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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
Editor & Proprietor.

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[For the CANADIAN CRAFTSMAN.]

A FAULT IN THE CONSTITUTION OF CRAFT MASONRY IN AMERICA IMPARTIALLY CONSIDERED.

BY BRO. J. FLETCHER BRENNAN.*

The fact that of late years, in nearly every State, the grand lodge reports show a serious diminution of members, caused by suspension for non-payment of dues, may properly be assigned as my reason for this consideration of that which I have ever regarded as a serious fault in the constitution of American Freemasonry.

Within the first fifty years of its history, suspension or expulsion for

* From 1849 to 1852, a member and officer of the Lodge of Antiquity, No. 113, of Louisville, Ky.; in 1856 recipient of the degrees, in the Southern jurisdiction, of the Ancient and Accepted Rite, to that of S. P. R. S., inclusive; after 1857, until its discontinuance in 1870, editor of the *American Freemason*, in Louisville, Ky., New York City, and finally in Cincinnati, O.; translator, compiler, and publisher, in 1866, of the "General History of Freemasonry," and, in 1871, of the "Register of all the Grand and Operative Lodges of North America," etc.; and, since 1861, honorary member of lodges in the United States and Canada, having, in 1872, written "Historical Sketch of Freemasonry in British America," and published same, as a portion of the "General History of Freemasonry," in 1875, in which work it now appears.

non-payment of dues was totally unknown to Craft Masonry, because the exaction of dues, as such, by law, was not recognized by the Fraternity before the organization of State grand lodges; while even at the present time this exaction is, as it always has been, unknown in two of those grand lodge jurisdictions. Except the fees for degrees, carefully husbanded to meet the necessary expenses of room-rent or lodge expenses for light and rent, no money was required by the lodges within the period mentioned. To provide refreshments, or help a needy worthy brother, a collection was taken up, and the temporary want provided for in the meeting before which the case was presented; and this manner continued until after the close of the Revolutionary war, or about the beginning of the present century.

It is to the organization of State grand lodges, the present constitution of the working lodges is due.

Centralized government for Freemasonry began with the creation of State grand lodges, and the earliest of which was that for Massachusetts in 1770. It was followed by that of Rhode Island in 1771, North Carolina in 1777, and Virginia in 1778. Beginning with Vermont in 1784, followed by Pennsylvania, New Jersey, and Georgia in 1786; New York, Maryland, and South Carolina in 1787; New Hampshire and Connecticut in 1789, all except one of the original thirteen States had organized independent grand lodges before the close of the century; and when that one, Delaware, was organized in 1806, the system of State grand lodges may be said to have been completed, all except two under constitutions hardly to any extent varying in their respective provisions, and all recognizing State territory as co-extensive with their Masonic jurisdiction, and local lodge creation by, and subordination to, grand lodge centralization and government.

Such a form of State grand lodge government necessarily involved pecuniary support for the same; and this, in turn, involved lodge taxation of membership to provide such pecuniary support, and hence by-laws of lodges required annual dues to be added to cost of degrees and of admission, as the price of membership. Constitutional provision, consequent upon State grand lodge organization, in this manner changed the character of the Masonic institution in America, and established it on a level, and recognizing similar pecuniary provision, with those secret societies which first became known in this country within the present century.

The first of these societies, known as the Independent Order of Oddfellows, was indebted to the then organization of Masonry for its constitution as a whole, and adopted it, with only such changes as its nomenclature and varying operations required. Unlike Masonry, Odd-Fellowship was a relief society—this being its most salient feature—a quasi health-assurance association, with obligations entered into with each of its members which were unknown to Masonry, and of a character that required a lodge treasury as the principal requisite of its every lodge. Dues, or taxes, to provide such a treasury were, consequently, an absolute necessity with each lodge of Odd-Fellows; while with each lodge of Freemasons, there being no demand for a treasury to provide for the sick, the dying or the dead, involuntary or legal taxation to create such a treasury was, from the beginning, by those who chose to compare the respective institutions, regarded as an imposition, and inevitably, sooner or later, to be resisted, lawfully if possible, but at all events resisted. For this reason the lodges of Connecticut and Rhode Island never recognized the principle, and consequently have never suspended a member for non-payment of dues.

It is evident from the reports of the Grand Lodges, more especially in the Western and Southern States, within the past ten years, that this resistance has begun and unlawfully; for suspension for any cause is a punishment, and consequent upon the infraction of a law. In Ohio, in 1878, there were punished in this way 1,671 Freemasons, otherwise in good stand-

ing, and 760 withdrew from their Lodges lawfully, or in all 2,491; while the total makings, admissions, and reinstations were only 2,905. In 1879, in the same State, there were 1,655 suspended for non-payment of dues, (only 31 suspended for any other cause,) 820 withdrew, and 296 were expelled, in all 2,771; while the total of makings, admissions, and reinstations was 2,768. Of the expulsions in 1878, the same being 102, I have said nothing; yet it is reasonable to surmise that the trebling of that number in 1879 grew to a large extent, out of persistence in remaining suspended for non-payment of dues, into expulsion as the next and final penal step.

I have quoted Ohio, not to be invidious, but as a good average State example of Freemasonry at the present time in America; and those two years' operations of that State's lodges, exhibit the Fraternity in that State at the present as a stand-still—as having reached its zenith; and, although the population of the State has increased naturally, also the lodges attained to a higher number, the aggregate increase of the members of those lodges is nothing.

At the present time—and within ten years the number has been larger—the aggregate membership of the Masonic Lodges of the United States is about 500,000, in round numbers, who have not been suspended or, as the next and final step, expelled for non-payment of dues, or any other cause, or have not withdrawn from their lodge connection. If we, from the relative data furnished, estimate those living Freemasons who have withdrawn, or been suspended or

eventually expelled for non-payment of dues, we can safely add 100,000 to this half-million. Put this estimate in its proper light, and what do we behold? Why, that through the improper constitution of Freemasonry in America, one-sixth of the whole number who have been initiated, passed and raised members of this society, and are now living, have been driven from that membership; and from being its friends, have probably, to a considerable extent, become its enemies! Startling, this, is it not? Every sixth man who has been made a Freemason in America, within the past forty years, has withdrawn from the membership of his lodge, or been suspended or eventually expelled for non-payment of the dues that by the laws of his lodge, as the requirements of the laws of his Grand Lodge, he engaged to pay, but subsequently refused to pay because he regarded them unjust, and their payment as affording him no value!

When an extensive evil is indicated as existing in any organization of men, and admitted, the next proceeding is to suggest a remedy. Well, the evil is here admitted as constitutional. What may be the suggestion of a remedy? That, necessarily, must also be constitutional.

I have stated that neither in Connecticut nor Rhode Island has there ever been a Freemason suspended or expelled for non-payment of dues, nor, except to become a member of another Lodge, has one withdrawn from the lodge of which he first considered himself a member. The reason for this condition is simply that the lodges are supported by the fees for makings; and dues, as such, are

unknown to the Freemasons of those States. Are the lodges of those States less important in the estimation of the Fraternity of the United States than the lodges which, under the constitutional provision to do so, collect dues, or failing to do so, suspend and expel their members? I think not. I have never heard that they were so considered. Do the brethren in other States receive more benefit from their lodge connection than do the brethren of Connecticut and Rhode Island? I think not. I have never heard that they did. Do they dwell more in peace and harmony, and which conditions constitute the cement of all Masonic lodges. On the contrary, where lodges know least about these conditions, the business of collecting or failure to collect dues is the primary cause. So true is this, that it can without fear of contradiction be asserted that money has been the cause of more disaffection and discord among the brethren of those States whose Grand Lodges compel them to pay dues, than all other causes combined. And to-day the general refusal to recognize stranger brethren in those States, unless they can show they are Freemasons by the possession of a diploma from their lodge, has its root, occasion, and cause in the fear that such stranger brethren may require to be assisted in manner as known to Freemasons.

Go to Connecticut or Rhode Island, and on your approach to the portals of a Lodge, provided you can make yourself known as a Freemason, no man will ask you where you were made, or if you ever saw such a document as a Master Mason's diploma. But, under the thin plea of fear of

imposition by "book Masous," it is as difficult now-a-days for a stranger brother to visit a Masonic Lodge in Massachusetts, New York, Pennsylvania, Michigan, or Ohio, especially in the principal cities of these States, as it would be to obtain access to the inner sanctuary of a private family; while, in the first three of those cities that noble charity, because secretly administered to brethren or their dependents, that has given to Freemasons all their respectable distinction of character everywhere as a society before the law has, by the constant drain for years of money to build their costly "temples"—of no value to the brethren not residents of those cities—been thoroughly dried up, and in its stead are left heaps of taxed stones which have cost millions of dollars exacted from the Lodges throughout these States, and encumbered with debts that will forever counteract any constitutional change, having for its object that which is herein proposed.

All that any Masonic Lodge, as such, properly wants of money, or should want of it, is to pay its current expenses. These can be great or little, according to the tastes of its members. Whether they are great or little does not affect its standing as a Masonic lodge. Unless it finds much work to do, a lodge need not meet oftener than twelve times a year, that is once a month. This is the well-established rule. In cities where Masonic temples, so called, or halls, are erected, the expenses of a lodge meeting at the present day need not exceed \$5, and in country towns and villages it can be less. Masonry is regarded gener-

ally as worth just what is paid for its degrees, and no more. If this is little, it is valued as little, accordingly. If this is much, it is valued more highly. Except in a few select Lodges, which understand this fact, the cost of degrees to make a man a Freemason has been too little. Instead of \$15, the minimum cost should be \$80, and the maximum whatever the individual lodge chose to make it—even to \$100, if that is the determination of its members. With fees at \$50, thirty makings will have paid into the lodge \$1,500, and which, invested in four-per-cent bonds, will give \$60 a year interest, or \$5 to pay the necessary expenses of each meeting of the lodge. Additional makings will increase the principal, and the interest of which only should form the fund with which to meet the necessary expenses of the Lodge, the principal, gradually increased, being invested in four-per-cent bonds, and remain as the irreducible lodge fund. Let temporary and Grand Lodge calls for money be met, *pro rata*, by the membership to provide for such calls, at the meeting at which they are presented; this arrangement to include the payment of a representative to Grand Lodge, if, by a majority vote, such a representative is decided upon. Let dues, as such be unknown, in manner as they have ever been unknown in Connecticut and Rhode Island. The Grand Lodge of a State being composed of the Lodge representatives of that State, has but to do this, that is expunge from the constitution the word "dues," and insert in the same the minimum fees increased to not less than \$80, and this reform will be

established. The additional reform will be to expunge the recognition that the Grand Lodge will pay mileage and per diem to lodge representatives. This done, a contribution from its lodges of, in the aggregate, \$5,000 a year is sufficient to pay all the necessary expenses of the largest Grand Lodge, in numbers, in the United States. If a working Lodge is not sufficiently interested in being represented in its Grand Lodge annual meeting, and such is its decision by a majority vote of the full Lodge, all right; it is not obligatory upon the Lodge that it shall be represented, and let this be made the law.

Except the Grand Secretary, no other grand officer should receive a salary. He should receive enough to give his whole time to the business, and if he does, he can attend to it without an assistant. Except the very new Grand Lodges, \$10 each from the Lodges of any given jurisdiction will be ample to provide for all necessary Grand Lodge annual expenses. A man who is competent can attend to the business of five hundred Lodges. But few States have more. The large majority have less. As has been done in Connecticut and Rhode Island satisfactorily for nearly a hundred years, so can be done in every State of the Union, unless it may, perhaps, be Massachusetts, New York, and Pennsylvania, and in which their Boston, New York City, and Philadelphia temples, aforementioned, will be a drain upon their Lodges throughout those States, and their cry be that of the horse-leech's daughter for evermore. Their condition, however, should not prove a bar to those States which have no

costly piles of hewn stones to crush all charity out of the Fraternity in their midst. The reform I here indicate should, for the credit of the Masonic institution in America and its glory, have the attention it merits; and the great stigma that of late years has grown to be a curse upon the Fraternity, inasmuch as it has seriously weakened those mystic ties which would otherwise and should be strong, will forever be removed.

