the inuendoes of the slanderer and the repetition of the news monger. And we are satisfied that a large per cent of the Lodge troubles are the result of a wilful violation of this golden rule. Brethren, let us keep a tongue of good report.—*Greensboro' Masonic Journal.*

LET THERE BE LIGHT!

BY JOHN G. WHITTIER.

[*Sung at the dedication of the Public Library, Haverhill, Mass.*]

"Let there be light!" God spake of old,  
And over chaos dark and cold,  
And, through the dead and formless frame  
Of nature, life and order came.

Faint was the light at first that shone  
On giant fern and mastodon,  
On half-formed plant and beast of prey  
And man as rude and wild as they.

Age after age, like waves, o'erran  
The earth, uplifting brute and man;  
And mind, at length, in symbols dark  
Its meanings traced on stone and bark.

On leaf of palm, on sedge-wrought roll,  
On plastic clay and leathern scroll,  
Man wrought his thought; the ages passed,  
And, lo! the Press was found at last!

Then dead souls woke; the thoughts of men  
Whose bones were dust revived again;  
The cloister's silence found a tongue;  
Old prophets spake, old poets sung.

And here, to-day, the dead look down;  
The kings of mind again we crown;  
We hear the sage's word; we trace  
The footprints of our human race.

Here Greek and Roman find themselves  
Alive along these crowded shelves;  
And Shakespeare treads again his stage,  
And Chaucer paints anew his age.

As if some Pantheon's marbles broke  
Their stony trance, and lived and spoke.  
Life thrills around the alcoved hall,  
The lords of thought await our call!

## THE SPIRIT OF MASONRY.

A BALLAD.

When Sol with grave motion had plunged in the  
 ocean,  
 And Twilight hung over the border of day,  
 A splendid reflection, with downward direction,  
 Stole softly the senses of mortals away.

My thoughts were suspended, as darkness descended  
 With night's ample canopy widely unfurled,  
 In solemn procession, the mists in succession,  
 Bade twilight in silence retire from the world.

I saw in sweet slumber, a beautiful creature,  
 Replete with electrical transporting glee;  
 With rapture I trembled—I thought he resembled  
 Some beautiful angel of humanity.

As far as I viewed him my fancy pursued him,  
 His station was lofty, and noble his mind ;  
 He walked so discreetly, fulfilling completely  
 The precepts of nature which wisdom enjoined.

My fancy it caught him, home with me it brought  
 him,  
 And in my own bosom I bound it with care ;  
 Nor would I unloose him, for in his soft bosom  
 I saw the best image that mortal can wear.

I thought he said to me, " In vain you pursue me,  
 While on the swift wings of fair science I soar,  
 But if you will hasten, become a Freemason—  
 No bond of sweet Friendship so lasting and strong.

There's one thing 'tis certain, is truly diverting,  
 The keeping a secret of union so long,  
 There's no combination so firm as Freemason,  
 No bond of sweet Friendship so lasting and strong.

The world may keep gazing, their senses amazing,  
 And rack their invention to find out the plan :  
 Yet we'll treat them with meekness, and pity their  
 weakness,  
 And prove that a Mason's a virtuous man.

Old time may keep beating, his cycles increasing,  
 And wear out his wings in a region of years ;  
 But Wisdom and beauty shall teach us our duty  
 "Till our Worshipful Master in glory appears."

ANONYMOUS.

THE spirit of true Masonic friendship is potent for good ; it warms as well as enlightens ; and if for a moment the dark cloud of anger throws its shade upon a Mason's mind, to chill it with suspicion and to create hostility to a Brother, Masonic interference causes it to pass away, and the beams of Masonic charity warm back the heart of love. Its light reflected in rainbow hues upon the storm cloud beyond it, a token of evil passed away—a promise of affection renewed.—*Suspension Bridge Journal.*

THE efficiency of Masonry does not consist in its numbers. It is quality, not quantity that determines power. The chisel of steel will sever the thickest bar of iron, and a Lodge of thorough Masons, brethren who have a hearty, deep and abiding love of the Craft, will exceed in power, influence and ultimately in numbers, any Lodge of half hearted and feeble Masons, no matter what they profess or what capacity or under what auspices they assemble.—*Leader.*

## EDITORIAL DEPARTMENT.

## THE SPURIOUS GRAND LODGE.

THE brethren of "Bro. Westlake's Grand Lodge" have recently issued a manifesto, declaring "the reasons why they have formed the Grand Lodge of Ontario, and why every Mason in Ontario should join them and assist in carrying out the good work already begun." We have already expressed our belief that the primary cause of the rebellion was the refusal of Grand Lodge to sanction the schemes of a few of its ambitious and unscrupulous members, and that the immediate cause was the firmness with which the Grand Master resisted the attempts that were unblushingly made to coerce him into doing that of which Grand Lodge had expressly as well as impliedly, disapproved, the tendency of events having no doubt been hastened by the emphatic and condemnatory expression of opinion on the part of the Board concerning the extraordinary action of Bro. McGloghlon in the matter of the Springfield Lodge difficulty. We may here remark that the member of this Lodge who owed his restoration and raising to the arbitrary ruling of Bro. McGloghlon, signs himself now "Secretary of Delta Lodge, No. 4," and will no doubt attain the exalted position of a "D. D. G. M." in a very short time.

We see nothing in the manifesto to cause us to alter our opinion as to the reasons for the rebellion, rather we are strengthened in our belief, for the reasons as set forth are from beginning to end, void of truthfulness and fairness, being a senseless jumble of ignorance and mendacity.

It treats specially of four subjects, namely: The jurisdiction of the Grand Lodge of Canada; its acts of benevolence; the Board of General Purposes; and the constitutionality of the so-called Grand Lodge of Ontario. We purpose commenting on the arguments upon these subjects in the order named.

## I.—THE JURISDICTION OF THE GRAND LODGE OF CANADA.

We are told, that *Grand Master Wilson, in his address at Montreal, in July, 1866, virtually admitted that Confederation of the Provinces would interfere with the jurisdiction of the Grand Lodge of Canada.*

Now Grand Master Wilson never made this virtual admission for the very simple reason that he was not Grand Master at the time mentioned. It was Grand Master Simpson who alluded to the subject at Montreal in 1866, and this is what he said:

"From present appearances, there is every reason to believe that the great question of Confederation of the British North American Provinces, will within a few short weeks, be accomplished. Let us then carefully consider the position in which this Grand Lodge will be placed by that event. A strong feeling is, I am given to understand, entertained by many prominent Masons in the sister Provinces in favor of a Grand Lodge for the whole of British North America, with a Provincial Grand Lodge in each Province. With these views, as you are all well aware from the remarks I made at the Toronto Masonic Banquet last July, I fully concur; being persuaded that such a Confederation would prove of incalculable benefit to our Order, and place us in the foremost rank of the Grand Lodges of the world—not even second to our honored and revered parent, the Grand Lodge of England. Ponder well, then, my brethren, the advisability of uniting with our brethren of the Maritime Provinces for this purpose. And if, on due deliberation, you concur in my views, let a committee be appointed by this Grand Lodge, whose duty it shall be to invite the lodges in the sister Provinces, by their delegates, to meet them at some central place, and there prepare the neces-

sary steps to receive them into this Grand Lodge, which may then be called together for the purpose of ratifying their acts and declaring itself the Grand Lodge of British North America. Before closing this part of my address, I would draw your attention to the important fact, that so soon as the confederation of these Provinces takes place, the Grand Lodge of Canada is necessarily placed in precisely the same position in regard to the sister Provinces as the Grand Lodge of England, Ireland and Scotland, and may at any time erect lodges in either of them."

