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AND
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The printed proceedings of the Grand Lodge of New Brunswick were received about a month ago from the Library Committee, and extracts from them will be found elsewhere.

No exchanges have been received from Australia for several months. We hope our brother editors are not boycotting THE CRAFTSMAN because the Grand Chapter of Canada made a blunder.

At the quarterly meeting of the Supreme Grand Chapter of England, held Nov. 7th, it was decided to recognize the Grand Chapter of South Australia, and exchange representatives. A rider was added to the motion wishing the new body all possible prosperity.

R. W. Bro. W. G. Scott, Grand Secretary of the Grand Lodge of Manitoba, has forwarded us a copy of the constitution governing that jurisdiction. It is a very complete work, containing, among other matters, a copy of the bill incorporating Grand Lodge.

The D. D. G. M's. in New Brunswick do not think it beneath their dignity, when they make official visits, to confer degrees. They not only occupy the East, but discharge all the functions pertaining to the position, and thus demonstrate to the brethren their proficiency in the work.

The *Masonic World*, Boston, says:—
“THE CRAFTSMAN, a Masonic journal for many years published at Port Hope, Ontario, has recently changed ownership. It is now issued at Toronto, Ontario, and is very much enlarged, improved and beautified. It is now edited by W. J. Hambly, who is also on the editorial staff of the *Toronto Mail*.”

An entered apprentice in a lodge in Missouri, prior to advancement, denied the divine authority of the Holy Bible and the existence of Deity. He was put on trial and expelled, but appealed to the Grand Lodge of the State. In his appeal he questioned the right of the subordinate lodge to exercise any

authority regarding his religious belief. The Grand Lodge confirmed the judgment of the subordinate lodge.

A question that stares the Craft in the face, and one that must be carefully considered at an early day, is: How to retain members and avoid the numerous suspensions for non-payment of dues? Something must be radically wrong in certain lodges, or the members would evince sufficient interest to attend the meetings and pay their dues, or something is wrong with the material received in our lodges; if not, why do so many get weary by the way and faint?

Our space is too limited to print the names of all newly elected officers. The brethren, we are sure, will bear with us in reaching this conclusion, and admit the space thus occupied could be devoted to some matter more acceptable to the Craft at large. THE CRAFTSMAN is a Canadian and not a local institution, and in order that justice may be dealt out evenly, the names of all newly elected W. M.'s. and Secretaries that may be sent us will be published.

Evolution is the order of the day. In some portions of the United States the brethren are doing their level best to turn Masonic lodges into temperance societies, while in Canada an effort is being made to conduct them on the "die to win" plan, that is, making benefit, not benevolent, societies out of them. No doubt there is yet ample time at the disposal of the Canadian theorists to make Freemasonry an adjunct of the Louisiana lottery, where the odds are greatly against the ticket-holders.

Those United States Grand Lodges who are finding fault with the Grand Lodge of Scotland for allowing its subordinates to initiate sojourning Americans have reason to complain. If the Grand Lodge of Scotland has no regulations regarding length of residence in its jurisdiction prior to initiation, and the applicants are aware of that fact, then American lodges have a remedy. When the foreign-made brethren apply for affiliation, let the ballot box speak.

A brother writes for an opinion regarding a case where one Mason swindled another and refuses to make restitution. It has been laid down by certain authorities that a Freemason's lodge is not a court of law, and consequently such matters are beyond the jurisdiction of a lodge. We do not hold such an opinion. Freemasonry is not only a moral but an honourable institution, and its adherents should discipline all who show a disregard for morality or honour. No society can be kept pure, no matter what it teaches, if impure members are tolerated.

Comp. John H. Brown, of Kansas City, has forwarded us a copy of the proceedings of the Grand Council of Kansas, which met in Junction City, on February 14th. There are nine subordinate councils in this jurisdiction, with a membership of 330. The initiations for the year were 19; deaths, 2; dimits, 15, twelve retiring from one council, and the suspensions 6. Comp. James Snedden was elected Grand Master, and Comp. J. H. Brown re-elected Grand Recorder, both being residents of Kansas City. The next meeting will be held at Wachita, on February 19th.

When Grand Lodges take cognizance of difficulties existing between competing rites, doubtless with the view of passing judgment on the status of either body, it is evident that indiscreet brethren have the ear of such Grand Lodges. The Grand Lodge of Dakota is about to investigate the standing of the Cerneau Scottish Rite in the United States, which is a tacit admission that some of the rites are directly connected with Blue Masonry. As Craft Masonry, in our judgment, ends with the third degree, we fail to see the necessity for, and what is to be gained by, an investigation.

M. W. Bro. R. T. Walken, Q. C., Grand Master of the Grand Lodge of Canada, writes "that Miss Dean, of Sydenham, daughter of the late Provincial Grand Master John Dean, has handed to me a large number of valuable papers relating not only to the blue lodges but to the different Chapters under the Provincial Grand Lodge of England. I have had these papers placed in the hands of a brother who will sort them out with a view of publishing their contents for the benefit of the Craft, and of procuring material for compiling a history of the Order in this Province."

The W. M. of a lodge in Illinois, being engaged in the saloon business, and prosecuted for violating the laws of the State, knowing that he was liable to a charge of un-Masonic conduct under the constitution of that Grand Lodge, was relieved from office by Grand Master Smith, and another presiding officer appointed. The *Masonic Advocate*, Indianapolis, questions the right of the Grand Master to perform such an

act, and points out how the Grand Lodge regulations have been violated. As the brother is still a member in good standing, the thought that suggests itself is, if a W. M. was guilty of un-Masonic conduct, how is it that a private member is guiltless?

Grand Master Wheeler, of Dakota, in his address at the recent meeting of Grand Lodge in Deadwood, reported two decisions. First, that a lodge under dispensation had the right to discipline its members for un-Masonic conduct; second, an applicant for the degrees of Masonry, who had lost a portion of the index finger, was suitable material. Both decisions were approved. Bro. Dr. Mackey, holds that a lodge U. D. cannot do anything but initiate, pass and raise candidates. As to the second ruling, we believe that physical qualification, or rather perfection, is carried to an absurd point, as moral qualification is a greater necessity than physical perfection.

The Grand Lodge of Ohio has sat upon the Cerneau Rite most emphatically, but in doing so has robbed the brethren of considerable liberty of action, and made them meremachines, who must do the bidding of their temporary superior officers, or suffer the penalties of expulsion. Knock-down arguments may be emphatic, but they are seldom convincing. Here is Ohio's battering ram:—"Resolved, That any Mason subordinate to the authority of this Grand Lodge, who shall hereafter take or receive, or communicate or be present at, or assist any one to take, or apply for said (Cerneau) Degrees, or any of them, shall be subject to expulsion from all the rights and privileges of Masons,

after due trial under the code." It is now in order for some enthusiastic Episcopalian to organize a crusade against all brethren who belong to dissenting churches.

The Grand Lodge of Tennessee has joined in the movement against Cerneauism. We have no particular regard for any of the Rites that seek shelter under the broad wing of Freemasonry, as many of them have no connection with it beyond filching the name or bringing it into disrepute. We believe, however, that it is the inherent right of every man to join any lawful society he pleases, so long as he abides by its by-laws. We further believe any body of men can organize a society, and call it by what name they please, so long as they exercise a proper regard for societies of prior existence. The spirit that prompted Freemasons in the past to calmly await the outcome of the anti-Masonic craze may seize the admirers of Cerneauism, under the present apparent persecution, and like results may follow. If the opponents of the Cerneau Rite have a good case against it, they should rely upon the justness of their cause rather than on their ability to pass resolutions. When a meddling person interferes in a quarrel in which he has no direct interest, he usually receives few favours from the belligerents, and in this struggle between the Scottish Rites the Blue Lodges are intensely meddling. What will the harvest be?

DO BLANK BALLOTS COUNT?

Occasionally this question arises, and when it does opinions differ. *THE CRAFTSMAN*, in a recent issue, advanced the opinion that blank ballots should not be

counted, and it still holds that view. At an election in this district last month the casting of a blank ballot brought on a difference of opinion among the scrutineers, one of whom said that a Past Grand Master had ruled that every ballot, blank or otherwise, should be counted. As the vote on this occasion stood something like this:—Ballots cast, 42; Jones, 21; Smith, 20; blank ballot, 1; we think it is plain that such a ruling operated only against Bro. Jones, having no like injurious effect on Bro. Smith's vote. As the actual votes of the brethren stood, Bro. Jones had a clear majority, but the counting of the blank as a vote took a vote from him, and in no way affected Bro. Smith. A ballot paper is useless unless it bears evidence of the depositor's preference. The writing on it makes it valuable, just as a signature makes a cheque negotiable. A blank ballot carries the same weight in a vote as does an indifferent brother who neglects to hold out his hand when voting is taking place in the ordinary way. The indifferent ones are not counted as yeas or nays, owing to their negligence, and similar treatment should be accorded blanks deposited by brethren who are so careless of results as to refuse to mark their papers. Every member of a lodge possesses the right to vote, and he should exercise that right to the best of his judgment, a failure to do so bringing punishment on himself and not on others, the punishment being a rejection of his blank ballot. If blanks are to be counted it would take but little engineering in a small lodge to bring on a dead lock and maintain it, whereas if proper ballots were cast such a condition could not last long.

COLD-BLOODED BENEVOLENCE.

The neophyte in Freemasonry is informed that one of the principles upon which it is founded is benevolence, and in the charity charge, in language sublime and impressive, he is taught that

charity is one of the Masonic virtues. In other portions of our ritual he also receives lessons regarding his duty to those in distress; or who may claim assistance. That the Masonic fraternity in Canada has done much for needy brethren, their wives or widows, and children, cannot be denied, and that they are still giving away large sums annually is an undisputed fact. While we acknowledge this fact, others have also to be admitted, and they are not creditable to the Craft in Ontario, for of that particular jurisdiction we now intend to speak.

A correspondent elsewhere cites a case which is a hardship, and he certainly proves to a demonstration that the disbursement of benevolence should not be regulated by iron-bound rules, but rather by the application of ordinary common sense. We admit that in the distribution of benevolence there should be some rules governing it, but they should not be as hide-bound as the regulations of a benefit society. As a rule, the immediate relatives of non-affiliates are not entitled to assistance, but any regulation pertaining to such should not be so rigid as to debar worthy persons, under peculiar circumstances, from receiving occasional relief.

Then there is that threadbare theory that brethren suspended for non-payment of dues, or their relatives, are not worthy subjects for benevolent grants. Where did the advocates of such a theory study Freemasonry? Surely it must have been behind the counter of an insurance office, or some Shylockian institution, and not in a Masonic lodge. In this age of keen competition and speculation many worthy brethren are temporarily embarrassed and unable to pay their dues. Suspension follows, and because they had to succumb to the world's hard knocks Freemasonry turns up its ancient nose scornfully, and practically says, "Get thee hence; we know thee not!" What a grand example of Masonic charity! The theorists fully realize that a blessing attaches to the giver as well as to the receiver, and they give

the unfortunate brother a stomach full of east wind. And how are the widows and orphans of such brethren treated? In the same heartless manner, an inquiry into their condition not even being made.

Can any institution that claims charity as one of its bulwarks, and relief one of its fundamental principles, prosper when it acts in such a cold-blooded manner, outraging its virtues.

We do not for one moment contend that Freemasonry should constitute itself a colossal poor house, nor do we imagine it has a capital like the Bank of England to fall back upon, but we do maintain that our system of making benevolent grants is a scandal to the Craft. Benevolence is robbed of its virtue when it is doled out with a niggard hand, and the recipient made to feel that he or she is a pauper. Any charitable society will give a trifle to a needy wayfarer to relieve present wants, but a grand benevolent institution, the pride of ages, and the premier society in existence, compels the applicant to debase himself before attempting to loosen its purse-strings.

If Freemasonry is about to descend to the level of insurance companies or benefit societies by all means let the fact become known, so that its members can pay to win, and the constitution be accordingly amended. On the other hand, if it is to remain true to its teachings, let our present system of granting benevolence be so changed as to give more satisfaction, and above all let the theorists turn their colossal intellects to some subjects where the chances of doing injustice to their fellow-beings will not be so great and disastrous.

THE TEETOTAL CRAZE.

Kentucky is determined to carry off the palm in its endeavour to make Freemasonry subordinateto teetotalism. If THE CRAFTSMAN, or any other Masonic Journal, did not uphold temperance it would be an unworthy exponent of Freemasonry; but there is a

vast difference between temperance and teetotalism. There is also a great distinction in upholding a good cause and making that cause dominate over others. Freemasons should endeavour to be temperate in all things, even in the use of intoxicants, and if they succeed in becoming teetotalers so much the better; but no section of the Craft has any right to impose conditions upon their brethren that interfere with their liberty, especially if those conditions are foreign to the tenets of our institution.

At the recent meeting of the Grand Lodge of Kentucky, several amendments to the Constitution were proposed, among them, two that are worthy of production, as they show to what absurd lengths ill-advised brethren descend when they have a hobby. The first amendment proposed was:—

The business of saloon-keeping, or selling intoxicating liquors by the drink, whether as proprietor or clerk, is an offence against Masonry, and is punishable as other offences against Masonry.

This amendment shall not be deemed operative against those of the fraternity (being now in good standing in their respective lodges) who were engaged in such business at the time of their application for and election to membership in the Order, provided they so stated their occupation in their several petitions for membership.

Any subordinate lodge in this jurisdiction which shall knowingly violate the first section of this Article, by admitting to membership such person or persons as are therein described, shall forfeit its charter.

