

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>									

THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. H. TRATES, P.D.D.G.M.,
Editor & Proprietor.

"The Queen and the Craft."

(\$1.50 per annum
in advance.)

Vol. XIX.

PORT HOPE, ONT., JUNE 15, 1885.

No. 6.

QUEBEC VS. ENGLAND.

BY BRO. FRANK W. BAXTER.

The readers of THE CRAFTSMAN are probably aware that not long since an edict was issued by the Grand Master of the Grand Lodge of Quebec, severing intercourse with St. Paul, St. George, and St. Lawrence Lodges, English Registry, located in the City of Montreal, Province of Quebec, and "all lodges holding allegiance to any foreign Grand Lodge, to be Masonically, irregularly, and illegally existing in this province."

The above named lodges, although located in the City of Montreal, in the Province of Quebec, have, since the formation of the Grand Lodge of Quebec, persistently refused to render allegiance to the Grand Lodge of Quebec, and have as persistently refused to listen to any overtures that tend toward accomplishing that end.

The causes that called for the promulgation of that edict may not be fully understood, and as the subject is one that directly concerns us all, I will give a brief resume of the affair.

Previous to 1855, Masonry in British North America was under the control of the Grand Lodges of England, Scotland and Ireland, in the form of Provincial Grand Lodges.

In 1855, our Canadian brethren, seeing the necessity of a Grand Lodge of their own, independent of that of England, Scotland or Ireland, met and formed the Grand Lodge of Canada. After its organization as an independent Grand

Lodge, they applied to the Grand Lodges of the world for recognition, as an independent Grand Lodge. The Grand Lodge of Ireland so recognized them in 1856, and Scotland in 1859; but the Grand Lodge of England refused to so recognize them until 1863, and then conditionally, which condition was that all lodges that so elected, should remain under the jurisdiction of their mother Grand Lodges. The Grand Lodge of Canada accepted those terms, and a number of lodges, amongst whom were the three mentioned above, elected to remain under the control of their mother Grand Lodge.

Previous to 1867, the whole country was known as Upper and Lower Canada, or Canada West and Canada East; but the British North American Act, which went into effect July 1, 1867, brought about a complete revolution in political affairs, and what was then designated as Upper Canada or Canada West, became the Province of Ontario, and Lower Canada or Canada East, became the Province of Quebec, with separate Provinces of Newfoundland, New Brunswick, Nova Scotia, and Prince Edward Island.

The Provinces of Ontario and Quebec have a distinct and separate Legislature, each making its own local laws, and, in fact, as separate and distinct as any of the States in the United States.

The old Order having passed away

in the political change, rendered the Province of Quebec, in one sense unoccupied (Masonically) territory, although the Grand Lodge of Canada claimed jurisdiction over it, excepting those lodges that had elected to remain under the obedience of the Grand Lodges of England and Scotland.

Our Quebec brethren in 1869, following the example of the Canadian brethren in 1855, formed the present Grand Lodge of Quebec, claiming jurisdiction over the then and now Province of Quebec; but, distinctly bear in mind, that she assumed none of their (Canada) liabilities, trades or agreements, or was in any way heirs-at-law, of the Grand Lodge of Canada, being formed from territory that was in no way dependent upon, or rendering allegiance, politically or otherwise, to the Grand Lodge of Canada or the Province of Ontario.

The Grand Lodge of Canada refused her recognition, and then followed a long, bitter contest, until 1874, when matters were brought to a peaceful termination, and the Grand Lodge of Canada recognized the Grand Lodge of Quebec as a legal Grand Lodge, and instructed her subordinate lodges within the Province of Quebec to render allegiance to the Grand Lodge of Quebec, and from that time until the present time, there has been nothing to disturb the harmony existing between the two Grand Lodges.

After the difficulty with the Grand Lodge of Canada had terminated, the Grand Lodge of Quebec, in 1875, again sought recognition from the Grand Lodge of England. The Grand Lodge of England assented to such recognition on the same terms accorded to and accepted by the Grand Lodge of Canada. This proposition the Grand Lodge of Quebec declined to accept, and recognition was not granted.

From the formation of the Grand Lodge of Quebec until the present day, our Quebec brethren have left no stone unturned to bring about a

peaceful solution of the vexed question. She has pleaded, coaxed, and done everything that could be done, but of no avail.

At the session of the Grand Lodge of Québec, January 30 and 31, 1884, the Grand Master was positively instructed to once more appeal to the Grand Lodge of England to recall the charters of those three lodges, and in case she refused, after due notification, to issue an edict of non-intercourse against those three lodges. The appeal and notification was duly and courteously made; the Grand Lodge of England peremptorily declined to withdraw from the jurisdiction of the Grand Lodge of Quebec, and on January 1, 1885, the Grand Master, in obedience to the commands of the Grand Lodge, issued his edict, severing intercourse with these malcontent lodges, and at the annual session of the Grand Lodge of Quebec, held January 28 and 29, 1885, the acts of the Grand Master were fully endorsed, and he was re-elected as Grand Master.

The question involved in the controversy is one that directly concerns every American Grand Lodge, and we are now called upon to decide whether the Grand Bodies of Quebec shall or shall not have exclusive jurisdiction within their own territorial limits?

The Grand Lodges of the United States have fully endorsed the dogma of exclusive Grand Lodge Sovereignty, as well as the question, as to the illegality of lodges that refuse to render allegiance to the Grand Lodges in whose territory they may exist, as in the case of New Mexico vs. Missouri. We are now asked to accord the same position to our sister Grand Lodge of Quebec, as we maintain within our own Grand Lodges.

For one, I say, grant her that position; allow her to be the supreme authority within her own jurisdiction, exhaust every known peaceful measure first, and then if these fail, let her assert her rights with those that defy her authority.

For a long fifteen years, the Grand Lodge of Quebec has tried peaceful measures, and the only and last resort, was the promulgation of the edict severing intercourse with them.

Non-intercourse, is an act that should only be resorted to as a last resort. I know that the Grand Lodge of Quebec very reluctantly issued that edict; but "patience had ceased to be a virtue," and they issued it to protect their legitimate rights, prerogatives and privileges, and in this case, non-intercourse is a thousand times preferable to concurrent jurisdiction with a body that openly, maliciously, and knowingly defies the Grand Lodge of Quebec, within her own jurisdiction. The edict has been issued; it is enforced, and the Grand Lodge of Quebec asserts her right to be and remain exclusive within her own limits.

She now asks the Grand Lodges of the United States to assist her in her endeavors to maintain the dogma of Grand Lodge Sovereignty. Shall she have that assistance? I trust she may, and that the time is near at hand when she can truly say, that she alone has exclusive jurisdiction within her own territorial limits.

THE PROSPERITY OF MASONRY.

We often speak of the prosperity of Freemasonry, or of the prosperity of this or that Masonic body, but do we always have a clear idea of where-in prosperity consists? Words sometimes misrepresent facts, and that which we term prosperity may be, at times, a delusion and a snare. Indeed, it not unfrequently happens that popular notions are wrong—the voice of the people being anything but the voice of God. In what, then, does prosperity consist?

Does it consist in great numbers? If it does, there can be no doubt of the prosperity of Masonry to-day. It never was so popular. The Craft was never so crowded. Both Lodges and Grand Lodges are multiplying

and year by year the number of Freemasons in the world is steadily and largely increasing. But, remember this, in great size there is always great danger. Grossness is disease. It is the thin man that has length of days, while the stout man goes lumbering along, and falls before his time. So, great nations are always unwieldy, and their unmanageable size often is their ruin. We should not expect Freemasonry to be any exception to this often-proved principle. Too great numbers in the Fraternity may naturally promote its disruption and destruction. Do not let us, then, regard the numerical growth of the Craft as proof positive of its prosperity, since far from being so, it may betoken its decline and fall. There is all the difference in the world between a healthy growth and a rapid one. The black ball is the safeguard of Freemasonry in this respect, and wherever a section of the Craft "lets down the bars," and requires two or three black-balls to reject, it places a premium upon insufficiency, and introduces into the Brotherhood elements which may work its ruin. Let us not be led astray by the easy belief that a great number of initiates is proof of the Craft's prosperity, for to do so may be to deceive ourselves, and to invite adversity.

Does it consist in great wealth? Excess in wealth, no less than excess in numbers, betokens enervation, and induces destruction. It puffs up, and pride goeth before a fall. Not only are all men and all societies liable to failure from this cause, but no matter what their first principles may have been, great wealth is almost certain to cause them to override those principles. The history of monarchism affords a striking example of this, as also does that of the mediæval Knights Templar. In their origin the monastic orders were pure and of good report, but when they came to own half the country where their domains existed, dividing it practically between themselves and royalty, their

wealth caused them to ignore their principles and exemplify the grossest and most law-defying lives. So the Templars, whose original seal represented two Knights riding upon one horse, by way of testifying to their poverty, in after years became enervated, as a consequence of the possession of unlimited wealth. It seems that man in no state of life can assuredly bear what we vainly style great prosperity. Freemasonry cannot expect to stand where all others have fallen. The Craft should not desire to have its coffers lined with silver and gold, for to do so would not be to increase its efficiency, but to invite its decline and fall.

Does it consist in great popularity? Masonry has no right to be popular. It is a secret society. It is for the few, not the many; for the select not the masses. It wishes not to be evil spoken of; but better that, than to be lauded to the skies. Whatever directly tends to bring Masonry before the profane, or to bring the profane into a Masonic Lodge-room during the performance of any of the ceremonies of the Craft, is to seek that prosperity which is utterly hollow, and that popularity which is as fickle as the wind. Neither great wealth, nor great numbers, nor great popularity can serve as the cornerstone or the cap-stone of our ancient and honorable Fraternity. It must continue to exist independent of all these, and avoiding all extremes. In the middle course only is safety.

The true prosperity of Freemasonry consists in the universal prevalence of the germinant and unifying principles which distinguished its origin and prosperity in the past, and these must be maintained if we would ensure its prosperity in the future. We must continue to exemplify kindness, courtesy and unaffected good feeling towards all of our brethren; genuine charity for the imperfections of our fellows, and for the material relief of the distressed; and we must persevere in an ardent advocacy of Masonic

truth, and exhibit it in action in our daily lives. This is real Masonic prosperity, and it may exist without great numbers, without great wealth without great so-called prosperity, and, indeed it cannot exist with them. A Masonic persecution is often a blessing in disguise. The company of the brethren is strengthened by the loss of its selfish and half-hearted members. They are stragglers and deserters, whose natural home is with the enemy. They weaken any cause they espouse. Such a persecution is medicine for the Craft, unpleasant to take, but curative in its results. Let us trust that in the future, truth may be so upheld, principle so exemplified in practice, and undue popularity, excessive wealth and great numbers, so avoided, that the prosperity of Freemasonry may be assured through all the years of coming time.—*Keystone*.

A WARNING TO MASONS.

According to Gaillard's Medical Journal, a late Justice of the Peace of Gloucester City, N. J., is a defendant in an action brought by his wife for alimony on account of alleged desertion. The justice is six feet in height, weighs 200 pounds, is handsome, of fine physique and a sort of gigantic Apollo. His wife is quite small. The case will be ultimately heard by the Vice Chancellor of New Jersey. The defence offered to the wife's charge, is quite novel and is without precedent in divorce proceedings. The defendant alleges that he left his wife for justifiable cause, claiming that for a period of fully one year she kept him in a state of constant physical pain by the application of croton oil to his garments and that when this oil came in contact with his skin and was subjected to friction it acted as a torture, especially when walking. When in a state of repose his misery was not so keen.

The Justice is a club man and was frequently out in the evening. After

the application of the oil he was a peculiarly submissive husband. But for the fact, as he alleges, that his wife revealed the secret of his torture to a number of married ladies whose husbands were also members of clubs, the cause of his physical sufferings would never have been ascertained. He had consulted physician after physician, and they were not only unable to temporarily relieve him, but wholly at sea as to the cause of his bodily ailment.