The Working Tools of a Freemason.—
The Pencil.

No. VIII.

BY BRO. G. F., JR.

In passing through the mysteries of the third degree, the candidate, after receiving the Skirret, is presented by the Worshipful Master with "The Pencil," and informed that "with the Pencil the skilful artisan delineates the building in a draft or plan, for the instruction or guidance of the workman." This, of course, has reference to our operative brethren, and, consequently, the neophyte is taught that in a speculative sense, "the Pencil teaches us that all our words and actions are not only observed, but are recorded by the Most High, to whom we must render an account of our conduct through life." What a wondrous lesson is here emblematically given by means of a little thing, with which every child delights to play, and every schoolboy daily handles, and civilized man constantly employs.

The profane may laugh at our ceremonies, so meaningless and almost puerile to them; they may scoff at

our quaint ritual, which to many may appear crude and bald; they may jeer at our "antique conservatism," but we can afford it. They only guess at all this; we know, or should know the meaning of every line and sentence in our glorious ritual.

In Freemasonry there is a *hidden meaning* for every phrase that none can appreciate except those who have passed through the tyled door, and stood on our Mosaic pavement, before the altar, on which lie its three great lights. This is one of the *secrets* of the success and permanency of an institution that has withstood the perishable lives of States, Kingdoms and Empires.

But to return more particularly to our subject, the Pencil. Cannot every Mason perceive how each one of these apparently insignificant Working Tools draw the mind of man by a lesson of, and by itself, to the contemplation of the divine attributes of a Great and All Wise God? "Here," the candidate is told, "is a pencil; you have seen and handled hundreds before; you never thought as you wrote, or sketched, or drafted with the same, that there was anything peculiar about it; from this hour, from this very moment, you cannot possibly forget each time you do so, that One Higher and Mightier than the greatest potentate or most distinguished statesman on earth, is watching over all your actions, and recording them with *the pencil of life* in the imperishable book of *death*, which will prove at the final day, whether you were true to the tenets you now profess or were a perjured creature, who has joined our God-inspired Society of Brethren for mer-

cenary or other unworthy motives." Can a Mason, if he is true to himself, his Brethren, and his Creator, fail to recollect such a lesson?

When Freemasonry, through her adherents, is true to herself, as exemplified by this series of Working Tools, we, the followers of Hiram, can defy the profane to pronounce us false, mercenary, and immoral; but, on the other hand, when Freemasonry, through her representatives, is false to these teachings, explained through the symbolism of the Working Tools, then, truly, she is no longer Freemasonry, but a base and whining mongrel, loathsome from disease, and breathing the breath of hypocrisy, perjury and blasphemy. Such are all so-called Masonic organizations that require not from applicants for their mysteries an acknowledgment of a belief in a Supreme Being. The explanations given to the candidate when he is presented with the Pencil, refutes all calumnies that may be hurled against us regarding Materialism, Infidelity, and Atheism.

The Pencil, therefore, still further proves to the candidate, and ever reminds the Master Mason, that there reigns above T. G. A. O. T. U., who is watching over all our actions with the vigilant eye of a loving Father, recording with sorrow every evil thought and bad act, and entering upon the book of death with joy unspeakable, those noble actions and hallowed deeds that Freemasonry so earnestly beseeches us to practice. It is a glorious thought for the Brother of the mystic tie, that such a God exists, and that He is a God that recognizes neither creed nor sect, but wel-

comes all who are true to their vows, and faithful to their obligations. The Freemason surely cannot be indifferent to all these lessons, so pleasingly taught through the symbolism of the Working Tools of the operative Masons, who reared, at God's command, a tabernacle at the foot of Mount Horeb in the wilderness of Sinai, and again erected the wondrous Temple of Solomon, on the holy Mount Moriah, and for the third time proved their skill and workmanship by constructing at Jerusalem the third sacred edifice, dedicated to the service of the Most High. The Pencil was necessarily used through all these generations of operative Masons, and as long as Masonry exists no faithful Brother can fail to remember that this little instrument is emblematically employed by a Most Just Judge to record the actions of fallen man. It is a lesson in itself, because it reminds him that the God of the Freemason is the God of Love and Justice.

The Knights Templar Creed.

BY V. EM. FRATER ROBERT RAMSAY, P. G.
CAPTAIN GR. CONCLAVE OF ENGLAND
AND WALES, AND P.G. SUB-PRIOR
OF FORMER GR. CONCLAVE
OF CANADA.

As my former article upon the above subject has called forth some friendly criticisms, and also certain correspondence, I venture once more to allude to the same, which, I believe, is one of vast importance to the Templar organization throughout the world. The point is simply this: Do the American Frateres of the Temple

wish or desire that Templary in the United States should eliminate from its O. B. and ritual all reference to what is held as a sacred landmark of the Order by all other Templar bodies on the face of the globe? In other words, does the Grand Encampment of the United States permit its subordinates to accept the petition of one who does not acknowledge a belief in the doctrine of the Holy and Indivisible Trinity in Unity?

Judging from Sir Knight Drummond's letter in the *Keystone*, of the 27th ult., I opine it does, for that eminent Frater states:—"At one session of the Grand Encampment it was proposed in a committee, of which I was a member, to limit eligibility to those who believed in Trinitarianism, and I objected. My objection was—the formula has always been in this country, 'an institution founded on the Christian religion, and the practice of Christian virtues.' If the Christian religion means Trinitarianism, the proposed addition is unnecessary; if it does not mean that, the proposed addition is a violation of the fundamental principles of the Order. The proposition failed. I have never heard in a Commandery any special mention of the Trinity, and I cannot understand what change Bro. Ramsay means has been made, or wherein I was in error in what I stated in my objection." Our learned brother further remarks that "Bro. Ramsay seems, in his use of the phrase 'Christian and Trinitarian,' to imply involuntarily that the former does not necessarily include the latter."

In reply to Bro. Drummond in the *Keystone*, as to where and by whom the

alteration in the O. B. was made, so as to admit those who did not profess a belief in the Trinity, I stated "it was only necessary to refer to the time when the present K. T. system was founded in the United States." In England, during the last century, when the old Templar Order became attached to the Masonic Body, special mention was always particularly made of the doctrine of the Holy and Indivisible Trinity in Unity as the chief corner stone on which the Order was founded, and in every *Ritual in Great Britain and Ireland* up to the present date the O. B. commences in the name of the Holy Trinity, which is also the case in all European Orders of Christian Knighthood; and in the Templar Bodies of England, Ireland and Scotland, the postulant is dubbed by the sacred name. Now, the Great Prior of Canada, Col. W. J. B. MacLeod Moore, has on several occasions pointed out that there is evidence to show that the K. T. Order was first introduced into America so far back as A. D. 1769, by British regiments quartered at Boston, which had Masonic Lodges attached to them, and the same authority asserts that Encampments of Knights Templar existed in the United States up to the end of the century, which followed the simple formula derived from the mother country. Subsequently, however, in 1811, a new system was organized in the United States by a body of the A. & A. S. Rite, and Masonic Orders of Knighthood introduced, named after some of the older Orders. They made the Knight of the Red Cross, which is synonymous with Knight of the East and Prince of Jerusalem the.

first; the Knight Templar, which is synonymous with the Rose Croix and Kadosh, the second; the Knight of Malta or St. John of Jerusalem, (a detached degree) the third; the Knight of the Christian Mark, the fourth; and the Knight of the Holy Sepulchre, the fifth and last. These five degrees were embodied as Encampment degrees, and conferred at that time from a ritual of the A. & A. S. Rite, from which they were principally derived. Masonic lecturers, however, took them in hand and shaped them according to their own fancies, and in the year 1816 a Grand Encampment was organized, (Knight of the Christian Mark and Knight of the Holy Sepulchre being dropped), and the Knight Templar system of the United States established as it now stands, *eliminating from its obligation all reference to the Holy Trinity.*"

I have thus quoted extensively from my letter to *The Keystone* to prove that my statement in *The Gavel* to the effect that the O. B. of the American Templars was so modified as to permit of the admission of Unitarians into the Order was correct. Hence the Templar organization of the United States differs essentially in an important landmark from all other Templar organizations, and since it is the youngest branch of Templary, it is well to view the matter from an impartial stand point, and reflect as to the advisability of conforming its regulations in accordance to those of the parent branches of the Order, in all of which the Trinitarian doctrine is viewed as a landmark.

Bro. Drummond says, "Bro. Ramsay seems in his use of the phrase 'Christian and Trinitarian' to imply

involuntarily that the former does not include the latter," but as our learned Brother does not desire to enter into controversy on that point, we would only repeat that the Christian Dogma does not necessarily embrace a belief in the Trinitarian Doctrine; there are Unitarian Christians; there are Christians who believe in a dual God and credit not the third person of the God-head; and there are Trinitarian Christians.

Now, I maintain that as soldiers of the Cross, and the nominal descendants of the Crusaders of old, we should as closely identify ourselves with the Templar Creed of those who followed Peter the Hermit, and deluged the plains of Jerusalem with their blood, in defence of the Christian Religion, as expounded by Fathers of the Church, and which Creed was a landmark of the Order, and ever held as such by the Fraters of England, Ireland, and Scotland, and which the martyred DeMolai, when summoned before the Commission, advocated in the following words: "In faith the Order (K. T.) was never wanting; I attest that I believe in God, in the three persons of the Trinity, and all the other articles of the Christian faith; I believe there is but one God, one faith, one baptism, one Christ, and that in death, when the soul is separated from the body, there is but one judge of the good and evil." This, I maintain, is the True Templar Creed; and to call ourselves Knights Templar and deny the landmark of the Order is evidently erroneous."—*The Gavel*.

*I note in K. T. Petitions to Commanderies in Pennsylvania, special mention is made of the doctrine of the Trinity, the same as in England, Ireland, Scotland, and Canada.

Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

Was Freemasonry Patronized by the Princes of the House of David, and the Tribe of Judah.

To the Editor of THE CRAFTSMAN.

MY DEAR EDITOR AND R. W. BRO.—The Great Prior of the Knight Templars of Canada, Bro. Col. Macleod Moore, makes several assertions in your April number, which I, as a Freemason, cannot pass over unchallenged.

Bro. Moore says:—It must be admitted that Masonry had its origin in Egypt, and was afterwards patronized by the Princes of the House of David, and the tribe of Judah.

Bro. Moore then asks the question: But what became of it after the destruction of the second temple?

And after Bro. Moore states what he does know about this matter, he makes the unqualified assertion: "From this it will be seen that Freemasonry owes its present existence to Christian Masons alone."

I will divide my reply into two different articles, taking each of the above assertions separately, and I will endeavor as much as possible to disprove those assertions by historical evidence only.

First, then, I shall endeavor to prove that Freemasonry was not patronized by the Princes of the House of David and the tribe of Judah.

From history, archæology and other evidences, we know that Masonry flourished in Egypt in remote antiquity, and since we have no earlier evidence, we consider Egypt as the

cradle of Masonry; but we have no historical or other reliable evidence that the Princes of the House of David and the tribe of Judah patronized Freemasonry, on the contrary we have historical evidence in abundance, which proves that such an assertion is entirely wrong.