Any person whose occupation is such as described in the first section of this Article, who shall gain admission into any lodge in this jurisdiction by fraudulently representing his occupation to be other than it really is, shall be punished by expulsion.

Any brother not at this time engaged in such occupation as described in the first section of this Article, who shall hereafter become engaged in such occupation, shall be deemed guilty of a Masonic offence and punished by expulsion.

The other amendment was more sweeping, and reads as follows:—

Resolved, That to use intoxicating liquors as a beverage be deemed a Masonic offence, and punishable as other Masonic offences. Be it further

Resolved, That to own property and use, or rent said property to be used, as a place where intoxicating liquors are sold, to be used as a beverage, be deemed a Masonic offence and punishable as other Masonic offences.

Both amendments were referred to the committee on Jurisprudence, who recommended that they be left over for consideration at the next annual communication. In the meantime we presume the amendments will be widely discussed by the brethren in Kentucky.

A TOUCHING MASONIC INCIDENT.

A few years since I resided in one of the cities of Central New York, and while there was a member of one of the Masonic Lodges of the city. We had a brother who was a merchant doing a prosperous business, and was considered wealthy. He was beloved and respected by his brethren in the Lodge and by the entire community. He had attained to the Templar degree in Freemasonry and held several important positions in the Order. He attended closely to his business, and the confinement in the store after a time began to make inroads on a constitution not naturally strong, and by the advice of his friends he was induced to leave his business for a time and try and regain his health. He went into the country and stayed for some time among his friends, and when he returned appeared to be very much improved in health. But the disease was too strongly fastened upon him to be shaken off, and it was soon apparent to us all that the fell destroyer, consumption, would soon claim him as its victim. He continued to decline, and finally became so weak that he was unable to attend to his business, being compelled to dispose of his store and retire from active business. His family consisted of his wife and two sons;

one of them was about ten years of age and the other about seven; they were both bright, active boys, of whom any father might well be proud. His wife was a strong, healthy woman, and a prudent and economical housekeeper. It was well known to many of us that his wife was bitterly opposed to Masonry, and that the only disagreement between him and his wife was on that subject. He never argued with her or contradicted her, but allowed her to say what she pleased in regard to Masons and Masonry, and she used to say to her friends that it was no use to say anything to Henry about Masonry, as he paid no attention to it. He was a very punctual attendant at the meetings of the Lodge as long as he was able, and seemed to enjoy the society of his brother Masons. He had never made any application to his Lodge for any assistance, and we supposed that he had means sufficient for his wants. After he became too weak to leave his home the brothers visited him and frequently carried him any dainties they thought would add to his comfort, and they were gratefully accepted, but not a word was said or any intimation given that his family were suffering for any of the necessaries of life. Thus matters went on until the end came; the weary body sank to rest and the disembodied spirit went upward and entered, as we firmly believe, the pearly gates and into the presence of that all-wise and omniscient Judge to whom the secrets of all hearts are known; and we trust it was his happy lot to hear that welcome plaudit of "Well done, good and faithful servant, enter thou into the joy of thy Lord." He had lived a Christian life and died in the hope of a blessed immortality.

As soon as the Master of his lodge heard of his death he called on me and requested me to go with him and assist in making arrangements for the funeral. We found the widow overwhelmed with grief, for she truly loved him, and the children could hardly realize that their father was gone from them never to return. We asked the widow

if she had any objections to his being buried by the Masons.

She replied:

"I opposed him while he lived, and I have no doubt caused him much sorrow by my opposition to Masonry, which I know he loved, and as I am aware that it was his own request to be buried by the Masons, I certainly shall not oppose it. I opposed him while living, but God forbid that I should do so now that he is dead. But," she added, "you must make as little expense as you can, as I shall have to sell some of my furniture to pay the expense."

This was a surprise to us, and we asked her if she had no ready money to use in procuring the necessary clothing for herself and children.

She looked at us in surprise and said: "His Henry never told you that we were destitute? We have had nothing to eat but what was supplied by the neighbors for some days; but he did not know it, as I would not worry him with the knowledge of it."

We assured her that it was entirely unknown to us that she was in want of anything. We gave her a sum of money and told her to use it in procuring what was necessary for herself and the children, and to give herself no uneasiness in regard to the funeral, as we would attend to that.

We made the necessary arrangements for the funeral. The Knights Templars acted as escort, and the ceremonies were conducted according to the beautiful ritual of the Blue Lodge. The funeral was very largely attended, as he was well known, and the members of the other Lodges turned out in large numbers to show their respect for him as a man and a brother. The Master requested the members to return from the grave to the lodge room in a body, and they very generally complied with his request, and filled the lodge room quite full. At the request of the Master I made a statement of the case to the brethren, and reminded them of the teachings of our ritual, and that the greatest of the rounds in our theologi^d

cal ladder was charity, that though our faith may be lost in sight or hope end in fruition, yet charity extends beyond the veil through the boundless realms of eternity.

The Master added a few appropriate remarks and requested the brethren present to spread their gifts on the altar as the Grand Master had prospered them, and he set the example by placing a liberal sum on the altar, and as very many of the brethren were wealthy, the sum contributed amounted to over three hundred dollars; and I was selected to present this to the widow of our deceased brother as a free gift from the Masonic fraternity in token of their love and respect for their deceased brother and his family. At my request the Master of the Lodge was asked to accompany me.

I dreaded an interview, as I was well aware that it would be an affecting one; and it proved to be even more so than I had anticipated, and it will never be effaced from my memory. The Master and myself went to the late residence of our deceased brother to find his widow sitting in silent grief, her two sons clasped in her arms, one on either side of her, as we were admitted by a kind neighbor who had come in to comfort and assist her in her grief and loneliness. His widow was a woman of good education, but of a nervous and excitable temperament, and I, fearing what the effect might be in her present excited and nervous state, had concluded to break the news to her gradually and excite her as little as possible. She looked up as we came in and requested us to be seated. We took seats, and she said:

"Oh, how lonely!"

I remarked that we were in a world of changes, and then asked her if she was satisfied with the funeral arrangements. She replied that she was well satisfied, and then asked us if we knew how much the expense had been. I informed her that the funeral expenses were all paid by the lodge, that she need not give herself any trouble in regard to them, and that the Masonic

brothers of her husband had placed in my hands the sum of over three hundred dollars, to be used for the benefit of herself and children, as a free gift from the Masonic fraternity as a token of their love and esteem for her husband and their brother.

She sat for some minutes like one in a trance, looking directly at us and not moving a muscle. Suddenly she sprang to her feet and threw up her hands. I arose from my chair in the expectation that when the reaction came she would fall to the floor, but she did not. Standing for a moment with her hands raised and clasped together, she exclaimed, while the tears were streaming down her cheeks:

"Oh, my God, can this be possible! Are Masons such men as this? Is it possible that men whom I have vilified and abused, and who I said met only to drink and carouse, and who I often told Henry were a set of Bacchanals and not fit for a decent man to associate with, have done this? Oh, that I could call my Henry back! I would go down on my knees and beg his forgiveness for the wrong I have done him and the sorrow I have caused him by my ignorant and wilful abuse of Masons and Masonry. Henry sometimes said to me that I might some day regret my foolish hatred of Masonry, and if he is permitted to know what is passing here on earth, he will know how truly and sincerely I repent my former conduct; and I wish to say to the Masons who have been so kind to me in my affliction that I will always pray Almighty God to bless them, and I believe he will for their kindness to the widow and orphans in their affliction."

I tendered her the money when she had become somewhat calm, but she requested me to keep the three hundred and let her have the amount that was over, and she would call for it if she could not get along without it, but if she could she would keep it and should only use it in case necessity compelled her to do so. I placed the three hundred dollars to her credit in

a savings bank and gave the book into the custody of the Master of the lodge, and informed her that she was to call on him if it became necessary for her to use any of the money.

But their charity did not end here. They procured a situation for the oldest boy in a jewelry store, and he is today a partner in the store he entered as errand boy. The younger boy is preparing for college, which he hopes to enter soon. They are both of them true and trusty, and the joy and pride of their mother, who has been enabled to support herself and children, and had not drawn upon the charity fund, as she terms it.—*Freemason's Repository.*

BETWEEN THE PILLARS.

There is so much matter of interest to recount during the past month that I hardly know where to begin. As is usually the case, November is the most active month in the Masonic year. Then the majority of elections take place, with log-rolling, wire-pulling, and other attendant evils. The past month, I am sorry to say, was not an exception to the general rule as far as the attendant circumstances were concerned. "Cosmos" was canvassed for his vote and influence until he felt weary. He stood up manfully under the strain, and voted for the man that didn't get there—the brother who wouldn't canvass. I am speaking now of the Wardenship, for it seems a strange thing that in the vast majority of cases the brethren who obtain Wardenships through canvassing and wire-pulling seldom find their way to the East. The pull that carries them into the minor chairs generally fails to land them Worshipful Master. Can it be that those who are pulling the wires for them realize the unworthiness of their candidates to govern a lodge, and give them what is called in sporting parlance, the "double cross"; it very often looks like it. The wire-puller seeks notoriety, the worthy brother celebrity. There is a wide difference between notoriety and celebrity. A prize fighter, or a wife-beater may be notorious, but celebrated, never. Poets, divines, geniuses in lyric and

dramatic art, winners of prizes in literature, orators that enchain the attention of the multitude, agitators that turn this old world round faster than the Imperial Architect that designed it, desires it to go; philanthropists and true Masons enjoy celebrity. They deserve it. Brethren, let your light shine, but don't seek to increase its illumination by blowing. You may blow it out. Many an aspirant to Masonic honors found this out to his sorrow.

THE ELECTIONS.

As I have already stated, the elections were the great events. At several of these elections slight hitches occurred over the result of the ballot. In two or three instances the ballot gave some such result as this: 10 votes for Bro. J., 8 votes for Bro. K., and 2 spoiled ballots. Bro. J. was declared elected. Some of the brethren objected to this ruling, and are threatening to obtain a ruling from the G.M. It would be just as well that there should be a ruling by the G. M. on this, if there is not one already, so that in future all such disputes may be avoided. Those who do not use numbered ballot papers cannot see how such misunderstandings could arise. The printed ballot papers are a new idea. They are made out of a sheet of paper, perforated across so that it can be torn into strips. Each strip has printed on it: "W.M., 1st ballot," "W.M., 2nd ballot," etc., giving three ballot papers for each office. Thus a brother can only deposit one ballot. In the cases mentioned it is said that the spoilt papers belonged to a wrong ballot. Thus in the second ballot papers belonging to the third ballot appeared, and, of course, they were thrown out. It is too bad that such an error should occur.

SENIOR WARDENS.

I have visited quite a number of lodges, and witnessed the balloting for candidates. I must say that it was a matter of much astonishment to me to find so many Senior Wardens passed over or else dropped out in selecting the W. M.'s. Some of them refused to accept the W. M.'s chair.

IONIC LODGE.

One of my first visits during the month was to Ionic Lodge. W. M. John Massey has as fine a lodge as can be seen in the city, or for that matter, elsewhere in the Dominion. Ionic is generally looked upon as the lodge for professional men. Its members principally belong to the

learned professions of law, medicine, and literature. The elections, which took place while I was there, resulted in the almost unanimous choice of W. Bro. Morson as Master for a second term. Bro. Morson was the I. P. M., and during his term of office the lodge prospered so well that the brethren have decided to give him another trial. As far as my personal knowledge goes the brethren have not been mistaken in their choice. Lawyers and doctors can be jolly good fellows when they like, as I learned at the symposium after labor. Ionic Lodge is a pleasant lodge to visit. Next meeting night will be an unusual event.

AT DORIC.

Doric Lodge, 316, celebrated Thanksgiving evening in a manner becoming the occasion. Masonic Hall was the scene of a large and brilliant gathering of the Craft from all over the province. The occasion was a fraternal visit from Barton Lodge, No. 6, Hamilton. I understand visitors came down in a special parlor car from the Ambitious City, and they turned out a goodly number. Among the familiar faces from Barton Lodge were W. M. W. J. Grant, and Bros. John Hoodless, G. H. Bull, E. J. Mason, E. E. Loosley, and F. W. Fearman. Twenty-six other members were present. Members from Acacia, Temple, and Doric Lodges accompanied the brethren from Hamilton. I noticed also present visitors from Brantford, Barrie, Ottawa, Brampton, London, Chatham, and elsewhere. Among the brethren from city lodges I noticed in attendance were:—V. W. Bro. Postlethwaite, P. G. Sen. D.; R. W. Bro. John A. Wills, G. Sen. Warden; V. W. Bro. E. T. Malone, W. Bro. Oliver, W. M. Wilson Lodge; W. Bro. Wm. Anderson, W. M. King Solomon; W. Bro. Thomas Mitchell, W. M. St. George's; W. Bro. J. H. Mackenzie, W. M. York Lodge; W. Bro. A. W. Doane, W. M. St. Andrew's Lodge; W. Bro. John Nicholson, W. M. Stevenson; W. Bro. T. Hill, W. M. St. John's; W. Bro. F. T. Inwood, W. M. Orient; W. Bro. C. A. Brown, W. M. Zetland. The principal order of business was the election of officers, which resulted in Bros. A. F. Williams being elected to the East, N. McCartney to the West, and E. J. Barton to the South. After labor came refreshment, and it was there speeches and songs enlivened the occasion, making it an evening long to be remembered.

OCCIDENT LODGE.

My next visit was to Occident Lodge, 346, held in Occident Hall, on Wednesday evening, 21st ult. There was a very large attendance of visitors. Of course, the event of importance was the election of officers, which resulted in Bro. G. M. Donovan being selected as W. M.. Bro. J. Kerr as S. W., S. Reid as J. W., and J. R. Bird as Secretary. The evening was very pleasantly spent. COSMCS.