Instead of virtually admitting that Confederation would interfere with our jurisdiction, Grand Master Simpson maintained that our jurisdiction *would be extended* by that event, for that as soon as it was accomplished we *could erect lodges in the sister Provinces*, a privilege hitherto enjoyed only by the Grand Lodges of England Ireland, and Scotland.

We are next favored with a partial quotation from Grand Master Wilson's address at Kingston in 1867, by means of which a deliberate attempt is made to fasten upon his lips, lips now alas closed by the hand of death, an expression of opinion that he never held, and of doubt that he never entertained.

It is true that Grand Master Wilson did allude to the subject in his address as follows:

"A GENERAL GRAND LODGE."

"The new state of political existence upon which we are now entering, necessarily brings up for our consideration, the effect which it must to some extent, have upon our position as a Grand Lodge. The name, by which for many years, we have been known and recognized in the Masonic world, becomes now, it is claimed, a misnomer. The Grand Lodge of Nova Scotia, which has supreme authority in that section of the new Dominion, is as much a Grand Lodge of Canada as we ourselves are. The distinguished brother who presided at your last annual meeting approved of the idea of a General Grand Lodge, having Provincial Grand Lodges in each Province, and the Board of General Purposes to whom the subject was referred, also reported favorably upon the suggestion made by my Most Worshipful predecessor, but at the same time advised that no immediate action be taken in the matter. What at that time was only an anticipation, has now become a reality; and while I readily admit that there is something peculiarly pleasing in the idea of uniting all the members of our fraternity, who reside in the various Provinces now confederated together, into one grand body; and while contemplating also the probability of important territorial additions still to be made to the new Dominion, I must confess that I entertain grave doubts, whether a union, embracing such an immense extent of country, would have a tendency to promote the advancement of the best interests of Masonry on this continent. In Great Britain, as you are all well aware, there is no General Grand Lodge; and in the neighboring Republic, each state has a Grand Lodge which exercises supreme Masonic authority in her own jurisdiction. In the year 1859, the subject of a General Grand Lodge for the United States, was brought before a Committee of Grand Officers for consideration, and by referring to my address of that year, you will find that I at that time expressed the opinion, that the creation of a General Grand Lodge having jurisdiction over the several States of the Union would neither be expedient nor desirable.

In submitting, however, the whole subject to your careful consideration, I do not wish it to be understood that I either decidedly oppose or approve of the suggestions which have been made. All I mean to convey to you is, that thus far I have not been able to satisfy my own mind, as to the wisest course to be pursued under our present circumstances. But I earnestly request for it, that thoughtful and calm investigation which the great importance of the matter, imperatively requires at your hands; and I would suggest, that its consideration be referred to a special committee, who may be able to report during the present session."

This part of his address was referred to a special committee, and in committee, after a careful consideration of the matter, the following resolution was moved by the Grand Mas'er himself, and was adopted:

"That this committee having anxiously and most carefully considered all the circumstances connected with the recent political change that has taken place, have arrived at the conclusion that the best interests of Masonry require that the present position, standing and name of this Grand Lodge be maintained; trusting that the love of union, and a sincere desire to promote the best interests of Masonry, will induce the members of our Fraternity residing in other parts of the new Dominion eventually to unite with us in securing a harmonious and supreme Masonic government in Canada."

There is no mistake about this expression of opinion on the part of our late beloved Grand Master, and how near to, or how far from that forced into his mouth by Bro. Westlake's followers, we leave the Craft generally to decide. We are also informed that, *notwithstanding the most violent opposition* on our part, and notwithstanding the fact that the Grand Lodges of Manitoba and Quebec were organized in territory supposed to be occupied by the Grand Lodge of Canada, the Grand Lodges of New Brunswick, British Columbia, Manitoba and Quebec received recognition everywhere.

The facts are that the Grand Lodge of Canada never claimed exclusive jurisdiction in Manitoba, and was amongst the first to recognize the Grand Lodges of New Brunswick, British Columbia and Manitoba:

Finally, we are assured that *it has long been felt that the interests of the Craft demanded the formation of a Grand Lodge of Ontario.* How far this statement is correct may be gathered from the fact that up to the present time not one single lodge has joined in the "formation," and the average of individual members who favor it is about one-tenth of a Mason per lodge.

Whatever difference of opinion may exist as to the proper title for our Grand Lodge, there is none as to its jurisdiction, which is admitted and recognized throughout the Masonic world.

## 2.—BENEVOLENCE.

The manifesto declares: "It has further been felt that that active benevolence which is highly characteristic of true Masonry had become covered with "the cold charity of distrust and selfishness, and the Grand Lodge funds had "been spent lavishly in banquets, and honors and testimonials to the rich; "while to the poor, the needy and distressed of the Craft, charities had been "meagrely and apparently grudgingly doled out."

Who are the rich men of whom this slanderer speaks? Does he allude to the illustrious brother upon whose memory he has already attempted to cast a slur, or to him who died after twenty years of anxious and faithful service to those who desired to do him honor, or to the honored and respected brethren who are still with us and who are now, as they were in years gone by, ever ready to advance our interests and to maintain the Grand Lodge in that enviable position amongst the Grand Lodges of the world, which they helped her to attain; and further, when and where were the banquets held upon which Grand Lodge funds were "lavishly spent?"

After the Grand Lodge had been thrown utterly in the shade by other organizations, there arose in 1868 that mighty reformer, Bro. Westlake, with a magnificent scheme on paper which was to mark a new era in Masonry. Judged by his followers, Bro. Westlake appears to be a sort of modern hero in this matter, but judged by the records of Grand Lodge he presents rather a sorry figure.

It is true that in 1868, in his report as D. D. G. M., he thus spake:

"Masonry is essentially a benevolent Institution; in fact, benevolence has ever been considered one of the strongest pillars upon which our Order is built; and with your permission, M. W. Sir, I would solicit the attention of Grand Lodge to one point in connection with this subject, which, I think, merits the most careful and serious consideration.

"On referring to our Grand Lodge reports, I find that the annual receipts amount to nearly \$7,000, yet out of this large income there is not \$1,000 devoted to purposes of relief; and I would respectfully urge that the time has arrived when some more efficient means should be adopted for relieving the necessities of those who have such strong claims upon our benevolence.

"I would suggest that a committee be appointed in each District with the D. D. G. M. as Chairman, to meet quarterly and enquire into any case or cases of destitution in their District, and recommend such assistance as may seem necessary, the amount so given not to exceed one-half the amount of fees annually paid by the District to Grand Lodge."

It is also true that in the same year, Grand Master Wilson in his address, thus expressed *his* views on the subject as follows :

“MASONRY NOT A MERE BENEFIT CLUB.”