The testimony taken, tends to show the above facts, the druggist swearing to the continuous sale of the oil to the wife and her female friends. What is the natural deduction from the experience of the Justice? Is there not danger to the Masonic Lodge attendants of a similar practice, indeed is it not the cause of the paucity in the audience of some Lodges whose members perhaps suffer from this knowledge on the part of the lady home guard. Again, does not the above account for the restlessness of many members in the Lodge room, who cannot sit still and finally at the first opportunity offered, skulk out of the room and seek relief in the circling smoke of the weed or swallow potations in neighboring apartments to ease the excruciating pain.—*Hebrew Leader.*

THE WELL, THE ALTAR AND THE TOMB.

The most ancient records of man's life on the earth, present us with three chief tokens to mark the possession of a portion of its surface as an abiding place for human families; the well of water, the altar of worship, the tomb or cave of the dead. With what an impressive power—the force and beauty of simple truth—does that combination of the well, the altar and the tomb affect us. They lead us back upon the tide of ages, and bring us to the first habitable spot of the earth. The altar, rising above the soil, the wall and the grave beneath it, express to us the three great

natural wants of man. Life's chief necessity, its divine law, its inevitable issue are thus presented to the eye and to the mind. Amid our ten thousand wants, behold the three which crown them all, and one of these three the body's lonely and everlasting couch. The well-spring gathering its crystal drops from the secret depths of the earth, and receiving them back again when man had used them and heavenly distillation had renewed their purity, was a token that near to it grass would grow, and man and beast had sustenance.

The rude altar-stone, which no tool had touched, was raised upon some overlooking summit, kneeling around it, the patriarchal family called upon themselves the name of God, and thus recognized that everlasting, that universal truth, the basis of all clear thought, knowledge and science, as well as religion—that this earth and all its elements and tribes depend upon the loftier influence of the sky, and owe allegiance to the unseen Center and Source of power whence comes forth the energy that controls and blesses. When the life that had been nourished by food and water, and kept mindful of a divine oversight by the altar, came to its appointed close, there lay a cold and changing body, a forsaken tenement, and the mourner said, "Let me bury my dead out of sight." Wells, altars and graves, the earliest, the universal tokens of man's presence on the earth, the most essential objects of his interest, and also the most enduring of his works. They multiply as do the tribes and numbers of our race. They retain the same relation to each other and to human life, and the same proportion as of old, for men everywhere need them all alike. When we find things so inseparably connected there is ever a sort of sacred beauty in their union.—*Hebrew Leader.*

Subscribe for THE CRAFTSMAN.

ROYAL AND ORIENTAL FREE- MASONRY.

Installation of Officers.

At a regular Conclave of Phoenix Rose Croix Chapter 18^o, No. 27, held in the rooms of the Rite, corner of Sparks and O'Connor streets, Ottawa, the officers of the flourishing chapter were duly installed by Rt. Ill. Bro. Jas. Burritt, Provincial Grand Master of the Ottawa District, assisted by Rt. Ill. Bros. John Moore and Amos Chatfield. The following are the officers for the present year.

Ill. Bro. John B. Wright, Most Wise Sov.; Ill. Bro. F. E. P. Aldrich, Past Most Wise Sov.; Ill. Bro. Jas. A. Corry, Sen. Warden; Ill. Bro. Ed. C. Baper, Jun. Warden; Very Ill. Bro. E. Colston Bennett, Archivist; Ill. Bro. John Huckell, Treasurer; Ill. Bro. Carl Maas, Orator; Ill. Bro. J. J. Burrows, Prelate; Ill. Bro. P. H. Varney, Conductor; Ill. Bro. D. J. Smith, Guard of the Tower; Ill. Bro. Wm. Moeser, Capt. of the Guard; Ill. Bro. A. Wheatley, Organist; Ill. Bro. John McCarthy, Sentinel.

At the close of the proceedings the Ill. brethren adjourned to mine host Huckell's, where upwards of twenty-five members of the Rite sat down to supper, gotten up in first class style.

When the volunteer toasts were in order, the newly elected M. W., John B. Wright, on behalf of Phoenix Rose Croix Chapter, presented Rt. Ill. Bro. John Moore, Past Provincial G. M., Ottawa, with a very handsome Jewel of the Rite, with an appropriate address, which Ill. Bro. Moore very suitably and modestly received and feelingly thanked the brethren for.

Ill. Bros. Burritt, Jno. Satchell, Varney, Chatfield and others, enlivened the evening with song and toast, and the Warden's toast, "Happy to Meet, Sorry to Part, Happy to Meet Again," brought the proceedings to a close, all feeling that a pleasant evening was spent.

THE GRAND LODGE ABOVE.

"The Grand Lodge Above" is a sonorous phrase, much affected by Masonic mortuary eulogists. Much as it is abused, it has its just use, and then is full of meaning. Freemasons while they make excellent use of time present, are not forgetful of time to come. The royal art in which they are initiated points to eternity as well as time, to the great hereafter as well as the little now. We see this in the Master Mason's Degree, and at the interment of the fraternal dead. As Refreshment follows Labor in the earthly Lodge, so we are taught that earthly Labor shall be followed by heavenly Refreshment, in the experience of those who may be admitted to the Grand Lodge above. Freemasons do not theorize about this Grand Lodge; they do not classify seven heavens, as did the Rabbins; nor speculate in poetic guesses, as did Milton and Dante. The Grand Lodge above is to us simply the presence chamber of the Grand Architect of the Universe, where he sits enthroned, with ministrant spirits for His messengers—with ten thousand times ten thousand angels before Him, to execute his will and their pleasure.

While Freemasons do not speculate concerning the number of the heavens, or their situation, they necessarily imply by their statements concerning the Grand Lodge above that it is a place—a vast and sublime region of ineffable light and unspeakable love; the sphere of immortality, where the Great I Am, the Cause of Causes, the Light of Lights, without a frown, without a cloud, without a veil, may be seen in all his glory and majesty; a place where the soul may revel in ecstatic bliss; where the intellect may understand itself and its Maker, and go forward endlessly in its acquirement of knowledge; a place of tranquility and harmony, where there are no clashings of interest, no impostors, no clandestines; a place where there is no stagnation, but endless progress.

—for progress co-exists with order—heaven's first law. There we shall find that the circle of knowledge has no boundaries, and the immensity of infinity can never be fully compassed. All that are admitted to the Grand Lodge above, shall be perfectly happy, but each after his own measure. There may be places and stations there, as here. We shall be judged by our works, and rewarded accordingly, but all will be wise, and shine as lights.

We may be sure of this, also—the Grand Lodge above will be a social place. There will be kindred feelings among all those admitted within its portals, and there, as here, all will be brethren; but there, in the completest and truest sense of the term. Here we are but buds, while there we bloom forever. Here we are fallible, there without moral stain. What a happy thought, to go from the Lodge below to the Lodge above, if we are ready, and have a right to expect that we shall be admitted there. To spring from a death bed to an ecstatic life; to leave weeping mourners for the welcome of angels of light. What joy will sparkle in all eyes as friend meets and greets friend in the Grand Lodge above, all clothed in glory, all honored with the everlasting friendship of their fellows, and the everlasting love and presence of their Maker. There will be no danger to alarm, no pain to feel or fear, no sigh to heave, no tear to shed, no conflict to harass—and all will be eternal. In the Grand Lodge above, Wisdom, Strength and Beauty will be perpetual. Here we understand the three degrees; there we shall understand the Sacred Three, the mystery of godliness, the problems of Providence. Here, who can comprehend the union of soul and body, who find the seat of the evanescent spirit in man, who understand the power of memory, how the brain inspires the will, and controls the muscles, how words come tripping to the tongue at the instant request of thought? All these puzzles, which

confuse and confound here, shall be explained there. Here we buckle on the armor of truth, wield the sword of the spirit, and wear the shield of faith; but here peace is often exiled, and friendship sometimes bleeds; while there we shall be at peace, at rest, at home forever. But who? Shall *all* who meet in the Lodge below greet each other in the lodge above? As there are some who are never able to obtain an entrance into the earthly Lodge, so it may be there will be those who shall be denied admission to the Lodge above. The Zoroastrians, who were devout believers in the immortality of the soul, and a conscious future existence, taught, that immediately after death the souls of men, both good and bad, proceeded together along an appointed path over "the bridge of the gatherer." This was the narrow way to Paradise, and the wicked, while crossing the bridge, were cast from it into the gulf below. Then the "accepted" passed happily on to the realm of the blest, while the rejected, in the region of outer darkness, were forced to remain and feed upon poisoned banquets. Yes, all had their banquet, but on one table was the fruit of the tree of life, while on the other was the fruit of the tree of death. Let not such semblance of refreshment as may be meted out to impostors by the Grand Lodge above, be the award to any of us as Free and Accepted Masons.—*Keystone.*

EXCLUSIVE TERRITORIAL JURISDICTION.

"Have Grand Lodges exclusive territorial jurisdiction?"

"The question presented is one of great magnitude. It involves an inquiry into the origin, objects and relations to each other, of Grand Lodges.

"Grand Lodges are of comparatively recent origin. The General Assemblies of ancient times were mass meetings of all masons. 'Until late years,' says Bishop Mant, 'the Grand

Lodge as now constituted did not exist; but there was but one family of masons, &c. Every man was a branch of that family. In the General Assembly was vested the whole governing power of the fraternity. In 926, a charter was granted by King Athelstane to the Masons as a body, on application of Prince Edwin. Accordingly Prince Edwin summoned all the masons in the realm to meet him in a General Lodge. They met at York, framed a Constitution and enacted statutes. For a long time the York Assembly exercised jurisdiction over all England. It possessed the whole supremé governing power of the fraternity. All Masons were governed by it; all took part in it.

"In 1567, the masons in the south of England elected a Grand Master for themselves. Whether this was done by a violent secession, or because the York Assembly was become too cumbersome, I am unable to ascertain. But as the relations between the General Assemblies were friendly, I have no doubt it was done by consent of the York Assembly and for good reasons.

"In 1717, the masons in the south of England formed a Grand Lodge upon the Representative system. All the governing power was vested in that; no man could be made a mason but by virtue of its authority; subordinate lodges derived all their power from it. The York Grand Lodge, or General Assembly, (it is not material to inquire which), kept up friendly relations with it for several years. There was a mutual interchange of recognition. The Grand Lodge of England sprang from this London Grand Lodge. It is the progenitor of all the Grand Lodges in the world, with, I believe, a single exception. There is nothing in the history of Masonry previous to 1717 to throw any light upon the question under discussion, save that territorial jurisdiction is distinctly recognized.

"In 1729, the Grand Lodge of Ire-

land, and in 1786, the Grand Lodge of Scotland, were formed. The first Provincial Grand Warrant for North America was granted to Henry Price. It bears date April 30, 1733, and invests Price 'as Provincial Grand Master of New England and dominions and territories thereunto belonging,' * * * and authorizes him 'to constitute the brethren (Free and Accepted Masons) now residing or who shall hereafter reside in those parts into one or more regular lodges, as he shall think fit, and occasion may require.' Without enumerating them particularly, it is sufficient to say that, previous to the revolution, lodges in America were under the jurisdiction of the Grand Lodges of England, Scotland, and Ireland, through the medium of Provincial Grand Lodges. Immediately after our independence was established, the Provincial Grand Lodges took steps to sever their connection with the mother Grand Lodges, and proceeded to establish Grand Lodges in the several States. Among the reasons assigned for this course, was, that, as the two countries were politically separated, each being sovereign and independent, it did not comport with the dignity of this country to be tributary, even masonically to a foreign power. The justice of this course was at once acknowledged by the parent Grand Bodies, the new Grand Lodges were recognized as such, and from that time down to the occurrence of the acts of Union Lodge, which we have complained of, no one of the parent Grand Lodges has attempted to exercise any jurisdiction whatever within any one of the States in which a Grand Lodge has existed.

"The recognition of these new Grand Lodges was an era in the history of Masonry. In former times there had been but one governing power; now there were many. Instead of one Grand Lodge, there was now a family of Grand Lodges.

"Let us now consider the objects

of Grand Lodges. In many respects there is a perfect parallel between Grand Lodges and civil governments in nations.

"It is essential," says Vattel, 'to every civil society, that each member have resigned a part of his right to the body of the society, and that there exist in it an authority capable of commanding all the members, of giving them laws, and of compelling those who refuse to obey.'