THE IRISH WORK IN LONDON.

In response to an invitation from W. Bro. Smith, of St. John's Lodge, No. 209a, London, W. Bro. Allen and fifteen members of Ashlar Lodge, North Toronto, paid a fraternal visit to the Forest City on Thursday evening, November 8th, for the purpose of witnessing an exemplification of the Irish work by 209a. R. W. Bro. Malone, P. D. D. G. M. accompanied the party, and V. W. Bro. Ponton, of Ashlar, Grand Steward, also represented Grand Lodge. The visitors were met at the train on their arrival by W. Bro. Smith, Bros. Dewar, Hawthorn and other members of St. John's, by whom, after securing quarters at the Tecumseh, they were escorted to the handsome temple of the London brethren. There they found a very large attendance of the members of the lodge and of visitors from other city lodges and the neighborhood, among the latter being R. W. Bro. Boyd, D. D. G. M., of Belmont; W. Bro. Bapty, of St. George's; J. H. Marshall, of St. Johns, 20; R. B. Walker, of Union; J. J. Cuthbertson, of Corinthian; Bros. Fawcett and Francis, of Belmont; Bros. Munson and Thornton, of St. George's, and others. The work for the evening as the raising of a brother to the third degree. St. John's, 209a, is justly celebrated for the manner in which it renders the Irish ritual under which it works, and the Toronto brethren went to London with high expectations of the pleasure in store for them. It is safe to say, however, that none of them anticipated witnessing such fine work as the exemplification which was given in their presence. Not only were they much impressed with the ritual, but they were

delighted with the rendering of it, which was remarkable for its accuracy and precision. The officers of the Lodge, from W. Bro. Smith down, fully maintained the high reputation which they and their predecessors have acquired for skillful work, and very little room, if any, was left for criticism. The visitors were unanimous in their expression of admiration for what they saw and heard. Specially did they commend the delivery of the beautiful lecture by Bro. Davis, S. W., which was perfect in letter and in style. Even the candidate won high praise for the admirable manner in which he passed the arduous and preliminary examination for the degree. The officers were ably assisted in the ceremony by Bro. Filby at the organ and a quartette consisting of Bros. Bapty, Dignam, Fysh and Mountjoy.

At the conclusion of the labours of the evening the brethren adjourned to the fine large banqueting hall of the temple, where a sumptuous repast was spread, to which full justice was done. W. Bro. Smith presided, and, after the brethren had satisfied the inner man, presented a short list of toasts, beginning with "The Queen and the Craft," which was received with the usual honors. "The Grand Lodge of Canada," was replied to by Bros. Boyd, Malone and Ponton; and "The W. M. and Brethren of Ashlar Lodge and Visiting Brethren," brought to their feet Bros. Allen, Fawcett, Walker, Hook, Munson and Weld. All of them spoke in terms of the highest praise of the work which they had seen, and returned their most hearty thanks for the magnificent reception which St. John's, 209a, had extended to them. The health of the officers and members of the lodge was proposed in fitting terms by W. Bro. Allen, and responded to by W. Bro. Smith and Bros. Davis, Crothers, Dewar and Hawthorn. Bro. Davis was especially happy in his remarks, and kept the company for a time in roars of laughter at his "digs" at some of the brethren present. Other toasts of a humorous character followed, giving rise to much mirth, and the evening was brought to a close with "Auld Lang Syne" and the National Anthem. During the course of the proceedings Bros. McIntosh, Dignam, Cowan and Sparling (Toronto) contributed songs which added greatly to the enjoyment of the

assemblage. Bros. Bellsmith and Eakins (Toronto) also gave recitations. The Toronto visitors returned home by the early morning train, thoroughly delighted with their visit. All were agreed that St. John's, 209a, had more than sustained its reputation not only for good work but for hospitality, and the generally expressed wish was that an opportunity would soon be afforded them for showing their appreciation of all the kindness extended to them by their hosts.

Among the visitors considerable difference of opinion exists as to the merits of the Irish ritual as compared with the Canadian. The two are, of course, essentially the same, but there are many wide divergencies in form, and, as is well known, the characteristic feature of the Irish work is to be found in its peculiar representation of the "incidents" of the degree. Some of the Toronto brethren—perhaps most of them—prefer the Canadian work as being simple and less liable to misinterpretation by the candidate. At the same time it is, no doubt, true that the Irish work is better calculated to impress the lesson of the degree indelibly upon the mind of the latter. At all events, the members of St. John's 209a, are heartily in love with the work which they so ably perform, and under which they have made their lodge one of the most successful in the country. They deserve the greatest credit and every consideration at the hands of Grand Lodge.

THE CANADIAN INVASION OF VICTORIA.

We take an early opportunity of recognizing the promptitude with which the CANADIAN CRAFTSMAN has endorsed our remarks on the recent wanton aggression by the Grand Chapter of Canada on the rights and privileges of the Grand Lodge and Chapter of England in the Australasian colony of Victoria. As we pointed out in our article condemning the establishment of two Canadian Royal Arch Chapters in the City of Melbourne, "it is difficult to imagine a more wanton, uncalled for, and graceless attack than this on the supremacy of our Grand Lodge and Chapter;" and the CANADIAN CRAFTSMAN is of opinion that the language is none too strong, considering the enormity of the offence committed. It

describes the said offence as "an invasion, pure and simple," and adds that "a milder word would be entirely out of place." It further remarks: "In the Colony of Victoria there are at least eleven English Chapters under the government of a District Chapter, a fact that our leading Royal Arch Masons should be conversant with. In addition to the English Chapters, there are also Irish and Scotch Chapters, so that our Canadian companions not only planted their Chapters in a colony already occupied, but where some of the Chapters were organized under as distinctive a head as is allowed provincial Chapters in England." It is, no doubt, an aggravation of the offence committed by Canada that English Royal Arch Masonry in Victoria is already furnished with just such an organization as is accorded to our own Provinces at home, and the Executive Officers of the Grand Chapter of Canada should have known this; but, as our worthy contemporary very properly points out, the invasion must be condemned even less on this account than for the injury it is certain to inflict on Freemasonry as a body.

It goes on to say: "For a vast Brotherhood, scattered over the globe, there should be harmony, if that Brotherhood means anything or aims to accomplish a good purpose." But, "Can harmony exist, or brotherly feeling be engendered, if studious efforts are continuously being made to bring about friction?" This is strictly in accordance with the view we enunciated in our former article, when we pointed out that, "if this new departure is continued, there must be an end to all harmony among the various Grand Lodges in the British Empire. It will be impossible for them to live on amicable terms with one another if every Grand Lodge to which the Grand Lodges of England, Ireland and Scotland have conceded, or may hereafter concede, independence, is to be free to attack or ignore the rights and privileges of the latter."

The lodges in our Colonies which belong indifferently to the English, Irish or Scotch systems have no difficulty in working side by side in the most complete harmony, such as has always prevailed among the parent Grand Lodges of the United Kingdom. It is difficult for the American Grand Lodges, with their elaborate codes of laws about matters which never concern us here, to understand the secret of this harmony, but it exists nevertheless, and is likely to exist, in all

Colonies and Dependencies of the British Crown which are Masonically connected, as now, with the Mother Country. But we have an illustration in the Anglo-Quebec difficulty of the discords which are certain to ensue if the other Grand Lodges in the British Empire which have sprung from the Grand Lodges of England, Ireland and Scotland should ever have conceded to them the right to establish lodges outside the limits of their respective territorial jurisdictions. What kind or degree of harmony would be likely to prevail among the lodges of half-a-dozen different systems, working within a stone's throw of each other, especially when it is known that the laws which govern one half of those systems have been in very many things essential compiled in a different spirit from the laws which govern the other half, and are intended to promote or prevent objects to which the other half of the systems have ever shown themselves indifferent?

However, as we said in our former article on this Canadian invasion of Victoria, let us hope the Grand Chapter of Canada will have the grace to retire its warrants, and thus put an end to the difficulty which is entirely of its own creation. In the meantime, our thanks are due to the CANADIAN CRAFTSMAN for the readiness with which it has supported our contention, and the determination it has thereby exhibited to prefer the welfare of the whole Craft to that of any particular branch or section.—*London Freemason.*

CANADIAN INVADERS.

The Tyler of Detroit makes the following reference to the invasion of Australia by Canadian Grand Bodies:—

In the October number of our contemporary, *THE CANADIAN CRAFTSMAN* of Toronto, Ontario, under the heading of "Canadian Aggression" and "Grand Chapter Jurisdiction," will be found true and just remarks on the unwarrantable interference of the "Grand Chapter" and "Great Priory" of Canada, with the English jurisdiction of "Australia, in the Colony of Victoria."

In all Masonic subordinate bodies, the work of each is particularly guarded and carefully respected. Should not the same custom, with even greater care, be enforced in sovereign or governing bodies towards each other? But in the case of the Dominion of Canada towards England, this does not seem to have been

observed, for the governing Masonic power of England in Australia has been interfered with, and her authority disputed in the Australian dependencies.

On what grounds of justice or right did the Canadian Grand Chapter and the Great Priory establish subordinate bodies in the Colony of Victoria, South Australia, already occupied by England and Wales? Who is there that is able to make the statement that the governing power of England over her Masonic dependencies in Australia, had not a perfect right to reject any petition to form a new Chapter or Preceptory there, and that it was not in the best interests of "Royal Arch Masonry" and "Knights Templar" to do so, and what right had the Canadian Grand bodies to interfere with their decision in any way? Is it to be wondered at that the Great Priory of England should feel deeply injured by so unwarrantable and unfriendly an action on the part of the Great Priory of Canada, who, not content with issuing a warrant for a new Preceptory under Canadian rule, did not stop there, but established or warranted two other Templar Preceptorics to enable those Canadian bodies in Victoria to form an independent or Sovereign Great Priory, in opposition to that of the Great Priory of England and Wales, with whom the Canadian Grand body was on terms of friendly intercourse? Can any loyal Templar be surprised that the Great Priory of England and Wales should refuse recognition or even hold communication with a body who had acted so unjust and unfriendly a part towards them? How can this action of the Canadian body expect to bear good fruit, inspire respect, increase their prosperity, or add lustre to their Templar Great body?

Have the Canadian Templars so soon forgotten the recent obligations they are under to their Mother Templar body of England, for there does not appear to have been any request made by them but what was not readily granted, together with the honors conferred by H. R. H., the Prince of Wales, as Grand Master, on those specially recommended for such marked favors by their own Grand Master? In what light then can it be looked upon but that of the greatest ingratitude towards the parent body of England, without a particle of advantage to the Great Priory of Canada? How is this opposition to be accounted for? as it seems singularly strange that Canadian British subjects should be so desirous of

severing connection with their Templar brothers of England, and exhibiting in so many ways an anti-British tendency. Have we not all learned somewhere, that our duties are fourfold, viz: To God, country, neighbour, self? And loyalty we rather think is a very necessary duty, which in this case seems to have been entirely forgotten. We deeply sympathize with those Canadian Templars who remain true in their allegiance to the teachings of Masonry and Templary. Members of the United States Templar Order have frequently expressed their opinion that an under-current was at work in the Canadian Great Priory, and the unfortunate result was brought about from feelings of jealousy and self-aggrandizement on the part of officials, with whom the intelligent and influential members have but little sympathy in the peculiar methods they have adopted. We are more than surprised that the larger and better element of the Canadian Templar body did not unite their forces to defeat the action and to prevent the irreparable injury not only to the Templar body of Canada, but also to themselves, for the action in this matter is, and will be, universally condemned by the Masonic body at large.

We do most sincerely trust that in time a better understanding may be arrived at, and in the place of envy and jealousy a new appeal to the Christian charity of the Order, and better exemplification of those principles which tend to justice, truth and honor.

Knights Templars.

RIGHT TO EXIST.

A Knight Templar who honorably bears the title Right Eminent, truly said: "No Order has a right to exist unless it adds to the well-being of the community where it is located." Freemasonry fully meets that test, and so proves its right to exist. It blesses all who come within the sphere of its influence. It soothes sorrow, heals wounds, relieves distress, revives faith and hope, and creates love. It aids and assists the really needy, comforts, cheers and rests weary hearts, opens gates of prosperity for those in adversity and promotes the highest morality and purest citizenship. It strikes off chains of captives, and opens for them veils concealing great treasures of truth. It makes invaluable discoveries and communicates

them to hundreds of thousands of men. It inculcates and practises all the virtues, and erects temples of wisdom, strength and beauty. It hardens no heart, embitters no life, ruins no soul, and knows no decay. Its votaries pass to the Immortal Land, and still it lives and Master-builds. Its beneficence is limitless and unceasing, and none may truthfully deny its right to exist.—*Voice of Masonry.*

A SENSIBLE MOVE.

The Grand Commandery of Illinois last year adopted a resolution that hereafter while sitting in Annual Conclave members shall be uniformed with Templar coat, fatigue caps, and the appropriate insignia of rank. There is no sense or reason in requiring Sir Knights to endure the discomfort of the full uniform while transacting the business of Annual Conclave of a Grand Commandery.

CANDIDATES IN GROUPS.

"We have never seen candidates admitted in groups but to be reminded of high comedy rather than that kind of drama which should be kept in view in order to leave a more indelible impression upon the candidate.

