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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
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EARLY RELIGIOUS CHARACTER OF FREEMASONRY.

The report of foreign correspondence of the Grand Commandery of Ohio, from the pen of R. E. Sir Enoch T. Carson, of this city, has called out the following editorial article in the London *Freemason*, and Bro. Carson has also furnished us with his reply, which we append. The *Freemason* says :

Our esteemed Bro. Macleod Moore, who is an excellent and cultivated Freemason, and the gallant Grand Prior of Canada, has recently, in a public address, endorsed Bro. E. T. Carson's historical account of the Templar organization in this country, which, we have already pointed out, is altogether based on an entirely erroneous statement of evidence, or rather positively on no evidence at all; and for fear that, resting on such high authority and such friendly "sheep-walking," other Masonic writers and students should be misled, we think it right to enter a protest once more against this unhistorical way of writing history, this uncritical dealing with professedly absolute facts. In order that there may be no mistake in the matter, we reproduce here, once again, Bro. Carson's original assertion as handed on by Bro. Macleod Moore. It is as follows: "On the 29th of September, 1721, the Grand Lodge of England authorized Bro. the Rev. James Anderson, M. A., to revise and com-

plete the history and regulations of the existing old constitutions. Freemasonry having fallen into such decay, it was comparatively easy to make radical changes in its organization. It would appear that Bro. Anderson, in fulfilling the duty confided to him, went beyond his authority and made new changes quite unknown before, reorganizing the institution, which, after some amendments, was formally approved and adopted in 1723, and became known as the New Constitutions. This subsequently gave rise to much dissatisfaction among some of the brethren, the principal cause appearing to be that the rigidly Christian character of the Fraternity had been abandoned, and a Unitarian element introduced. Consequently those members who were Churchmen, wishing to preserve its early Christian features, without severing themselves from the Craft, formed societies secretly attached to the Lodges, in which the ceremonies of the obsolete Order of Knights Templar was conferred upon all Masons desirous of receiving it, thus preserving that belief amongst them which had been previously taught in all the old Craft Lodges, so fully expressed in the opening sentences of the old constitutions, viz.: 'The might of the Father in Heaven, with the wisdom of His glorious Son, and goodness of the Holy Spirit, three persons in one Godhead.'" And our Bro. Macleod Moore adds: "Our

talented Bro. Carson gives extracts from twenty-one of the old constitutions of Freemasonry, their dates extending over more than two hundred and thirty years down to 1723, which contain unequivocal proof of a belief in the Holy Trinity as a part of the Christian creed of the Craft."

With regard to the Knights Templar, we will deal with them presently; but in respect of the Craft, we can only repeat what we have said previously, that there is not the slightest available evidence of Anderson having exceeded his powers, or of any dissatisfaction whatever among the brethren, or of any Templar formation until late in the eighteenth century. Where Bro. Carson finds the slightest trace of the facts he so confidently asserts, we are at a loss to conceive, and we do not believe that any of our English Masonic students will endorse in any measure such statements. The old Trinitarian formula is, no doubt, the Invocation of all the well-known Guild Legends or Constitutions, but was made to give way, in 1722, to a Theistic acknowledgment only. Christian and Theistic teaching went on almost "*pari passu*" until 1813, when Theistic declarations became the distinguishing feature of the United English G. Lodge. Christian prayers and the symbolism and explanation of the Johannite Masons, so-called, still exist in some English Lodges in Ireland and Scotland, but the prevailing Theistic proclamation of 1722 originally, gradually increased in favor among the English Craft, specially among the Moderns, until 1813, when our great Masonic Concordat settled the question for the Craft. There probably, as we have often said, will always be a distinct Christian school in Freemasonry, and, within due limits, it is to be fairly expected and tolerated; but it is wrong, by a "*post hoc propter hoc*," to make Anderson, who was a Christian minister, unfaithful to his trust, the English Masons discontented and dissatisfied with the

formularies they all cheerfully accepted, and to assert the contemporary existence of Templar Masons at a time when, as far as we know, they were not born nor thought of.

REPLY OF BRO. CARSON.

To the Editor of the *Freemason* :

DEAR SIR AND BROTHER:—I have read the editorial in the *Freemason*, of February 4th, briefly reviewing that portion of my Report on Foreign Correspondence, made to the Grand Commandery of Ohio in 1880, which refers to my "theory" of the origin of the connection between Craft Masonry and the Order of Masonic Knights Templar. The article quotes from Bro. Macleod Moore's address an extract from my report. To be fairly understood, the whole of that portion of my report devoted to this particular subject should be read, and if you had referred to the original as printed and published by the Grand Commandery of Ohio in the proceedings of 1880, a copy of which I mailed you at the time, you would have found that I only claimed to advance a "theory"—my own—as to the origin of the Order of Masonic Knights Templar, and its connection with Symbolic or Craft Masonry. I still maintain that I did advance some "curious historical facts and coincidences" in support of my "theory." The historical statements I stand ready to verify.