“In the course of the discussions which occasionally take place at our annual meetings, sentiments are sometimes expressed by the younger members of the Fraternity which have led me to believe that they neither fully understood nor appreciated the original design and aim of our Institution ; but had come to regard it as if the great and sole object of our Association was the mere accumulation of funds for the relief of distressed Masons, for the support of their widows, and for the education of their destitute children, forgetting, apparently, the explanations which had been given and the lessons they had received at their initiation into our mysteries. Charity, in its largest sense, in its broadest signification, is a virtue dear to the heart of every true Mason, and that charity which is not only active, but passive, is freely exercised by the genuine brother ; he is ever as ready to assist the distressed as he is to abstain from unkindness, uncourteousness, or the malicious construction of his neighbor's motives. The inculcation of every virtue, the improvement of our species, the advancement of learning and science, the study of the liberal arts, and especially the cultivation of brotherly love, these are some of the aims of the Craft and of its votaries. If there is to be found in our ranks any individual who has joined us actuated by no higher motive than self-interest, and influenced by the idea that he is thereby making a most judicious investment for himself and family, he will soon discover that he has not only deceived himself, but that he has altogether misapprehended the genius, the scope, and the great objects of Masonry ; for our Brotherhood is not for a moment to be placed on the same level with those mere benefit clubs which have recently been established, with the sole and avowed intention of making to the contributor, or to his legal representatives, a full and equivalent return in hard cash for that which he has invested in their hands. Neither is Masonry to be thus shorn of her fair proportions ; nor is she to be circumscribed or fettered as to the discharge of her numerous duties. We are told that the three great tenets of a Mason's profession are Brotherly Love, Relief, and Truth ; and to you, my brethren, I now say : cultivate them all.”

Grand Master Wilson also alluded to the testimonials to M. W. Bro. Harington and R. W. Bro. Harris in the following terms :

“TESTIMONIALS.”

“I had much pleasure in carrying out the expressed wishes of the Grand Lodge, with reference to the testimonials ordered to be presented to our Most Worshipful Brother Thomas Douglas Harington, Esq., Past Grand Master of Canada, and to our worthy and efficient Grand Secretary, the Right Worshipful Thomas Bird Harris, Esq. The correspondence between Bro. Harington and myself on this subject will be laid before you, and also an account of the very pleasing incidents which took place at the presentation to Bro. Harris, in presence of a large assembly of the Fraternity at Hamilton. While on this subject, I may venture to suggest for your consideration, that, as yet, no recognition has been made of the valuable services rendered to Masonry by our Most Worshipful and faithful brother, William B. Simpson, Esq., during the two years he so ably administered the affairs of this Grand Lodge as your Grand Master.”

The address of the Grand Master was referred to the Board in the usual way, and they reported on these clauses as follows :

“The declaration that Masonry is not simply a benefit club must force itself upon every reflecting mind ; for were that idea once to prevail, the higher mission of inculcating brotherly love and truth would soon pale before the mercenary one of dollars and cents. Therefore your Board regards the remarks of the M. W. Grand Master on this topic as well timed and in season, and earnestly commends them to the attention of those members whose opinions need more liberal development on so important a subject.”

“The Board is pleased to learn that the invaluable services of the M. W. and R. W. Brethren who have received testimonials by order of Grand Lodge, have been thus fittingly rewarded, knowing full well that the recognition thus publicly attested is but a just tribute to past faithful devotion to its honor and prosperity. It also cordially concurs in the suggestion that some suitable acknowledgment should be made of the eminent services of M. W. Bro. Simpson, P. G. M.”

It will hardly be believed, but it is nevertheless a fact, that the motion for the adoption of this report was *actually seconded by Bro. Westlake himself*.

Since then, the only prominent part that Bro. Westlake took in Grand Lodge in this respect was to second a motion for the abolishment of the Masonic

Asylum Trust and thus put an end to the scheme which a number of zealous brethren of Grand Lodge had been endeavoring to perfect, for the erection of a home for aged and indigent brethren and for the widows of brethren who had died in poor circumstances.

Finally, we are told that in 1867, "less than \$1,000 were devoted to purposes of relief," and that since then "no improvement has been made in the disposition of Grand Lodge funds."

The simplest way to answer this, is to publish the following statement of the expenditure on account of Benevolence from December 1867 to December, 1875 :

For year ending 31st December, 1867....	\$ 910.00
“ “ “ 1868....	1,245.00
“ “ “ 1869....	2,190.00
“ “ “ 1870....	3,481.00
“ “ “ 1871....	4,100.00
“ “ “ 1872....	4,870.00
“ “ “ 1873....	4,640.00
“ “ “ 1874....	5,605.00
“ “ “ 1875....	5,845.00

Total in nine years....\$32,886.00

This is exclusive of the grants to the families of our late Grand Master and Grand Secretary.

### 3.—THE BOARD OF GENERAL PURPOSES.

As we have in a previous number intimated, the opinions of the leading secessionists as to the uselessness of the Board of General Purposes and "the dangerous centralization of power therein," arose about the time of Bro. McGloghlin's little difficulty. He had been a member of the Board and of Grand Lodge for some time, and Bro. Westlake had been a member of both for a still longer period; but up to the time referred to we don't believe that either at the Board or in Grand Lodge these brethren ever expressed such views as they desire us to believe they had long entertained. We have pleasure in again quoting Grand Master Wilson, who, in his address to Grand Lodge in 1867, thus referred to the Board :

#### "THE BOARD OF GENERAL PURPOSES."

"Upon carefully examining the published proceedings of our Grand Lodge for the last few years, I have been much struck with the amount of labor which devolves upon, and is so ably performed by our Board of General Purposes; and I am sure that I but express the prevailing sentiment of Grand Lodge when I say that we, as a body, are deeply indebted and most grateful to them for their efficient and valuable services. The Board is composed of our most intelligent and best educated members; and although it is doubtless considered as a very high honor to be selected as worthy of a seat among them, yet its members soon discover that high positions are generally accompanied with important duties and great additional responsibilities. The patient and unwearied attention given by them to minute and frequently tedious details, the constant sacrifice of their own private interests for the common good, (for in addition to their labors at Grand Lodge, the heaviest portion of their duties is performed between the annual meetings), and the careful and laborious discussion which precedes all their decisions, must be understood and known before they can be fully appreciated. And when we consider also that these brethren cheerfully devote their time and talents, without remuneration of any kind, simply from a love of the Order, surely I cannot err in claiming for them not only your cordial countenance and support, but also your most grateful and hearty acknowledgements."

At this time the expenses of the Board were not paid by Grand Lodge, but this was felt to be so great an injustice to them, that in 1868 a resolution, moved and seconded by brethren not members of the Board, that their actual travelling expenses should be allowed them, was carried with great unanimity. The Board possess no greater power than what Grand Lodge who created them, gave them; their powers have been and can be regulated by Grand

Lodge, and it has been estimated that the time saved by Grand Lodge by means of the Board, is equal in money to three or four times the amount of their expenses.

The amount stated as expended on this account in 1873, is correct in itself, but is only an instance of the unfairness that runs through the whole document.

In this year, owing to the attendance at the Board of the D. D. G. M. for the Manitoba District, the expenses were heavier than they had ever been before, or have been since, and at the meeting of the Board at the time referred to, (July 1873), the following resolution was adopted:

“That hereafter the resolution of Grand Lodge authorizing the payment of travelling and *per diem* expenses of members of the Board, for their attendance at its meetings, shall refer to those only residing within the old Province of Canada.”