"It is a fact that the hardest struggle the soul has to endure, occurs generally when it is alone; then all its powers are called into action, its highest resolves are made, its firmest purposes are planned and revised, and if carried out, must be so done under a degree of self-reliance generated in and strengthened by silence, but not attainable when surrounded and influenced by others, even though they, too, are pressed by circumstances of moral courage to withstand and ultimately overcome. Therefore, we think it best to admit candidates singly, in order to give them one lesson, at least, which, being recalled on occasions that try the soul in after life, will encourage them to resist with knightly zeal and Christian fortitude whatever limits effort or bars progress."—*Brown's Templar Corr., Kansas, 1887.*

MASSACHUSETTS AND RHODE ISLAND.

Grand Commandery met in Boston, Oct. 26. The Grand Recorder's report made the total membership of 7575, a gain of 361 during the past year. The smallest Commandery reported a membership of 58 and the largest 629. The average is 185. Edward L. Freeman, of Central

Falls, R. I., was elected Grand Commander, and Alfred F. Chapman, of Boston, Grand Recorder.

Craft Tidings.

CANADIAN.

Saskatchewan Lodge No. 17, Edmonton, has surrendered its Charter.

Sufficient names have been secured for the establishment of a Preceptory of Knights Templar at Ottawa.

Efforts are being made to revive Pembroke Chapter No. 58, Pembroke, which has been dormant for some time.

R. W. Bro. Wayling, D. D. G. M., Toronto District, officially visited Zetland Lodge, Toronto, November 26th.

It is probable that a recent election of officers in Toronto will be the subject of an investigation or at least of an appeal.

R. Ex. Comp. W. R. Howse, of Whitby, Grand Superintendent, paid a visit to Corinthian R. A. Chapter, Peterboro', recently, and was cordially received.

The remains of Bro. Thomas Renwick, of Barton Lodge, Hamilton, were interred on the 7th ult., the usual rites being performed by Bros. W. J. Grant, and John Hoodless.

R. W. Bro. W. T. Walker, Past Master of Prince Rupert's Lodge, No. 1, and Winnipeg Lodge of Perfection, A. & A. S. R., left Winnipeg recently to take up his residence in Perth.

Bro. William Mussen, one of the oldest Freemasons in Haldimand, died at his residence near Cayuga, November 20th. He was Clerk of the Division Court, a J. P. and a Captain of the 37th Battalion.

R. W. Bro. T. B. Bain, of Tilsonburg, died on the 16th ult., in his 59th year. Bro. Bain was a thoughtful member of the Craft, and a student of Freemasonry, but above all he exemplified by his daily life his belief in its doctrines.

Bro. Hugh McConnell, of Milburn, Ont., first saw light in Masonry in 1829, afterwards joining Chapter and Commandery. His Mother Lodge was Rising Sun, Crawfordsburn, County Down, Ireland. He is almost 90 years old.

R. W. Bro. W. C. Wilkinson, St. Andrew's Lodge, Toronto, has consented, at the request of numerous brethren, to allow his name to be mentioned in connection

with the District Deputy Grand Mastership of Toronto District.

Kent Lodge, of Blenheim, was visited by D. D. G. M. Anderson, of Ridgetown, the other evening. When labour was ended the brethren adjourned to the Royal Hotel, where Bro. Upper entertained all to a magnificent dinner.

On Thanksgiving Day many of the St. Catharines brethren visited Buffalo, and attended Erie Lodge, witnessing the work. Afterwards they were entertained by the Buffalo brethren. The visitors speak highly of the hospitality of the brethren of Erie Lodge.

M. W. Bro. Murray while in Ottawa not long ago talked up the establishment of a Lodge of Perfection with a number of the local brethren. The Scottish Rite has never done anything in the Capital, and it is probable Bro. Murray's visit will result in a lodge being started.

The reception accorded R. W. Bro. Boyd, D.D.G.M., on the occasion of his first official visit to Tuscan Lodge, London, was hearty and thoroughly fraternal in character. Bro. Boyd is gaining golden opinions from all with whom he has fraternal relations.

At the last meeting of Geoffrey de St. Aldemar Preceptory No. 2, K.T., Toronto, there was a large attendance. Sir Kt. H. A. Taylor presided. After the close of the chapter a banquet was held in the refreshment hall at which a general good time was spent in speechmaking and song.

Bro. John Rennie, a former Hamiltonian, has been elected Grand Master of the Grand Lodge of the Indian Territory, which met at Fort Gibson. Bro. Rennie was formerly in the dry goods firm of T. B. & J. Harris, Hamilton, and left for Indian Territory about twenty years ago.

Bro. Charles Anderson, J.P., and Clerk of the Division Court, at Delaware, died November 4th, his remains being taken to Mount Brydges for burial. Bro. Anderson, while indisposed, was given corrosive sublimate in mistake for some medicine, and never recovered from the effects of the drug.

M. Ex. Comp. Hungerford, Grand Z. of the Grand Chapter of Canada, recently visited St. George's Chapter, London, of which city Comp. Hungerford is a resident. He purposes visiting the Masonic centres early next year, hoping to bring about greater activity in Capitular Masonry.

R. W. Bro. G. Duff, of Seaforth, D.D. G.M., of South Huron District in which New Hamburg is situated, paid an official visit to the New Dominion Lodge of that place recently. He was accompanied by R. W. Bro. Charles Machellan, P.D.D. G.M. for the District, and several other brethren from Stratford. A number of the brethren from Plattsville and Baden Lodges were also present.

On the 21st ult., R. W. Bro. Dr. Freeman, D. D. G. M., Hamilton District, paid an official visit to Doric Lodge, No. 121, Brantford. There was a large attendance of the brethren, when an initiation and an exemplification of the work on different points took place. At the conclusion of the regular proceedings the brethren enjoyed a pleasant hour around the festive board.

R. W. Bro. Dr. Freeman, D. D. G. M., Hamilton District, accompanied by W. Bros. Hoodless and Russell, of Hamilton, R. W. Bro. Kearns, M.P.P., and a number of other brethren from Hamilton, visited Oakville Lodge, No. 400, Oakville, Nov. 13th. Bro. Freeman expressed himself as being very much pleased with the working of the lodge. After the lodge was closed the brethren adjourned to the Oakville House, where a sumptuous repast was provided.

St. Paul's Royal Arch Chapter, No. 65, G.R.C., Toronto, was honoured at its last regular Convocation on Nov. 14th, by an official visit from R. Ex. Comp. C. W. Postlethwaite, Grand Superintendent of the Toronto District, who is also a member and Past Z. of the Chapter. Ex. Comp. R. I. Patterson and the officers and Companions of King Solomon's Chapter also paid a fraternal visit on the same occasion. All left satisfied that St. Paul's is in a most flourishing condition.

It is understood that the good-natured dispute between the Hamilton and London brethren of the Rose Croix as to seniority of issuance of warrant has been finally settled by the Supreme Council of the Dominion, who have decided in favor of Hamilton's claim. The Londoners contended that their warrant was issued first, but the Supreme Council, it appears, had information in their possession showing that Hamilton's warrant of authority was passed upon *half an hour* previously on the same day, and consequently they are entitled to the honorary distinction. The Lodge of Perfection will be granted a separate warrant at once, and the two bodies will work independently in future,

instead of as at present—receiving certificates only when a brother has reached the Rose Croix degree.

UNITED STATES.

The Illinois Masonic Orphans' Home has now fourteen children within its walls, who are being fed, clothed, and educated.

Ralph C. Christiance, of Ithica, is now G. M. of the Grand Council Royal and Select Masters of New York, and George Van Vliet, New York city, Recorder.

According to an exchange, Inyo County, Cal., has the two best sites for Masonic lodges in the United States. Mount Whitney is the highest mountain, and Death Valley the lowest depression.

The Grand Lodge of Michigan meets in Detroit in January next. *The Tyler* advocates the erection in Detroit of a Masonic Temple by Grand Lodge, so that that city may become the headquarters of the Grand Lodge.

The Grand Lodge of Ohio, at its recent meeting in Toledo, arrested the charters of five subordinate lodges, owing to the connection with Cerneauism of some of their officers. One of the lodges appealed to the courts against Grand Master Williams' action in forbidding the installation of officers, and asked for an injunction. The injunction suit, it was stated in Grand Lodge, had been disposed of by the courts, which decided that all questions of Masonic jurisprudence should be determined by Masonic tribunals, and that the courts of the land had no right to interfere. On the motion being put to Grand Lodge to arrest the charters of the "rebellious" lodges 991 votes were cast, 673 being for, and 318 against the motion. This vote indicates that Cerneauism has quite a following, or that a respectable minority objects to the Rite's battles being fought out in a Blue Lodge.

FOREIGN.

The Lord Chancellors of England and Ireland are Masons; also the Premier of England and the Leader of the Opposition.

The Prince of Wales is the 23rd Prince of that name, and was made a Mason at Stockholm in 1868. William III. was initiated in 1690.

A District Grand Chapter has been organized for Malta. Col. M. Ramsay is District Grand Superintendent, and Comp. W. J. Montgomery, Grand Scribe E.

The new Masonic Hall, erected by the members of Trafalgar Lodge, No. 223, Leith, at St. Anthony Lane, in the arena of the town improvement scheme, was opened recently with the usual ceremonies.

The 150th anniversary—the third jubilee—of Probity Lodge, No. 61, of Halifax, one of the oldest in England, is to be celebrated shortly, on which occasion the Dean of York will preach a special sermon in the Parish Church.

The Grand Lodge of Scotland has issued charters to the following new lodges:—St. John, Biarra, Esk, Queensland; Kojarah, New South Wales; Saltoun, Aberdeen, Thomas Gardner, and Klerksdorp, South African Republic.

Bro. the Earl of Rosslyn, Past G. Master of Scotland, who was slowly getting the better of his serious illness, has rallied from the relapse which occurred on the 2nd ult., and his medical advisers are not without hopes of his ultimate recovery.

The Masons at Klerksdorp, the rising Transvaal mining centre, have petitioned for a Charter under the Scotch Constitution. A meeting has been held at Rietkuil, a few miles away, to arrange for a lodge (probably Dutch) at that place also.—*South African Freemason.*

The installation of his Excellency Lord Carrington as Grand Master of the United Grand Lodge of New South Wales, took place on the 18th, in the Exhibition Building, Prince Alfred Park, in the presence of a vast assemblage of Masons, and under circumstances which made the ceremony the most imposing, and the spectacle the most striking ever witnessed in the history of Masonry in any of the Australian colonies. Over 4,000 chairs were available. W. M.'s, P. M.'s, Wardens, Secretaries, and Treasurers of lodges sat in one division; Grand Lodge officers elect, and Past Grand and District Grand Lodge officers in another; the dais was reserved for members of visiting Grand Lodges, Past Grand Masters, and Past District and Deputy Grand Masters, and the remainder of the space in the building, principally under the gallery, was occupied by junior officers of lodges and the brethren generally.

There are two Pories or Commanderies of Knights Templar located in China, among the Celestials. One is named the Celestial and the other Victoria.

New Brunswick,

GRAND LODGE PROCEEDINGS.

The twenty-first annual communication of this Grand Lodge was held in St. John, April 24-5, Grand Master Jas. McNichol of that city presiding. After the usual opening proceedings the Grand Chaplain led in prayer. The brethren then recited the 24th Psalm, after which they sang the opening ode to an organ accompaniment.

There are thirty-two subordinate lodges in this jurisdiction, twenty-one being represented at the meeting by ninety-one delegates.

The Grand Master in his address said :—

“During the twenty years’ existence of this Grand Lodge there has been a slow but steady growth of the Order. At the time of the formation there was a membership of 1,312. From this number there has been a steady increase, until at the present we have on our roll (as will appear by the Grand Secretary’s report) a membership of 1,833. During this time there has been a very large increase by Initiations and Affiliations, which, I regret to say has been materially reduced by Withdrawals and Suspensions. This question of suspension for non-payment of dues has engaged the attention of Grand Masters from time to time, but for so far without much apparent affect. I trust, however, that the various Lodges throughout the jurisdiction will give the matter their best and most careful attention, with a view to retaining their membership as far as possible.”

Touching allusions were made to the deaths during the year, which was followed by reference to official visitations, the Grand Master continuing :—

“The past year has been rather an uneventful one in Masonic circles in this Province, and as a consequence there is nothing of much interest to report. I am pleased to say, however, that the Craft are enjoying a moderate degree of prosperity, and that peace and harmony prevail.

“The Library Committee have kept the rooms open for the use of the Craft, but I regret to say that not very much use has been made of it. This state of affairs is regrettable, as there are many valuable

works on Masonry, a perusal of which would be of inestimable benefit to the active Mason.”

The last sentence in the above quotation applies to other jurisdictions than New Brunswick. If the brethren would devote one-tenth of the time that is devoted to saying uncharitable things about others, to reading and studying Masonic literature, the institution would be materially benefited.

The Grand Secretary’s report showed the following as the result of the year’s work :—Initiated, 93 ; passed, 87 ; raised, 81 ; joined, 25 ; reinstated, 13 ; withdrawn, 64 ; suspended, 34 ; excluded, 2 ; died, 17 ; Total membership, December, 27th, 1887, 1,833.

Showing a decrease in the membership of 5, as compared with the returns a year previous.

The receipts for the year were \$2,308. 93, the balance on hand, after meeting all claims being \$1,198.29, a gain of some \$90.

The committee on Foreign relations with other Grand Lodges reported :—

“During the past year there has been no new application for recognition by any Grand Lodge, nor has there been any change in the position of the Grand Lodge of Porto Rico which would warrant your Committee to recommending action at present on their application for recognition by this Grand Lodge.”