The editorial says: "There is not the slightest available evidence of Anderson's having exceeded his powers, or of any dissatisfaction whatever among the brethren," &c. Let us see.

In my report I give extracts from twenty-one of the old Masonic Constitutions, all of them anterior in date to Anderson. This list includes every manuscript or printed copy of these Masonic Constitutions that has been discovered to the present time except only one—the "Wilson manuscript," published by Bro. the Rev. A. F. A. Woodward, and which I had not

seen at the time my report was written, or it would have been included; it is substantially the same as the others. All of these Constitutions, save one (Krause's), and that of more than doubtful authority, give an unequivocal and strictly Christian character to Freemasonry, including the dogma of the Holy Trinity, not by implication, but in plain English. The dates of these Constitutions extend over a period of two hundred and thirty years (1490-1720).

Thanks to those indefatigable and intelligent Masonic archæologists, Hughan, Lyon, Woodward, Cooke, and that prince of English archæologists, though not a Mason, James Orchard Halliwell (Phillips), the contents of these rare and precious Masonic documents are brought within the reach of all Masonic students. Anderson's Constitution differs as widely as day from night in a material article—that concerning "God and Religion"—from any of these old Masonic Constitutions except Krause's, which, as I have already said, is among the doubtful authorities. Now where did Anderson find any old "Masonic Constitution, history, charge or regulation, either from Italy, Scotland, England, or beyond the seas," that authorized him to say: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation [This is not true.—C.] whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished." Anderson's Constitutions were just what they were called in the "Approbation" appended to the book, "New Constitutions, with Charges and General Regulations." There were none before like them, "neither on the earth, or in the earth beneath, or in the water under the earth."

In proof of my allegation that the "New Constitutions" "gave much dissatisfaction to some of the members of the Order," I quote the following passage from one of the best authorities we have on English Masonic history, Bro. Hughan, of Truro. In his "Memorials of the Masonic Union," (page 4), he says: "The precise origin of the secession of 1730-52 has not yet been exactly ascertained, but we may safely assume that the disagreement which arose was mainly fostered by the operatives, in whose practical minds the institution of the Society of Free and Accepted Masons on a cosmopolitan basis was evidently regarded as directly opposed to their ancient customs and privileges. The struggle for supremacy commenced in earnest on the festival of St. John the Baptist, 1723, when the election of the learned natural philosopher, Dr. Desaguliers, as Deputy Grand Master, met with opposition, forty-two adverse votes being registered out of a total of eighty-five. In 1730 (Sept. 15th) Anthony Sayer, the Premier Grand Master, was publicly admonished and well-nigh expelled for taking part in illegal assemblies of dissatisfied Masons, who were seeking to undermine the authority of the Society they and the others had so recently constituted."

In 1739 (June 30), "complaint was exhibited against certain brethren suspected of being concerned in an irregular making of Masons" (Northouck's Constitutions, edition 1784, p. 239). At the next meeting of the Grand Lodge (Dec. 12), "these transgressors were pardoned, upon submission and promise of future good behavior," &c. (Constitution 1784, p. 239). Some disagreeable altercations arose in the Society about this period—1739 (Preston's Illustrations, edition 1812, p. 241). For further evidence of my assertion that "dissatisfaction existed among some of the brethren" soon after the publication of Anderson's Constitution, and that it grew and became formidable, finally

culminating in the organization of a rival Grand Lodge in 1753, see Gould's "Four Old Lodges," pp. 33-35.

On the 29th of September, 1721, "the members of the Grand Lodge, finding great fault with all the copies of the Old Gothic Constitutions, Bro. James Anderson, A. M., was ordered to digest them in a new and better method." The result of his labor did not appear in print until 1723. Now mark! Within four months after this action by the Grand Lodge, the following pamphlet appeared in print:

"THE OLD CONSTITUTIONS belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote about five hundred years since. London: printed and sold by J. Roberts, in Warwick Lane, 1722. 80 pp. 26."

This was the first exclusively Masonic book ever printed. I assume as a part of my theory that the printing of this book was instigated by "dissatisfied brethren," and its publication was precipitated in order to anticipate Anderson's projected "digested edition," which it did by at least a year.