"Grand Lodges perform for the fraternity what civil governments perform for their nations. The civil government makes civil laws, judges concerning violations of them, and executes them upon its members and those under its authority. A Grand Lodge makes masonic laws, judges in the last resort concerning violations of them, and executes them upon its members, and those under its authority. Grand Lodges with subordinates and their members are masonic nations. All nations agree that

"Nations or states are bodies politic, societies of men united together for the purpose of promoting their mutual safety and advantage by the joint effects of their combined strength.'

'What, from the history and objects of Grand Lodges, are their relations to each other?'

"The same question has arisen in reference to nations. With nations, as with Grand Lodges, there is no superior tribunal by which questions between them can be authoritatively decided. But there is a 'Law of Nations' applicable to civil governments to determine their relations to each other.

"But the origin and object of Grand Lodges being so similar to the origin and objects of civil government in nations, we may learn something of the relations of Grand Lodges to each other, by considering what, by the Law of Nations, the relations of nations are to each other.

"It is held by all writers on International Law, that in addition to the voluntary laws of nations, arising from their presumed consent—the conventional, arising from an express

consent—and the customary, arising from a tacit consent—there is besides the necessary law of nations, which is the law of nature applied to States.

"We call that, the necessary law of nations, which consists in the application of the law of nature to nations. It is necessary because nations are absolutely bound to observe it.'

"If the law of nature itself imposes certain duties upon nations in regard to each other, certainly the masonic law and law of nature impose no less on Grand Lodges in their relations to each other.

"One of these 'necessary laws of nations' is, that all nations are naturally equal, free and independent of each other.

"Since men are naturally equal and a perfect equality prevails in their rights and obligations as equally proceeding from nature, nations composed of men and considered as so many free persons living together in a state of nature, are naturally equal, and inherit from nature the same obligations and rights.'

"It cannot be doubted that for similar reasons Grand Lodges are equal, free and independent of each other. The Grand Lodge of Delaware, with her few subordinates, is the equal, as a Grand Lodge, of the Grand Lodge of New York with her hundreds of subordinates. The Grand Lodge of Kansas, yet scarcely three years old, is the equal of the Grand Lodge of Massachusetts, which has diffused masonic light for nearly a century.

"It is also a 'necessary law of nations,' that each nation should be left in the peaceable enjoyment of that liberty which she inherits from nature.

"Nations being free and independent of each other, in the same manner as men are naturally free and independent, the second general law of their society is, that each nation should be left in the peaceable enjoyment of that liberty which she inherits from nature. The natural society of nations cannot subsist, unless the natural rights of each be duly respected.'

"It requires no argument to prove that if nature imposes this law on nations, the principles on which Ma-

sonry is founded imperatively impose it on Grand Lodges.

"It is also a necessary law that

"When a government is established in a country, it is exclusive; and the nation inhabiting it, has a peculiar and exclusive right to it. This right comprehends the empire, or right of sovereign command, by which the nation directs and regulates at its pleasure everything that passes in the country.

"It therefore excludes all rights on the part of foreigners. And every other nation ought to respect their rights and leave them in the peaceable enjoyment of them.

"No State has the smallest right to interfere in the government of another. Of all the rights that can belong to a nation, sovereignty is doubtless the most precious, and that which other nations ought the most scrupulously to respect if they would not do her an injury.'

"All writers on international law admit and assert this—that the government in a nation is necessarily exclusive, over all its territory—and that any interference by another nation, by exercising acts of sovereignty in such territory, is contrary to the laws of nations.

"I will not recite the reasons given for this; they are familiar. They all apply with increased force to Grand Lodges, that their jurisdiction in their own territory should be exclusive. Surely the principles of Masonry teach us to respect another's rights as strongly as do principles of natural law.

"This general principle forbids nations to practice any evil manœuvres tending to create disturbance in another State, to foment discord, to corrupt its citizens, to alienate its allies, to raise enemies against it, to tarnish its glory, and to deprive it of its natural advantages.'

"Nations are held to be bound to observe this law. Can masons do less than nations?

"The history of the difficulty between St. Croix and Union Lodges shows that the practices of Union Lodge do 'create disturbance' in another jurisdiction and do 'foment discord.' Are not these practices then forbidden by the law just cited?

"The first general law that we discover in the very object of the society of nations is that each individual nation is bound to

contribute everything in her power to the happiness and perfection of all the others.'

"Does not Masonry also teach this? Is not this law applicable to Masons as individuals? Does it not apply equally to lodges of masons, and to Grand Lodges? If it applies to the 'society of nations,' does it not apply to the society of Grand Lodges?

"It will be remembered that these laws prevail among nations, not by treaty or compact, but as laws growing out of the very existence of a plurality, or society of nations founded upon the immutable principles of right. The principles maintained by the Grand Lodge of Maine are thus shown to be founded on right and natural justice.

"They have been often asserted. In 1725, the Grand Master of England constituted two lodges within the jurisdiction of the Grand Lodge of York, and granted without its consent, deputations for Lancashire, Durham and Northumberland. 'This circumstance,' says Preston, 'the Grand Lodge at York highly resented, and ever afterwards viewed the proceedings of the brethren in the south with a jealous eye. All friendly intercourse ceased,' &c. The York masons claimed that they had exclusive jurisdiction over their own territory. Both Grand Lodges up to that time had acted in accordance with such claim.

"Masonic writers almost universally hold that when a Grand Lodge is formed for a given territory "all other Grand Lodges are precluded from exercising any Masonic authority within the said territory.' Lenning defines a Grand Lodge to be 'the dogmatic and administrative authority of several particular lodges of a country or province, which is usually composed,' &c.

"The fact, before alluded to, that the parent Grand Lodges in Europe have for three-quarters of a century refrained from exercising any jurisdiction whatever upon American territory in which a Grand Lodge

existed, but have established lodges, &c., in territory in which no Grand Lodges existed, is a practical recognition of the doctrine this Grand Lodge is contending for.

"It is held universally in this country that any Grand Lodge may grant charters for lodges in any country or province in which no Grand Lodge exists; but that when three or more lodges have thus been formed in a country, they may (even if chartered by different Grand Lodges) sever their connection with their parent Grand Lodge and form a Grand Lodge of their own; and that such Grand Lodge has then exclusive jurisdiction of lodges in that country, even of such as did not unite in forming the Grand Lodge. Many of the Grand Lodges in the United States were thus formed. The United Grand Lodge of England has recognized such Grand Lodges, unless I am incorrectly informed.

"In the action of the United Grand Lodge of England in reference to the Grand Lodge of Canada, the principles upon which this Grand Lodge founds her claim are recognized. It is presumed that your Lordship's Grand Lodge has yielded all claim to any jurisdiction in Canada to the Grand Lodge recently formed and now exercising undivided jurisdiction in that province.

"The Grand Lodge of Maine, therefore, claims that by the laws growing out of the very existence of a society of Grand Lodges, founded on the principles of justice and right, by the practice of Grand Lodges, and by the authority of Masonic writers, she has exclusive jurisdiction for all purposes in her own territory, and that, therefore, her request to the United Grand Lodge of England to forbid the invasion of her jurisdiction by Union Lodge should be granted.

"But she may be told that on the continent of Europe, by the practice of Grand Lodges not objected to, these laws are not recognized. I am not aware that this question has for

many years been raised there, or that it was ever discussed.

"On this continent there are about forty Grand Lodges. They all, without a single exception, concur in claiming for themselves exclusive territorial jurisdiction, and in allowing the same to all the rest. This does not rest, as has been supposed by some, on treaty or agreement; but it is declared to be a law growing out of the existence of a plurality of Grand Lodges.

"This fact is a strong proof of the correctness of the principle itself. Its assertion by so many, proves its truth. The celebrated Grotius says:

"When several persons, at different times and in various places, maintain the same thing as certain, such coincidence of sentiment must be attributed to some general cause. Now, in the questions before us, that cause must necessarily be one or the other of these two; either a just consequence drawn from natural principles or a universal consent."

"In the question before us, the case is not 'a universal consent'; it must therefore be 'a just consequence drawn from natural principles.'"—*Extract from Report Grand Lodge of Maine. (Correspondence between the Grand Master of Maine and the Grand Master of England in 1861.)*

A REPREHENSIBLE PRACTICE.

I regret to learn that in some lodges candidates are allowed to be crafted and raised without that regard being paid to the "suitable proficiency" which the law requires. No violation of a Masonic law can result in a greater injury to our institution than to advance candidates before they have become familiar with the preceding degree. If we would have our symbols comprehended and principles understood by Masons, Entered Apprentices, Fellow Crafts and Master Masons, they must be taught the science of Masonry. It is no excuse to plead want of time, though sometimes it is said a poor excuse is better than none. Our law requires

candidates to make a suitable proficiency in the preceding degree before being advanced, and it is the Master's duty to see that they make it. If Masonry is not worth studying in the beginning, it is not worth having, and candidates should so understand it. Intellectual drones are as useless in Masonry as physical or constitutional drones are in good society. Show me a drill mason, and I will show you one who never learned the lectures in his advancement nor comprehended the principles of our Order in the days of his manhood. Look to it, Worshipful Masters, that your candidates make the necessary proficiency in their advancement before you oblige your officers to say they have done so.—*Grand Master, Maine.*

WHAT CONSTITUTES FREE-MASONRY.

The tracing of the origin of Freemasonry to the beginning of the world, making its commencement coeval with the creation, is a myth—a myth which is even at this day ignorantly interpreted by some as an historical fact, and the reference to which is still preserved in the date of *anno lucis*, which is affixed to all Masonic documents—is but a philosophical myth, symbolizing the idea which analogically connects the creation of physical light in the universe with the birth of Masonic or spiritual and intellectual light in the candidate.

The one is a type of the other. When, therefore, Preston says that,

"From the commencement of the world we may trace the foundation of Masonry," and when he goes on to assert that

"Ever since symmetry began, and harmony displayed her charms, our Order has had a being."

It is not to be supposed that Preston intended to teach that a Masonic lodge was held in the Garden of Eden.

Such a supposition would justly subject us to the ridicule of every intelligent person.

The only idea intended to be conveyed is this:—That the principles of Freemasonry, which are entirely independent of any special organization, which it may have as a society, are coeval with the existence of the world; that when God said

"Let there be light," the material light thus produced was an anti-type of that spiritual light that must have burst upon the mind of every candidate when his intellectual world, theretofore, "without form and void," becomes adorned and peopled with the living thoughts and divine principles which constitute the great system of Speculative Masonry, and when the spirit of the institution, brooding over the vast deep of his mental chaos, shall, from intellectual darkness, bring forth intellectual light.

In the legends of the Master's degree and of the Royal Arch degree, there is a commingling of the historical myth and mythical history, which, in many instances, require elaborate study and profound judgment to discriminate them. As, for example, the legend of the Third degree is in some of its details undoubtedly mythical—in others, just as undoubtedly historical. The difficulty, however, of separating the one from the other, and of distinguishing the fact from the fiction, has necessarily produced a difference of opinion on the subject among Masonic writers. Hutchinson, and after him, Oliver, think the whole legend an allegory or philosophical myth. The *Corner Stone* agrees with Anderson and the earlier writers, in supposing it a mythical history.

In the Royal Arch degree, the legend of the re-building of the temple is clearly historical; but there are so many accompanying circumstances, which are uncertified, except by oral tradition, as to give the entire narrative the appearance of a mythical history. The particular legend of the three weary sojourners, is undoubtedly a myth, and perhaps,

merely a philosophical one, or the enunciation of an idea, namely, the reward of successful perseverance, through all dangers, in the search for divine truth,

"To form symbols and to interpret symbols," says the learned Creuzer, "were the main occupation of the ancient priesthood." Upon the studious Masons the same task of interpretation devolves. He who desires properly to appreciate the profound wisdom of the institution of which he is the disciple, must not be content with uninquiring credulity to accept all the traditions that are imparted to him as veritable histories; nor yet with unphilosophic incredulity to reject them in a mass as fabulous inventions. In these extremes there is equal error. "The myth," says Hermann, "is the representative of an idea." It is for that idea that the student must search in the myths of Masonry. Beneath every one of them there is something richer and more spiritual than mere narrative. The spiritual essence he must learn to extract from the ore in which, like a precious metal, it lies imbedded. It is this that constitutes the true value of Freemasonry. Without its symbols and its myths or legends, and the ideas and conceptions which lie at the bottom of them, the time, the labor and the expense incurred in perpetuating the institution, would be thrown away. Without them, it would be a "vain and empty show." Its grips and signs are worth nothing, except for social purposes, as mere means of recognition. So, too, would be its works, were it not that they are for the most symbolic.