The election of officers resulted as follows :—James McNicholl, Grand Master, (re-elected) ; E. Lee Street, Deputy Grand Master ; James D. Fowler, Senior Grand Warden ; Joseph C. Hatheway, Junior Grand Warden ; Rev. Arch. Macdougall, Grand Chaplain ; Charles Masters, Grand Treasurer. At a later session the other officers were appointed, among them the Grand Secretary, Bro. Edwin J. Wetmore, of St. John.

The next annual communication will be held in St. John, April 23rd, 1889.

We must only mark the faults of our brother Masons in order to avoid them, not to carp at them, just as we should seek to discern and pattern after the most perfect models we can find ; then will Freemasonry help us to build up a living temple far more glorious than that on Mount Moriah.—*Markham Tweddell.*

Correspondence.

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

BENEVOLENCE.

To the Editor of THE CRAFTSMAN.

SIR,—In common, I am sure, with many of the subscribers to your excellent monthly magazine, I read, with much pleasure the contribution signed "Cosmos," and I am glad to learn from elsewhere in your periodical that he is likely to be a regular contributor. I think, however, he is in error in one remark he makes. He says, in speaking of the Deputy Grand Master's speech at Rehoboth Lodge on the subject of charity:—"but, he added that they were also taking steps to have widows and orphans cut off the list because their fathers or husbands were a few months *behind in their dues.*" What Grand Lodge does purpose doing, and what I understand is now an accomplished fact, is that "the widows and orphans of *Non-affiliated* Masons shall be cast off from the list of beneficiaries, and I consider this even a greater cruelty and injustice than that supposed by "Cosmos." Take a suppositious case:—A business man has been connected with his lodge for years, he has proved himself a useful man and a good Mason and honors have been heaped upon him, but a crisis in his business occurs—he has given too much credit, and fails because others fail who owe him money; or he endorses for a friend and is let in for more money than he has; or for some others reasons which send good men to the wall, he fails, and must begin life again at probably an advanced age. If he is an honorable man, and it is of this class I am speaking, what is the first step he will take to recover his lost fortune? He must economise in every way that he can. He must reduce all his controllable expenses. He wears cheaper clothing, walks instead of rides to his office; cuts off his grog at night and his beer at dinner; gives up his club, and what else? Why he takes his demit from his lodge because the dues are needed by his family, and he wishes to leave in good standing. This is what an honest, upright, conscientious man would do, and yet for

this act of honesty and conscientiousness his widow and orphans are debarred from assistance by the recent edict of the Grand Lodge. I said this was a suppositious case; it is not altogether so. I know a case where a valued member of a city lodge, for many years its secretary, retired shortly before his death because of feeble health and his inability to attend nightly meetings. His daughter, herself an invalid, has for some time past received assistance from Grand Lodge, and this allowance is really all she can actually depend upon for support. This small pittance is now cut off by the Act of Grand Lodge, for no fault of hers and for no mistake of her father's, for there was no such rule in existence before he died, but by the arbitrary *ipse dixit* of Grand Lodge. Is not this a hard case? but no harder than dozens of other cases that might be cited.

If Grand Lodge thinks this a good method of doing away with unaffiliated Masons, well and good, but do not make this rule retro-active. Do not take the bread from the mouths of the poor creatures who have been led to depend upon Grand Lodge assistance. Let it come into force now if you will, but let it only affect those who, after fair warning, continue unaffiliated. There may be reason in this, and I feel I could endorse and support such a measure, but for pity sake, for charity sake, do not rob the dear ones entrusted to our care by Masons who have already affiliated with the Grand Lodge above.

C. P.

Toronto, Nov. 20th.

The eighty-second annual communication of the Grand Lodge of Delaware was held in Wilmington, October 3rd and 4th. M. W. Bro. James S. Wilmington, of Delaware, was elected Grand Master, and R. W. Bro. William S. Hayes, Wilmington, Grand Secretary.

Never leave your lodge with temper ruffled. Masonry means friendship, and as the sun should not go down on our anger, so neither should we part with ill-will to a brother. Life's struggle is but a short one, and our mission should be to clear away the boulders of ill-will, help one another along the road, so that hand in hand we may enter the gateway that guards the portals of the undissolving lodge.

Miscellaneous.

A SCANDAL IN SCOTLAND.

At the quarterly communication of the Grand Lodge of Scotland, held in Edinburgh, November 1, the Committee reported that a Past Master had admitted two ladies into the organ gallery of the Freemasons' Hall during a Masonic ceremonial, and recommended that he should be expelled from the Order. This was moved by the Grand Master. Several amendments were proposed, one of them suggesting that this recommendation be not given effect to, as being illegal; another that the matter should be sent back to the Grand Committee; while a third proposed that suspension, and not expulsion, should be resolved upon. Ultimately the Grand Master's motion was carried by 175 votes, the highest for any of the amendments being 124.

The irregularity occurred in Celtic Lodge, Edinburgh, and the offending brother was Past Master William Edwards.

A correspondent of the London *Freemason* took this view of the case:—

"It fortunately happens the Masonic press has never before had to chronicle so unjust a decision and so harsh a sentence as that in the case of Bro. William Edwards, who was expelled by a majority of the Grand Lodge of Scotland, headed by the Grand Master, for a mere technical misdemeanour. The facts of the case are as follows: The Celtic Lodge of Edinburgh, desirous of paying respect to one of their oldest and most reverend Past Masters, Bro. Alexander Hay, resolved on holding the American innovation, called 'A Lodge of Sorrow,' which consists of copious extracts from the Burial Service, responses by a choir, funeral hymns, and orations and eulogia on the departed brother. The ritual was prepared and printed, and, as it all appeared in the Edinburgh papers the next day, there could not have been much 'secret' about it. The oration on the life of Bro. Hay was announced to be given by Bro. William Mann, P.S.G.W., one of the oldest friends of the family, and it was for allowing our late Bro. Hay's two daughters to hear this oration from the organ loft that subjected Bro. Edwards to the extreme penalty of the Craft. There was no secret of Masonry revealed, there was nothing in the whole of the proceedings which

could not have been witnessed by the world at large, and the ladies who heard their dead father's memory spoken of in terms of affection and esteem did not learn so much of the so-called secrets of the Order as the ladies at the Centenary Festival of the Girls' School, who saw and heard H.R.H. the Grand Master lead the 'fire.' I do hope that even yet the Grand Lodge of Scotland may be induced to listen to reason, and reverse a decision and sentence which should never be inflicted save for the gravest possible offence.

"Bro. Edwards was undoubtedly guilty of an error of judgment, and might be punished by fine or suspension for a year; but some regard should be shown to his eminent services, especially to the Supreme Grand Royal Arch Chapter, of which he has been the G.S.E. for many years."

The publication of this story that women have been allowed to peer behind the veil of mystery which envelops Freemasonry has now added new interest to the legend that once on a time a woman was initiated into the Order.

In the office of the grand secretary of the Grand Lodge, in the Masonic Temple, Boston, hangs an oil painting of a woman dressed in Masonic regalia. It was presented to Colonel Ehlers, and is a portrait of Hon. Mrs. Aldworth, the heroine of this legend. She is said to have received about the year 1735 the first and second degrees of Freemasonry in Lodge No. 44, Doneraile, Ireland.

The circumstances of this initiation were first published in Cork in 1797, and it was claimed that they were substantiated by an eye-witness to the ceremony. Subsequently they appeared in a memoir published by Spencer the celebrated Masonic bishop, in London.

Mrs. Aldworth, nee Elizabeth St. Leger, was the youngest child and only daughter of the first Viscount Doneraile of Ireland. The lodge in which she was initiated was an aristocratic lodge, consisting principally of the gentry and most respectable and wealthy inhabitants of the country around Doneraile. The communications were usually held in the town, but during the mastership of Lord Doneraile, brother of Mrs. Aldworth, the meetings were held at Doneraile House, his residence.

Spencer relates this story of the affair: It happened, on this particular occasion, that the lodge was held in a room separated from another by stud and brick work. The young lady being giddy and

thoughtless, and, determined to gratify her curiosity, made arrangements accordingly.

With a pair of scissors (as she herself related to the mother of our informant) she removed a portion of a brick from the wall and placed herself so as to command a full view of everything which occurred in the next room. She then witnessed the first two degrees in Masonry, which was the extent of the proceedings of the lodge that night.

Becoming aware from what she heard that the brethren were about to separate, she felt alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible. Being in the dark she stumbled and overthrew something, a chair or some ornamental piece of furniture. The crash was loud, and the tyler, who was in the lobby or landing, on which opened the doors both of the lodge-room and that where the young lady was, gave the alarm, burst open the door and, with a light in one hand and a sword in the other, appeared to the terrified and fainting lady. He was soon joined by the members. Her life would have fallen a sacrifice to what was then esteemed her crime.

The first care of Lord Doneraile was to resuscitate the unfortunate lady without alarming the house, and endeavour to learn from her an explanation of what had occurred. Having done this, many of the members being furious at the transaction, she was placed under guard of the tyler and a member in the room where she was found.

The members reassembled and deliberated as to what was to be done. For over two hours she could hear the angry discussion and her death deliberately proposed and seconded. At length the good sense of the majority succeeded in calming in some measure the angry and irritated feelings of the members. It was resolved to give her the option of submitting to the Masonic ordeal to the extent she had witnessed (fellow craft), and if she refused, the brethren were again to consult. Miss St. Leger, exhausted and terrified by the storminess of the debate, gladly and unhesitatingly accepted the offer and was initiated.

Sister Aldworth, as she was called came into a large fortune by her marriage, and the poor in general, and the Masonic poor

in particular, had good reason to be thankful for her numerous and bountiful acts of kindness.

LEGITIMATE FREEMASONRY.

At the meeting of the Grand Lodge of Dakota, Past Grand Master Blatt, for the Committee on Masonic Jurisprudence, reported upon two questions referred to them at the last annual communication. His report upon a subject now being very generally discussed we give our readers in full :

1st. What is legitimate Masonry ?

We have carefully examined Masonic history, authorities and precedents upon the subject, and can give but one answer, to wit:

Legitimate Masonry consists of three degrees E. A., F. C. and M. M. They constitute all the degrees which this Grand Lodge knows, controls and practices. All the ancient Masonry of which we have any authentic history, was included in these degrees, when the only bodies in existence claiming to be Masonic were Lodges and Grand Lodges. We are aware that there are societies formed exclusively of Masons, but by what right they call themselves Masonic bodies is not clearly apparent, as the Grand Lodge does not charter them, regulate their ritual or prescribe their legislation. The only right to call themselves Masonic bodies arises from the sole fact that they are composed entirely of Masons. We have naught to say against them, and individually hold membership in most of them, yet we do not consider it the province of this Grand Lodge to sanction as legitimate any bodies or degrees said to be Masonic of which a vast majority of its members are ignorant, especially bodies and degrees not founded upon the ancient law to which it owes its own existence.

The first Grand Lodge, the parent of Masonry on this continent, was formed in 1717. She knew, recognized and practiced the three degrees only up to 1813, when, for the purpose of union with a schismatic Grand Lodge, she tolerated the "Order of the Holy Royal Arch." At that time and prior thereto many so called rites and degrees had been established, and upon the continent of Europe Masonry was in a confused and anomalous condition in consequence; English speaking Masons and the Grand Lodges in the United States particularly have generally kept aloof from any de-

parture from the original plan. The Grand Lodge of Massachusetts did in 1882 recognize as Masonic bodies some four or five organizations with about forty or fifty degrees. Her action has been condemned by nearly all Masonic writers of note, and, though officially considered in many, adopted only by two Grand Lodges so far as your committee has been able to ascertain. A proposition to follow the Massachusetts departure was rejected by the Grand Lodge of Ohio, in 1884, but two years later, she in effect declared as Masonic associations of Masons who do not practise Ancient Craft Masonry. Subsequent events have amply proven that such action on the part of a Grand Lodge tends to produce discord instead of harmony among the Craft. Strict adherence to Ancient Symbolic Masonry should be the aim of every true Mason, for a deviation therefrom will cause only confusion and most certainly impair the usefulness of the oldest of fraternities. Brother T. S. Parvin, whose judgment on Masonic questions is entitled to the highest consideration, says in his report on correspondence, submitted to the Grand Lodge of Iowa in 1884, that he regards the action of the Grand Lodge of Massachusetts in forbidding "under penalty of expulsion any Mason in the jurisdiction from being admitted into any other orders, as Masonic, than those she has named," as wholly un-Masonic and in violation of the personal right of every Mason in its jurisdiction. He says further: "The Grand Lodge (of Massachusetts) sets out correctly, wisely and well in its declaration, that it recognizes no degrees in Masonry except those conferred under the regulations of the Grand Lodges of the various states and territories of the United States, and the governments throughout the world." Here she should have rested. Her members are all Master Masons, many are no more, and the Grand Lodge has no right officially and authoritatively to know of any other degrees or bodies. What can her members know of anything beyond the Master's degree, when they have gone no further and taken no other? Are the degrees in the Chapter, Council and Commanderies "degrees in Masonry?" If so, what makes them so, pray tell us, beyond some such degree as that which has gone forth from the Grand Lodge of Massachusetts?

In conclusion, your committee assert without hesitation, that as Ancient Free and Accepted Masons, we know of no

Masonry that this Grand Lodge consistently can or should sanction as legitimate, except the degrees of E. A., F. C., and M. M.

Having adopted this report, says *Masonic Tidings*, and asserted in unmistakable language that, as a Grand Lodge, they know of no Masonry that they consistently can or should sanction as legitimate except the degrees of E. A., F. C., and M. M., we are at a loss to know why they adopted the following resolution offered by Brother Thompson of Fargo, or how consistently inquire into the status of any other order, rite or degree:

Resolved,—That the Most Worshipful Grand Master be requested to appoint a Committee on Masonic Jurisprudence whose duty it shall be to investigate and report at the Annual Communication of this Grand Lodge the status of what is known as the Ancient Scottish Rite of the United States, its territories and dependencies, commonly called Cerneau Scottish Rite.