We may further remark that Bro. Westlake was present at both meetings of the Board in this year, and took his share (\$56.00) of the “useless expenditure” without uttering one word of complaint either as to the inutility of the Board, or to the unnecessary expenditure; and he was the only member of Grand Lodge, who, in July, 1875, asked the Grand Master to place him on the Board.

#### 4.—THE CONSTITUTIONALITY OF THEIR PROCEEDINGS.

The constitutionality of the “Grand Lodge of Ontario” is attempted to be shown in this way:

“It has been objected to the Grand Lodge of Ontario that it was formed in territory already occupied, and, therefore, its formation was unconstitutional. We have already shown that the Grand Lodge of Canada is without territorial jurisdiction, therefore that objection is groundless; besides, when the Grand Lodge of Canada was formed, the territory in which it was organized was already occupied by lodges working under the authority of three distinct Grand Lodges; therefore, if there were any force in the objection, it ill becomes the objectors to condemn others for following their example.

“It has also been stated that the Grand Lodge of Ontario was formed clandestinely, without the consent of the Grand Lodge of Canada, and without the concurrence of three subordinate lodges, and therefore is illegal. We answer: We had the concurrence of prominent members of eight different lodges in good standing, and observed no more secrecy in our proceedings than was observed by the brethren who laid the foundations of the Grand Lodge of Canada in a small room of the Clifton House, at Niagara, and who, at their subsequent meeting for organization, voted down the proposition to defer the exercise of administrative functions until the action of the Grand Lodges previously exercising jurisdiction in the same territory should be learned. As to the necessity for the concurrence of three lodges in the formation of a Grand Lodge, there is no law in the matter but the exigencies of the circumstances. The Grand Lodge of Rhode Island was organized with but two subordinate Lodges, and the Grand Lodge of Luxembourg, according to last reports, has still but two lodges, while the Grand Lodge of Michigan was formed without the concurrence of lodges at all—by a convention of individual members.”

The absurdity of the arguments here set forth, renders any comments upon them almost unnecessary. They attempt to shield themselves under the plea that there is *no law in the matter but the exigencies of the circumstances*. “By force, not law,” has been their motto all through their proceedings, and we presume will be so to the end of their career. The comparison between the formation of the Grand Lodge of Canada and their own proves the truth of the saying that there is but one step from the sublime to the ridiculous. The convention that formed the Grand Lodge of Canada was composed of duly authorized delegates from various lodges, and upon its organization the Grand Officers were elected and installed in the usual way, whilst Bro. Westlake’s spurious body was instituted by half-a-dozen dissatisfied Masons meeting in a surreptitious manner, parcelling out offices amongst themselves and installing each other with a coolness that is perfectly refreshing. To complete the farce, they have issued invitations to our lodges to meet them in convention at Lon-

don, on the 7th inst, "when the confirmation of the action taken in the formation of the Grand Lodge of Ontario will be submitted for consideration."

They "virtually admit" the irregularity of their proceedings and now propose to call a convention to heal that which only a convention of lodges should have originated—in unoccupied territory, and which in our jurisdiction would be, under all circumstances, rebellion pure and simple. We confess we rather admire the unbounded self-conceit and self-confidence these brethren possess.

The account given of the formation of the Grand Lodge of Michigan is as erroneous as a number of the other statements. The facts are as follows:

In July, 1826, the Grand Lodge of Michigan was duly organized by a constitutional number of lodges. In consequence of the political pressure of the Anti-Masonic party at that time, the Grand Lodge suspended its labors in 1829 and remained in a dormant condition until 1840, when, at a general meeting of the Masons of the State, it was resolved that the old Grand Lodge officers, who were still alive, should, on the principle that their prerogatives had never ceased but only been in abeyance, grant dispensations for the revival of the lodges and the renewal of labor. But this course having been objected to as irregular by most of the Grand Lodges of the United States, a constitutional number of lodges met in June, 1841, and organized the Grand Lodge, electing General Lewis Cass, Grand Master.

With reference to the Grand Lodge of Rhode Island, the following record in Masonic history is thus made:

This is the first instance known in Masonic history of the organization of a Grand Lodge by only two subordinates. The act was irregular and the precedent has never subsequently been followed.

After three months hard canvassing, plotting, scheming and bribing; and after a "lavish expenditure" of printer's ink, resulting in the defection of not one single lodge, and about a score only of individual Masons, and with the whole Masonic press against them, they still have the assurance to say that they have "the highest expectations of complete success, and the ultimate approval of all who have the well-being of the Craft at heart."

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### THE NON-AFFILIATES AGAIN.

UNCONSCIOUS as we are of having done the least injustice to our worthy brother of the *Michigan Freemason*, he nevertheless complains that we have entirely misinterpreted the spirit and intent of the article in the February number of the *Freemason* on non-affiliates. We are not aware that we have been guilty even of misapprehension, for his words were so plain that it was easy to understand them. It is a mistake on his part, however, to suppose that we considered the article an apology for drones; there was nothing to warrant it, and it is not likely that we would put such a construction upon the utterances of our good brother. It was certainly a clear case of mistaken zeal in behalf of non-affiliates, and we regarded it as nothing more. As we said before, we will go as far as any one to secure justice to the non-affiliate, but he must not expect us to demand that he should share in the privileges which ought only to be enjoyed by those who are in close connection with the Order. There is no difficulty in a dimitted member seeking for admission within a reasonable time after he changes his locality, but he must not complain if he has to submit to the rule which says he can visit a lodge only once until he is affiliated. We do not see that a limit to six months or a year would help him, for if he goes that length of time it is probable that he will go on for years. Our experience goes to show that the great majority of non-affiliates have been dimitted

for years, and that it is more through carelessness than anything else that they continue unaffiliated.

The *Freemason* is not happy in supposing a case in order to show the alleged unfairness of dealing with non-affiliates, for he thinks it wrong that any objection should be raised to the admission of a non-affiliate making application for membership as soon as possible after settling in his new home. If there is anything wrong in it, the only remedy is a change in the constitution, and we do not understand our brother to urge that. It is unquestionably hard for a brother to be refused after he has once passed the portals and taken the degrees, but it is plainly put down that he must go through the ordeal of the ballot, and take the chances. We are not prepared to argue the point as to the admissibility of a non-affiliate to privileges he is denied so long as he remains unaffiliated. Were it conceded that he should have a Masonic burial there would be nothing to prevent members not in good standing being treated in a similar manner. The rule is imperative, and it seems reasonable enough that no one, no matter how good and true a Mason he may be, if he does not conform to the instructions of the Order, or if he should unfortunately fail to obtain affiliation, should share the rights and privileges of regular members. We have seldom known a case of a non-affiliate seeking membership being rejected, at least in this part of our jurisdiction. Of course there have been rejections, but certainly very few. It is not to be supposed that Masons are influenced by mere whim or caprice; or that they are swayed by prejudice and feeling, if they should happen to refuse their votes to a non-affiliate. There is likely to be some good reasons for the rejection—and possibly it may be the result of misapprehension. We are at one with the *Freemason* in the sympathy it expresses for non-affiliates so circumstanced as it states, and look upon it as unfortunate that any Mason should be placed in such a position; still the law must be adhered to. We must remain loyal to the constitution, even though we might desire to see it amended. If we mistake not, the *Freemason* is favorable to such a change as would take it out of the power of one member to reject a candidate for affiliation. In that case the Grand Lodges would have to deal with the matter; but then, our good brother wishes it to be understood that he simply expresses a private opinion. He accuses the Grand Lodge of Canada of blundering in its Constitution, wherein it makes it imperative that a non-affiliate shall only attend a lodge once until he is affiliated. There is no blunder in it, because it is a part of the Constitution, and was made such for the reason that Grand Lodge did not desire to see non-affiliates sharing in privileges they had no claim to.