While considering the Egyptian mysteries the cradle of Masonry, we do not include therein the principles which are inculcated in our Masonic rites, for though the Egyptian mysteries were in existence at least 2,000 years B.C., our humane principles are necessarily co-eval with organized human society, since without those principles no such organization is imaginable.

The first of whom we have any historical information who went to Egypt for the purpose of studying the Isianic mysteries and brought them to Europe, was Orpheus, a Thracian. He brought them to Greece and there established the mysteries known as the Eleusinia or mysteries of Eleusis; about 1,400 B. C. In these the Egyptian Osiris was represented by Dionysius or Bacchus, and Isis by Ceres.

Among the best known and most celebrated of the members of the Eleusinia were the Dionysian Architects and Builders, who, besides architecture, practiced the sacred rites of the Eleusinia. About 1,050 B.-C. the Dionysian Architects, and with them the Ionians from Attica left Greece and emigrated to Asia Minor, where they founded a colony, which in history is known as Ionia; and the exodus is called the Ionian migration. Ionia was situate opposite the islands of Samos and Chios, in

the Ægean Sea; the chief towns in Ionia were Ephesus, Smyrna, Klazomenae, Erythra, Kolophon and Niletos. At Tyre, in Phœnicia, in Syria, and other parts of Asia Minor, the Dionysian Architects established their schools and taught their mysteries. The Ionians extensively followed agriculture, commerce, and navigation; they practiced arts and sciences, and became the teachers of the people of Greece. To the Ionians we are indebted for the Ionian order of Architecture, and the oldest philosophical school of Greece is of Ionian origin. To it belonged Thales, Anaximander, Anaximenes, and Heraklitos. The Philosophers Pythagoras, Xenophon, Anaxagoras, and the great physician, Hippocrates, as also the poet, Homerus, and the painters, Apelles and Parrhasios, were Ionians.

The mysteries of the Cabiria of Samothrace and Lemnos bear great similarity to those of Eleusis.

The Phœnicians also were a people that carried on extensively commerce, navigation and architecture. They traded largely with Egypt in grain and other products, and navigated all the seas then known. From their proximity to Ionia, it is but reasonable to presume that they had considerable intercourse with the Ionians and Dionysian architects, and that many Phœnicians were initiated into the Eleusinian mysteries, and that in their commerce with Egypt they had become acquainted with the Egyptian mysteries.

The chief cities of Phœnicia being Sidon and Tyre, is the reason why the Phœnician architects are often styled the Sidonian builders or the Tyrian builders. In all the ancient

mysteries there was an open or an exoteric and a secret and esoteric mode of teaching, in the latter one and the same dogma composed the climax of their secrets: a supreme invisible Being, and a future life and future rewards and punishments. The mode of inculcating the latter was by a scenic representation of death and subsequent restoration of life, whereby they endeavored to impress their great truths of the resurrection of the dead and the immortality of the soul. By the same ceremonies they inculcated the doctrine that though virtue may for a time succumb to vice, it will in the end triumph over it. And while the scenic part of the representation of death differed in the various mysteries, the principle was identical. Each had some highly esteemed, if not a deified person who was overpowered by his enemy, and by him slain, was cast away, was searched for by one or more who loved him, was found and restored to life. In the Egyptian mysteries it was Orpheus slain by Typhon, and found by Isis; in the Eleusinia, Dionysius was slain by the Titans and found by Ceres. Neither of those representatives of death and new life are to be looked upon as mortal individuals, but as an idea and an immortal principle; and though they are myths, they nevertheless, are beautiful illustrations and evidences of sublime thought. The legend of the Tyrian Architect is closely allied to the supreme rite of the Isianic mysteries, and thoroughly Egyptian. Osiris is the prototype of the Temple legend.

The ancients in their mysteries employed far less words than do the modern; instead of words, they em-

ployed the language of signs and symbols, solemn performances, and dramatic representations; nothing was written except in symbols and hieroglyphics.

About 1,000 B. C. the Temple of Solomon was built, not, however, by Israelitish masons and carpenters, but by Phœnicians. Solomon himself in his letter to King Hiram confesses that he has no mechanics among his people. Hiram Abiff, the Sidonian builder, was the Architect, and he brought with him all the mechanics from Phœnicia, while the Israelites performed the work of common laborers.

The Israelites were too exclusive in their character, too intolerant towards other nationalities and tribes, too nomadic in their mode of living, and had too great an aversion to manual labor and mechanics in general, as to admit the supposition that they, during the short period of the building of the Temple and the house of Solomon, would change their nature and take a fancy to architecture. The state of bondage in which the Israelites had been kept for centuries, was certainly not congenial for the development of enlightened ideas. The nomadic mode of living and aversion to manual labor, their fondness for an idle life, was the cause that prompted Pharaoh to order the slaying of all the first-born among the Israelites. That character the Israelites or Jews not only manifested during their Egyptian bondage, but also during that of the Babylonian captivity, and in all times to the present day.

Only one small number of the Israelites exercised certain mystic rites, namely: the Essenes. They, how-

ever, did not practice architecture; they were exclusively an ascetic sect, a religious body, a kind of monks. Their society was formed about 600 B. C.; it was, however, greatly despised by the other Israelites. It existed during the time of Christ, who as well as St. John the Baptist, was, no doubt, acquainted with them, and who never spoke against the Essenes.

We have neither any reason to suppose that either Solomon himself, or the Priests of his people patronized the mysteries of the Phœnician builders, or, as we generally term it, "Masonry."

Solomon, no doubt, was a wise man during a part of his life; in later years, however, his habits became the very opposite of those of a true Mason, and a man who, like Solomon, had to attend to 700 wives and 300 concubines, had certainly neither time nor mind to think of cultivating Masonic principles.

Under the reign of his son Rehoboam, the tyrant, the decay of the Israelitish nation commenced. Ten tribes revolted and seceded, and elected their own King Jeroboam, while only two tribes remained loyal to Rehoboam. The ten tribes were styled the Kingdom of Israel, the two tribes the Kingdom of Judah. Feuds and internal wars, and wars with neighboring tribes were continued for several centuries, until Salamanassar the Assyrian king, about 720 B. C., subdued the two kingdoms, drove off the ten tribes, the Israelites, and made the other two, those of Judah, tributary. The ten tribes became lost, and were never again found; even at the present day some enthusiasts are in search of them. The

state of quasi subjection of the tribe of Judah to the kings of Syria continued for about 120 years, and then, about 600 B.C., the Babylonian conqueror, Nebuchadnezzar, completely subjected the Jews, destroyed Jerusalem, and its splendid Temple, carried off its treasures, and drove the Jews into captivity, where he forced them to work upon his sterile and unproductive lands in the eastern part of his domains. A banished people in a state of slavery they remained for 70 years, until Cyrus, King of Persia, allowed them to return to their former home.

Where, when, and how then, I ask, was Masonry patronized by the Princes of the House of David?

Upon their return to Jerusalem, the Jews commenced to re-build the Temple, under the leadership of Zerubbabab, while Ezra and Nehemiah re-established the Mosaic laws and worship; this, however, caused differences among the people, and a dissenting sect, the Samaritans, was formed, internal strife again set in as before, and materially delayed the progress of the temple building. The actual architects and builders of the temple, however, were not Jews, none of them had learned any trade during their 70 years of captivity, nor had they during preceding centuries of uninterrupted wars pursued any trade. Zerubbabab, therefore, procured architects, builders and mechanics in general, from the Phœnicians, as Solomon had done before him. The principal men among the Jews acted as overseers of the work; they paid the masons and carpenters, and other workers, in money, meal, drink and oil; and, besides doing that, they blew trumpets, played cymbals,

sang together, and offered burnt offerings to the Lord; their common people performed the work of common laborers.

The Ancient Temple was completed in the ninth year of the reign of Darius, king of Persia.

The religious strifes among the Jews themselves prevented them from ever becoming a united people, and they were frequently and easily subdued by other nations. In fact, history has no parallel where a whole nation is so completely subjected, led off into captivity men, women and children, kept there over a generation without even an attempt to shake off the chains of slavery, and gain that inestimable boon—liberty—which is even inherent in brute creation, except the Israelites and Jews. In 333, B. C., Alexander the Great conquered Palestine; in 320, B.C., it became a Province of Egypt; and 200, B. C., it was incorporated with the empire of Syria. The only instance we have of an appearance of an independent spirit is when the Jews freed themselves from the Syrians, and were thereafter governed by their own Princes, the Maccabees, since 168, B.C., but, as before, internal feuds set in, making it an easy task for the Romans to subdue them. Since 60, B. C., the Jews were forced to pay tribute to the Romans. The second Temple was beautified by Herod the Great, between 48, B.C., and A.D. 2, and under Titus Vespasianus, A.D. 70, the Romans destroyed Jerusalem, and with it the second Temple; since that time the Jews became dispersed over all countries.

Taking the history of architecture, we find among the different styles that

were before the Christian era, the Egyptian, the Indian, the Assyrian, the Persian, the Chinese, and the classic styles, the latter comprising the Greek, Etruscan and Roman styles of architecture; but who ever heard of a Hebrew, an Israelitish, or a Judahish style of architecture? After the birth of Christ we find the Byzantine, Mohammedan, and numerous other styles of architecture, but no Jewish. Among the numerous mysteries, we also seek in vain for a Hebrew one. If we look for any ancient design in architecture, sculpture, painting or other art, for any branch of culture or science, we may obtain some from any other nation that had any culture except from the Jews, and we look for, and find such designs, especially in the works of the ancient Egyptians, Greeks and Romans. Among the Israelites and Jews we find that their Princes and Priests were fond of music and song, and that character the Jews preserve to the present day.

As Freemasons, we do not take the Temple of Solomon as a model of architecture, but only in a symbolic sense. In fact, the descriptions extant of that building are so incomplete and indefinite that not with any degree of certainty can a model be constructed thereafter, for while some make it three stories high, each story decreasing in size, representing a terrace, others apply the numerous columns said to have been employed in its construction, to support the two "galleries," (in the English version styled "chambers,") thus reversing the former model and making the upper part of the temple, the galleries, pro-

ject over the lower one and resting upon those columns.

With these historical facts before us, I ask: *How, Where and When did the tribe of Judah ever patronize Masonry?*

And I answer in conclusion of this article that *Masonry was never patronized by the Princes of the House of David and the tribe of Judah!*

In my next article, I shall take up the other subject, referred to above.

Believe me to remain

Fraternally yours,

OTTO KLOTZ.

Preston, 11th May, 1880.

Discovery of a Masonic Sign.

At an inn, in a town in the West of England, several people were sitting round the fire in a large kitchen, through which there was a passage to other apartments of the house, and among the company there was a travelling woman and a tailor. In this inn there was a Lodge of Free and Accepted Masons held, and it being Lodge night, several of the members passed through the kitchen on their way to the Lodge apartments; this introduced observations on the principles of Masonry, and the occult signs by which Masons could be known to each other. The woman said there was not so much mystery as people imagined, for that she could show anybody the Mason's sign: "What," said the tailor, "that of the Free and Accepted?" "Yes," she replied; "and I will hold you a half-crown bowl of punch to be confirmed by any of the members you please to nominate." "Why," said he, "a woman was never admitted, and how is it

possible you could procure it?" "No matter for that," added she, "I will readily forfeit the wager if I do not establish the fact." The company urged the unfortunate tailor to accept the challenge, which he at last agreed to, and the bot was deposited. The woman got up and took hold of the tailor by the collar, saying, "Come, follow me," which he did, fearing he was to undergo some part of the discipline in the making a Mason of which he had heard a most dreadful report. She led him into the street, and pointing to the sign of the Lion and the Lamb, asked him whose sign it was? He answered, "It is Mr. Lodor's" (the name of the innkeeper). "Is he a Freemason?" "Yes." "Then I have shown you the sign of a Free and Accepted Mason."