IN THE THIRD DEGREE.

The following is recommended to the serious consideration of those who are clamoring for a change in the mode of transacting business in lodges in this jurisdiction:—

"Masters' Lodges" was the topic of a paper read by Bro. John Lane before the Lodge Quatuor Coronati, London, on June 25, 1888, which has since been included in the Transactions of that lodge, and also issued as an independent pamphlet, of which Bro. Hagan has favored us with a copy. Quite singularly, it appears that the earlier English lodges, from Lodge No. 68 to Lodge No. 163, which had Masters' Lodges attached to them, or were Masters', that is, Master Masons' Lodges, met for the conferring of the Third degree on Sunday. It seems that no business was done on that day (that being done exclusively in an E. A. Lodge), and the only work done was that of the M. M. degree. For example, Lodge No. 68 met "on the 2nd and 4th Wednesday, Masters' Lodge, 1st and 3rd Sunday." A little later this Sunday working was abandoned. The Engraved and Printed Lists, from 1723 to 1813, containing over a thousand lodges, mention but thirty-six "Masters' Lodges." Most, if not all lodges, however, had authority to work the Third degree, and

many of them not specially styled "Masters' Lodges," worked it, but others, from grounds of expediency or inability, failed to work it. Bro. Lane's paper is a very interesting and valuable one, and Bro. Hughan's and Gould's comments on it enforce its value.—*Keystone.*

THE ANTI-MASONIC MOVEMENT IN GERMANY.

The following letter appeared recently in the *London Freemason* :—

Dear Sir and Brother,

Having lately been in Germany and attended among other meetings, one of Lodge Globus, in Hamburg, on 20th July last, which was their installation night, and also G. L. Visitation, I heard it stated, to my great regret, in open lodge, that an anti-Masonic agitation is at present finding many followers in Germany. The brethren of Lodge Globus were very much afraid that all the lodges in Germany would be prohibited, especially as the present Emperor has not followed in the footsteps of his illustrious father and grandfather, who were enthusiastic brethren of the Craft, and looked with great favour and interest on all things which could further the Craft in general.

The present agitation, even if nothing worse follows, will be a great blot on the boasted civilisation and liberalism of Germany, and it may not be out of place to mention here that 105 years ago a similar agitation was got up, in the name of Religion against Masonry, when Frederic the Great wrote the following letter, dated the 7th of February, 1783, and addressed it to the leaders of the agitation—two Catholic monks, named Greinemann, of the Dominican Order, and Schuff, of the Capuchin Order, respectively, who were trying to persuade the public to attack the Craft during the ceremony of consecrating a lodge in Aix-la-Chapelle, and to induce them to murder the brethren present at that ceremony.

The letter is translated as follows :

"February, 7th, 1783.

"My very Reverend Fathers,

"Information has reached me, corroborated by the public press, that you are zealously agitating the public to draw the Sword of Fanaticism against quiet,

virtuous and honourable citizens, whose only crime in your eyes is that they are Freemasons.

"As a past office bearer in this honourable and worshipful Craft, I am compelled to throw your slander and insinuations against the Order back in your face with all the force I possess, and must decline to allow you to draw aside the veil which hides the Temple of Virtue (a Freemasons' lodge), although you represent it to be an association of evil and vice. What, my very reverend Fathers, do you intend to enact over again those centuries of ignorance and barbarism which were a disgrace to humanity and common sense? Those times upon which we cannot look back without a shudder? Those times when Hypocrisy, sitting on the throne of Despotism, between Superstition and Humility, tried to chain the world in ignorance, and without any distinction, burned all those whose crime was, that they could not read?

"You have not only called the Freemasons Sorcerers, but have denounced them as vicious people, thieves and emissaries of the Anti-Christ, and you call on the whole population to kill and destroy them all from off the Face of the Earth. Thieves, my very reverend Fathers, do not make it their duty to assist widows and orphans, on the contrary, thieves plunder them, rob them of their patrimony, and fatten themselves on their booty in the lap of idleness and hypocrisy. Thieves defraud the public but Freemasonry enlightens it. A Mason returning from his lodge, where he is taught only what will benefit mankind at large, returns the better father and better husband through going thither to his work. An Atheist would most probably try to destroy the commandments of the Deity, but a Mason cannot go contrary to the Laws of the Omnipotent without trampling down his own edifice of Masonry. In conclusion, I ask you, how can those possibly be a cursed body of men, whose continual endeavour it is to spread that knowledge which makes a virtuous man and which is to the benefit of mankind at large?

"(Signed) FREDERIC."

The foregoing letter has been reprinted in many of the more enlightened newspapers of Germany during the preceding

month, and I trust may find many readers.

I may add, dear Sir and Brother, that our Scotch lodges, although far older than any in Germany, might learn a great deal from the latter, particularly in matter of decorum. Evening dress and *white gloves* are compulsory at all communications. Of course, as you know, they all work with their hats on, and the Lodge Globus when I visited it, was beautifully decorated with flowers and exotics round the dais of the W.M. I found the S.W. and J.W. sitting in chairs opposite the M. chair, between them the altar in front of the chair, and then three great candelabras, each holding a huge wax candle. The three candelabras were lit by the W.M., S.W., and J.W., and each pronounced a different blessing on lighting it, and also when extinguishing it, after the lodge was closed.

Altogether it was one of the most imposing, decorous, and beautiful ceremonies I ever had the pleasure to witness. The visitors were conducted into the presence of the chair, and introduced by the M.C. and a deputation of brethren with staves (12), and the music playing on their entrance.

TRUE TO MASONRY.

The Lord Mayor of London, Bro. Rt. Hon. Peledore DeKeyser, Grand Steward and W. M. of Lodge No. 21, in the course of an address delivered recently in St. Dustan's Lodge, No. 1587, London, said :

He was glad to be present as their guest that evening, not only as a neighbor, not only as a friend, but as a Mason. He felt they owed a great deal to Masonry, and he personally had every reason to congratulate himself upon the fact that he was a Mason, and that there was so much of that true Masonic spirit in this country. Masonry was not a local institution ; it was not only English, but was universal. It was that which, some time or other, they hoped to rule by—a Brotherly feeling all over the world, a feeling which would tend to humanize and make the world what it should be. This great school, as he called Masonry, tended to develop that feeling of Brotherhood among nations, as well as in their social circles. If that sentiment had not exist-

ed in this country, he should not have had the honor of appearing before them. If Masonry had not taught and spread that feeling of general tolerance, they would not have elected one who was not born in this country. Therefore, he said he was glad to be present, for he owed a great deal to Masonry. At Stockport, where he was recently performing the ceremony of laying the foundation stone of that technical school which would do so much good in the future, he should never forget that which he saw for the first time, and when he had to say on that occasion, addressing something like 20,000 people—"Men, women, and children, we are here as lawful Masons ; we have our secrets, but they are not in any way opposed to the laws of God or the laws of man." Therein lay the true spirit of Masonry. Therein lay the reason why some twelve months ago, when he was called upon to give up that which he had been for so many years, he refused to do. He said, "No ; as a Mason, I practise nothing which is incompatible with the laws of God and the laws of man." He made up his mind to work as a Mason, and as soon as he had time to devote, he would devote it to Masonry. He would give as much time as he could, and his humble means would always be at the disposal of their Charities.

Bro. DeKeyser is a Roman Catholic, and the priestly dominations of the Roman Church is what he refers to when he says "he was called upon to give up Masonry," but "refused to do so."

THE TYLER.

We have somewhere seen the statement that the word Tyler is given to that Masonic officer because he covers or seals in the lodge as if with tiles, closes it from the outside, the idea being also a Masonic one—he completes the Masonic building by tiling it, as roof covers in, protects and completes the house. It may seem strange, but it is nevertheless the fact that the two words "Tyler" and "detective" both come from the same root ; not that the word Tyler means a detective, though the Tyler detects imposters seeking admission. The prefix *de* prevents that interpretation. The word "detective" comes from the Latin root *tegere*, to cover—while *detegere* is to uncover or to detect. Tile comes from the same root *tegere*, but by way of the

Gothic or German, and Anglo-Saxon whence our ancestors got it. One of its meanings is to cover, but a more prominent one is to protect, presumably to protect by covering, not in the sense that we roof or protect a house by covering it with tiles or covers, but in the sense in which the word is used when we say that we cover a man with a pistol, or when a man is said to cover another with his body—that is, stands between him and the danger, and so protects him. The Tyler is not the finisher of the complete Masonic structure. He is not furnished with a roofer's kit, as working tools or emblems of his authority. He is the protector of the Masonic body in session as his drawn sword would imply.—*Theo. C. Knauff, in Keystone,*

SWEDISH MASONRY.

The organisation of Masonic bodies in Norway and Sweden differs materially from that of any other country. The Degrees of Masonry are conferred by various bodies: First—The Lodge of St. John, which has control of the first three Degrees. Second—The Lodges of St. Andrew, which pass the brethren of St. John Lodges through the fourth, fifth and sixth Degrees, or the Scottish Masonry. Third—The Provincial Lodges, which confer the seventh, eighth and ninth Degrees. Fourth—The Swedish National Grand Lodge, which not only confers the seventh, eighth, ninth and tenth Degrees, but also the dignity of Knight and Komthures of Rose Croix, who are entitled to wear the ensignia of the Order of Charles XII. The head of the National Grand Lodge is the Grand Master, and all the Knights and Komthures Rose Croix are members of this body, which in addition, is composed of the extraordinary and ordinary officials of the eighth, ninth and tenth Degrees. The business of the Grand Lodge is conducted through three directories: First, the directory of finance, which has charge of the finances of the Order in general and authority over the works of charity. Second—The Directory of the Lodges, which superintends the lodges, and sees that the statutes and rituals are properly observed. Third—The Directory of Masonic Orphanages, which controls the many orphan asylums. Masonry was introduced into Sweden from England in 1736, and was from the first under Gov-

ernment protection. After the coronation of the Duke of Sundermannland as Charles XIII, in 1780, he was elected Grand Master, and retained the office until 1811, when he was succeeded by the Crown Prince, Charles John. The "Order of Charles XIII" was instituted in 1811 as an Order of Knighthood, and has become the highest Degree of Masonry in Sweden, and as the King is the Master of that Order, he is consequently the Grand Master of Masons in the kingdom. The present membership of the lodges is reported as over 10,000.—*New York Dispatch.*

ORIGIN AND GROWTH OF LECTURES.

Lectures of a short catechetical nature, used as test questions, and without any significance whatever, are said to have been in use about the middle of the eighteenth century, and one of the oldest manuscripts known, if not the oldest without question, is the "Sloan," a copy of which is held in the British museum at London. The earliest authorized lectures were arranged by Doctors Anderson and Desaguliers, soon after the organization of the Grand Lodge of England in 1717, and probably appeared about the time that Anderson's Constitutions were published. They were, in comparison to our present system, very meagre, and differed materially in many points. In 1732, a new system was arranged by Martin Clare, who was commissioned by the Grand Lodge of England, and his system was adopted and enjoined on the lodges.

About the year 1770, Thomas Dunkerly prepared a new set that took the place of Clare's. To him is attributed the invention of the two parallel lines and the point within the circle, the theological ladder, and some other ideas. He is said also to have adopted and incorporated into his own, Dermott's system of the Royal Arch, as part of the blue Lodge system. William Hutchinson followed Dunkerly, and prepared another course of lectures, which he disseminated in the north of England, who is said to have restored the ancient symbolism of the legend of the third degree, showing it was a symbol of the resurrection. William Preston worked in the south of England with another system, and afterwards united with Hutchinson, the lectures being known as the Preston lectures, which were in use until the

union of the two Grand Lodges in 1813, and once in each year for many years they were rehearsed in a lodge in London as a matter of curiosity. After the union of the two Grand Lodges, a new system was devised by the Rev. Dr. Hemming, who was delegated by the Grand Lodge for this purpose, and these are said to be the lectures in use at the present time, though they may have undergone changes. America received a great deal of its work through Thomas Smith Webb, who visited England and received the work from Preston, hence the phrase, the "Webb-Preston work or lectures." Jeremy L. Cross was a pupil of Webb, and his lectures were considered the standard for many years, and in Connecticut at one time were the recognized form, he being Grand Lecturer for two years. These scraps of information are gathered from reliable sources, and prove that the work and lectures of to-day are the result of many years' experience and study; and any Mason who believes they have been handed down in all their ancient purity from the days of King Solomon to the present, simply displays a vast amount of ignorance. It is folly, therefore, to lay so much stress upon the forms, at the same time ignoring the underlying sentiment.—*Bro. Jos. K. Wheeler, of Connecticut.*

ONE BLACK BALL.

We do not deny the right of a Grand Lodge to make such alterations in the old regulations as it may deem advisable, provided they do not attack a Landmark. We are aware how difficult it is to define all the Landmarks of Masonry, yet we greatly inclined to think that the provision which gives to one black ball the power to exclude should be esteemed as such. Article VI, of the old regulations, requires unanimity for election, and is exceedingly sensitive upon the subject. For it goes on to say:—"Nor is this inherent privilege subject to a dispensation; because the members of a lodge are the best judges of it; and because if a turbulent member should be imposed on them it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the lodge, which ought to be avoided by all true and faithful brethren." Is not this the making of an "innovation in the body of Masonry" by this Grand Lodge? There are not wanting writers of great ability

and standing in the Masonic world who do class this requirement of unanimity in the ballot as a Landmark. Witness, Mackay, Lockwood, McCorkle, and perhaps others. We fear this is a very bad move. Then, after election, what becomes of an objector, or will it be necessary for two to object to receive attention? This is the worst cheapening of Masonry of which we have ever yet heard.—*Bro. P. J. Pillans, of Alabama.*

THE WORKING TOOLS.