Its social habits and its charities, are but incidental points in its constitution of themselves good, it is true, but capable of being attained in a simple way. Its true value, as a science, consists in its symbolism; in the great lessons of Divine Truth, which it teaches, and in the admirable manner in which it accomplishes that teaching. Everyone, therefore,

who desires to be a skilful Mason, must not suppose that the task is accomplished by a perfect knowledge of the mere phraseology of the ritual, by a readiness in opening and closing a lodge, nor by an off-hand capacity to confer degrees. All these are good in their places, but without the internal meaning, they are but mere child's play. He must study the myths, the traditions and the symbols of the brotherhood, and learn their true interpretation, for this alone constitutes the science and philosophy, the end, aim and design of Speculative Freemasonry.—*Corner Stone.*

SERIOUS THOUGHTS.

THE OHIO OUTRAGE.

We can not look upon the action of Mt. Vernon Commandery of Columbus, O., in expelling seventeen Templars for connection with a "Masonic" Rite, other than the York, or A. & A. S. R., and declaring their action to be "the scandal and disgrace of the order" in any other light than that of an outrage. Nor is that term, strong as it may appear, severe enough to express our opinion of the action. The Grand Commandery of Ohio changed its statutes so as to refuse recognition to any degree of Masonry (so called) outside the Lodge, Chapter and Commandery except the Council and Scottish Rite Degrees, imposing penalties upon Templars who became or continued members of other "Masonic" organizations.

In the first place, the "ummit of Ancient Craft Masonry" stops short of the Commandery, or our ritual is a fraud. There is nothing in the Templar Order that can properly be called Masonry, because it is Sectarian. It is purely Christian and no Jew or Pagan can assume its vows. Templars, or a large majority of them, do not know any more about the Scottish, Egyptian, or Memphis Rites, than the profane knows about the

Symbolic degrees; they can not therefore, with any degree of intelligence, determine what they are.

The York rite is one thing, the Scottish and Memphis rites are separate and distinct organizations. So that a Templar, though he be a Grand Master, can not be received into a Scottish Rite body, unless he takes the degrees of that body. True, to receive the degrees of any of these rites, he must be a Master Mason. He must be a Master Mason also and vouched for, before he can become a member of a "Masonic" mutual aid affair. The one can claim to be "Masonic" as truthfully as the other. We have never heard it charged that the Memphis Rite taught any doctrine or enforced any law in conflict with good morals or loyalty to the state. Nor do we believe such to be the fact. A Mason is assured on his entrance to a lodge that nothing in Masonry conflicts with his social or religious opinions; he is only required to believe in God, and lead a moral life and be a law-abiding citizen.

The Scottish Rite displays for its motto: "Toleration, Union, Power," etc., and yet it is an indisputable fact that some of its organizations violate the first principles of toleration, and are as intolerant as Clement V. or Phillip the Fair, whose characters are held in abhorrence by their consistories. We are a Templar and 92° A. & A. S. R. We never was and never expect to be an Egyptian or Memphis riter. We have all the pledges upon our conscience that we can faithfully keep and more too. We have more "Masonry" than we can live up to, but are striving to be governed by its admirable precepts. Hence it is we denounce intolerance, and as a patriot, we resist every encroachment upon our liberties—of act and conscience, and maintain now and forever, that expelling a Knight Templar from his Commandery, and disgracing him to that extent, for no other reason than because he chose to join *any* company

of moral and law abiding citizens; under any respectable cognomen is a grievous wrong.

The Pope condemning Masonry because of its liberal tolerance, and yet we are forsaking the old paths and treat our brethren in the instance cited with the most unyielding tyranny.

How does the Grand Commandery or its subordinates know these Memphis brethren are "irregular?" Because Ill. Bro. 33° says so? How does he know? But if they are, what has it to do with a Commandery? As much, and no more, than a "Masonic" Mutual Aid Association.

As Templars we are taught: "If a brother is calumniated, vindicate his cause; if deceived tell him the truth, for although in some instances he may have erred, still recollect that indiscretion in him should never destroy humanity in you." (Charge.) If we want to build up the Memphis rite, this course of oppression will do it. A ship will sail against a head wind and prosper, but it can't stand a calm. Let the Memphis Rite alone, live up to the precepts of the Templars' code, and the "irregulars" will die of inanition. Fight them unfairly and they will thrive.

Let us rather weed our own gardens, and if others see it and pattern after us, so be it—God speed them. There is room enough in this wide world for Templars, Scottish, Memphis, Egyptians, Shriners, Eastern Star, Palm and Shell, Odd Fellows, and the rest. If they do well, we rejoice, if they are immoral or law-breakers, good men will avoid them. —*Masonic Home Journal*.

MARMORA. — Officers of Marmora Lodge, No. 222, G. R. O.:—W. Bro. Thos. Warren, W. M.; W. Bro. John L. Auger, I. P. M.; Bros. John Hamilton, S. W.; A. W. Carscallan, J. W.; Daniel G. Bowen, Chaplain; Walter Craske, Sec.; David Henry, S. D.; Edwin J. Cowing, J. D.; Wm. J. Hamilton, I. G.; Adam Louicks, Tyler.

A BOOMERANG.

If the reader has any doubt as to the meaning of this word, let him consult "Webster's Unabridged." He will find that it is rather a dangerous sort of a weapon to handle, and about as liable to strike down a friend as a foe. It is not the sort of arms that a prudent general would select to equip his army, or that Jephtha used with such terrible effect in his famous battle with the Ephraimites.

A few over-zealous, active members of the Supreme Council A. A. Scottish Rite, for the Northern Masonic Jurisdiction of the United States, in their efforts to fight a rival Supreme Council, have been constructing this sort of a weapon. They have gone into Grand Bodies of what is known as the York Rite, and sought recognition from them as the only legitimate governing Scottish Rite body in what is known as the Northern Masonic Jurisdiction. They have asked legislation in Grand Lodges and Grand Commanderies, prohibiting Master Masons and Knights Templar from joining any Scottish Rite body not holding allegiance to their Supreme Council, under penalty of expulsion from all the rights and privileges of Masonry and Chivalric Orders. They have succeeded in securing such legislation in the Grand Lodge of Massachusetts and in the Grand Commandery of Ohio, and under the latter a number of worthy Knights Templar have been expelled by their Commandery. In Massachusetts, hundreds of Master Masons have defied the action of their Grand Lodge, and laid themselves liable to expulsion, but so far as we are informed, no one has been punished for his wilful disobedience.

In asking such legislation in bodies of the York Rite, defining what are legitimate Scottish Rite bodies, these active members of the Supreme Council for the Northern Masonic Jurisdiction, necessarily concede to these bodies the power to act in the

premises, and to declare by constitutional enactment, what are legitimate Scottish Rite bodies. If one body has the right to decide and declare another to be legitimate, it has the same right to decide and declare it to be illegitimate. If the Grand Commandery of Ohio has the right to decide that the Supreme Council for the Northern Masonic Jurisdiction is a legitimate Masonic body, it has the same right to decide that it is an illegitimate Masonic body, should a majority of the members be of that opinion. The Grand Commandery may possibly receive such light hereafter as will reverse its decision, and give these active members a dose of the medicine they are now so anxious to administer to others.

An effort was made in the Grand Lodge of Ohio, at its last annual meeting, by these same parties, to have the same action taken as was done by the Grand Commandery, but the Grand Lodge declined to act in the matter. Now, supposing the Grand Lodge had taken action, and decided that the Supreme Council for the Northern Masonic Jurisdiction is an illegitimate body, and all Scottish Rite bodies, working under its authority, are clandestine, and required all Master Masons to absolve their allegiance to them, under penalty of expulsion from all the rights and privileges of Masonry in case of refusal to do so, would these parties admit the legality of such action? Would they obey the law of the Grand Lodge, as they have obligated themselves to do? They must do so, according to their own theory, or be guilty of unmasonic conduct that would justify their expulsion. Having gone into the Grand Lodge and urged the right and necessity of legislation, they must quietly submit to the result whether favorable or unfavorable to their Scottish Rite body. The boomerang would have struck in the right place, had it hit the man who made it.

Since the above was written, we

have received a portion of the Allocation of Ill. Bro. Albert Pike, Grand Commander of the Supreme Council for the Southern Jurisdiction, at the session of that Supreme Council in October last, and are glad to find his head level on this subject. He evidently prefers to remain in peace, rather than go to war with a boomerang. The following extract defines his position:—

"I wish to say distinctly here, as I said to you in a communication long ago, that I should think it very unwise on our part to endeavor to induce the Grand Lodges in our jurisdiction to denounce the illegal organizations in New York, claiming to be our rite. I doubted both the propriety and policy of such an attempt when it was about being made in the beginning; and I said to you soon after, that if we admitted the Grand Lodge to decide our Supreme Council legitimate, this would admit its power to decide us illegitimate, if it should arrive at that conclusion. I never could see what right the Grand Lodge of Master Masons of England had, at the Union in 1813, to recognize as legitimate Masonry 'the Supreme Order of Holy Royal Arch,' and graciously to tolerate the Masonic Orders of Knighthood. The power to recognize and tolerate, implies the power to condemn and prohibit; and so the Grand Lodges of England (whose action that of Massachusetts may quote as an authoritative precedent), undoubtedly intended its action to imply.

"The action of the Grand Lodge of Massachusetts does, in fact, treat as not Masonic the Royal Order of Scotland which is older than itself, and the Order of the Red Cross of Constantine, which is accepted as legitimate in England, and firmly established in the United States. I pointed out this difficulty, of excepting so many Orders as it would be necessary to except from the ban, when I was consulted in regard to invoking the intervention of the Grand Lodge of Massachusetts, and have thought much about the matter in all its aspects since; and I think it due to our own self-respect that we should advise the brethren of our obedience not to seek, anywhere in our jurisdiction, to have action taken by the Grand Lodges, in regard to spurious organizations claiming to be of our rite."—*Masonic Advocate.*

PRINCE ALBERT VICTOR, of Wales, has just been elected a joining member of the Isaac Newton Lodge, No. 859, Cambridge.

NON-AFFILIATED MASONS.

Bro. E. H. Cushing, of Texas, says of non-affiliation:—"Now, regarding this, there are some things that should be considered, and among them are,—

"1. It is not an unmixed evil. Because, if Masons do not want to belong to a lodge, their compulsory attachment will make them of no value save in their dues, and this is too small a matter to make so much talk about, and, in fact, is measurably outside of the real scope of the fraternity.

"2. It is a natural right, an inalienable right of the individual, and consequently it is no evil at all. Masonic lodges have no more right to enquire into the reasons of non-affiliation, than they have into the secret ballot. It is one of the 'all rights reserved,' which the person may class as a duty to God, to country, to family, or to self; and so classing it, the lodge cannot override it.

"3. It is a positive good; because it relieves the lodge from an unwilling membership, and from the obligations to such unwilling persons which lodge membership enjoins.

"4. All persons desiring to become non-affiliants, should be encouraged to do so; since to remain in brotherhood where the heart is not, is either hypocrisy or bondage, and Masonry cannot countenance either."

The *Review* believes that Bro. Cushing is the first Masonic correspondent who has claimed that non-affiliation is not an evil, and it must admit this argument in favor of his theory is good. The *Voice* thinks, however, that Masonry ought to be so conducted that none would want to be non-affiliated; that its management ought to be so good that none would ever tire of its labors or its pleasures, nor ask for a dimit save for the purpose of joining a lodge more convenient to be attended.

The Canadian Craftsman.

Port Hope, May 15, 1885.

MASONIC DANCING.