The laugh was so much against the tailor for having been taken in, that it was with some difficulty he could be prevailed on to partake of the punch.

Burns' Lodge "St. Andrew," Dumfries.

DEAR SIR AND BRO.:—The Minute-book of the Lodge St. Andrew, Dumfries, which, through the kindness of the Grand Master, has become the property of the Grand Lodge of Scotland, contains the Bye-laws to which Burns adhibited his signature.

It is no breach of privilege to make the Craft acquainted with these Laws. I beg, therefore, to send you a copy for insertion in the *Scottish Freemason*. Yours faithfully,

D. M. LYON, Grand Sec'y.

FREEMASONS' HALL, }
Edinburgh, March 8, 1880. }

The regulations made and agreed to by the Right Worshipful Master, Wardens, and Brethren of the Dumfries St. Andrew's Lodge of Free Masons at a Lodge held by them on the Twenty-second of October One thousand Seven hundred and Seventy-four

years in the Town of Dumfries. By Virtue of the Charter before insert.

Reg. 1st. That the Lodges shall meet at the Coffie house on the first Thursday of each Month at Six o'Clock in the Evening except the Master and Wardens shall find it necessary to adjourn the same to any future night and that no Brother shall absent himself unless he can give a Brotherly excuse so as the Master may be thoroughly satisfied therewith, und. the Penalty of Six Pence Sterling, and on the day previous to the meeting the Secretary shall send by the Taylor to each Brother residing in Town a Letter intimating the Meeting of the Lodge.

Reg. 2nd. That at the time appointed the Master shall open his Lodge, in his absence the Depute Master, in his absence the Senior Warden, and in his absence the Junior Warden, and in his absence to choose the most able and experienced Bro. to fill the Chair that business be not neglected or the Brethren Want instruction.

Reg. 3rd. That every Brother shall pay all due respect to the Right Worshipful Master, Wardens and other Officers, and each to be named by their office, and every Member to be called by their friendly appellation of Brother, and that every Bro. when addressing the Right Worshipful shall stand up under the Penalty of Two pence Sterling.

Reg. 4th. That at St. Andrews day annually the Right Worshipful Master, Warden, and other Officers shall resign their respective Offices, and new Office Bearers shall be then chosen for the ensuing year.

Reg. 5th. That if any difficulty occurs or dispute arise in the Lodge no member shall speak twice on the same subject except to explain some point of his former opinion unless by particular desire of the Master.

Reg. 6th. That if any Brother shall come into the Lodge anyways disguised in Liquor, or otherways behave in a unbecoming Manner he shall receive a severe reprimand from the Master, before the Lodge, and be ordered to leave the Lodge for that night and if he be guilty thereof a second time shall be fined at the Discretion of the

Master and Wardens and if he refuses to pay the fine or offends the third time shall be excluded the Lodge for irregular behaviour.

Reg. 7th. That every Brother shall observe the Strict Rules of Morality and shall not be guilty of the most enormous Crimes of Cursing, Swearing or Blaspheming while assembled in the Lodge under the penalty of 6d Sterling for the first offence, of one Shilling Stg. for the second offence, and Two Shillings Sterling for the third offence or be dismissed the fraternity.

Reg. 8th. That no Brother shall get drunk on a Lodge night, or strike, or cause to be struck, or call a Liar any of the Brethren belonging to this Lodge or any visiting Brethren, but he for every such offence shall pay Two Shillings and Sixpence Sterling or be dismissed the fraternity.

Reg. 9th. That if any Brothers shall Laugh, Whisper, or use any unseemly gestures while the Lodge is open, shall for every such offence pay Twopence Sterling.

Reg. 10th. That every sitting Member shall put into the Lodge Box Sixpence per Quarter of a Year, which must be made good by every absent Brother at his next appearance in the Lodge or by one deputed by him, but if he allows two Quarters Proportions to be unpaid unto the third, he shall pay double or be dismissed the fraternity.

Reg. 11th. That no person shall be initiated or assumed into this Lodge without sending a Petition to the Right Worshipful Master or some other Member of the Lodge, at least one Meeting night previous to his admission and no person shall be admitted into this Lodge unless he be of age or acting for himself and none whatever shall be at any time admitted if there be three of the Brethren against him, and that to be determined by Ballot.

Reg. 12th. That every person approved of to be admitted into this Lodge shall pay One Pound Five Shillings Sterling for these Benefits but if he has received them before, he should only pay Eleven Shillings Stg. and that out of the above Sums Two Shillings and Sixpence Sterling shall be remitted to the Grand Lodge of Scotland for the Registration of the Brethrens Names in the

Grand List & one Shilling given to the Taylor and the remainder with what fines may be incurred by the Brethren is to be applied as the Right Worshipful Master and the rest of the fraternity shall think proper.

Reg. 13th. That if any Member of this Lodge be rendered incapable of supplying himself and Family he shall have Three Shillings Sterling per Week paid him out of the Public Funds after he has been three years a Member of the Lodge and made regular payments of his Quarterly Accounts up to the term at which he demands the supply.

Reg. 14th. That no distressed Brother belonging to any other Lodge shall be entitled to any of this Lodges Charity unless he produce a regular Certificate and give other satisfactory proof of his knowledge in the Craft, & in that event the Master and one or other of the Wardens have a discretionary power to draw upon the Treasurer for any sum not exceeding Five Shillings Sterling at one time.

Reg. 15th. That the whole Juels, Tools, Materials and Register Book shall be put into the Lodge Box, there to be secured with a strong Lock with three different Keys and Bolts, one to be kept by the Master, one by the Depute Master and the third by the Secretary, and if it shall so happen that any of the Juels, Aprons, Tools, or Materials belonging to the Lodge shall be brock, lost or destroyed by any of the Brethren they shall be obliged to make the same good at their own expense or be dismissed the fraternity.

Reg. 16th. That whatever dispute may arise with regard to the Ruels of this Lodge or Behaviour of the Brethren shall be left entirely to the Determination of the Master and Wardens, but if the same be of moment the opinion of the Brethren may be Demanded.

Reg. 17th. That every Member of the Lodge shall Subscribe these present Regulations and whatever new ones may be made, the same being engrossed in the Minets of that nights meeting, shall if Signed by the Right Worshipful and Secretary be as binding as if the same had been Subscribed by each Member respectively.
—*Scottish Freemason.*

The Canadian Craftsman.

Port Hope, June 15th, 1880.

Grand Lodge of Canada.

Lodges and their representatives should not forget that the next annual communication (the twenty-fifth) of the Grand Lodge of Canada, will be held at the city of Guelph, on the fourteenth day of July next, the constitution fixing the time of meeting for the second Wednesday in September, having been again changed. And as the Annual Convocation of the Grand Chapter of Canada will also be held in Guelph during the same week, no doubt, there will be a large gathering of the fraternity.

The business to be brought before Grand Lodge, as foreshadowed by the notices of motion given at the last Annual Communication, will not likely occupy much time, although in two or three of the notices important principles are involved. To one of these notices, that of R. W. Bro. Rev. C. W. Paterson, providing for the attendance of Grand Lodge at Divine Service, as part of the proceedings at the Annual Communication, we referred in the May No. of the CRAFTSMAN. A very important principle is involved in this motion, and it should be well and thoughtfully discussed before a vote is taken.

W. Bro. A. L. Riddell will move, "That clause 8 of the Grand Lodge in the Book of Constitution, be expunged;" or, in other words, to abolish the proxy system. Bro. Riddell will no doubt be prepared to show the evils of that system; and manifestly it is, to a certain extent, abused.

But on the other hand, we think that it would be a gross injustice to disqualify Lodges from being represented unless by their own officers. In a country such as this, where distances are so great, and where there are so few men of leisure, it will sometimes happen that neither the Master nor the Warden, nor even a Past Master of the Lodge can conveniently leave home for the purpose of attending Grand Lodge. In such a case, it would be unjust to deprive the Lodge so circumstanced of the privilege of instructing a brother to represent them in the Grand Body. We think that every Lodge which pays its Grand Lodge dues should have the right to be represented; and if it is more convenient to instruct some member of Grand Lodge to attend to their interests than to send one of their number, no reasonable objection can be offered. However, we endorse the report of the Committee on Credentials and Representatives presented at the Annual Communication of 1878, and express the hope that the number of proxies will diminish. At the last Annual Communication there were 221 Lodges represented; 116 by the duly qualified officers; 105 by Proxy, while 105 Lodges were unrepresented; so that nearly one half of the Lodges represented at that Communication were by Proxy; and nearly one-third of all the Lodges on the roll were not represented at all. These numbers are altogether too large, and it is matter of regret to find that only one-third of the Registered Lodges were represented by their duly qualified officers.

The resolution of W. Bro. David Glass, to change the name of the

Grand Lodge from that of Canada to that of Ontario, should be *strenuously opposed*. Not much more than a year has elapsed since there was an illegitimate body styling itself "The Grand Lodge of Ontario," and the change of name proposed would lead to confusion, and would be perplexing. The Grand Lodge of Canada is well and favorably known throughout the Masonic world, and by all means let us stick to the name. We cannot see that any good will result from the change of name, and the alteration in the style would entail considerable expense. At all events we do not think that the proposition should emanate from one of our own members, and it will be quite time enough to consider the expediency of a change when its advisability is suggested by one or more of the other Grand Lodges in the Dominion of Canada.

R. W. Bro. Allan McLean proposes to change the time for closing the books of Grand Lodge from the thirty-first of December to the thirty-first of May, in each year; and that the accounts and balance sheet shall be printed and transmitted to each Lodge "at least one week prior to the Annual Communication of the Grand Lodge. It would probably be better to make the financial year close as near to the meeting of Grand Lodge as possible; but to defer the transmission of the financial report to the Lodges until one week only before the meeting of Grand Lodge would give little time for its consideration. We would suggest to Bro. McLean to alter his resolution, which could be done by consent of Grand Lodge, and insert the thirtieth of April, and provide for the transmis-

sion of the report to each Lodge, at least one month before the annual meeting of Grand Lodge. It would also be well to consider whether there is any possibility of another change in the time of meeting of Grand Lodge, for should it at any time be fixed two or three months earlier or later, the object would be defeated.

The proposition of R. W. Bro. Hoven-den, to give each Past Master one vote for each Lodge of which he is a member in good standing, should not, we think, be entertained. According to the Constitution each Lodge has three votes, and each Past Master one vote, not, we presume, as a member of any particular Lodge, but as a member of Grand Lodge; and, as an individual representative, it would not be just to give him an equal number of votes with a Lodge because he happens to be a member of three Lodges.

The only other notice of motion to which we have not referred is that of M. W. Bro. J. K. Kerr, allowed to stand over from last Annual Communication, providing for the re-distribution of Districts, and their erection into Provinces. It will be remembered that the Committee on Re-distribution of Districts reported at the last Annual Communication that the formation of new Districts was inexpedient at the present time; but the question of the formation of Provincial Grand Lodges was not considered by that Committee. There is no doubt the time is drawing near when Provincial or District Grand Lodges will be a necessity; whether that time has yet arrived is a question for Grand Lodge to consider.

Grand Chapter of Canada.

At the last Annual Convocation of Grand Chapter, the Constitution was amended providing that its annual meeting should be held on the Friday of the same week in which the meeting of the Grand Lodge of Canada is held, and at the same place. In pursuance of this change the twenty-third Annual Convocation of the Grand Chapter of Canada, will be held at the city of Guelph, on Friday, the sixteenth of July, at ten o'clock in the forenoon; and as the last Annual Convocation was held in that city, Guelph may consider itself uncommonly fortunate; and the fact of the Grand Lodge being held there during the same week will, no doubt, increase the number of delegates to Grand Chapter.