We suspect there is considerable difficulty in the United States in connection with non-affiliates; here there has never, that we are aware of, been any trouble. The law is so plain that it could not be misunderstood, hence those desiring to affiliate have not complained, as they acted upon their own judgment, knowing as they did that they had certain regulations to comply with. We are sorry there should have been any cause for complaint among our Michigan brethren.

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ROSE CROIX CHAPTER, A. and A. Rite, have been established at Shanghai, China, and Port of Spain, Trinidad; and a Consistory at Bombay, India.

THE Island of St. Domingo contains a Grand Orient, about which little is known, however, and also supports a Masonic journal known as *Colmena Masonica*.

## GRAND LODGE DOINGS.

THE Grand Council of Michigan is in a flourishing condition. Its eighteenth assembly was held in January, at Detroit, forty-two councils being represented. A motion was proposed, the consideration of which will come up next year, to the effect that all members twelve months in arrears shall cease their membership. There are forty-six councils and 1986 members.

THE Grand Council of Wisconsin held its last annual assembly at Milwaukee in February last. Nine Councils were present. The proceedings were very limited.

THE Grand Chapter of the same State was held about the same time. It was ordered that the rule requiring a companion to affiliate within a year be enforced. Comp. W. C. Swan, of Milwaukee, is High Priest, and Comp. John W. Woodhull, of Milwaukee, Grand Secretary.

At the quarterly communication of the Grand Lodge of Massachusetts, held on March 5th, two brothers were ordered to be healed. They had been rejected for initiation; afterward one of them had been made a Mason in Scotland, the other in Alabama; they returned to Massachusetts, and asked recognition. There are 25 councils and 1,968 members in the State.

THE Grand Lodge of Georgia, held in October, 1875, has just issued its proceedings. There are 300 chartered lodges and 15,168 members in the State.

THE eighty-ninth annual communication of North Carolina was held at Raleigh, in December last. The proceedings of this venerable body are of considerable interest. It was wisely urged upon the brethren to sustain the Masonic journals in the jurisdiction. There was an appeal case of an odd kind. The master of a lodge charged a member with perjury. The difficulty to settle was, as to whether the school house in a district was one-fourth or half a mile from the centre of the said district, and whether children would have to go three or four miles to attend school. The action of the lodge was annulled and the Worshipful Master reprimanded. The number of lodges in the State is 240, and of members, 12,069.

THE thirteenth annual assembly of the Grand Council of Pennsylvania was held in February last, fourteen councils being represented. The proceedings show that Comp. Knapp during the year had made eighteen grand visitations, conferred the three degrees upon twenty-seven applicants, devoted thirty-six days to the work, travelled twenty-seven hundred miles, and expended for postage, express charges, travelling, &c., \$175. Here is economy. The following is the outfit required by the councils:

All councils are required to have the following outfit: Aprons (square) for officers and members; collar and jewel for all officers; arches, nine on each side, made of such material as may be considered suitable by the council, or a representation of the same may be painted on canvas; a keystone; vails of blue or purple and of white; furniture as used at present in all councils.

THE Grand Lodge of Tennessee is rather late in issuing its proceedings of the last annual communication. The Grand Secretary shows that there are 399 lodges in the State, and there has been a gain of 392 members over losses during the year.

The Grand Council shows a membership of 1380, with 43 councils, and a loss over gains during the year of 39.

THE Grand Lodge of Mississippi has now 319 lodges and a membership of 11,205. We gather these facts from the report of proceedings of the annual communication held in February last.

THE proceedings of the Grand Chapter of Arkansas are compiled partly from memory, the records having been destroyed by fire a short time since. The annual convocation was held in October last. The High Priest ruled that a companion suspended from a blue lodge for non-payment of dues did not affect his standing in the chapter. It was decided that a secretary had the right to dimit during his term of office. It was ruled that it is contrary to Masonic usage to require a Secretary or Treasurer to give bonds. Arkansas has 70 chapters and 1256 members.

The Grand Council of the same State was also held in October; seven councils were represented out of the total number of thirty-two. There is evidently a great deal of remissness, as shown by the fact that most of the councils made no returns, only eight having been credited with having done so.

THE Grand Chapter of New York sends out the printed proceedings of its last annual convocation. It was agreed by this Grand Chapter that dropping a companion from the roll of his lodge for non-payment of dues does not affect his standing with his chapter.

THE annual meeting of the Grand Lodge of Maine met in Portland, on the 2nd of last month. There were 150 out of the 174 lodges represented, and four out of the seven living Past Grand Masters were present. The following are the officers elect for the current year: Bros. Albert Moore, Grand Master; E. P. Burnham, Deputy Grand Master; Ira Berry, Grand Secretary, Portland. The new Grand Lodges of Dakota, Indian Territory, Manitoba and Prince Edward Island were recognized.

The Grand Royal Arch Chapter met on the evening of the same day. Thirty-three out of thirty-nine chapters were represented.

The Grand Council of Royal and Select Masters met on the 3rd May. Ten out of twelve councils were represented. The Grand Commandery of Knights Templars met on the same evening, also the Order of High Priesthood. All of them elected officers for the current year.

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## INSTALLATION OF THE ENGLISH GRAND MASTER.

THE annual meeting of Grand Lodge, for the installation of the Most Worshipful Grand Master of England, Bro. His Royal Highness the Prince of Wales, took place on the 25th of April. In consequence of the Prince not having returned from his trip to India, Bro. the Earl of Carnarvon, Colonial Minister, took the place of honor, he having again been appointed Pro-Grand Master. The noble Earl has always taken a deep interest in Masonry, and is ever ready when duty calls to assist in furthering Masonic progress. On the occasion in question he was prevented by press of state affairs from doing more than make a brief stay at the banquet which followed the installation. He, however, delivered the following pithy speech.