Our brother of *The Keystone* waxes warm over "Masonic Balls," etc., and endorses Bro. Vincil's ridiculous attack on the same. We have attended many Masonic balls and conversaziones, in which dancing formed a pleasing part of the programme and we hope to attend many more. Let young people enjoy themselves and there is not one atom of wrong in wearing our regalia in the presence of "wives, sisters and sweethearts." It is far better than Templar Parades for "cups," "prize money" and the gaze of nursery governesses and delectation of house maids. We Canadian Masons like "the light fantastic toe" and see no harm in it. But here's what the *Keystone* says:—

"P. G. M. Bro. John D. Vincil, of Missouri, very justly commends Most Worshipful Bro. Waldron, of Connecticut, for refusing a dispensation to appear in full Masonic regalia at a ball given under the auspices of a Lodge, and says: 'If people want to dance, let them do so as dancers and not as Masons. On Masonic occasions we appear in our Masonic character. On ball occasions let everybody appear there in the style suited to the entertainment, and not in some foreign costume. What business has a Mason at a ball with an apron on? Such mixture makes an inharmonious condition. And we do not believe in giving character and consequence to a dance by parading our Masonic regalia before a promiscuous crowd. If the people want to draw, let them not enjoy the benefit of free advertising by the Masonic Lodge attracting thither those who

want to see the show. A gentleman can appear at a ball with his swallow-tail on, and a lady may wear her 'Dolly Varden,' if desired. We shall not object. But please keep Masonic regalia out of all such places. Let Masonry remain distinctive.'"

SCOTTISH RITISM.

Albert Pike has declared that no person can be healed who has taken the Scottish Rite degrees in any other manner or form than that recognized by his Supreme Grand Council. He lays down the law, "Thou shalt not be forgiven." The Great Light teaches us to forgive, but these egotistical braggarts, who had no ritual worthy of a name till 1856, cannot forgive. Is this the law and the prophets of the mother (?) Supreme Grand Council of the world. Is this the tolerance preached by the chieftains of the Rite? Such laws and edicts are a disgrace to manhood and Freemasonry. We want none of them. Albert Pike has many, very many, good qualities, but he sinks his Freemasonry for Ritism, he cultivates a branch instead of the parent stem, he follows the shadow instead of grasping the substance. No Rite, whether Scottish, Memphis, Swedenborgian, or anything else, is to supercede the grand and noble principles taught in the Lodge, and the Mason that forgets his Lodge for the Consistory or Mystic Temple is a very imperfect ashlar.

EDITORIAL NOTES.

THE District Deputies for the past year have been, as a rule, more attentive to their duties than those of former years.

THE Peterboro' Lodges propose visiting Toronto on St. John's Day. The Barrie brethren will go to Prouse Island, Muskoka, and the Orillia and Beaverton Hiramites intend to charter the *Orillia* for an excursion with their wives and sweethearts.

THE Red Cross Degree is finding favor in some of our Preceptories. It has about as much connection with Knight Templary as a base ball club in a lodge room while the brethren are at work. If our *Fratres* would "get up" the work of the Templar and Malta it would be better, and simply communicate the answers to the little conundrums that so tickled the fancy of "ye" King.

A PILLAR IN MASONRY GONE.—Bro. Frederick Conway, the only surviving Freemason of Camden, Maine, of the anti-Masonic era, who, during the Morgan crusade, protected the Masonic property of his lodge from falling into profane hands, died on May 4th, 1885, at the age of 85 years. In 1825, he was in the procession of the craft at the dedication of the Bunker Hill Monument. His remains now rest peacefully among the beautiful Camden hills of Maine. Peace be to his ashes, and Masonic honor to his memory.

AN INTERESTING LITTLE VOLUME.—By the request of a number of our subscribers, we have issued in a neat little pamphlet, the two recent articles in the *Keystone*, on "Royal Freemasons of Great Britain," by Bro. Wm. James Hughan; and "Robert Burns, the first Masonic Poet-Laureate," by P. G. M. Bro. Rob. Morris, Poet Laureate—which we will send, postage prepaid, for twenty cents, to any address. Both articles are deeply interesting, and valuable for reference. It is rarely that one Poet-Laureate pays a tribute to another, and Bro. Morris's paper is a just Masonic tribute to Scotia's famous bard.—[*Keystone*. We would recommend our readers to send for copies of this little book, which is exceedingly interesting.

BRO. EDWARD P. BURNHAM, for so long a time prominently identified with Masonic interests in Maine, has removed to Massachusetts, his residence now being at Boston Highlands.

Bro. Burnham has been greatly honored by his brethren of the Pine Tree State, and he has rendered a large amount of service to the craft. Having a zeal according to knowledge, he has always been a prudent counsellor, an earnest and discreet leader, and an efficient helper in those movements which have contributed to the advancement of the Masonic organization, and its establishment on a strong basis. In his change of residence, he is followed by the best wishes of a host of friends, who appreciate his worth and works.

MONCTON, N. B.—Officers of Keith Lodge, No. 28, installed by W. Bro. G. N. Pick:—W. Bro. G. N. Pick, I. P. M.; W. Bro. G. M. Jarvis, W. M.; Bros. G. F. Atkinson, S. W.; W. D. J. Ward, J. W.; H. B. Fleming, Treas.; Geo. J. Ryan, Sec.; Rev. John Prince, Chap.; S. J. Huston, S. D.; F. Floyd, J. D.; C. E. Spencer, S. S.; C. W. Burgeot, J. S.; John B. Sangster, I. G., Wm. Ritchie, Tyler; E. Richards, D. of C.

THE TRAMP NUISANCE.—This is a sample of the way the "Dead-Beat" is "gone for" by the craft of Baltimore:—

BALTIMORE, June 12, 1885.

WARNING.

To all Bodies of Relief—Greeting:

Look out for one WM. A. BABCOCK, claiming to be a member of Rochester Lodge, No. 660, of Rochester, N. Y., whose business is that of a solicitor of advertisements; is about five feet, four inches high, corpulent, weight about 190 lbs., full short gray whiskers, wears dark clothing and soft black hat, which he draws over his eyes on the street, &c.; visited Landmark Lodge of this city, May 27, 1885, and swindled the Secretary out of ten dollars by getting a bogus check cashed out of the Lodge funds.

Fraternally,

Official. D. F. PENINGTON,
E. MANN, Sec'y. President.

N. B.—Since the above was in type it is learned that this "game" has been played in other cities. If he shows up, give him all the rope he wants, then hang him. ;

MANY of the American Commanderies now observe Ascension Day. It is more than many of our churches do.

THE "Shriners" had a big meeting at Indianapolis. Murat Temple, N. M. S., will welcome thirty weary Sons of the Desert to the dome of the Temple. A large delegation from Syrian Temple, of that city, will be in attendance. All the nobles will be equipped with the camels, fez and claws.

M. W. BRO. W. F. BUNTING, has resigned the position of Chairman of the Library Committee of the Grand Lodge of New Brunswick, which he has held for a period of 20 years, during which he has been most useful and active in the discharge of his duties, and will be greatly missed. Bro. T. Nisbet Robertson, succeeds him.

THEY do things well in New York. The programme for the seventh annual reception of Palestine Commandery, No. 18, K. T., in the Metropolitan Opera House, is one of the finest we ever saw, and very costly. The music was furnished by Gilmore's Band with 100 pieces. Everything was carried out in magnificent style, and the affair was a grand success in every way. Great praise is due to the committee, and particularly to Sir Kt. James A. Rich, who has had a great deal of experience in such matters.

THE Deputy Grand Master says he "would like to see the initiation fees raised all over." We are not at present prepared to advocate a much higher tariff. The majority of lodges, we think, charge twenty five dollars, and it appears to us that is about as much as country people can afford in these hard times.

FROM the report of the Board of General Purposes of the Grand Lodge of England, we clip the following:—

"The Board beg to report that their at-

tention having been called to a printed circular issued by a Lodge, inviting the members to disclose their votes on a ballot which had been taken for a candidate for initiation, and which had resulted in five black balls appearing against him, the Master, Wardens, and Secretary were summoned to attend and produce their Warrant and books, and it having been proved that the circular was drawn up by the Secretary, and issued by a resolution of the Lodge at the recommendation of the Master and Secretary, thus wholly nullifying the principle of the ballot, the Board resolved that the said Lodge be suspended for a period of three months, and the Lodge was and remains suspended accordingly.

"The Board further resolved—That the Master and Secretary, being both experienced Past Masters, be censured for instigating and recommending the Lodge to issue such circular, and they were censured accordingly."

"AN Address to the Masons of Ohio" is an important pamphlet and our brethren in that State had better take it under due consideration. They are now gradually floating into the hands of Ritism, and their Grand Commandery is now merely an offshoot of Cincinnati Consistory of Sublime Princes of the Royal Secret. It has bartered away its right to the title of a Grand Commandery, since it is only the instrument of a tyrannical Scottish Rite clique. It is not the guardian of Templar Rites, but the defender of Scottish Rites—their quarrels and dissensions included. Such Templary! Well may Carson smile in his sleeve and sneer at the Knight Templar body of Ohio.

THE Grand Secretary of the Grand Lodge, F. and A. M., of Michigan, is busily engaged in distributing amongst the various Grand and Subordinate Lodges, copies of the reprint of the proceedings from 1826 to 1860, as also an early history of the Subordinate Lodges in the territory prior to that date. The work is a most valuable one and forms the missing link in the history of early Masonry in this jurisdiction. It was for many years supposed that the first Grand Lodge in this State was organized in 1844, but the finding of the records after many

years search, disclosed the fact that the Grand Lodge of the Territory of Michigan was organized in 1826, with General Lewis Cass, the territorial governor, as its first Grand Master. The Grand Lodge flourished until 1829, when, on account of the Morgan excitement, it ceased labors until 1842. In this latter year an attempt was made to revive the old Grand Lodge, but it was not successful until 1844.—*Wolverine Cyclone.*

BRO. LIEUT. GREELY TO BE HONORED.—It will be remembered that Bro. Dr. Elisha Kent Kane was one of the earlier Arctic explorers. As he was a Mason who lost his life in the cause of exploration, a Lodge was founded in his honor, being known at the present day as Kane Lodge, No. 454 of New York City. It seems, therefore, eminently proper that Kane Lodge should confer upon Bro. A. W. Greely, commander of the late Lady Franklin Bay Expedition, a certificate of Honorary membership. Lieutenant Greely having accepted the same, and having also accepted the invitation of the Lodge to pass an evening with its members, March 31st has been designated for that purpose, and a committee has been appointed to carry out the purpose. We have no doubt, under the able management of W. Bro. Joseph J. Little, the W. M., the affair will be one that will be creditable to Kane Lodge and its distinguished guest. The Masonic flag which Kane hoisted in the Arctic regions, is still preserved by the Lodge.—*Keystone.*

ONE of the greatest evils sincere Masons have to deplore, is the admission of unworthy Masons, who enter the solemn portals of our mystic temple with but one object—to use Masonry for business purposes. One would think that the solemn declaration required from all applicants for admission, that they come “uninfluenced by mercenary or other unworthy motives,” and “prompted only by a sincere wish to render

themselves more extensively serviceable to their fellow-creatures,” would be sufficient to deter men from joining only from business motives.

Such, however, is unfortunately not the case; for the man who has made up his mind to gain admission to Masonry for “pocket’s sake,” will not stop at pledging himself to an extent that at first sight appears impossible.

We think, however, that the system adopted here of taking propositions—loosely made in many cases by those imperfectly acquainted with the character of the proposed—and only extracting the declaration, referred to immediately preceding the ceremony of initiation, and when the candidate has been “prepared,” and almost beyond the possibility of turning back, may have something to do with the matter. In America, every applicant for admission into Freemasonry has to subscribe to the declaration in question before being proposed, and he has then plenty of time to see for himself the nature of what is required of him, and has no excuse whatever for perjuring himself, or pleading a want of knowledge of what is expected of him. Printed forms of declaration, fully signed and attested, have to be handed in at the time of proposition, and a candidate may, at the time of being proposed, be truly declared an “applicant.”

Following upon this, comes the report of the Inquiry Committee, and, according as it is favorable, or otherwise, the applicant is received or rejected.