We observe that there are only two notices of any importance on the motion paper, that of M. E. Comp. F. J. Menet: "That the present Constitution be repealed and that the revised Constitution prepared by the Committee, or agreed to by the Grand Chapter, shall become law from the date of its adoption." This motion should be carried, as a matter of course, upon the adoption of the Revised Constitution.

The other motion to which we call attention is that of E. Comp. C. W. Brown, which provides for filling the office of the First Principal of a Chapter, when rendered incapable of discharging the duties of his office, either by removal from the District or otherwise, by authorizing the Immediate Past First Principal to act until the next election, and should he be unable to act, then the last but

one, and so on. But should no former First Principal be found to act, the Chapter shall proceed to elect a new First Principal in his place, seven clear days notice of a meeting for that purpose having been given. Under the constitution as at present, in the contingency provided for, the Chapter shall proceed at once to elect a new Principal, giving seven clear days' notice of such election to all the members of their Chapter. Opinion will probably be pretty well divided as to the advisability of making the change; we cannot see that the proposed system of filling the vacancy is any infringement on the present plan.

The National Great Priory.

The Annual Assembly of the National Great Priory of Canada will take place this year at Guelph, during the same week that the Grand Lodge and Grand Chapter, and other Grand Bodies convene in that city. This we view as a move in the right direction, since it is not only a great saving of expense for those who desire to attend the annual Grand Masonic gatherings, but it also will naturally cause a greater interest to be taken by the Craft generally in the welfare and prosperity of this Chivalric Order.

On taking a rapid survey of the report of the Proceedings of 1879, we have many reasons to feel proud of the position of the Templar Organization in the Dominion; on the other hand, we cannot help noticing with some regret that the reports of the Provincial Priors are not as satisfactory as might be desired. V. Em.

Frater D. B. Burch, Provincial Prior for Ontario West, says: "Templarism in Ontario West has not been as prosperous as I could have wished;" V. Em. Fr. Jas. A. Henderson, Provincial Prior for Ontario East, states there are only three Preceptories working in his District, and these only installed in the aggregate eleven postulants, "hardly enough work to keep the Frateres of these Preceptories well informed in the beautiful ceremonies of the Order." V. Em. Fr. I. H. Stearns, Provincial Prior for Quebec, reports: "The Richard Cœur de Lion, of Montreal, is in a fairly prosperous condition," and alluding to the only other Preceptory in the Province, 'Sussex,' says: "I do not think there has been a meeting for two years." We would here remark, however, that within the past few weeks this Preceptory has been revived under the most favorable auspices, and this session, doubtless, the Provincial Prior of Quebec will have a more satisfactory report to make of Templarism in his Province. V. Em. Fr. Hon. Robert Marshall, Provincial Prior of New Brunswick, fears "that our present position is somewhat of a tentative character." The Provincial Priors for Ontario Centre and Nova Scotia very improperly failed to report.

Judging from these reports, the Templar Order in the Dominion has not attained that firm hold upon the mind of the Craft that it should have done, and when we recollect its Chivalric character, and that it is the only connecting link, so far as Freemasonry is concerned, between the Mother Country and ourselves, it is much to be regretted. The National

Great Priory of Canada, although a sovereign and independent Grand Body, cheerfully acknowledges H. R. H. the Prince of Wales as Grand Master, and appoints delegates to the Convent General. Such being the case, it is to be hoped that a warmer interest will be taken in future by Canadian Masons in this old and Chivalric Order. The Canadian Frateres especially pride themselves that under their able Chieftain, the venerable and erudite H. and Em. Frater Col. W. J. B. Macleod Moore, 38°, G. C. T., that they have stood firm with the Frateres of the Mother Land, and are true to the ancient dogma and chief corner stone of the Order, "a belief in the doctrine of the Holy and Indivisible Trinity in Unity." In his address last year, the Great Prior distinctly stated that "the belief in the doctrine of the Trinity is common to all Knights Templar systems, except that of the United States, and is the acknowledged characteristic of every Christian Order of Knighthood;" and in another part of his admirable address says: "We maintain that to represent true Templary, the old Monastic Military Order, which the Masonic Templars affirm they do, a belief in the Holy Trinity is indispensable, and an organization which does not require it is no more Templary than one which does not require a belief in God is Masonic. If the Grand Orient of France is no longer a Masonic Power, Templary which rejects a belief in the Holy Trinity is not, and never was Templary," to which the Committee on Address said: "Your Great Council would specially refer to that portion of the Great Prior's

address which relates to the test of the Holy Trinity, and which is treated by him in that able and lucid manner, characteristic of all his writings. If one doctrine or limit is more strongly impressed than another in British Templary, it is that of the Holy Trinity." This enunciation of principle by the Great Priory is most satisfactory to all admirers of the Templar Order, especially when they note the laxity in this respect that their American cousins are displaying, but that at the present moment is foreign to our article. We now turn to the amendments to the Constitution, which will be brought forward for discussion at the coming Assembly.

The first is regarding the representation of Preceptories by proxy, when those belonging to said Preceptory, entitled to seats in Great Priory, are unable to be present, limiting the number that any Frater can represent, as in Grand Lodge, to three. Such a system is in consonance with our other Masonic bodies, and having worked well in them, requires no comment.

The second is that in case of a tie any Frater may immediately before or after a vote has been taken on any question, demand that a vote shall be taken by ballot, or that the vote shall be by Preceptories. The question that strikes us as peculiar in this "by Preceptories" is, that should this amendment carry, Past Eminent Preceptors would in many instances be deprived of their vote, which was guaranteed to them at the formation of the Great Priory. This would be an infringement on their rights, which would necessarily

produce heart-burning and a sense of wrong. Again is it advisable after a vote has been taken to permit a demand for the ballot? Either have all questions settled by ballot or *vive voce*; but the granting of a demand for a ballot after a vote, appears to us inadvisable.

The third amendment is in reference to the printing, &c., of the Rituals, and is so obviously right that it will unanimously pass, although it should have been worded much more strongly.

The fourth is with regard to titles, and we think it a good one, because in all our Grand Bodies elected officers are Right Worshipful, Right Excellent, Right Illustrious, &c., and it is therefore desirable that this uniformity should extend to our Templar organization, Right Eminent being adopted for all elected officers and Very Eminent for all appointed officers. Before leaving this clause, we might say that the number of officers of Great Priory is altogether out of proportion to the number of Preceptories and members. There are only twenty-one warranted Preceptories, and there are besides the Great Prior seven elected officers, three Delegates from the Great Priory on the Council of the Grand Master, H. R. H. the Prince of Wales, and the Court of Appeal, six Provincial Priors, nine members of Grand Council, and twenty-one appointed officers; a total of forty-seven officers to rule twenty-one Preceptories. We remember the same complaint was made years ago in England, that the Templar Body was an army of officers without soldiers, and ours will soon be the same

if a stop is not put upon it somewhere.

The last amendment proposed is with regard to "an out-door parade uniform," permitting all Preceptories to have one should two-thirds of the members of such Preceptory agree thereto or approve thereof. This question of parade uniform has been discussed amongst the Fratres for many years, and there is evidently a feeling arising in some quarters in its favor. American Sir Knights are now frequently visiting our larger cities, and it is felt by a great many that they should be received by our Canadian bodies in uniform. There is no necessity for adopting such a militia arrangement as that of the United States, but one could easily be devised by the Great Prior and others at once military in its appearance yet sufficiently characteristic of the Order as to render it appropriate, though we must say we would prefer joining one of our fine Volunteer Regiments than belong to a Preceptory rigged out in a mock military uniform. All we ought to adopt of the American system is the Sword, and that is such a decided improvement on our own paltry affair, that there should be no hesitation in this particular.

We have thus hastily glanced over the proceedings of 1879, and as we before stated, we think the gathering of the Templars taking place at the same time and in the same city as the Masons, will give an impetus to the body throughout the Dominion. We have no desire to see it increase too rapidly, but there is a medium, and during '78-9 its increase was very slow, owing doubtless, as the Provincial Priors stated, to the financial de-

pression throughout the country; this is now passing away and with it we note the revival of two Preceptories, Sussex and Mount Calvary, (the latter of which has our indefatigable Grand Chancellor Spry for its Em. Preceptor,) so that both under their new regime bid fair for a long and prosperous career, and so we trust it will be with the whole Templar body throughout Canada during 1880.

Lodge of Instruction.

A meeting of instruction for the London district was held in the Masonic Hall, in Strathroy, on Tuesday, 4th May, by R. W. Bro. R. B. Hungerford, D. D. G. M. of London District, under the auspices of Beaver and Euclid Lodges. There were two sessions of instruction, the afternoon session at 3 p.m., and the evening at 7.30 p.m. The attendance was very large, both from the Strathroy Lodges and visiting Lodges. The absence of R. W. Bro. J. M. Banghart, P. D. D. G. M. of this district, was much regretted, on account of illness. We do not profess to enumerate all the visiting Lodges, but the principal ones represented were the Kilwinning and Union Lodges of London, Arkona, Doric, Havelock; Ionic, Lobo; St. John's, Mount Brydges; Petrolia; Delaware Valley, Delaware. We give a few names of visiting brethren:—W. Bro. W. J. Smith, Kilwinning, London; R. W. Bro. W. D. McGloghlon, P. D. D. G. M., Union, London; W. Bro. E. G. Hacker, R. McFee, J. Fenwick, H. C. Garnett, Credit Valley, Delaware; A. McGugan, Thos. Oliver, John Dover, T. R. Powell, D. C. McArthur, Doric, Lobo; G. Northern, G.

B. Parrott, D. Campbell, E. Milner, T. C. West, E. Sawyer, Wm. Ryan, W. Harrison, St. John's, Mt. Brydges; J. B. Watson, Petrolia, Petrolia; W. Bro. R. G. Brett, Arkona, Arkona; P. M. N. J. Lindsay, Havelock, Watford; M. Jamieson, D. J. Campbell, J. S. Williams, R. J. Campbell, Havelock, Watford; R. Corcoran, Jas. Beattie, J. W. Gough, Ionic, Napier.

The following brethren acted as officers during the two sessions:—W. Bro. W. J. Smith, London; W. Bro. W. H. Grant, W. Bro. Benj. Paine, Bro. John Paine, S. W.; Bro. James Rohbs, J. W., Strathroy.

The criticisms on the working, both as to correctness of style and work, gave general satisfaction, and the principal speakers were:—R. W. Bro. R. B. Hungerford, D. D. G. M.; P. D. D. G. M. W. D. McGloghlon; P. D. D. G. M. Dr. Billington; P. V. W. Bro. W. Milner; and the following Past Masters:—Beswick, Lanfesty, Watson and Jamieson. The decisions of R. W. Bro. Hungerford, as the D. D. G. M., were marked with sound, practical good sense, and were well received. The excellent elocution of W. Bro. W. J. Smith, of London, was perfect, and very easy and natural. He was the right man to bring to a Lodge of Instruction. The perfect working of P. M. Benjamin Paine, of Euclid Lodge, Strathroy, in the third degree, called forth the unqualified praise of all. No criticism was attempted. R. W. Bro. Hungerford, could not have expressed the pleasure he felt in more flattering terms at seeing so many present, and such excellent work as had been done that day by the Beaver and Euclid Lodges of Strathroy, in his Lodge of Instruc-

tion. He congratulated the visiting Lodges at their having been present, and hoped they would carry the work they had seen into their own Lodges. All were pleased, instructed and benefited, and went away wiser than when they came.