The Earl of Carnarvon rose, and said: Brethren, I sincerely regret that through unexpected circumstances I shall be obliged to retire from the chair this evening. I had hoped indeed that His Royal Highness, our Grand Master, might have returned to England in time to fill the chair on this great anniversary of the Masonic year. Unfortunately he has not been able to complete his journey and to reach this country

in time. I had hoped also that my noble friend and brother, Lord Skelmersdale, might, as Deputy Grand Master, have also been present on the occasion. He has, unhappily, as I mentioned in Grand Lodge, been obliged to absent himself in consequence of a great family affliction. The task, therefore, suddenly, and without notice, fell upon me, and I regret to say that business over which I have really had no control, obliges me at this moment to ask your indulgence and to leave you. It is personally a matter of extreme regret to me—I can hardly say how great regret. At the same time I know that all of you in this room know me so well that they are aware how reluctantly I tear myself away from such an assembly, and that I would not do so were it not that the necessity were absolutely imperative. Brethren, in taking my leave of you, I will only venture to express the hope which I know exists in the mind of every Mason in this room, that before very long, His Royal Highness may once more be with us. (Hear hear). I am satisfied that whenever he does return he will receive one of those cordial and enthusiastic welcomes such as he can receive nowhere out of the Craft. Brethren: His Royal Highness has during the last few months not merely pursued a journey of great personal interest, but he has also performed a great and high political duty. (Applause). He has passed through the length and breadth of our Indian Empire. He has conciliated affections; he has cemented those blocks—those colossal blocks—of empire by his happy temper, by his kindly consideration, by his political tact; and he has come away from the East, having discharged and successfully discharged, a great public duty. (Hear hear). On the other hand, we may also feel, and feel with great satisfaction, that while discharging those great political duties, he has never been forgetful of those Masonic obligations which he undertook here. Through the length and breadth of India he has received deputations; he has attended spectacles with reference to Masonry, which have given us all the greatest delight. He has discharged Masonic duties at Gibraltar; and he is, I observe, about to do the same at Lisbon; and if, as I saw lately in the newspapers, he has deliberately omitted to perform a Masonic duty in Malta, it was due to his political tact, and his knowledge and appreciation of the political circumstances of the Island. In a single word, I am satisfied that wherever His Royal Highness had been during the last three or four months he has maintained, and he has raised to a still higher point the credit and the character of English Masonry. (Cheers.) Brethren, I have nothing further to add except to express my deep personal regret at being obliged to absent myself, and I hope that under the presidency of my Right Worshipful brother on my right (Col. Burdett) who will now take my place, everything that is good and everything that is agreeable will ensue during the course of the evening. I wish you all an extremely good night.

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### MASONIC BRIEFLETS.

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At a largely attended meeting of Masters, Past Masters and Wardens of the Toronto Lodges, held on the 26th ult., the following resolution, moved by R. W. Bro. S. B. Harman and seconded by W. Bro. the Rev. J. G. Robb, was unanimously adopted:

“That the Master, Past Master and Wardens of all the Lodges in the city of Toronto now assembled, having seen a paragraph which appeared in a morning paper of the 16th instant to the following effect:—‘Masonic.—An influential meeting of gentlemen connected with Masonry in this city, consisting of Past Masters and others, was held last evening. The new features adopted by the Grand Lodge of A. F. and A. M. of Ontario were fully discussed and carefully considered; the meeting being unanimously of the opinion that the general adoption of the said new features by the Masonic Order will prove beneficial to Masonry in general. It was decided forthwith to organize a Lodge in this city working under the Grand Lodge. The Lodge will be in working order in the course of a fortnight, when the Masonic fraternity of the city will receive due notice, and a cordial invitation will be extended to all to attend.’ And having ascertained that no Past Master or other gentlemen of influence connected with Masonry in this city attended any such meeting, desire to express their surprise and regret that a statement so unfounded in fact should have been furnished to the press. They repudiate in the most unqualified manner the un-Masonic and unwarrantable effort adopted by certain London brethren to create a disruption of the Grand Lodge of Canada, and they unanimously express their determination to uphold the same in its fullest integrity.”

MASONIC veteran associations are being formed in various jurisdictions in the United States. The chief object, it appears, is to place upon record a his-

tory of the lives and labors of veteran Masons. None are accepted as members who are not Masons of twenty one years standing.

MR. A. T. STEWART, the recently deceased millionaire, was an Anti-Mason. Though worth millions he had no charity, and left nothing to the poor or charitable institutions except a sort of undefinable wish as to their being dealt with in future out of his estate. He would have acted differently if he had been a Mason.

A MORMON elder at Salt Lake City, Utah, has come out against Masonry. There is too much morality inculcated by Masonry for a polygamist to approve of its tenets. Elder Morgan says some of the bitterest enemies the Mormons have are in the ranks of the Masons at Salt Lake City. This is about the best evidence the world could have that Freemasonry is good, for were it otherwise it would have the approval of all Mormondom.

A DISCUSSION is going on relative to the oldest Masonic lodge in America. Some time since the *Keystone* claimed that Philadelphia had the honor of being the mother city of Masonry, but Bro. Tisdale says he has discovered that Quebec is the place, a lodge, the Albion, having been constituted there in 1721, ten years prior to the chartering of the one in the Quaker City. Bro. Norton has come to the rescue of Philadelphia, but Bro. Hughan was asked to settle the dispute, which he has done in favor of the last named place.

THE Colored Masonry question is still uppermost, and bids fair to continue so for some time. The *Memphis Jewel* and the *Cincinnati Masonic Review* are warmly discussing the Masonic character of Bro. Carson, one of the authors of the Ohio Grand Lodge resolutions on the subject of admitting colored Masons, but both are agreed on the point of non-admission. The *Portland Masonic Token* answers the question, "was Colored Masonry ever legal?" thus:

Yes. An Irish Army lodge of General Gage's army gave the degrees at Castle Williams, Boston, March 6th, 1775, to Prince Hall and several other colored men, and, after meeting as a lodge without authority for several years, they received a charter from the Grand Lodge of England in 1787. This lodge was illegitimate according to our present ideas of Grand Lodge jurisdiction, as a Grand Lodge had existed in Massachusetts since 1777, but jurisdiction was not regulated at that time.

To another question:

When did it lose all claim to regularity? In 1813, when it was struck from the registry of the Grand Lodge of England. The lodge was dormant about this time, and when it revived itself and acted as a Grand Lodge, without authority from either England or Massachusetts, it placed itself outside the pale of recognition.

THE FREEMASONS' CLUB of Philadelphia has organized and appointed directors for the current year. It is said to number already 150 members, and it is proposed to erect a building near the Masonic Temple. The brethren of the Quaker City are exhibiting commendable enterprise.

BRO. H. A. M. HENDERSON has resumed the proprietorship of the *Kentucky Freemason*. It is probable that the magazine will improve in his hands.

MASONIC visitors to the Centennial Exhibition will have to be particular in presenting themselves at the door of the Philadelphia Temple, it having been decided that no member of the Grand Orients shall be admitted to the Craft or Royal Arch Lodges. As, however, they work under the Scottish Rite, they will be admitted to lodges of the same rite at Philadelphia. The Grand Lodge of Pennsylvania has taken a determined stand against the Orients, on the ground that the York Rite is the only one recognized by it.

THE Grand Orient of France has voted one thousand francs to aid the sufferers by the explosion at St. Etienne some time since. Thus Masonry is continually showing by deeds rather than words that charity is one of its cardinal principles.

THE first, best and greatest, would seem in the opinion of our good brother

of the *Keystone*, to apply to Philadelphia in almost everything—not excepting chairs, for, notwithstanding all his assumed modesty, he cannot help claiming the city of Brotherly Love as the first place in America where chairs were made. He tells us the “mother city” is not *chary* of giving due praise to others. Possibly so; at the same time we suspect we have not heard the last of what has been first where our worthy brother resides. Some allowance should be made for the residents of a city which is about to hold a Centennial Exhibition.

LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

The following circular has been issued by the the above Association :

LONDON, ONT., 15TH DAY OF MAY, 1876.