Certainly there were some Masons who still adhered to these Old Constitutions, for several editions of them appeared within a few years; one in London, 1729—an exact fac-simile of an original old manuscript, engraved and printed throughout from copper-plates. A second edition of this was printed in London in 1731. Another edition appeared under the following title, "The beginning and first foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging." 40 pp. 20. London, 1739. Another, by Benjamin Cole, appeared in London 1751. 80 pp. 78. It is said that these Constitutions related only to the operative Masons. Still they were the only ones known in any Masonry prior to Anderson's, and it is no longer a mooted question that there were "speculative Masons" long anterior to his time. Take from

Anderson's History, Constitutions and Charges the part that relates to operative Masonry, and we should have but little more than the cover of them left.

I claim that the whole system of Freemasonry was changed both in doctrine and government about the time "Anderson's Constitutions" were compiled. It may be that Anderson only did his work "to order." That, however, does not affect our statement at all. A change, and a very radical one, was made, and it matters not whether this was done by Anderson or the Grand Lodge; undoubtedly they acted in harmony.

Now, Mr. Editor, will you, or some of the "English Masonic students" whom you think "will not endorse in any measure" my statements, please tell us where we can find in print or manuscript any Masonic Charges or Constitutions of a date prior to 1721, in which the article on "God and Religion" is like that in Anderson's book?

We have said we do not believe that the English Order of Masonic Knights Templar had its origin in France, or that the Chevalier Ramsay had anything to do with the formulating of the Templar ceremonial. Does any English Templar having a knowledge of the Templar ceremonial in vogue eighty years ago, and long before, believe that any one but an Englishman, and of a highly religious cast of mind at that, and most likely an operative Mason, would ever have thought of introducing any part of Bunyan's "Pilgrim Progress" into a Masonic degree? Yet it is a well-known fact that the journeyings, trials and vicissitudes of Bunyan's Pilgrim, weighted down with his great load (knapsack!) of sin upon his weary back, was the principal dramatic feature of the grade in early English Templary. That ceremonial is enough to fix the English origin of the grade in my mind. That "pious Pilgrim," freed from his load of sin at the foot of the cross, was no

Frenchman; beyond a doubt, he never crossed the English channel.

I am not advocating, nor in favor of, any change in the present cosmopolitan character of our Masonic institution. I would not have this even if I could. I am also opposed to any change in the Christian character of our present Masonic Templar system. I am a student of the history and philosophy of Masonry in all its branches. This has led me to investigate as to when, where and why was it that the English Templar system, with its most unequivocal Christian teachings and ceremonial, became so closely connected with symbolic Freemasonry, an institution equally renowned for its universal creed. I have long had my own theory in explanation of this obscure chapter in Templar and Masonic history. I gave it to the world in my report—only this. Of this effort, my distinguished and well-informed brother, Sir Macleod Moore, was pleased to say: "This view of Bro. Carson, of its introduction into Masonry, appears to be the most reasonable theory yet advanced, showing why the Templar Order was added to Universal Freemasonry (which otherwise appears an anomaly), and has much to recommend it to the candid Masonic student, unless, indeed, he is one of those iconoclastic spirits who would snatch away the bread of imagination and not even substitute a stone."

Will some "English Masonic student" favor us with a more reasonable one, fortified with as many corroborative historic facts?

Respectfully and fraternally yours,

E. T. CARSON.

Cincinnati, March 13, '82.

PEN PICTURES FROM BIBLE READINGS.

The Cleft Sea.

The sons of Jacob burst forth from Goshen with a high hand. The losses and dismay consequent upon

the various plagues had at last humbled the obstinate Pharaoh, and he pushed them from the scene of their hard bondage with the cry, "Rise up and get you forth from among my people, for we be all dead men!"

Egypt groaned under the visit of that last midnight with bewailings. There was not a home in which there was not one dead. And as the second host, in the strength of 600,000 fighting men pressed forward, "harnessed for war," their faces sternly set toward the land of their forefathers, the voice went up from every dwelling as though Rachel were weeping for her children, and refusing to be comforted, "because they were not."

Right into the heart of the rocky wilderness, where chariots and horsemen could scarcely follow them, the head of that mighty column pointed. All was set for a successful journey, a triumphal march. The road down which aged Israel had come weeping to see his son Joseph, and to embrace him once more ere he died, was now crowded with the company of his descendants, numbering its millions, enriched with the spoils of their long time oppressors, exulting in the strength of a new and mighty nationality, whose King was Jehovah. "And the Lord went before them by day in a Pillar of Cloud to lead them the way; and by night in a Pillar of Fire to give them light: to go by day and night."