We commend this practice, as being to some extent a check upon the evils of admission of “trading Masons,” for at least the individual cannot plead ignorance, and should he be content to perjure himself and pursue his application, knowing the while that he is falsely subscribing to the declaration, the charge lies at his own door, without the least possible excuse, and he must answer to his own conscience, at some time or another, for the willful deceit he has practised.

SOVEREIGN GREAT PRIORY OF CANADA.

The Tenth Annual Assembly of the Sovereign Great Priory of Knights Templar of Canada, will be held in the Masonic Hall, Hamilton, on Tuesday, 7th July, at 10 a. m.

The following are the notices of motion:—

By R. E. Sir Knight † J. H. Stone,—That he will move the adoption of a Code for Masonic Trials, as an addition to the Statutes.

By E. Sir Knight † George Adams,—To amend Section 77. To erase the words "two dollars" from the sixth line, and insert "three dollars" after the word "installation;" on the third line to insert the words "as a Knight Templar and Knight of Malta;" and on the eighth line to insert the words "a separate" after the word "for."

The Allocution of the Grand Master, M. E. Sir Knight Col. W. J. B. McLeod Moore, will no doubt be an able one, as usual.

GRAND CHAPTER OF CANADA, R. A. M.

The Twenty-Eighth Annual Convocation of the Grand Chapter, R. A. M., of Canada, will be held in the Masonic Hall, Hamilton, on Friday, 10th July, commencing at 10 a. m.

The following are the notices of motion:—

By E. Comp. D. H. Watt, Toronto,—I give notice that at the next Annual Convocation of Grand Chapter I will move that Clause 65 of the Book of Constitution be amended by striking out the words "Unless he be an Installed Master or Past Master of a Regular Lodge, nor".—

By R. E. Comp. Thomas Sargent, Toronto,—I give notice that at the next Annual Convocation of Grand Chapter, I will move that clause 48 of the Book of Constitution be amended by inserting on the fourth line after the words (ex-officio members), "and the Benevolent Committee."

ANNUAL COMMUNICATION OF THE GRAND LODGE OF CANADA.

The Thirtieth Annual Communication of the Grand Lodge of Canada, will be held in the Court House in the City of Hamilton, on Wednesday, 8th July next, commencing at 11 a.m.

The following notices of motion will come up for consideration:—

1. By R. W. Bro. J. E. Harding.—That Section 13 "of the Grand Lodge" in the Book of Constitution be amended by striking out the words "except that of Past Grand Master or Past Deputy Grand Master."

Following is the clause of the Constitution referred to, and we see no reason why the amendment should not be adopted:—

13. Brethren of eminence and ability who have rendered service to the craft, may, by a vote of the Grand Lodge, be constituted members of the Grand Lodge, with such rank and distinction as may be thought proper, except that of past grand master or past deputy grand master.

2. By R. W. Bro. J. S. Dewar.—That a new Masonic District be formed from portions of St. Clair, London, and Wilson Districts, to be known and designated as the "Erie District;" that it shall comprise the following lodges, namely:—Thistle, 34, Amherstburg; St. George, 41, Kingsville; Leamington, 290, Leamington; Parvair, 395, Comber; Cent al, 402, Essex Centre; Highgate, 336, Highgate; Howard, 391, Ridgetown; St. Thomas, 44, St. Thomas; St. Mark's, 94, Port Stanley; Warren, 120, Fingal; Malahide, 140, Aylmer; Prince of Wales, 171, Iona; Spartan, 176, Spartan; Cameron, 232, Wallacestown; Springfield, 259, Springfield; St. David's, 302, St. Thomas; McColl, 386, West Lorne; Oriental, 181, Port Burwell; Vienna, 237, Vienna; and such other lodges as may in future be instituted in the territory lying south of the Canada Southern Railway Line, where the same traverses the Counties of Essex, Kent and Elgin; that the three Districts named be re-arranged accordingly; and that the new District be numbered and designated as No. 14, under the Grand Lodge of Canada.

Nearly all the Districts require re-adjustment, but the difficulty has been that it is impossible to please all the Lodges interested. If the

above meets with the approval of the section it affects, there can be no objection to carrying out the change proposed.

3. By R. W. Bro. James Bain.—That Section 43 "of District Deputy Grand Master" in the Book of Constitution be amended by inserting before the word "representatives" in the third line, the words "Past Masters and."

We are sorry we cannot agree with R. W. Bro. Bain on this question. We presume the clause referred to is clause 1 of the Constitution of 1883, under the heading "of District Deputy Grand Master," as follows:—

1. The district deputy grand master for each district, shall be nominated by the majority of the representatives of the lodges of such district at the annual communication, and if confirmed by the grand master, if present, he shall be regularly installed. He must be a past master, and a resident in the district for which he is appointed.

This amendment would give Past Masters the right to vote in the election of District Deputy Grand Masters, instead of leaving that officer to be selected by the representatives of the Lodges, who are better able to judge of the fitness of the aspirants for so important an office. For instance, the Past Masters of Toronto, Hamilton or London, would be able to out-vote the Lodges in the selection of a D. D. G. M., which we do not think desirable. A Past Master is not the representative of the Lodge to which he belongs, but a member of Grand Lodge by virtue of his having passed through the chair, and he has no more interest in who fills the position of D. D. G. M. than has the other members of his Lodge. Then again, the Lodge can pass a resolution instructing its representatives whom to vote for for D. D. G. M., but it cannot control the Past Masters. Grand

Lodge will serve the best interests of the Craft by voting this amendment down, as we feel sure it will.

4. By R. W. Bro. D. H. Martyn.—That Section 8 "of the Grand Lodge" in the Book of Constitution be struck out.

This is the old proxy trouble over again. The amendment would deprive many small country lodges, which cannot afford to send its duly qualified officers to the Grand Lodge meetings, of a voice in the affairs of the craft. Why this should be done, while the Lodges are taxed for general expenses, no doubt its advocates will explain, but unless good cause is shown for the change the amendment should not be adopted.

5. By W. Bro. J. B. Roaf.—That the Constitution be amended by providing that all reports of committees of Grand Lodge be printed and distributed to the members before the same are discussed.

This will entail a great deal of expense without any corresponding benefit.

6. By V. W. Bro. Alex. Hess.—That the ninth paragraph "of Fees" in the Book of Constitution be amended by striking out the word "two" and inserting therefor the word "one."

This would make the charge for a Grand Lodge certificate one instead of two dollars, and as the Lodges will be benefitted it will likely be carried. The question we would urge on the consideration of Grand Lodge in this regard, is, does the surplus of receipts over the expenditures justify the reduction? The charge of \$2 for each certificate, which comes out of the initiation fee, does not seem to us too high. Our remarks on the above will also apply to the following:—

7. By V. W. Bro. Alex. Hess.—That the tenth paragraph "of Fees," in the Book of Constitution, be amended by striking out the words "one dollar" and inserting therefor the words "fifty cents."

8. By V. W. Bro. Alex. Hess.—That the

fourteenth paragraph "of Fees," in the Book of Constitution, be amended by striking out the word "fifty" and inserting therefor the word "ty."

One of the most difficult questions Grand Lodge will have to deal with is the Quebec-England relations. While no doubt the easiest way would be to ignore the unpleasant state of the relations between the Grand Lodge of Quebec and the Grand Lodge of England, or rather the action of the former in excluding from its Lodges the members belonging to the Lodges in Montreal holding charters from the latter; but the most manly and straightforward course would certainly be to grapple with the situation. If it is touched at all, we cannot see how the Grand Lodge of Canada can do anything else than stand by her sister Grand Lodge of Quebec. To ignore the subject will look cowardly, and to deal with it means the exclusion from our lodges of the members of all Canadian Lodges working under English charters. We say emphatically stand by Quebec.

Effective steps should also be taken by Grand Lodge to prevent the members of the bogus Grand Lodge of Ontario from being received as Masons by Lodges in the United States. The irregular Ontario Masons are admitted as visitors by the American Lodges under the impression that they hail from a regular Grand Lodge, and the question has only to be understood to secure their exclusion. This question, we think, Grand Lodge should deal with vigorously.

It might also be desirable that Grand Lodge should deal with the so-called Grand Lodge of Ontario question in such a manner as to affect a

settlement acceptable to all. It must be borne in mind that the great majority of the "Ontario" members are perfectly innocent of any offence against the Grand Lodge of Canada. They are men who have entered these Lodges under the impression they were being made Masons in a legitimate way, and we have no doubt a great many of them to-day do not know why they are "irregular." A compromise must be made at some time, and the sooner the better. While we cannot say that we have the "honor" of the acquaintance of many of these so-called "Masons," we have met a few whom we have found to be respectable, well-meaning gentlemen, and who would do honor to the regular craft. These men honestly admit, if they had understood the position of affairs, they would not have connected themselves with a Lodge holding a charter under the so-called Grand Lodge of Ontario, but they find themselves members of such Lodges, and they feel to desert them would be showing the "white feather," and leaving their fellow dupes in the lurch. They feel convinced a compromise will be arrived at, some day, and content themselves with their present circumstances. The longer a settlement is postponed, the more difficult it will be to make terms acceptable to both sides. We think the Grand Lodge of Canada is sufficiently strong to enable it to be generous, and if union can be secured and harmony restored in the Province of Ontario, we would strongly recommend the adoption of a basis upon which the "Ontario" Lodges can be taken over to our own Grand Lodge.

Correspondence.

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

To the Editor of the CRAFTSMAN.

DEAR SIR AND R. W. BRO.,—In your last issue of THE CRAFTSMAN, I notice a letter from R. W. Bro. McPherson in regard to establishing a charitable fund in N. L. L., No. 93, G. R. C.

I am somewhat surprised to see the question asked, if this would be Masonic? as I understand charity is one of the principle teachings of Masonry, no matter in what form or manner dispensed.

In answer to the second question, a charitable fund and committee on the very principles indicated was established by Ontario Lodge, No. 26, at Port Hope, eleven years ago, and works admirably.

Thirdly, the amount handed over to the Charitable Committee to start with was fifty dollars. The further grants are provided for by By-Law, as follows:—"The sum of fifty cents for each resident paying member shall be handed to the Charitable Committee on or immediately after the festivals of St. John the Evangelist and St. John the Baptist."

As to the working of this I will give the mode of proceeding. On the night of installation, the W. M. appoints a Charitable Committee of three well-skilled and experienced brethren, who live or whose business is in close proximity to each other, so that when an application is made, the members can be called easily together on the shortest notice.

No more than one new member is appointed in any one year, so as to leave two remaining on the board who have made themselves acquainted with the working, which requires a good deal of experience, as the transient applicants are, in many cases, either shrewd, cunning, or bold, etc., etc. The duties of the

Charitable Committee are also fixed by By-Law, viz:—

"The Charitable Committee shall make due and diligent enquiry into all cases referred to them, or may come under their notice, and shall make such provision and expend such sums as they deem necessary and expedient, and report at the first regular meeting in December."

All applications for relief or assistance, whether local or transient, must be made to the Charitable Committee; by them a book is kept in which every tramp (as the most of the transient prove to be) has to sign his name in full, age, residence, occupation, lodge and number, where held, and cause of distress, and the chairman will then add worthy or not, and the amount given or paid on account of railroad fares or otherwise; also a margin is left for remarks. If the applicant hails from any part in Canada, or from a not too far distant point in the neighboring Republic, he is requested to call again in a few hours, as we intend to telegraph to his lodge. This in most cases is objected to, on the ground, either that they do not wish to let their friends know their present circumstances, or they would like to reach a certain point at a certain time, and would not have time to wait for a reply. They frequently say they would rather do without assistance, if we would not take their word, or upon examination or production of certain documents. In such cases fraud is certain and the applicant often goes without receiving anything. Many a dollar has thus been saved by this simple procedure, but we find that many of the transients hail from the old country; and in such cases, where the wires cannot be made use of, the applicant has to pass a very strict and searching examination. Then we find that there are two classes,—one who are very well posted, as they have perhaps once been a good attendant of their lodge and now keep themselves well up by everyday practice in ob-

taining their livelihood in this manner. The other is the rusty one, on account of not having been able to attend lodge for some time, or through living too far away from a lodge, so they had no opportunity of posting themselves. Neither should be encouraged, as in nine cases out of ten they are "tramps" and a disgrace to the order.