BY THE LATE P. G. M., BRO. ROB. MORRIS.

Let us be true—each working Toolⁿ
The Master places in our care
Imparts a stern but wholesome rule
To all who work and journey here;
The Architect divine has used
The Plumb, the Level and the Square.

Let us be wise; the Level see!
How certain is the doom of man!
So humble should Freemasons be,
Who work within this narrow span;
No room for pride and vanity—
Let wisdom rule out every plan.

Let us be just; behold the square!
Its pattern deviates no part
From that which, in the Master's care,
Tries all the angles of the heart.
O sacred implement divine—
Blest emblem of Masonic Art.

Let us be true; the unerring plumb,
Dropped from the unseen Master's hand,
Rich fraught with truthfulness has come
To bid us rightly walk and stand;
That the All-seeing Eye of God
May bless us from the heavenly land,

Dear friend, whose generous heart I know,
Whose virtues shine so far abroad—
Long may you linger here below,
To share what friendship may afford!
Long may the Level, Plumb and Square
Speak forth through you the works of God.

The following reference to the Roman Eagle, is from an ancient Bible encyclopædia:—"Xenophon and other ancient historians inform us that the Golden Eagle with extended wings was the ensign of the Persian monarchs long before it was adopted by the Romans, and it is very probable that the Persians borrowed the symbol from the ancient Assyrians, in whose banners it waved till imperial Babylon bowed her head to the yoke of Cyrus."

THE PRINCIPLES OF MASONRY.

Our Rev. Brother J. S. Brownrigg, as Chaplain of the St. Pancras Lodge, London, lately closed an able and eloquent address with the following words :—

In the busy race of life there is unfortunately so much which is ever coming between us, and our fellow men, that anything which does its good work in softening down the many points on which we differ must be hailed as a factor for usefulness. Brethren, we must not shut our eyes to the fact that self interest and party feeling are in these days stronger perhaps than they ever were before. How bitterly, how uncourteously, do we treat the man who differs from us in politics or religion. How incapable we seem to be of giving credit to our opponents for any honesty of purpose or any uprightness in action. We single out greedily isolated deeds and works. We clothe them with our own interpretations, and deduce from them results wholly unfair and untrue. The power of judgment which was given us to use upon our own shortcomings is diverted from its proper use and applied to functions it is quite incapable of discharging. How eloquently even the dullest amongst us gives sentence upon a brother's life. It has been well said that an evil, uncharitable speaker hurts three persons. First, the one he attacks ; secondly, the one to whom he speaks ; thirdly, and most of all, himself. He hurts the object of his attack, because if you throw mud some is sure to stick. He hurts the listener because he sets him an evil example, which he will probably follow, and he hurts himself because he injures that grace of Charity in his soul which is a tender plant and cannot bear rough usage. The key which lies and does not hang will never open truly our mysteries. The tongue of every Freemason should hang in a brother's defence and never lie to his prejudice. If it cannot speak well of him in his absence as in his presence it should adopt that excellent virtue of the Craft, which is silence. So, my brethren, I come back to my point, we welcome your lodge because we believe that it will open its doors to men who, in business, in politics, in religion, do not see or feel alike, and will teach all the duty of seeking that which is fair and not that which is foul in his brother's life. The true Mason is not a collector of filth and garbage. There are plenty without us to do that unsavoury work. We seek rather the fair flowers which are from God

in every life. Our object is to develop them. Meet anyone in this spirit and you strengthen within him all that is good and noble. He feels and realises that you want to see the best and not the worst side of his character, and he will show you the best side. Oh, how many a life which might be useful is by us idle. How many a faculty which might be employed for man's good and God's glory is being wasted, simply for want of sympathy. If our Craft, without pretending to those higher duties which must remain with religion and with religion alone, accepts the great, the unostentatious work of cultivating brotherly love and mutual forbearance, it will have discharged an office most needful in our present times, and be one of the many instruments which the G.A.O.T.U. condescends to use for the perfecting of His creatures, and fashioning them like unto Himself.

How many a wife would like to have just one peep into the lodge which her husband goes to, and see what he is really "up to" there. How many a woman wonders why she cannot be let into all the secrets of the Craft. Her husband promised her to be a comrade for life, and he has kept his word in every other particular but this. When he has been worried he has let her share his cares ; when he has lost money he has allowed her to go without new hats and sea'skin jackets ; when he has been lucky he has made himself happy for her sake : when he has felt that he would worry her by stopping at home, he has gone to his club. She has opened his letters, and he has only complained formally. He has confided to her all his plans, when he has felt she ought to know them, but this secret of Freemasonry he keeps to himself. Why?—*Exchange.*

There is not published in all Ireland a journal devoted exclusively to Masonry. The reason given for this is said to be the aversion of the Grand Lodge to giving publicity to its proceedings. It could be better stated that this aversion originated in a laudable desire to prevent members of the Craft from being vexed or hampered in their social and business relations by bigots inimical to the Fraternity. There is in existence in Dublin a pretended revelation of the secrets of Masonry as hostile to the Romish Church, to which publication is appended the names of all Masons in that city. The intent is self-evident.—*New Zealand Mail.*

PERPETUAL JURISDICTION.

In November last, I addressed the following question to the Grand Masters of the several Grand Jurisdictions with which we are in correspondence: "Does your Grand Lodge maintain the perpetual jurisdiction theory or doctrine, that is, when a lodge has once acquired jurisdiction over a profane and has acted thereon, does it always retain jurisdiction until voluntarily surrendered by the lodge?" And have received answers from a number of them. The following States maintain it tenaciously: Kentucky, Connecticut, New Jersey, Nova Scotia, Indian Territory, New York, Ohio, South Carolina, Iowa, Wisconsin, Illinois, Pennsylvania and Mississippi. The others, so far as heard from, hold as follows: Maryland, so long as the candidate lives in the State. Idaho has wholly abandoned the doctrine of perpetual jurisdiction. Maine holds it for five years. Dakota so long as the candidate lives in its Territory, if rejected there, but if elsewhere it judges for itself. Indiana adheres to the doctrine "with very slight modifications." Virginia, Montana, Canada, Colorado, Arizona, and Quebec do not adhere to the perpetual jurisdiction doctrine, but no reasons have been stated for the departure from the Landmark of the Fraternity. Prince Edward Island holds only for twelve months.—*Bro. R. H. Gove, Grand Master of Minnesota.*

GRAND MASTERS OF IRELAND.

- 1726, Colonel the Hon. James O'Brien, M.P.
 1729, James, 4th Baron Kingston, also Grand Master of England.
 1730, Colonel William Maynard.
 1732, Nicholas, 5th Viscount Netterville.
 1733, Henry, 4th Viscount Kingsland.
 1736, Marcus, 1st Viscount Tyrone.
 1738, William, 3rd Viscount Mountjoy, subsequently 1st Earl of Blessington.
 1740, Arthur, 3rd Viscount Doneraile.
 1741, Charles, 2nd Baron Tullamore.
 1743, Thomas, 2nd Baron Southwell.
 1744, John, 3rd Viscount Allen.
 1747, Sir Marmaduke Wyville, 6th Baronet.
 1749, Robert, 1st Baron Kingsborough.
 1753, Hon. Thomas Southwell.

- 1757, Brinsley, Lord Newtonbutler, subsequently 2nd Earl of Lanesborough.
 1758, Charles, 6th Earl of Drogheda, K. St. P.
 1761, Sir Edward King, Bart., subsequently 1st Earl of Kingston, and again Grand Master.
 1764, Thomas, 6th Earl of Westmeath, K. St. P.
 1768, Ford, 5th Earl of Cavan.
 1771, William, Marquess of Kildare (first time).
 1773, Randall, Viscount Dunluce, subsequently 6th Earl of Antrim (first time).
 1777, Garrett, 1st Earl of Mornington, father of the Duke of Wellington.
 1778, William, 2nd Duke of Leinster, K. St. P. (second time).
 1779, Randall, 6th Earl and subsequently Marquess of Antrim (second time); also Grand Master of England.
 1782, Richard, 2nd Earl of Mornington, K. G., K. St. P., subsequently, when Marquess of Wellesley, Lord Lieutenant of Ireland.
 1783, Robert, 1st Baron Muskerry.
 1785, Arthur, Viscount Kilwarlin, subsequently 2nd Marquess of Downshire.
 1787, Francis, 2nd Viscount Glerawley.
 1789, General Richard, 2nd Baron, and subsequently 1st Earl of Donoughmore.
 1813, Augustus, 3rd Duke of Leinster.
 1874, James, 1st Duke of Abercorn.

According to the philosophy of the Ancient Egyptians, the sun was the great fecundator (begetter) of Nature. This power was by them ascribed to the sun after they had observed that the light and heat of the sun were necessary to the life and propagation of both vegetable and animal life, and as the sun appeared to rise in the East, and was all-powerful in nature, the East subsequently became known as the place of *potency* (power). Then the sun, or the East, symbolically, and hence Masonically, is the place of power and control over the body.—*Masonic World.*

The first motion in the Grand Lodge of Nebraska, at the annual meeting in June last, was that the "Grand Tyler purchase one gross of fans for the use of the members of the Grand Lodge." This, undoubtedly, created quite a breeze in the Grand Lodge.—*Masonic Advocate.*

EXCLUSIVE GRAND LODGE SOVEREIGNTY.

The doctrine is called the "American Law;" in fact it was originated by the Grand Lodges of England and Scotland when Masonry was first planted in America. They established Provincial Grand Lodges with exclusive territorial jurisdiction. In 1762, the Masons of St. John's Provincial Grand Lodge objected to the formation of St. Andrew's Lodge by the Grand Lodge of Scotland, on the ground that it was an infringement of the jurisdiction of Jeremy Gridley, Provincial Grand Master under the Grand Lodge of England. In reply to this, the Grand Master of Scotland said:

"I do not doubt nor dispute his authority as Grand Master of all the Lodges in North America, who acknowledge the authority and hold of the Grand Lodge of England, and he certainly has a warrant and commission from the Grand Master of England to that effect. The Grand Master and Grand Lodge of Scotland have also granted a warrant and commission to our R. W. Bro. Col. John Young, Esq., constituting and appointing him Provincial Grand Master of all the Lodges in North America who acknowledge the authority and hold of the Grand Lodge of Scotland. These commissions, when rightly understood, can never clash or interfere with each other."

We have not space to discuss our proposition further. We have examined the history, and elsewhere stated the facts bearing upon it, showing that the doctrine of territorial jurisdiction originated in England and came to this country when Masonry came.—*P. G. M. Drummond of Maine.*

OUR MODERN HOSPITALERS.

It has been chronicled in the newspapers that, during the month of August, the Emperor of Germany officially assumed the Grand Protectorate of the Knights of St. John of Jerusalem, popularly but erroneously known as those of Malta, a dignity hereditary in the kings of Prussia since 1812. In common with all the monk-knighted orders, constituted during the period of the Crusades, the latter-day history of the Knights of St. John is considerably mixed up. Never-

theless, it is tolerably clear that his Prussian Majesty bases his claim to the grand protectorate from the revolt of the Commandery of Brandenburg, in 1832, against the rule of the Grand Prior of Germany in the Teutonic Order.

By the peace of Pressburg, in 1805, the Grand Priory of Germany was abolished, and the Emperor of Austria invested with the Grand Mastership of the Order. In 1809 Napoleon suppressed the Order in various parts of Germany, but, on June 28, 1840, it was revived under the hereditary protectorship of the Austrian monarch, as a Catholic institution. The Brandenburg Commandery defended the cause of the Reformation, the Elector assuming a title of *Summus Patronus Protector rrdoris*. In 1775 a union with the Knights of Malta was proposed and rejected, the Maltese declining to sanction religious toleration. In 1810 the Commandery was disestablished, and in 1812 Frederick William III. founded the Prussian Order of St. John, of which the king is protector and sole dispenser, it being a thoroughly Lutheran establishment. In 1852 the Commandery of Brandenburg was re-established by Frederick William IV., the funds being devoted to the maintenance of hospitals.—*N. Y. Masonic Chronicle.*

VOUCHING.

To Masons, this is a word of great importance. Craftsmen cannot be too careful in regard to it, in these days of imposters and frauds who are posing as Masons. What is lawful information, and how far is a brother to exercise his right to assist a brother in gaining admission to a lodge? Our answer is, he should know from personal *identification* that the party vouched for is a Freemason, and this is the conclusion of the whole matter. What is known by "personal identification?" says the Craftsman. Our reply to this question is, if I sat in a Lodge with a brother, I can vouch for him without hesitation. If a brother, with whom I have sat in a lodge brings a stranger to me and vouches for him, I may or may not vouch for the latter. I am aware that it is generally accepted that one Mason can introduce a stranger to another and vouch for him as a Craftsman, but I demur at its being obligatory upon the brother so informed to accept such information, and I believe it would

be more advantageous to the Fraternity if "lawful information" was limited to knowledge gained by sitting in a lodge with a brother. One thing should be borne in mind by our brethren, never vouch for a man unless you identify him at the time you perform the said service, and finally, never examine a stranger for the purpose of vouching for him unless you are requested to do so by the Master of your lodge.—*New Zealand Mail.*

ENGLAND AND QUEBEC.