At the conclusion of the evening session of instruction, the brethren repaired to the American House to partake of a sumptuous banquet prepared by Bro. Bishop. Then followed toasts, speeches, etc., and at about 11.30 the brethren dispersed to their homes, after having spent an afternoon at one of the most important Masonic gatherings ever held in Strathroy. The chair was occupied by Wor. Bro. Dr. Stevenson, and later in the evening by P. V. W. Bro. William Milner.

Editorial Notes.

THE articles on the Working Tools, by Bro. G. F., Jr., were unavoidably held over during the past two months, owing to the great pressure of matter on our columns.

SIR Kt. Josiah H. Drummond maintains that the doctrine of the Holy and Indivisible Trinity is not a necessary dogma of the Knights Templar creed. Our Great Prior says it is.

THE article which appeared in last CRAFTSMAN, on Canadian Freemasonry, by R. W. Bro. Robert Ramsay, should have been credited to *The Freemason*, London, England.

MOUNT Calvary Preceptory has been removed from Orillia to Barrie, and its first meeting at the county town

was held on the evening of the 17th ult., when the grade of the Temple was conferred.

At a recent meeting of Tudor Lodge, Mitchell, Ont., a resolution of thanks was passed to W. Bro. Thomas Babb for his valuable services to the Lodge, also expressing regret at his departure for Manitoba. Bro. Babb is a thorough Mason, and will be much missed by the Lodge.

BRO. J. FLETCHER BRENNAN, of Cincinnati, Ohio, proposes to re-establish the *American Freemason*, which he discontinued in 1870. Bro. Brennan is an ultra-reformer in Masonry, and one of the ablest Masonic writers on this continent. He never hesitates in denouncing wrong, and upholding right. We wish the *American Freemason* the success it deserves.

We learn that Ill. Bro. Albert Pike, 33°, has been made an honorary IX. of the Rosicrucian Society in Canada, and proposes shortly to establish the Order in his jurisdiction. This literary branch of the fraternity could not fall into better hands than those of our erudite brother. We believe he has taken our warrant for a College under the Canadian Council, till such time as he organizes an independent Council for the Southern jurisdiction of the United States.

R. W. Bro. Robert Ramsay, Grand Representative of the Grand Lodge of New Mexico, near the Grand Lodge of Quebec, informs us that M. W. Bro. W. L. Ryursen, Grand Master of New Mexico, has arrested the harter of Silver City Lodge, No.

465, and forbids Masons within his jurisdiction holding Masonic intercourse with members hailing from the same. This Lodge, it will be remembered, still maintains allegiance to the Grand Lodge of Missouri, although that Supreme Body has advised it to ally itself with the Grand Lodge of the Territory in which it is located. It is a pity that Silver Creek Lodge does not at once fall into line, and thus render Masonry in "the Silver Territory" square and perfect.

FOR THE CANADIAN CRAFTSMAN.]

**Remarks on the Systems of Modern
Templary and its connection with
Ancient Craft Masonry.**

BY COL. MACLEOD MOORE, GREAT PRIOR
OF CANADA.

DEAR SIR AND R. W. BRO.—I am somewhat at a loss clearly to understand the reply in this month's CRAFTSMAN to your editorial and my letter in the April issue, on the question of the connection between the Templar Order and the Craft, &c., by R. W. Bro. Otto Klotz. It appears to me that we are only playing at cross purposes, as in reality his views and mine coincide very nearly. I still maintain that the Templar Order has no Masonic origin whatever, nor is it properly speaking a degree of Ancient Freemasonry, but as now constituted, has become a part of the Masonic system by adoption of that body; at the same time, as I before asserted, a separate and distinct degree, not governed by the laws of the Craft, in fact in every way independent of it, and this I thought was always fully understood since the Union of the English Grand Lodges in 1813—wherein article two of that Union lays down clearly what constitutes the English Rite, viz:—"It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz: Entered Apprentice, Fellow Craft, and Master Mason; including the Supreme degree of the Holy Royal Arch.

But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees or orders of Chivalry, according to the constitutions of the said Orders." Thus showing that an alliance does exist with the Craft, and by the regulations of the Chivalric Order (Templar,) all aspirants now require to be Royal Arch Masons, although it remains an independent body, governed by its own laws and regulations, retaining, as far as the usages of the age, will admit its chivalric characteristics. There is very little doubt a connection did exist between the warrior Monks and the old fraternity of Freemasons, skilled in Ecclesiastical Architecture, and when the great Order of the Temple was annihilated, and its members persecuted and dispersed, many of them sought refuge and concealment amongst the Masonic fraternity, the cosmopolitan nature of the society disposing them to offer shelter to a body of men persecuted for the more liberal opinions they had entertained in advance of the age. Having already explained my views of the English Rite of Freemasonry, erroneously called the York Rite, I purpose now merely pointing out the difference that exists between the Modern Templar systems.

It is a mistake to suppose that Templary is derived from Freemasonry, or that the Ceremonies of the old Chivalric Order are at all connected with Craft Masonry. In England, during the last century, the Chivalric Order was formally introduced and adopted by the Masonic body after the establishment of the present symbolic system, the object being to complete and cement the moral code of Freemasonry with the pure doctrines of Christianity, taught in the Chivalric Order of the Knights Templar, requiring all Freemasons joining the Order, to profess a firm belief in the Holy Trinity, the basis on which it was founded. If any Branch departs from the Trinitarian belief and test, it is no longer a Templar body, let it call itself what it will; even as a Masonic body, which denies God, ceases to be Masonic, a belief in God being the first great unalterable landmark, without which no Masoury exists; and just so a belief in the Trinity,

holy and indivisible, is the chief and indeluctable landmark of the true Templar Order, without which, in spite of all sophistry and special pleading, no Templary can exist.

The last Grand Master of the Chivalric Order, Jacques de Molai, the Martyr, when under examination before the Papal commission, A. D. 1309, at the period of the persecution clearly defines the creed of his Order, as recorded by history, in the following words:—"In faith the Order has never been wanting. * * I attest that I believe in God, in the persons of the Trinity, and in all the other articles of the Catholic faith. I believe there is but one God, one faith, one baptism, one Church; and that in death, when the soul is departed from the body, there is but one judge of good and evil,—this is my belief—this is the belief of the Order of the Temple."

The Templars of the British Empire still require and insist upon this as their profession of faith, attesting to all the world that belief, which we hold to be the grand dogma of Christianity. We do not invite any Bro. Mason to enter the Order who holds a different opinion, neither do we profess to make it a universal Masonic degree, nor is it an Order suitable for Unitarians, or others who care nothing about the Holy Trinity, or else have no convictions of any kind. Our revised Ritual of late years was for the purpose of adhering more closely to the usages of Chivalry, and extirpating all extraneous matter which had crept into its ceremonies, inconsistent with the rules of the Order. Although the Templar body of to-day cannot claim direct descent from the Chivalry of the Crusades, its traditions and legend distinctly point that way, and there is always some truth in tradition; we, therefore, endeavor to imitate and assimilate our ceremonies and practises as closely as possible to that of the once celebrated Order, whose name we bear, strictly conforming to the doctrines of the Soldiers of the Cross who fought in Palestine for the defence of the Faith.

The election of H. R. H. the Prince of Wales to be the sole Grand Master of the Order, was strictly in accordance with

Ancient usage, and the wish to have but one governing head, [at least over the English speaking branches of the Order,] had nothing to do with national or political events; the allegiance being to the Sovereign head of the Order, who might, as of old, be chosen from any nationality—but the Masonic character of the Modern Order, appears quite to preclude any hope of forming a Union or amalgamating all its branches. The nationalities of England, Ireland, and Canada, are honored by having the Heir to the Empire as their Governing Head, and acknowledge with loyal pride the honor conferred upon them by Her Most Gracious Majesty the Queen declaring herself the Patron of the Order.

From England there is evidence to show that the Templar Order was first introduced on this continent at Boston, before the declaration of Independence, and practised as an honorary Chivalric degree, attached to Craft Lodges and Royal Arch Chapters. The first regular independent Encampments, were situated in the State and City of New York, but there is no record of the date, or by what authority they were in existence prior to 1797; and for some time subsequently little is known of their existence, although mention is made of them in Thos. Smith Webbs' Masonic Monitor edition, 1802, as conferring honorary degrees of Knighthood, and giving the names of the Templar Encampments. In 1801 the present A. & A. S. Rite of 33°, composed of different Masonic degrees of the high grade system, practised on the continent of Europe, was first systematized and called by that name in the United States; and about 1807, Joseph Cerneau, a French jeweller, founded and established the Sovereign Grand Consistory and Supreme Council 33° of the Rite in the city of New York, known as the "Scottish Rite of Herodem." From consistories of this Rite emanated the present Knights Templar system of the United States, Cerneau conferring Masonic Knighthood from degrees of the Rite on individuals, by virtue of his patent, and all the Knights Templar, Knights of the Red Cross, and Knights of Malta, in New York at that time of the present system practised, were made by Cerneau. Encamp-

ments of Knights Templar were also established at various times, by Consistories of this Rite, and also by the mere authority of a "Deputy Inspector General." We therefore must conclude that the Encampments of Knights Templar in the United States were under the authority of this Rite.

It would appear that all these Encampments prior to 1811, became dormant. When Masonic Templary was again revived, remodelled, and systematized by the Sovereign Grand Consistory, and called the "Reformed Rite," commencing its degrees with Knights of the Red Cross, followed by Knights Templar, Knights of Malta, Christian Mark, and Knight of the Holy Sepulchre, completing the number five, (which will be found enumerated on the old charters,) totally altering the simple formula of the Chivalric Order of the Temple; in fact re-organizing it into a new Military Masonic degree, embodied as a part of Craft Masonry, changing its nomenclature, titles, doctrine, and distinguishing characteristics of Chivalry, giving it quite a new form from that practised in Great Britain and Ireland, to admit of its being open to all denominations of Christian Masons, if not even a greater latitude. In 1814 the Consistory founded and established the Grand Encampment of the State of New York, and in 1816 a General Grand Encampment for the United States was formed, which again remodelled its constitutions, and provided for the establishment of State Grand Encampments, now called Commanderies, all allusion to the Holy Trinity was eliminated, and we hear no more of the "Christian Mark" and "Holy Sepulchre;" these degrees, being intensely Trinitarian, were struck out. The United States Knight of the Red Cross, which is looked upon as the principal degree of the system, is not a degree of Chivalry at all, being synonymous with the 15° and 16° of the A. & A. S. Rite, having no reference or connection whatever to Christianity or the Templar Order, obtaining its name from the vision of Constantine, and is a Misnomer. The Templars were the only Red Cross Knights, who assumed at the period of the first Crusade, the blood Red Cross on a white ground as the symbol of Martyrdom,

and were afterwards called Red Friars or Red Cross Knights. The present Ritual of the United States Templars, was formed upon that of the Rose Croix, 18°, and Kadosh, 30°, A. & A. S. Rite; the first, a degree, introduced by the Jesuits, based upon the crucifixion and ascension of the Saviour; the Kadosh designed to perpetuate the Martyrdom of the last Grand Master, de Molai. These two degrees can be only looked upon as an appendage to Templary, and as such were formerly conferred under English Templar warrants, but they cannot be considered as true Templary itself.

The United States system of Masonic Templary is not known or practised in any other country, although it so far follows Great Britain and Ireland as to require candidates to be Royal Arch Masons, with the additional degree of the American Masonic Red Cross, not acknowledged by us; from these remarks it will be seen that the two branches of Templary do not resemble each other in any particular, and cannot be considered as the same body. Templary of the United States, by their own showing, is merely a Masonic degree, of very recent invention, peculiar to themselves, and the question arises, does this branch represent the true Order of Knights Templar, or is it merely intended as a Christian imitation Knightly ceremonial, as an adjunct to Freemasonry, — apparently intended for the purpose of public display and pageantry; in fact, as a Military escort to Masonic processions.