To the Members of this Association :

Your Directors, in accordance with the Special Notice issued on the 26th January, 1876, appointed a Committee of experienced brethren to devise a scheme to augment and maintain “The Permanent Reserve fund,” so that the interest accruing thereon should be applied to the payment of Death or Disability claims, or both, when such claims are above an average ratio of the lives assured, thereby giving to the Association security and permanency, in conjunction with assurance at the *lowest possible cost*.

The Committee appointed have had before them all the papers, &c., relating to the different schemes and amendments, laid before the last three annual meetings. They find them grouped under the following headings :

- 1st.—To tax the heirs or representatives of each member ;
- 2nd.—To tax the members on each death or disability ;
- 3rd.—A “Medium Plan” to pay a definite sum at each death or disability ; surplus accruing, to be placed to credit of the Reserve Fund. In this scheme, the membership to be unlimited, whilst in Nos. 1 and 2, membership limited to 2,500 each.

After examining these several schemes, and knowing from the reports and action taken on them at the different annual meetings by the members then assembled, the Committee recommended the Directors to place them all before the members assembled, at the next annual meeting in January, 1877, for their action and decision as to the one most acceptable to the majority present, and which decision, in order to become law, will require according to clause 20, page 10 of the Constitution, a two-thirds majority of the votes cast.

Your Committee have arranged them as follows :

No. 1.—To tax the heirs and representatives of all members of Class A, constituted with a membership of 2,500 ; each member to pay \$1 at each death and 50c. on each disability.

Heirs receiving therefrom—

If death occurs under 5 years,	20 per cent. to be deducted;
“ “ 10 “ 15 “ “	“ “
“ “ 15 “ 20 “ “	“ “
“ “ 20 “ 25 “ “	“ “
“ “ 25 “ or over,	to be paid in full.

All surplus accruing out of the above percentage deductions to be placed to the credit of Reserve Fund, out of which, all death or disability claims shall be paid when said claims amount to over 1½ per cent. of the membership.

No. 2.—To tax members in their life time ; Class A, as now constituted to be divided into four sub-divisions as follows :

AGES WHEN JOINING.	TO PAY	
	On Disability.	On Death.
No. 1.—21 to 30	50c.	\$1 00
No. 2.—30 to 40	55c.	1 10
No. 3.—40 to 50	50c.	1 20
No. 4.—50 to 60	60c.	1 25

Class A not to exceed 2,500 members ; heirs to receive \$1 for each member good on books, and each disability, 50c. for each member good on books. The surplus accruing under this plan to be used in the same manner as in No. 1 plan.

No. 3.—Medium plan ; membership unlimited, and to pay \$1 on each death and 50c. on each disability. All sums received over \$2,000 to be placed to the credit of

the Reserve Fund, and to be used for the purpose of keeping down death or disability calls, as in No. 1 plan.

THE PERMANENT RESERVE FUND HOW RAISED AND USED.

The monies now in hand in debentures and those accruing from applications, donations, &c., together with the accumulations arising from some one of the plans as above set forth, or any other that may be duly notified, adopted, and agreed upon, at the next annual meeting. These several sums as set forth, shall be securely invested to the credit of the Association, in the names of the President and Vice-President of the Association, in manner as set forth in clause 19, page 9 of the Constitution. The interest accruing thereon shall be used by the Directors for the payment of death or disability claims. The principal not to be used except in case of plague or epidemic, &c.

Your Directors would strongly and earnestly urge upon the members the necessity of uniting upon some one of the proposed plans, either of which will secure the object in view, viz.: The raising of a Reserve Fund, out of the proceeds of which, the death or disability claims shall be paid when they become above 1½ per cent. of the membership, thereby giving to all, cheap insurance at the lowest possible rates. By acting promptly, the members now living will secure benefit from the reserve in their lifetime, and it is for this reason the Directors lay the different schemes or plans before the members, as are not, as a whole, wedded to any one plan in particular, and desire only to secure the united action of the members.

All of which is fraternally submitted.

(Signed)

H. A. BAXTER, *Secretary.*

G. M. INNES, *President.*

NOTE.—The Board proposes to send out a Special General Agent to visit all Lodges for the purpose of bringing the purport of the above circular more prominently before the craft, and they bespeak for him the attention which the importance of the subject deserves.

THE FIRST AND LAST CARE OF A MASON.

THE first and the last care of a Freemason is to see that the entrance to the lodge is duly guarded, so that only those who are truly worthy can gain admission.

We are often reminded that there is a dangerous remissness among Masons in this particular. We are too often compelled to recognize as Masons those whom we know, and whom the world know, are unfit to be members of a professedly moral order. This ought not so to be. It brings disrepute upon the whole fraternity. It is not in accordance with our professed principles. It is a fearful stumbling block in the way of our prosperity as an order. It puts in constant jeopardy the good name of the Masonic institution, and blackens the fair face of its venerable escutcheon.

My brother, "Guard well the outer door." Stand like a faithful sentry, fully armed for every emergency, and sleepless upon your post. The greatest injury that was ever inflicted upon the Masonic institution, may be distinctly traced to the admission of unworthy persons. In the times, still fresh in many living memories, when slander, and calumny and persecution even, directed their weapons against the doors of our Order, their guides were traitorous deserters from the institution itself. It was those whom we had taken into our house, to the confidence of our Masonic family, who had sat at our symbolic table, who knew even our family secrets and weaknesses—it was these that strengthened the bands of our enemies. These were the Judases that were guides to them that sought the life of the Institution. Had it not been for these, the shafts of the enemy would have failed to touch the body. But with their aid the Institution was nearly overwhelmed in the vast ruin.

"What has been may be." "Like causes produce like effects." Let us then learn a lesson from the past, and be on our guard. "Eternal vigilance is the price of liberty." Let us adopt this as our watch-word, and each of us resolve that no unworthy man shall upon any pretence whatever, pass by us into our temple. No matter whom he may be—our friend, our relation, even our own brother in the flesh—we have no moral right to allow him to pass on, unless he be indeed a "good man and true," a "man of honor and honesty"—unless he be, in every sense, a MAN.

The Masonic is not a moral reform institution; nor is it a rival, or a substitute, for either of the many modern temperance organizations. The whole theory, philosophy, and history of Freemasonry admonish us of the danger of so interpreting Freemasonry. Our true safety is in admitting only those who, by their daily life and conduct, will add strength to the institution, so that, in the language of the old Charges, Masonry

may become "the centre of union and means of conciliating true friendship" Will the admission of an intemperate man do this? Will the admission of a gambler, or a libertine, or a profane swearer do this? Will a Sabbath-breaker, a tale-bearer, or a slanderer become a "centre of union," or a "means of conciliating true friendship" among us? No! a thousand times, no.

In view then, my brother, of the value we set upon our beloved institution, let you and I resolve that we will safely guard the outer door. As we wish to enjoy the consciousness of having done our duty to those illustrious lights who have gone before us, let us guard well the outer door.

Whatever may be the bribes offered us, and whoever he may be who approaches, let us never forget that it is the first and last great care of Masonry to guard well the outer door of the Institution.—*Kentucky Freemason.*

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## THE POWER OF MASONRY.