The "Historical and other Reminiscences," which will be found in another part of this paper, will be read with interest by our numerous readers, especially by those who are familiar with the unfortunate differences between England and Quebec at the present time. Our esteemed correspondent is fully informed as to the origin and history of the craft in Canada, and we hope that his good wishes and desires for a speedy settlement of the existing difficulties will be abundantly realized. There is no doubt that H. R. H. the Duke of Kent had his mind firmly made up to "heal the differences" between the two rival grand lodges in this country; and if His Royal Highness's grandson, our illustrious Grand Master, could bring about a similar union between Quebec and this grand lodge, none would rejoice more than our correspondent and ourselves.

HISTORICAL AND OTHER REMINISCENCES.

In 1793, on the eve of his departure for the mother country, at the close of his benign rule in Quebec as Provincial Grand Master of "The Ancients," H. R. H. the Duke of Kent, father of our beloved Queen, was presented, by what was even then sometimes styled the Grand Lodge at Quebec, with a loyal and fraternal address, in which, among others, those far-seeing craftsmen earnestly besought His Royal Highness that on his return to England he would exert his great influence to bring about a "union" between the antagonistic grand lodges of "Ancients" and "Moderns," so that united craft lodge allegiance, with its manifold blessings, could be enjoyed in Quebec.

How nobly and efficiently His Royal Highness fulfilled his solemn promise thereanent to those fathers of the craft in then Lower Canada, by having been the chief instrument in consummating the

glorious union of 1813, is well known to all good brethren, not only in England, but throughout the Masonic world; and whose good effects will continue for evermore.

It thus appears that from "Quebec" sprung, if not the primal, yet probably the controlling impulse whose happy consummation was the formation of "The United Grand Lodge of Ancient Free-masons of England!" What "return" may England now make therefor?

Nor are other historic incidents in "the line of succession" of the now Grand Lodge of Quebec, to the auspicious Masonic regime in that dependency of H. R. H. the Duke of Kent, and its peculiar relationship to the illustrious fraternal reign in England of H. R. H. the Prince of Wales, devoid of interest and importance.

The first Grand Master of the Grand Lodge of Quebec, M. W. Bro. John Hamilton Graham, LL.D., in his ninth annual address, 1883, spoke as follows:

"SOME NOTABLE QUEBEC EVENTS."

"Assembled here in grand lodge, we cannot forget that it was in this famous old city of Quebec, where our illustrious R. W. Brother, the Duke of Kent, and father of our beloved Queen, presided over the craft, as Grand Master of the Provincial Grand Lodge of Lower Canada, having been installed June 22, 1792. To make the remembrance of this interesting Masonic event more pleasing, I need but remind the officers and members of this grand lodge, that on the occasion of the happy union of the remaining 'Canada' lodges in our province, with this grand body, there were transmitted to us, through me as the then Grand Master, by the late M. W. Bro. T. D. Harrington, as our proper inheritance, an antique Masonic 'square' of gold, having a 'brilliant' at the angle, and having thereon this inscription: 'The gift of his Royal Highness Prince Edward, the first R. W. Grand Master of Ancient Masons in Canada,' and on the reverse, 'R. W. Grand Lodge, Canada;' and also a large key of fine gold, with 'monogram,' surmounted by a 'crown,' the gift also to that Provincial Grand Lodge of Prince William Henry, the Duke of Clarence, and afterwards William IV. Also the three principal chairs, used at this Communication of Grand Lodge, were the gift, in 1809, of M. W. Bro. the Duke of Sussex.

"And while we so highly prize these precious relics, and while with so great

satisfaction we call to remembrances the auspicious rule as Provincial Grand Master of our R. W. Royal Brother, the Duke of Kent, yet the memory of his sojourn in this grand old city will, I believe, be cherished as fondly amongst us as citizens and Craftsmen by the two following patriotic and fraternal utterances which have come down to us and which I know you will be pleased to have me make mention of at the present time, in order that they, through you, be transmitted to the coming generations of craftsmen: On an important occasion, and amidst peculiar circumstances, during a brief address, with deep emotion, he said: 'Let there never more be heard amongst you, 'the King's old and new subjects' 'the French and English inhabitants;' 'You are all the King's Canadian subjects.' And at another time, when presiding in lodge, a brother, in speaking upon a question, addressed him as 'Your Royal Highness;' whereupon the R. W. Provincial Grand Master said, 'Worshipful Brother, there are no Royal Highnesses here, we 'are all brethren.'

In view, therefore, of the unique historical Masonic relationship existing between England and Quebec, nothing could have been more meet and fitting than was the presence of M. W. Brother Dr. Graham, representing Quebec, as the only Grand Master, or Past Grand Master, from any dependency of the Empire, at the installation in Albert hall, 1875, of H.R.H. the Prince of Wales, as Grand Master of the Grand Lodge of England.

Such are some of the links of the peculiarly fraternal relationship existing between "England" and "Quebec" for nearly a by-gone century. To-day, alas, inter-jurisdictional disassociation unhappily exists! Shall it much longer continue? God forbid.—*London Freemason.*

ABOUT THE APRON.

The apron is not an emblem of innocence, unless it be made of lamb skin, borrowing that quality from the fillet of wool, worn by initiates into the mysteries, worshipping the new-born Sun-god, represented by Aries the Ram, sign of the Vernal Equinox, corrupted into the Lamb of the Jewish Passover and the Christian Easter, denoting the period of the year when the sun resumes, in purity of rejuvenation, its fructifying powers, and passes into the first stage of the

Holy Royal Arch, symbol of the Covenant whereby man is guaranteed product of grain, staff of human life and of wine, the universal medicine of the pre-Christian times. Again, the Masonic apron is far from being as ancient as the Imperial Eagle of Rome, and much less venerable than the bird of the Olympian Thunderer. It is not as ancient as the Revival of Masonry in 1717, not having been worn until introduced by the Ancients to intimate their connection with the society of operatives.—*Masonic Chronicle.*

MINUTES OF AN OLD SCOTCH LODGE.

St. John's Lodge, No. 16, of Falkirk, Scotland, was one of the Lodges which, in 1736, united in organizing the present Grand Lodge of Scotland. The oldest minute preserved bears date 8th October, 1739, and is signed by James Logan, D. M.

The unfortunate Earl of Kilmarnock, afterwards executed for complicity in the Stuart cause, was elected Master on St. John's Day, December, 1740, shortly after the initiation of Sir Archd. Primrose, of Dunipace, who shared a similar fate. We here find a minute that the funds of "stock should be laid out in meal," in order that the Brethren might provide themselves with this staple article of diet at "cost price." On account of the Jacobite rising, and the connection therewith of some of their prominent members, the lodge was dormant for about four years, but very soon after tranquillity was restored, we find that sons of the late Earl were appointed to the chairs of the Master and both Wardens, thus testifying to the warm attachment that was felt for Kilmarnock. Bro. William Boyd, the Junior Warden, was only admitted a member a year after his election to office, so that doubtless he was made somewhere else.

In common with many other Scotch Lodges, Falkirk suffered from the reception of candidates on *credit*, so that in 1756 they resolved in future—save for special reasons—no applicant should be admitted till after payment of the fees, which appear to have been 10s., with 2s. 6d. for Grand Lodge registration, and 1s. to the Tyler. No Apprentices could be

advanced to F. C. in less than six months, nor again to M. M. without a similar interval, and only then on being certified by two examiners, offering a sharp contrast to more recent experiences in Scotland.

A few years later, in order to free the lodge from debt, it was enacted, *inter alia*, that punch was to be sold at a profit of five pence per bottle, and every brother who did not consume half a bottle was to pay a fine of six pence! The scheme subsequently fell through. At the St. John's Festival in 1762, a very interesting communication was read from the Grand Master, which, for reasons set forth, ordained that every lodge under his jurisdiction should enrol as an honorary member Bro. Don Antonio de Pizarro, Governor of Terragenia, in Spain. A Scotch Mason, Bro. Dickson, having been shipwrecked on the Spanish coast, was, with his crew, seized and imprisoned, but, on satisfying the worthy Governor that he was a Mason, was kindly treated, and the whole of his party safely conducted to Gibraltar, the commandant of which was so pleased, that he immediately returned sixteen of Don Antonio's countrymen, whom he had in durance. These facts been intimated to Grand Lodge, resulted in our chivalric brother being made free of all Scotch Lodges.—*Bro. Edw. Macbean, in London Freemason.*

INCUMBRANCES IN MASONRY.

Well, when any Masonic body ceases for any considerable time to gain accessions, and begins to lead a straggling or struggling life, the time is come to wind it up, if it neglects or refuses to perform that office for itself. Their non-action is a rank contradiction to their own professions as well as the fundamental teachings of the Order, and gives sharp witted observers outside the gate abundant opportunity to charge the whole Order, through their unrectified neglect, with inconsistency. Such incumbrances should be summarily cast off when reasonable expostulation fails to effect a change since their negative influence intensifies the zeal of anti-masons and obstructs the progress of live, energetic Chapters which are true to their high calling.

After observation, running through many years, we have reached the conclu-

sion that those who drop out of Masonry, may be arranged in two classes; first, such who are too stupid to master the esoteric work, and because of their incompetency become ineligible to office; these, discovering their inferiority, soon weary, and knowing that if they remain they must comply with the financial rules of the body to which they belong or suffer suspension, chose the latter, and save the payments of dues and assessments, flattering themselves that they have gained somewhat by their shrewdness; secondly, those who learn the work parrot fashion, but neither comprehend, nor are able to expound and illustrate its real meaning, and as soon as their inability in this respect becomes pronounced and in consequence they are not selected to impart the word, become indifferent, next non-attendant, then dimit, or what is quite as common, imitate the other class in skirking the duties of membership. The first has neither memory, understanding nor conscience; the second has memory, but lacks the other qualities. The love of money rules the first, and the love of place the other. Both are unfitted for co-operative labour. If they remain, as some of them do, they clog the efforts of their fellow-members, who keenly feel the weight of their great responsibilities and endeavor to fulfil them, but find their labours half-nullified by the voices of such members. We regard their departure from any Masonic body to which they may belong, as both a blessing and a warning; a blessing by being rid of their fellowship; a warning to be more critical afterwards in investigating the character and qualification of candidates for Masonic honours, and thus avoid the introduction of imperfect material.—*J. H. Brown.*

The latest Order which assumes to base itself upon Freemasonry, is the so-called "Ancient and Honorable Order of Knights of Constantinople," founded or revived in Scotland, and which has sent out a colony to New York. Cannot some Brother have a Constitutional Amendment enacted making fourteen nights, instead of seven, in a week? And then if the Grand Architect would vouchsafe one hundred and forty years instead of seventy, to man, all would be well. As it is, all is ill.—*Keystone.*

TRADITIONAL IRISH MASONRY.

KNIGHTS TEMPLARS.

The Phœnicians are supposed to have settled in Ireland, and Masonry to have been introduced by Heber and Herëman, sons of Milesius, succeeded by Eochaid, styled the Ollamh Fodhlah, or the learned Doctor, who (A.D. 769) constituted triennial meetings at Tarah in Meath. But the constant warfare and aggressions of the Danes destroyed the ancient records, and discouraged all sciences. Though the eastern round towers and minarets which still exist, testify the labors of the era, corroborated by the opinions of Strabo—of Diodorus Siculus, and by the Sanconiathon referred to by Sir William Betham, in his second volume of *Etruria Celtica*, assimilating the Masonic rites with the Mysteries of Samothrace, and with the *Gobhan Saor*, or free Smith of Ireland. The books of the Provincial Grand Lodge of Munster, in 1726, record that the Hon. Col. James O'Brien was Grand Master, and Bro. Springett Penn was Deputy Grand Master. Then the historic era of Freemasonry in Ireland began.—*Bro. M. Furnell.*

For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the institution to be founded on the great principles of charity, philanthropy, and brotherly love.

Every good act is charity. Your smiling in your brother's presence; your putting a wanderer in the right road; your giving water to the thirsty; your exhortation to another to do right, is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-men.—*Koran.*

Freemasonry powerfully develops all the social and benevolent affections; it mitigates without and annihilates within the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

The name of this ancient body has been adopted by a branch of the Masonic fraternity, but in a perverted form—*Knights Templar*; and this form is commonly seen in print, whether referring to the old knights or to their modern imitators. This, doubtless, is due to the erroneous impression that *Templar* is an adjective, and so cannot take the plural form; while in fact it is a case of two nouns in apposition—a double designation—meaning Knights of the order of Templars. Hence the plural should be *Knights Templars*, and not *Knights Templar*. Members of the contemporaneous order of St. John of Jerusalem were commonly called Knights Hospitalers.

THE RIGHT KIND OF MASONRY.

We believe, says the *Portland Masonic Journal*, in a Masonry that operates silently. We want no loud cry in the market place, or vain show and pomp; the Mason who tries to live our principles without any ostentation will be a pillar of strength to the noble old institution. The humblest Craftsman, who has been made a Mason in his heart, is worth more than any number of distinguished members to whom its teachings are mere verbiage. We care nothing about title nor rank unless under it there is a love for adherence for Masonic truth. Masonry is not kept alive with money or intellect, but with a rigid adherence to its vital principles. Brotherly love and truth—carry out these and all else will follow; for as sure as God reigns, an institution founded upon them will endure.—*Portland (Me.) Masonic Journal.*

Brother Dugald Stewart, the famous philosopher, said of Bro. Robert Burns: "In the course of the same season, I was led by curiosity to attend for an hour or two a Masonic lodge in Mauchline, where Burns presided. He had occasion to make some short, unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and everything he said was happily conceived, and forcibly as well as fluently expressed."