The author of a "Concise History of the Order of the Temple," remarks:—"The Templars of the United States of America number 50,000 swords, but this organization rather resembles that of a Volunteer Corps; its members are dressed in uniform, and subjected to strict discipline,"—in thus pointing out the difference between the systems of the two countries. There is no intention on my part of drawing any invidious comparison, but merely to show how dissimilar the two Orders are, and how absurd it would be on our part to attempt any imitation of their practices, for, however correct their Templar costume may be amongst themselves, it would be as ridiculous for us to adopt it

as officers of the British army to appear on parade with their own regiments in the uniform of the French, Austrian, or other foreign armies. My authority for the remarks I have made on the origin of the United States Templar system are taken from "Dr. Robt. Folger's History A. & A. S. Rite, New York, 1863;" "Mitchell's History of Freemasonry;" "The Proceeding of the Grand Encampment United States;" "Webb's Monitor," &c., &c., but as these may not always be attainable, I refer all who are interested, to the New York "Masonic Newspaper," 15th Nov., 1879, in which an article by V. W. Bro. McClenahan is re-printed, from the New York "Dispatch" of the week before.

I am, fraternally yours,

W. J. B. MACLEOD MOORE, G. P.

LARNAIE, QUE., 22nd May, 1880.

Presentation to R. W. Bro. Daniel Spry.

At the Regular Communication, on the evening of the 3rd instant, of Rehoboaam Lodge, A. F. and A. M., No. 65, G. R. C., of Toronto, R. W. Bro. Daniel Spry, was made the recipient of a set of handsomely bound volumes of the Encyclopædia Britannica, and an address. The chair was occupied by W. Bro. Frank Gallow, W. M. of the Lodge. Amongst those present were M. W. Bro. J. K. Kerr, P. G. M., R. W. Bro. B. Saunders, R. W. Bro. Jas. B. Nixon; R. W. Bro. Thos. Sargant, District Deputy Grand Master; R. W. Bro. F. J. Menet; R. W. Bro. J. Greenfield, Grand Registrar; V. W. Bro. Wm. Brydon, P. M., Worshipful Bros. T. F. Blackwood, P. M., N. L. Steiner, P. M., J. G. Robinson, P. M. (Ionio); Richard Dennis, P. M. (Rehoboam); Daniel McDonald, P. M. (King Solomon); George C. Patterson, P. M. (Rehoboam); John Patton, P. M. (Stevenson); W. R. Graham, P. M. (Zetland); R. T. Coady, P. M. (Wilson); D. Rose, P. M. (St. Andrew's, Montreal); J. Ross Robertson, W. M. (Mimico); W. Bro. P. A. Crossby, W. M. of Zetland Lodge, Montreal; and R. W. Bro. J. B. Trayes, Port Hope. Letters regretting inability to be present were read from R. W. Bro. S. B. Harman,

M. W. Bro. Robt. Marshall, R. W. Bro. R. J. Hovenden, R. W. Bro. James Wilson, Bro. A. S. Irving and others.

THE ATTENDANCE

was so great that even the large hall used by the craft in Toronto was almost inadequate to contain the Brethren. About three hundred were present, being one of the largest assemblages of Masons ever held within the walls of the Toronto-street Hall. After the usual routine business of the Lodge was over, W. Bro. Gallow, in a few choice words, alluded to the pleasure it gave to himself and the members of his Lodge in acceding to the request of the committee that the presentation should take place in Rehoboam Lodge. For himself and the members he could vouch for the high estimation in which R. W. Bro. Spry was held, and the regret which was entertained by all in parting with him. The W. M. then called on M. W. Bro. J. K. Kerr to read the address.

THE PRESENTATION.

M. W. Bro. Kerr said that he had an agreeable and pleasant duty to perform, and he would endeavor to do it to the best of his ability. He need not remind the Brethren of the great loss the craft in Toronto had sustained by the removal of R. W. Bro. Spry from their midst, for they were all fully aware of it. At the time of his removal, it was felt that his true-hearted efforts in behalf of Masonry should be properly recognized, but R. W. Bro. Spry's well-known objections had interposed a difficulty in the way. Finally he was persuaded to yield to the argument that it was not wise in the interests of himself, his wife and family to continue any longer to refuse the proffered testimonial, which he had now the pleasure of presenting to him as a token of the high esteem in which he was held by the craft generally, and no more fitting time and place for making it could have been selected than the regular meeting of Rehoboam, a Lodge for which R. W. Bro. Spry had done so much. After paying a high tribute to the energy, ability and Masonic worth of Bro. Spry, he read the address as follows:—

THE ADDRESS.

To R. W. Bro. Daniel Spry, Past District Deputy Grand Master:

DEAR SIR AND R. W. BRO.,—Although duty has called you from our immediate midst, and we are debarred from the privilege of meeting you on Lodge nights and in the social circle, we feel that the links which bind us together are not broken, but only lengthened, for, as the hand of friendship is as wide open to a Brother in foreign climes, as under the fair sky of our sunny land, so the world of true Masonry is not bounded by geographical limits nor pent up by woods and waters. There are so few ways by which we can give you a practical expression of our regard and esteem, that we are assured you will rightly appreciate our motives in asking your acceptance of the accompanying volumes which may remind you, when the shadows are lengthening down the declining path-way of life, of days devoted to the inculcation of Masonic principles and the propagation of speculative Masonry, among those who have learned to look upon you as a worthy member of a glorious craft. Accept, dear Brother Spry, of our best wishes for yourself, your wife and family, and may you ever continue to come under the tongue of good report, ascending at last to the Grand Lodge above, and receiving at the hands of the Great Architect of the Universe the reward of high degree; in store for all who follow the teachings of our noble Order, when worldly labor ceases and eternal refreshment is enjoyed.

Signed, J. K. Kerr, Chairman; B. Saunders, Secretary; J. Ross Robertson, Treasurer; F. J. Menet, T. Sargent, Samuel B. Harman, James Greenfield, A. S. Irving, R. J. Hovenden, Wm. Arthurs, Wm. Christie, C. W. Bunting, J. B. Trayes, Wm. Brydon, J. G. Burns, M. Evans, R. S. Patterson, David Blain, J. S. Dennis, R. T. Coady, Wm. Hamilton, jr., W. T. O'Reilly, Hugh Blain, J. B. Nixon, David Clark, F. Gallow, W. A. Milloy, A. R. Riches, D. H. Watt, Richard Dinnis, P. J. Slatter, James Wilson, Robert Jaffray.

The address was handsomely engrossed and illuminated on vellum, the border in blue and gold, being appropriately embellished with Masonic symbols. The volumes presented to the R. W. Bro. were piled up on a table placed in a prominent part of the Lodge room. The reading of the address was greeted with applause, which was enthusiastically renewed, when

R. W. BRO. SPRY ROSE TO REPLY.

R. W. Bro. Spry said that he could hardly find words to convey his thanks for the more than generous treatment he

had received at the hands of the Brethren. When it first became known to him that such a presentation was on foot, he had expressed the wish that it should not go any further, because he had already received such generous treatment at their hands as fully repaid him for anything he had been enabled to do for Masonry. The Brethren had conferred upon him one of the highest positions in the craft, and he felt therefore that he had no right to any further tokens of recognition. The depression in business, too, had deterred him from agreeing to the Brethren taxing themselves in order to present him with a testimonial. Those, however, who had the matter in hand, had placed it before him in such a light that he could no longer decline, and he had now to return hearty thanks for the more than valuable present they had given him. He had been connected with Masonry for over twenty years, and had aided in extending its benefits throughout the Province. During that period, it was his custom to meet with hearty approval, but none were more generous than those he then saw before him. His removal to Barrie was a severe blow, severing as it did to some extent friendships of long standing formed in this city. For 30 years he had grown up with the city, and he would assure the Brethren that he could never forget the kind treatment he had received that night. His wife and family regretted as much as he did leaving such a large circle of friends, most of whom were members of the craft. He concluded by expressing his most hearty thanks for the present bestowed on him.

After labor, the Brethren were called to refreshment, where the principal toast of the evening was the health of R. W. Bro. Spry, to which he replied with warmth, and invited the Brethren, when visiting Barrie, to attend the Lodges and Chapter there established. The toast of "Our Visiting Brethren" brought Bro. N. F. Davin to his feet, who took occasion to intimate that R. W. Bro. Spry had revived Masonry in Barrie from a state of depression to one of prosperity, having succeeded, during his brief sojourn there, in establishing a Preceptory. Toronto's loss was Barrie's gain. (Applause.) The proceedings throughout were of a most pleasing and sociable character. R. W. Bro. Spry left for Barrie by the 8:20 train on the Northern Railway next morning.

Knights Templar.

The following new Preceptories have been opened:

Huron Preceptory, Goderich, Ontario. Em. Frater Isaac F. Toms, Em. Preceptor;

Donald M. Malloch, Constable; Wm. Thos. Bray, Marshal.

Ray Preceptory, Prince Arthur's Landing, Ontario.—Em. Frater Samuel W. Ray, Em. Preceptor; Joseph Ettushank, Constable; Walter Simms, Marshal.

Albert Edward Preceptory, Winnipeg, Manitoba.—Em. Frater E. G. Conklin, Em. Preceptor; James O'Connor, Constable; George M. Wilson, Marshal.

William de la More the Martyr, Quebec.—Em. Frater Samuel Kennedy, Em. Preceptor; Henry Griffith, Constable; Ed. Thos. Davis Chambers, Marshal.

The Ritual introduced in 1873 has given the greatest satisfaction, and wherever properly worked, the attendance at the Preceptory has largely increased, and the following Preceptories which have been dormant have been removed and reorganized:

Sussex Preceptory, removed from Montreal to Stanstead.—Em. Frater Edwin R. Johnson, Em. Preceptor.

Mount Calvary Preceptory, removed from Orillia to Barrie.—V. Em. Frater Daniel Spry, Em. P.; C. S. Elliott, P. E. P.; M. H. Spencer, P. E. P. Constable; William Lount, Q. C., Marshal; I. M. Stevenson, Treasurer; W. H. Porter, Prelate; J. Humme, Registrar; J. W. H. Wilson, Cap. of Guard; A. C. Thompson, Sub. Mar.

St. George's Lodge No. 41, Kingsville.

After a special meeting, on the night of the 6th May, the members of St. George's Lodge, were made the recipients of two very handsome presents by the wives, sisters, and sweet-hearts, of members of the Lodge.

At 8 o'clock about 50 ladies made their way upstairs to the lodge room, and demanded admittance from the outside guard. The guard, no doubt being of the opinion that

"Man's a fool that tries by force or skill
To stem the torrent of a woman's will,
For if she will, she will, you may depend on't,
And if she won't, she won't, so there's an end
on't,"

and finding the hall invaded by such overwhelming numbers, and deeming discretion the better part of valor, laid aside his sword, dispensed with the usual signs and password and admitted the amazon army of intruders into the sacred sanctum of the order. After the ladies and members had taken their seats, Bro. E. R. Shepley, the ladies chosen champion, stepped to the altar and read the following address:

*To the Officers and Members of St George's
Lodge A. F. & A. M.*

"A pleasant duty devolves on me this evening, although I regret it has not fallen in more competent hands. The ladies of St. George's Lodge, No 41, or rather the wives and daughters of the same, have invaded your sanctum this evening to request the acceptance by St. George's Lodge, of this cushion and Bible as a token of their esteem and respect, for the institution of Freemasonry. This Bible, being the light of the world, and consequently of Masonry, we trust that all your actions may be regulated by the divine precepts it contains; that you all may have wisdom to direct you, strength to support you and the beauty of charity to adorn all your undertakings, and may the Great Architect of the Universe grant you all long, useful and happy lives in the prayer of the donors."