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MASONRY cannot subdue the tempest, nor say to the ocean "Peace be still;" but it lifts the sinking mariner from the engulfing wave and warms him into life. It cannot hush the voice of the thunder, nor arrest the lightning's fiery missile; but it takes the victim of the storm and wraps its snow-white robe around him. It does not stand at the door of the sepulchre to roll away its stone and bid its silent, solemn tenant come forth; but it finds the lame, the halt and the blind, that have fallen by the wayside, and pours into their hearts the oil of joy and gladness. It does not go abroad to proclaim its benevolent spirit; but it wipes the tear from the widow's eye, and guides the feet and guards the head of the orphan. It does not boast of its deeds of charity; but it "feeds the hungry, clothes the naked, and binds up the wounds of the afflicted." It does not claim that it has fraternized the world; but it diffuses its spirit of universal Brotherhood and charity as gentle as the laws of Hermon and as genial as the light of Heaven.—*Grand Master Price, of Kunsus.*

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THE FREEMASONS AND BURNS.—Amongst the recent celebrations of the birth-day of Burns, I am glad to see that the Freemasons of the St. James's Lodge at Tarbolton have not neglected to do honor to the memory of the poet who has enriched Masonic literature with one of its really good songs; the major part of the others being arrant rubbish, whether viewed as literary productions or as expositions of the glorious principles of the Craft. Whether Tarbolton be the burial place of "auld King Coil" or not (and it has tradition for its green mound in its favor), Burns has made his connection with its Masonic lodge world-famous by his touching "Farewell to the Brethren of the St. James's Lodge, Tarbolton," written when want and persecution were about to drive him from his native land, which eternal disgrace to Scotland was saved through Masonry alone, as to that he owed his introduction to the Edinburgh literati. Let my readers, whether brother Masons or otherwise, take down their copy of Burns' poems, and read once more the beautiful verses I have alluded to, and they will feel all the better for having done so. Not only was the "one round" asked for "with a tear" by the bard to be given annually to his memory duly accorded by his "dear brothers of the mystic tie," in the very lodge where he had so oft not only "spent the festive night," but also "presided o'er the sons of light;" but several of his best songs were sung, the famous "Farewell" being appropriately included, and, as I learn from the *Freemason*, "the jewel worn by the poet and other relics had a conspicuous place assigned them." I mention that Thom, the sculptor of the statues illustrative of "Tam o' Shanter and Souter Johnny," on the Burns' Monument at Alloway, was born in the parish of Tarbolton; and his name, like that of the poet is "to Masonry and Scotia dear."—*Bro. Geo. Markham Tweedell, in the Archaeologist.*

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## MASONIC RECORD.

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### AT HOME.

On Thursday evening, May 18th, at an assembly of the members of Toronto Chapter, Rose Croix of Harodim, A. & A. Rite, Ill. Bro. F. J. Menet, 32°, P. M. W. S., was presented with a handsome collar and a valuable jewel, as a token of the esteem in which he is held by his Masonic brethren.

At the annual assembly of Hamilton Sovereign Chapter Rose Croix de H. R. D. M., the following officers were duly installed by Ill. Bro. John W. Murton, 33°, Sovereign Grand Inspector General: Ill. Bro. Hugh Murray, 32°, M. W. S.; Sov. Pr. Arch'd Macallum, 18°, R. & P. Prelate; Ill. Bros. J. M. Gibson, 32°, E. & P. 1st General; R. A. Hutchison, 31°, E. & P. 2nd General; R. K. Hope, 29°, E. & P. Raphael; Sov. Pr. J. H. Laing, 18°, E. & P. Gr. Marshal; Sov. Pr. W. Bowman, 18°, E. & P. Registrar; Ill. Bro. John W. Murton, 33°, E. & P. Treasurer; Sov. Pr. J. M. Meakins, 18°, R. & P. C. of Guard; Sov. Pr. Joseph Mason, 18°, Guard.

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#### ABROAD.

THE *Pottsville Masonic Relief Association* now numbers 548 members, with \$3,472.43 in the treasury March 22.

THE Freemasons of Belfast, Maine, have purchased 5,000 feet of land for a new Masonic block on the corner of Main and High streets, paying \$7,500.

AMTY LODGE, No. 6, of Camden, chartered March 10, 1801, celebrated its seventy-fifth anniversary with a historic address by Bro. T. R. Simonton.

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## MASONIC CHIT-CHAT.

ILLINOIS pays her Grand High Priest his traveling expenses and a salary of \$500.

No subordinate lodge in Massachusetts has the power to suspend or expel a member from the rights of Masonry.

THE Grand Lodge of Arkansas has passed an edict that Masons of twenty years' affiliation shall be inscribed on rolls of honor in their lodges and be exempt from dues.

SALT LAKE CITY has congregated enough members of the Order to start a commandery, and it is called "Utah No. 1," and has brilliant prospects.

DISSENSIONS have arisen in Peru between the Grand Orient and the Supreme Council, and expulsions pro and con are the order of the day. Besides these two Grand Bodies there is also a "Provincial Grand Lodge" under the authority of Scotland, containing fifteen subordinate lodges which does not recognize the other bodies as Masonic at all. There is in Lima a lodge working under a warrant from the Grand Lodge of Ireland and one under a warrant from Hamburg; these two latter lodges are completely isolated.

THERE exists in Hungary a Grand Lodge, Grand Orient, and Grand Council. The Grand Lodge confers only the first three degrees, and is in perfect accord with the Grand Orient by the treaty of 1871. The Grand Orient confers the grades of the A. and A. Rite, while the Grand Council forms a portion of the Grand Orient, and exercises exclusive jurisdiction over the higher grades. There is one chapter for every two lodges, and one council for every three chapters. The Grand Orient consists of the Grand Master; Representative of Grand Master; the Council of Administration; and the General Assembly. The General Assembly is composed of two representatives from each lodge, two from each chapter, and the members of the Grand Orient.

A FREEMASONS' CLUB is about forming in Philadelphia. It is projected to issue 600 shares of stock, at \$50 each. Ownership of stock will not, however, secure membership in the Club. All Master Masons in good Masonic standing will be eligible to membership, but their suspension or expulsion in the lodge will work their suspension from membership in the Club. The entrance fee will be \$50, which will entitle each member to ownership of one share of stock. The annual dues will be \$25. It is contemplated to have it incorporated. The above are the projected features, which may be hereafter modified.

AN OLD BOWL.—A beautiful punch-bowl was lately presented to the Masonic Lodge of Nantucket, Mass., and the reason why it was not presented long ago is worth telling. Once upon a time in the year of light A. L. 5800, answering among the uninitiated to A. D. 1800, a worthy gentleman took the degrees at the aforesaid lodge in Nantucket, and thereupon went to China. There he had made a beautiful punch-bowl of superb China ware, with the generous purpose of making it a gift to his lodge. His directions were to put on the bowl a suitable inscription, names, dates, and all. Now the "Chinee" workmen did their prettiest; the beautiful thing came home, inscription and all, but behold! the word Lodge was spelled "Loge!" The generous man was mortified. He laid the bowl aside, and lived and died in Nantucket making no sign with that bowl. He had a son born, and he too became a member of this very lodge, and when the half-century anniversary of his membership came to pass, he presented the old bowl to the lodge.