If the applicant is considered worthy, we usually pay his hotel bill, buy him a railroad ticket to the place he wishes to go, and a small sum of money is handed to him so that he shall not be penniless on the way. We always deal generously with a worthy brother in distress, but they are rare. In two instances, the applicants had the impudence to wait for a reply, although they were impostors and knowing we had telegraphed. On being threatened with arrest they made excuses, alleging some mistake in identity, but left town before a reply to a second message arrived.

The foregoing will show that only well-skilled and energetic men of considerable experience should be on that committee—men who are not easily led away by a plausible story, which in most cases is a lie from beginning to end.

If a brother belonging to the lodge requires relief or assistance, the initials of his name are only entered in the book, and on making the annual report to the lodge, as above mentioned, his name does not appear, but the amount paid him is entered under the headings for local relief, so that only the three members and the W. M. know who the distressed brother is. Of course the Lodge has the right to ask for the information, but has never done so yet. The books are audited once a year, together with the other books of the Lodge, and reported thereon on the night of installation.

Out of thirty-eight applications of transients, thirteen were considered unworthy and received no assistance.

Two Lodges have returned to us the amount paid, and three applicants have refunded the money advanced them. These are very rare cases. A great many promise as soon as they arrive at home or procure employment, to communicate with us and return the amount advanced, (for we always give as a loan only).

In the last eight years we have paid for relief the sum of \$488.63, exclusive of the Grand Lodge grants.

If every Lodge in Canada, where there is more than one Lodge in a place, would conjointly establish such Charitable Committees the tramp system would soon be a thing of the past, and a considerable amount of money would be saved to the brethren, especially to those who live on front streets or are easy of access. If a transient has to call on everyone for relief he receives more than in other places where he has to deal with a Charitable Committee. In most cases an individual Bro. would not trouble to examine the candidate, and he is out of pocket at least 25 cents, or if he is good natured or soft hearted, from 50 cents to \$1. If a subscription is made for local relief the good natured, soft hearted one is first called upon and another dollar is gone, and the Bro. who lives too far out of the way is never asked to give his share, but by having such a Charitable Fund every Bro. pays an equal share. If all Lodges would establish this system the transient nuisance could easily be suppressed. Another way the nuisance could be abated would be by having printed forms on which should be stated the name of the applicant, age, occupation, Lodge he belongs to, where he comes from, where he intends to go to, the amount given, also the cause of his distress stated, and sent by next mail, not only to the place he stated he was going to, but also to intermediate places, so that when he calls at the next place the Charitable Committee would be apprised and could act accordingly, by comparing notes, as in many cases

the tramps are shrewd enough to deceive the first one, but would soon be found out by telling a different story.

Any other information required will be cheerfully given by

Yours fraternally,

CHAS. DOEBLER,
P. G. S. O. D.

THE CERNEAU BODY OF THE A. & A. S. RITE, 33°.

To the Editor of the CANADIAN CRAFTSMAN.

Dear Sir and Bro.:—The continued hostile and bitter feeling still existing in the United States, between the rival Supreme Grand Councils, A. & A. S. Rite, of 33°, and the numerous prejudiced and false statements promulgated as to the legality of the revived "Cerneau" Body of the Rite, now firmly established in Canada, induces me to offer you the following remarks and "synopsis" of the "reply" of the Secretary-General, Dr. Robert Folger, published in pamphlet form, (as a defence) a short time back, which may help to give some insight into, and explanation of, the merits of this unseemly dispute, at present occupying the attention of the Masonic Body in Canada:—

However justified the old members of the Cerneau Body may consider themselves in reviving the former legitimate Supreme Council in the United States, it is a pity that the disputes of our neighbors,—a purely local affair,—should have been allowed to disturb the harmony hitherto existing in Canada, by the introduction of another body of the A. & A. S. Rite, precisely similar in every respect to the one already established, (no matter upon what grounds), and which it is now apparent might have been avoided, had a less exclusive and dictatorial policy been observed. The mistake made, was, in the Supreme Council of Canada

supposing they had the power and right to dictate to, and control the members of the Masonic Body in the Dominion, as to what degrees and rites individual members of the fraternity might choose to join. It is very clear that no such power or authority can exist in any governing body of the rite, nor interference with other branches of Masonry unconnected with it. The attempt to enforce such pretensions, has led to the spread of rival rites, and introduction of the unhappy animosity, jealousy and discord, as to the merits, legality and antiquity of these bodies, so deplorable amongst our neighbors.

The only supreme governing head of F. and A. Masonry proper, is the Craft Grand Lodge; but it does not interfere with any degrees based on Masonry outside of the craft degrees, or even acknowledge them, excepting by courtesy.

In Canada, the wisest plan now to adopt, would be to establish a bond of union between the different bodies of the rite, or, if that cannot be agreed upon, strictly to abstain from all interference with each other, and respect the conflicting differences of opinion, thus avoiding the ridiculous anomaly of two bodies, composed of the same members in other Masonic degrees, and professing similar principles, being in open hostility;—a parody on the Brotherhood of Masonry. But men will never say, (from their hearts,) "Our brother on earth," until they have learned to say, "Our Father which art in Heaven."

The reply, of which the following is a synopsis, should be carefully read by all members of the A. & A. S. Rite, 33°,—on the ground of fair play,— "one story being good until another is told:—"

Synopsis of Dr. Folger's Reply to denunciations of the Northern Jurisdiction, U. S. A.:—

"It is very clearly shown, that, when in 1863, two Supreme Councils

of the Rite existed in New York and Boston, viz.:—The “Hays-Cerneau” and the “Raymond,” a consolidation took place between them, (but no treaty of Union entered into), by which the “Hays-Cerneau,” or Supreme Council for the U. S. of America, did not lose its identity, but the “Raymond” unquestionably did, that body having applied for admission to the Hays’ Supreme Council, and was received, signing the oath of fealty, and surrendering all their property to it. Bro. Edmond Hays was then Sovereign Grand Commander, and the name, “Supreme Council,” U. S. of America, continued until 1865. It never was called, “of the Northern Jurisdiction,” but the “Raymond” body had been. Ill. Bro. Hays resigned this year, and was succeeded by Ill. Bro. Simon B. Robinson, who was one of the former Raymond body.

It plainly appears in the reply, that in December, 1866, he (Robinson) by his own arbitrary act, dissolved the consolidated “Hays-Raymond” Supreme Council, and absolved all the members from their oath of fealty, turning his back upon the “Cerneau” members, and taking upon himself to form an entirely new Supreme Council, by reviving the old “Raymond” body, declaring himself the successor of the late Ed. H. Raymond, Grand Commander before the connection with the “Hays-Cerneau.” In this move, the old Cerneau members as a body were not consulted, and took no part.

This new “Raymond” body, in 1867, entered into a treaty with the “Gourgas-Van Ranselar” Council, then in existence, and these two alone formed the “Union,” calling itself the “Supreme Council for the Northern Jurisdiction, U. S. A.,” which they assert was a Union of all, embracing the members of the Cerneau Council. The old members deny this in the most unqualified manner, declaring that a “fraud” and deep-laid scheme of deception had been prac-

tised to blot them out of existence and establishe the present Supreme Council Northern Jurisdiction, therefore they felt justified in regularly re-suscitating, in September, 1881, the old Cerneau Supreme Council, as in operation before the consolidation of 1863, and this was carried into effect by thirteen (13) S. G. Inspectors-General 33°, all of them members of the original Supreme Council, in good standing up to and at that time.

The expulsion lately by the Northern Jurisdiction of some of the promoters of this movement (of which Dr. Folger was one), who had taken the oath of fealty under a mistaken impression that the newly-formed body of the Northern Jurisdiction was a “Union of all” the Supreme Councils, cannot be, or is it legal or justifiable. No Supreme body has jurisdiction in cases where members personally withdraw from the body for sufficient reasons. In this case, on discovering that they had been induced to join it under fraudulent misrepresentations, and one year had elapsed prior to their expulsion, viz.: 21st September, 1882.

These seem to be the facts why the “Cerneau” Body was revived, and does not appear to have been disputed, although the advisability and usefulness of the movement is questionable. “Cui bono,” does Masonry prosper, or is it enhanced in the eyes of the outside world, by the recriminations and quarrelling of interested parties for fees and supremacy? I remain, Dear Sir and Bro., Fraternally yours,

A LOOKER-ON,

A. & A. S. R., 33°.

**GRAND CHAPTER OF QUEBEC,
AND GRAND MARK LODGE
OF ENGLAND.**

To the Editor of THE CANADIAN CRAFTSMAN.

Dear Sir and Bro.,—The Grand Chapters of Arkansas, Canada, Colorado, Connecticut, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Nebraska, Nevada, New Hampshire, Nova Scotia, New York,

Ohio, Oregon, South Carolina, and Wisconsin, have endorsed the position taken by the Grand Chapter of Quebec, in her contest with the Grand Lodge of Mark Master Masons of England; the Grand Chapters of the District of Columbia, Illinois, Texas, and Vermont, have suspended intercourse with the Grand Lodge of Mark Master Masons of England, and the Grand Chapter of Mississippi with all Mark Master Masons in the jurisdiction of the Grand Chapter of Quebec that do not render allegiance to that Grand Chapter; the Grand Chapters of California, Florida, Kansas, Minnesota, North Carolina, Rhode Island, Tennessee, and West Virginia, have taken no action; the Grand Chapters of Delaware, Alabama, Georgia, Louisiana, Michigan, Missouri, and Virginia, have deferred action until their Convocation of 1885; and the Grand Chapters of Pennsylvania, and New Jersey are yet to hear from. Thus *twenty-four* Grand Chapters sustain Quebec; *eight* have taken no action; *seven* deferred action until 1885; and *two* to hear from.

In those Grand Chapters that sustain Quebec, I find that there are 1433 subordinate chapters, with a membership of 94,536. Comp. Drummond's statistical tables show that the total membership of the forty-two chapters of America, May, 1884, was 137,617.

Here are twenty-five Grand Chapters that say, and put themselves on record, that the Grand Mark Lodge of England, violates every principle of justice, right and honor, in order to assist a few, who defy the laws of the Grand Chapter of Quebec.

Let the good work go on. Show not only to the Grand Mark Lodge of England, but to every other Grand Body, that we on this side of the "fish pond" will not submit to infringement of territorial jurisdiction from any Grand Body.

Let the Grand Bodies of England enforce their own laws in their own

jurisdiction, but "hands off" from territory not their own.

Consistency is not their motto, else why such a roaring of the Lion, when Gibraltar was threatened by a small lodge coming from the Grand Lodge of Manitoba?

If my friend, J. H. Livingston, could not digest my open letter to him, perhaps he can the facts stated above. Fraternaly yours,

FRANK W. BAXTER.

Highgate, Vt.

MASONIC ITEMS.

EXETER.—A grand musical concert was given in Drew's Hall here, on Tuesday evening, 24th ult., under the auspices of the Royal Arch Masons. The evening was fine, and a good audience was present. The programme throughout was well chosen, and remarkably well rendered, the singing being of the higher class. The talent was all brought from London, except the orchestra, which was composed of Exeter friends. Several selections was rendered by the orchestra, all of which were encored. Proceeds amounted to about \$75. The committee spared no pains to complete every arrangement, and they deserve great credit for having so successfully performed their duties. From the reputation of the ladies and gentlemen, whose names appeared on the programme, all of course attended expecting to hear first-class performances, and we are quite sure none were disappointed. Rev. Comp. E. J. Robinson, P.S., acted as chairman, and the brethren appeared in full regalia.