Dr. Allworth, in accepting the presents on behalf of the Lodge, said, Ladies— The position in which I find myself placed this evening is, somewhat an embarrassing one to me, it being the first time that I have ever had the opportunity, within these walls, of addressing an assembly other than that composed entirely of members of the Masonic fraternity, and, therefore, if I should inadvertently give any of our mystic signs or betray any of our time-honored secrets, I trust, ladies, that you will, with your usual generosity, refrain from taking undue advantage of the error thus committed. The duty devolving upon me, as Master of the Lodge, of cordially welcoming you, as I now do, to our hall is really a most pleasing one. The object of your visit here this evening, at this convenient time, when we have just completed the internal improvements and decorations to our hall, not only fills our hearts with the utmost gratitude towards you, but causes us to feel that although the nature and calling of the laws of our Order make it incumbent upon us to absent ourselves from our domestic circles on stated evenings, and for a time to be enshrouded in secrecy in our lodge room, we possess your warmest sympathies and kindly interest in our good work, and, therefore, ladies, it is with the greatest pleasure that I, on behalf of the members of St. George's Lodge cheerfully and thankfully accept your beautiful offering and presentation address, assuring you that your kindness will be long remembered by us as a lodge, and that while this cushion, besides being an ornament to our altar, proves its usefulness in supporting that sacred volume, without which our beloved order would have had no existence, a from what is contained within its sacred pages, Masonry not only owes its origin, but also, in spite of the many and varied difficulties

which have in past years beset her path, is likewise indebted to its divine teachings, for its continued life and steadily increasing prosperity. The Dr. again thanked the ladies, and expressed the hope that he might have many opportunities in the future of welcoming them to the Masonic Hall.

Miss Maggie McDonald sang "No one to welcome me home" in excellent form.

The Rev. E. Russ, who is an enthusiastic Mason, gave a very interesting account of the rise and progress of the Order, which was highly appreciated by those present. We regret that our space will not permit our giving it in full.

Miss Laura Mallott gave a well-timed selection on the organ.

Bro. E. R. Shepley had often heard the remark what was the use of Freemasonry to the ladies. He would, that night, explain it to them as well as laid in his power. The noble order to which they belonged were in duty bound to protect the wives and sisters of members of their craft, and if their characters were assailed they were bound to uphold them. They were also bound to protect the widows and orphans of deceased members and keep them from want; to carefully watch the rising of the orphans to see that they received a proper education, and that they were trained up in a Godly and sober life that they may be a credit to the universe. Look at the number of widows they had provided for. The only privilege denied them (the ladies) was that they were debarred from attending the lodges. He did not mean to say that by their being debarred from attending the lodges they were not capable of keeping secrets. Woman's nature needed no restraint to keep them in subjection, but with men they were of such a different nature that it was absolutely necessary for them to assemble in lodges in order to maintain the discipline that was necessary in conducting the business of the order.

Miss Maggie McDonald—"Sweet spirit hear my prayer."

Dr. Allworth read a piece entitled "Santa Claus."

Bro. C. Fox thought that when they were assembled in lodge he was quite a speaker, but he had found out his mistake on this occasion.

Bro. Geo. Mallott was delighted with the improvements that had been made in their hall, and was pleased to see so many good-looking faces with them.

Bro. Peterson, in a very happy manner, said he was no orator, but he was fond of the ladies. He did not know whether the ladies were fond of him or not. He was there to enjoy himself, and considered it a privilege to meet the ladies there on so pleasant a mission, and hoped to meet them again at no distant date.

Bro. Lowe apologised for coming in late and said it was not his intention to make a long speech. He spoke of the pleasure it gave him to be present.

Miss Maggie McDonald than sang "Sweet Jenny, the pride of Kildare," very sweetly, after which

Bro. Samuel Black was called upon for a few remarks, but that gentleman said he felt his inability to do the subject of Freemasonry justice that night, and begged to be excused.

Dr. Allworth sang "Take things as they come," in good taste.

Bro. Johnson spoke of an instance of a woman's curiosity in wishing to see into the working of Freemasonry. Afterwards she took two degrees in the order, being the only woman that was ever admitted into a lodge of Freemasons.

Miss Laura Mallott rendered a neat selection, after which Dr. Allworth sang that old song "The old arm chair," in fine style.

After a few brief remarks by Dr. Allworth, who again thanked the ladies for all they had done in aiding to beautify their hall.

The Rev. Bro. Ross dismissed one of the happiest gatherings ever held in Kingsville.

Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

Royal Solomon Mother Lodge, No. 293, G. R. C., and the Degree of the Palm and Shell.

To the Editor of the CRAFTSMAN.

DEAR SIR AND R. W. BRO.—I note by the "Masonic Newspaper" that the Rev. Bro. R. H. Coleman, Supreme Chancellor of the Oriental Order of the Palm and Shell, "inducted a party of prominent Masons of New York into the Order, and each pilgrim Knight was made an honorary member of Royal Solomon Mother Lodge at Jerusalem." Now, Bro. Rob. Morris, in a letter some time since, informed me that this Order at present has a membership of about eight thousand (8,000.) Such being the case, I take it for granted that these brethren, in like manner, by the *ipse dixit* of irresponsible parties, are also honorary members of Royal Solomon Mother Lodge; I would, therefore, ask:

1st. Did the charter granted for Royal Solomon Mother Lodge by M. W. Bro. W. Mercer Wilson, empower Bro. Rob. Morris or any other Brother to confer honorary membership in said Lodge without the usual routine of proposal and ballot?

2nd. Does Royal Solomon Mother Lodge pay dues, according to the Constitution, to the Grand Lodge of Canada?

Trusting you will courteously inform the readers of the CRAFTSMAN, regarding this extraordinary proceeding, I remain,

Yours Fraternaly,

ROBERT RAMSAY.

Ancient Lodges in Canada.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BRO.—In your CRAFTSMAN for May, inst., you seem to be in the dark as to the history of Ancient Lodges in Canada, and you desire to know if any of your readers can supply you with information as to what has become of them. Now, any of your readers who has the latest edition of the *General History of Freemasonry*, that is advertised on the last page of the cover of your CRAFTSMAN, can do this, especially as to the Lodges founded by the Ancients' Grand Lodge in Nova Scotia and New Brunswick prior to the Union in 1813, and since, up to 1847, (there being nearly one hundred pages of that book devoted to the history of Masonry in those provinces,) from the founding of the first Lodge by Erasmus James Phillips at Annapolis Royal, eight years before a tree was cut from the primeval woods on the site of what is now the city of Halifax, and when the whole of that and the adjoining province was yet known but by its original French name of "Acadia."

As to the Lodges mentioned in, and which you quote from the paper of Bro. Hughan, as having been organized in Quebec and Montreal in 1762, their date of organization alone would determine them to be Military Lodges, to disappear with the troops among which they were organized. Not until 1763, and after the treaty of peace of that year between France and Great Britain, did any British civilians settle in either of those cities; while the much later dates of subsequent Lodge charters in those cities, and elsewhere in Old Canada, may be taken as the date of earliest organization respectively of civilian Masonic Lodges in the respective localities.

By reference to the *General History, &c.*, aforesaid, may be found the fact that "Provincial Grand Lodge, F. M. H." (whatever that means,) and which is doubtless a misprint for A. Y. M.—Ancient York Masons—never was organized, not to mention being "consecrated," neither in 1757, nor at any other time; and neither as No. 65 nor No. 66. In December, 1757, Lawrence Dermott, the acting Grand Master of the Ancients' Grand Lodge, organized but four or five years previously, granted a Provincial Grand Lodge warrant to certain brethren

ren in Halifax, and numbered it 65; although probably it was the first document of the kind he ever issued—full particulars of which and copy of this warrant may be found in the work aforesaid; and he also, and at the same time, granted the same brethren, or some of them and some other Halifax brethren, a Lodge warrant, which he numbered 66; full particulars and copy of which also may be found in the same place. But although these warrants duly arrived in Halifax in that year, (1757, old style,) there is no evidence that either body was organized at that time or subsequently, and not until ten years afterward was a Lodge constituted under an Ancients' warrant in Halifax, when St. Andrew's Lodge, No. 155, and which celebrated its Centennial in 1867, was constituted under a warrant, having Lawrence Dermott's signature thereon, and which warrant is given to a great extent in *fac simile* in the book mentioned. A few years afterward St. John's Lodge, No. 211, was also organized under similar authority. Both of these Lodges have, under other numbers taken after 1813, and under yet other, their latest and last numbers taken when the present Grand Lodge of Nova Scotia was constituted in 1868, for nearly all the intervening years enjoyed a thriving existence.

I would advise any person desirous of learning the real history of Freemasonry in British America, to purchase a copy of this really valuable book, (I mean valuable to Freemasons), as I have, and read it. As we are informed by its writer, this history of Freemasonry in British America was written in Halifax in 1873, by one who had access to all the archives of the Fraternity there, and also at Annapolis Royal, the seat of the first Lodge, and handed and copied and described very minutely those very old parchment warrants mentioned as being made in 1757; and I can assure your readers there is nothing fanciful whatever about this history, but, while to a Freemason it is very interesting reading, it is as sober and unimaginative as can possibly be desired.

ANCIENT YORK MASON.

May 21st, 1880.

We had the pleasure, in company with several prominent members of the craft, of meeting M. W. Bro. Hon. Robert Marshall, Grand Master of the Grand Lodge of New Brunswick, in Toronto on the 3rd inst., on his way home from the transaction of private business in New York. The M. W. Brother was looking well, and was much pleased with his trip.

It is our painful duty to announce the demise of W. Bro. George William Lambert, W. M. of Ontario Lodge, No. 26, G. R. C., Port Hope. The event was not unlooked-for; in fact, it had for days previous been hourly expected. His medical attendants were some time previous convinced that their art was powerless to save him, and though he repeatedly rallied sufficiently to encourage the hope among friends who did not know the nature of the malady that he might recover, he was himself fully convinced that such hopes were delusive. Shortly before nine o'clock on the night of the 27th of May, he passed peacefully and painlessly to eternal rest. It is a pleasure to review so good and useful a life as that whose close we are recording. Deceased, who was only 31 years old, goes down to his grave amid the regrets of the community, who held him in the highest regard for his integrity, his generosity, his perseverance, and the lively interest he always took in public movements.

An interesting presentation to R. W. Bro. G. M. Wilkinson took place on the evening of the 21st of May at Kingston. For the past nine years Bro. Wilkinson has acted as President of the Kingston Masonic Benefit Association, and has done his work well. For some time he also acted as Secretary. The Directors, to mark their appreciation of his services, and also to testify their regard for him, resolved to present him with a substantial token of their esteem. The presentation was made at the office of the present Secretary, Bro. G. W. Andrews, and took the form of a silver-mounted ice picher and silver tilter and goblets, suitably inscribed, which were procured at Gage Bros.' establishment. The presentation was made by R. W. Bro. R. Hendry, Jr., on behalf of his brother directors in an appropriate address. Brother Wilkinson replied in a very feeling manner, thanking his brethren for their kindly acknowledgment of his services. He promised to work faithfully for the interests of the Association. The brethren present were W. Bro. G. Durnford, of St. John's Lodge; R. W. Bro. Hendry, Catarqui Lodge; and Bros. R. W. Barker, J. Shannon, G. W. Andrews, L. Clements, and E. Rose. After the presentation, Bro. Wilkinson entertained the brethren at his residence, where a couple of hours were pleasantly spent. The following is the inscription:—

To
R. W. Bro. G. W. WILKINSON,
President
Kingston Masonic Benefit Association,
For special services rendered,
Kingston, Ontario,
21st May, A. L., 5880.