Brethren of the "mystic tie" have not infrequently had to face objections raised against the Order, because of their supposed leanings towards an excess of conviviality. If there ever was any substantial grounds for this complaint, it certainly is fast disappearing, and it is a source of congratulation, as adding to the influence

of Freemasonry all over the land, that so many lodges are now being opened on strictly temperance principles. One of these, Lodge St. George, was started in the Three Towns about twelve months ago, and has proved a success beyond anticipation. Recognizing the value of the principle, and anxious to help forward the object in view, alike in the interests of Freemasonry and of temperance, moderate drinkers, as well as total abstiners, have given the movement their cordial support, and have done their best to make the experiment the success it has so far proved to be. Bro. G. R. Barrett, who was the first elected Master of the lodge, and the Mayor of Devonport, who so worthily succeeds him, are to be congratulated, not only on being associated with so commendable a feature in Freemasonry, but on the result of their efforts to make Masonic total abstinence popular. Bros. Barrett and Brickwood Hutchings, and those who were associated with them in starting this lodge, have shown how easy it is to live down prejudice by example, and the example is one worthy of being largely imitated by the Masonic body throughout the country.—*Western Morning News.*

How little interest is taken by the average Mason in the history of Masonry, and, we might add, in Masonic books generally, is shown by the suspension of the work of preparing and publishing a history of Freemasonry in Maryland, because of a lack of patronage on the part of the fraternity in that State. As prepared by Bro. Edward T. Shultz, this history was proving a most valuable and interesting one, even to Masons generally outside of Maryland; and we trust the brother may yet receive such remuneration as will justify him in completing it. Masons would receive a much greater benefit from their investment of two or three hundred dollars in degrees, if they would invest a tithe of that amount

in such works as would enable them to know something about them more than the mere ceremony of initiation. If many would transfer the amount they have invested in Masonic jewelry into Masonic books, it would start quite a respectable Masonic library, and might add greatly to their utility as Masons.

On the first of July the corner stone of the new Anglican church, Lindsay, will be laid by M. W. Bro. Hugh Murray, of Hamilton, Grand Master of the Grand Lodge of Canada. Lodges from Peterboro', Port Hope, Omamee, Bobcaygeon and other places are expected to be represented. The ladies of St. Paul's church intend providing a sumptuous dinner in the curling rink for the visitors and the public at a moderate rate. In the evening there will be a grand concert in the opera house in which the best local talent of the town will participate. Proceeds will go to the funds of the new building.

Golden Rule Lodge has been formally opened at Gravenhurst. Rt. Wor. Bro. Ramsay, W. M. of Thorne, No. 281, Orillia, and Wor. Bro. Cockburn, M. P., W. M. of Murray Lodge were present, besides visiting brethren from Spry, Beeton, Orillia, Simcoe, and Muskoka Lodges. The Worshipful Master, Wor. Bro. A. W. Irving, assisted by Bro. W. Meinardus, S. W., and Bro. Cornell, J. W., having duly opened the Lodge, the W. M. appointed the following officers, viz.: Bros. Torry, Treas.; Henderson, Sec.; McNeil, S. D. Five petitions for initiation were received. After the business was concluded Bro. Meinardus invited all the brethren to his house, where a really sumptuous banquet awaited them. To say that the Hiramites did justice to the viands of mine host and hostess, Mrs. Meinardus, hardly expresses it. The toast of Golden Rule Lodge being duly proposed, Bros. Meinardus and Cornell

ably responded, and after a most delightful evening the gathering broke up, highly pleased with the inauguration of Golden Rule.

A new Lodge to be called Prince Edward has been organized at Stanley, P. E. I., from the members of Mount Zion Lodge, No. 12, G. R. P. E. I. The new Lodge starts with bright prospects, and we wish it the greatest prosperity.

The Masonic bodies of Toronto will attend divine service at Elm street Methodist church on Sunday, June, 21, at 3:30, being the Sunday preceding the festival of St. John the Baptist. The sermon will be preached by Rev. S. J. Hunter.

Some time since Avalon Lodge, 776, F. & A. M., R. E., St. John's, Newfoundland, was presented with a very handsome Tyler's sword by Bro. Charles Ellis, and at a meeting of the above Lodge, held a little later, a resolution was carried unanimously, to the following effect, a copy of which was sent to Bro. Ellis:—

Resolved,—That the best thanks of Avalon Lodge are due and are hereby tendered to our worthy brother, Charles Ellis in recognition of his valued gift to his mother Lodge. May he be guarded and guided by the sword and lights of Masonry to the Grand Lodge above, where the Grand Architect of the universe reigns supreme. N. W. Whitney, D. G. M., R. E.; J. L. Duchmein, Master of Avalon; Samuel Colton, Secretary.

Prince Edward Chapter, R. A. M., has recently been instituted at Summerside, P. E. I., under the Registry of the Grand Chapter of Nova Scotia, with splendid prospects of a prosperous career, the members being enthusiastic Masons, and good workers.

How South Australia is to be recognized by the Grand Lodge of England is thus disclosed in the local paper at Silverton, where a Lodge

under the E. C. is in process of incubation. It seems that a communication has been received from the Grand Secretary of England to the effect "that upon the receipt of satisfactory evidence as to the number of members who have joined the Grand Lodge of S. A., and the assurance that any Lodge at present working under the English Constitution, should it wish to do so, may be recognized as a regular Lodge, the M. W. the Grand Master will be prepared to lay the petition for recognition before the Grand Lodge of England, with a recommendation that it be favorably considered." If the South Australian Grand Lodge is prepared to accept recognition on the terms as italicised, then their way is not the right way, or our way to Masonic independence.—*Victoria Freemason.*

Bro. Lord Wm. Alexander, Earl of Stirling and Viscount Canada, who settled with a colony in Nova Scotia, in 1628, as their Governor, Bro. D. Murray Lyon, in his "Freemasonry in Scotland" says: "was admitted into the Lodge of Edinburgh, in the capacity of Fellow of Craft, in company with his brother Sir Anthony, and Sir Alexander Strachan, July 3, 1634." He is, thus, one of the earliest known Freemasons. He was a famous Scotch poet, courtier and speculator. He published a poem of over 10,000 lines, purchased from King Charles I, in 1628, a charter of the lordship of Canada, and also obtained from the Council of New England a grant of territory including Long Island. He had also five baronies in Scotland. King James I. called him his "philosophical poet."

A few evenings since the Rev. Bro. Canon Innes, of London, Past Grand Chaplain of the Grand Lodge of Canada, A. F. & A. M., gave a lecture on "The History of Masonry and Its Relations to Religion," in the Masonic Hall, Ailsa Craig. There were present a number of visiting friends

and invited guests. The lecture was ably given and well received by all present. The brethren are sorry that they did not know sooner that the lecture could be given publicly, or many more invitations would have been issued.

Ontario Lodge, No. 26, G. R. C., Port Hope, has arranged an excursion to Toronto on the Festival of St. John the Baptist, from Belleville and points west, which promises to be a great success.

Owing to unfortunate circumstances, incident to the North-West trouble, and other matters arising out of them, the Drill corps of Richard Cœur de Lion Preceptory has not been favored with as large turnouts as should have been the case. In due time, however, the members of the Corps will demonstrate that an interest is taken in its working which will redound creditably to all concerned.

The Ailsa Craig Brethren have removed from their old lodge room, in the Atkinson building to the upper story of Mr. J. H. McKay's building, where rent is cheaper and ingress and egress more convenient.

A District Lodge of Instruction was held at the Masonic Hall, in Hamilton, on the 29th ult., by R. W. Bro. Gavin Stewart, D. D. G. M., who was assisted in the exemplification of the symbolic degrees by a number of Masters and Past Masters of the city Lodges. The proceedings were of a very interesting character, and were duly appreciated by the large number of Brethren in attendance amongst whom were M. W. Bro. H. Murray, G. M.; M. W. Bro. J. Seymour, P. G. M.; R. W. Bros. Otto Klotz, of Berlin, and H. Macpherson, of Owen Sound; V. W. Bros. H. Bickford, of Dundas; W. Forbes and E. E. Loosley, of Grimsby. At the conclusion of the labors of the day the inner man was regaled in a becoming manner in the commodious banqueting hall of the Order.

THIN REASONING.

The following article appeared in the London *Freemason* sometime ago, but escaped our notice. The version given of the St. George case is totally untrue, and we quote the article merely to show by what thin reasoning the Montreal Lodges are upheld in their improper conduct:—

We find in the New York *Dispatch*, a quotation from a Canadian paper, which is addressed directly to ourselves. We are asked if the *Freemason* can justify the action of St. George's Lodge, Montreal, in electing as a member a person rejected by a lodge in Toronto? Our reply is very simple, and need be only very short. We are informed, that the applicant was a gentleman attached to one of the railways in Canada; that at the time he was proposed in the lodge at Montreal, he was stationed at Montreal, just as he had been at Toronto; that the lodge knew nothing of his having been rejected in Toronto, and that, as he was a person in reputable circumstances, and was thoroughly and personally recommended, he was duly proposed, balloted for, and initiated. We cannot see in what the lodge of St. George did wrong. Admitting that at one time he resided temporarily at Toronto, it is equally true that he also resided at Montreal, and why the lodge of St. George was to refuse to receive him, we know not. And, in addition, we must also bear in mind, that at the time of the separation, the three lodges in Montreal could accept candidates from any part of Canada, though, of course, it would be better they should be living near Montreal for convenience sake. But there is no law in Freemasonry which limits the residence of respectable candidates for Freemasonry to a particular place. In America, owing to the fact of State and Sovereign Grand Lodges, like the States themselves, the question of residence is jealously regarded; but even in America, cases will crop up,

which show that there is no rule without an exception. The American system, being powerful and effective for America, naturally, almost affects its Canadian neighbors, and therefore, we cannot be surprised if American customs and American precedents are often quoted triumphantly, as if decisive of Canadian arrangements. But the English lodges in Montreal,—perfectly legal bodies, Masonically, and by the express Acts of the Legislature,—more legal in every sense than their assailant, the Quebec Grand Lodge—do not profess to be governed by American, but by English Masonic law. In England, the law of residence of a candidate is very wide and liberal. A Freemason living in London, but being at Keswick, say for a longer or shorter time, might be proposed and balloted for, and accepted in a Keswick lodge, perfectly naturally and properly. In all provinces there is some little objection experienced, to persons from one town being balloted for in another, and cases have occurred where a person balloted for and rejected in one town in a province, has been proposed and accepted in another. We must bear in mind that rejection on the ballot is not an absolute proof of unfitness for Freemasonry. It is so admittedly in a quasi sense “prima facie,” but is not so, we repeat, absolutely. We have to “go behind” the ballot, so to say, often, if we can, to see how or why the rejection took place; and, as it sometimes happens, that candidates are rejected for no valid reason, it is not an actual bar to a fresh ballot in another lodge, that a candidate has been black-balled in another. It is an element, if it comes before us, which has to be taken into consideration, that is all. It by no means constitutes an absolute bar or objection to admittance into a lodge. The lodge of St. George seems to have acted reasonably, legally, Masonically; and we repeat, that the English Freemasons in Montreal have done no wrong legally, Mason-

ically, civilly, or socially; they are simply persecuted for their Masonic loyalty, at a time, too, when rowdiness, boycotting, and dynamiting, seem in some quarters to be the “order of the day.”

R. & S. MASTERS.

The Grand Council of the Dominion of Canada, Royal and Select Masters, will meet in the Masonic Hall, Hamilton, on Friday, the 10th July next, at 9 a.m. The Executive Committee will meet in the Royal Hotel, Hamilton, on Thursday evening, 3th July, at 8 p. m., for the transaction of general business. As business of importance will be considered, it is earnestly hoped that every duly qualified member of Grand Council will be present. We hope to see the friends of this pretty and interesting rite present in large force, and trust that from this meeting the order may again spring into active life and prosperity.

“PUBLIC GRAND HONORS.”—Grand Master Roots of Arkansas, describes these as follows:—“The public Grand honors (not funeral honors), should be given by the raising of the hands above and a little in front of the head, and clapping them three times together, and then letting them fall to the side repeating this action twice, that is in all bringing the hands together three times three times. (!!! !!! !!!).”

Bro. Henry T. Helmbold, the famous “Buchu” man, has at last been released from the lunatic asylum, in Philadelphia, which happy result he owes to the indefatigable efforts of his devoted and faithful wife. We have never believed that Dr. Helmbold was insane, but was the victim of a conspiracy to rob him of his justly-earned money.—*Corner Stone.*