But now the commandment came to Moses that he would speak to the children of Israel, and bid them turn southward between Migdol and the sea, to the end that Pharaoh might follow after them and experience a final discomfiture at the hand of God. The order was communicated and promptly obeyed. The host changed its line of march from towards the rising sun and the land of their fathers; passed rapidly down the coast, leaving the shining waters of the Red Sea upon their left, and encamped at the opening of Haroth,

whose deep gorge presented an easy descent to the sea shore,—the pillar of cloud thus indicating that “by that way” their next stage was to be accomplished.

Down that profound ravine they looked wistfully, leaders and people, and enquired of each other how the passage was to be effected. No ship, nor any conveyance known to man was visible, far as the eye could scan the flood. The wild fowl were there, quietly brooding upon its surface. The evening breeze marked it with soft ripples. The sun darting its last rays down that chasm, smiled upon it as it lay broad and deep, a barrier to their progress. The heart of Israel sunk at the prospect. Yet, quietly and without murmuring they pitched their tents at Pi-hahiroth and waited what God would do for them.

By this time Pharaoh had overcome his fear and resolved to be revenged for his losses. “He pursued after them, all the horses and chariots of Pharaoh and his army, and overtook them encamped by the sea beside Pi-hahiroth before Baal-Zephon.” Undismayed by the amazing signs and wonders that God had wrought for the Israelites, stung with shame and resentment for the loss of his slaves, and the disgrace attached to his reign, he resolved yet again to bare his rebellious arm against Jehovah, and risking all to recover what he had lost or perish in the attempt.

Through one whole night and day the Israelitish camp had lain patiently at the entrance of that valley, the look of wonder on each face, the whispered enquiry on each tongue, and the Pillar had stood between them and the sea, immovable as the solid hills that overshadowed it. But now a cry was heard on the outskirts of the camp towards the west, a fearful cry caught and echoed by every voice, until the deep gorge thundered it back in countless reverberations. It said, “Wo, wo to Israel! Pharaoh is at hand!” Then the vast multitude was shaken as some great flood

upheaved by volcanic fires. Men ran wildly to and fro. Children were trodden in the aimless rush. Women screamed and flew with disheveled hair from tent to tent. The boldest, the most faithful, could scarce restrain their terror at the alarm, while some who had been accounted leaders in Israel came to Moses, standing before his tent, and clamored, “Because there were no graves in Egypt hast thou taken us away to die in the wilderness? wherefore hast thou dealt with us thus to carry us forth out of Egypt?”

Calm and unmoved, his heart taking a firmness of tone from the very Pillar that stood before him, the man of God listened to that despairing demand. Looking upwards towards the heavens that glared in all the severity of that bright clime, he answered them: “Fear ye not: stand still and see the salvation of the Lord, which he will show you to-day!” Brave words. Hopeful pledge. They fell upon the hearts of the assembly like dew upon the burned buds of summer. Passed from mouth to mouth through the great army, the tumult ceased, the waves subsided. And lo, the leader opening again his lips pronounced this prophecy: “The Egyptians whom ye have seen to-day, ye shall see no more again forever.”

And while he yet spake to them and before the prognostic was fully comprehended by his hearers, the Pillar began to move. Trembling at first upon its base, it rose from the ground, leaving the base of the valley all unobstructed, and the view of the shining waters complete, ascended for a distance towards the empyrean, as though about to be withdrawn from human gaze, then passing entirely over the hosts of Jacob, fell heavily a murky cloud between them and the Egyptians. The vanguard of the army at once halted in their swift march, and so the work of pursuit was for the moment stayed.

Then Moses, retiring from the presence of the people, addressed himself to God. And the Divine voice,

which had so often responded to his applications, answered: "Speak unto the children of Israel, that they go forward."

Emerging from his tent, the leader gave the command to move forward. But whither? Before them rolled the broad expanse of water, over which a violent wind had begun to blow, raising angry waves, howling mournfully among the rocks, and sweeping heavily up the gorge of Haroth, as though forbidding an advance. On the right hand, and on the left, cliffs. Behind them the infuriated monarch. Before them the Red Sea. Yet, oh Israel, it is commanded thus of the Lord that thou move forward.

Hastily then the tents are struck, the beasts of burden loaded, and the tribes arrayed for flight, each under its own symbolic banner. Forward, forward! was the cry, and the occasion brooked no delay. One last look at the setting sun, as it glared angrily through the dust clouds raised by the fast-increasing gale, one glance through the Pillar, which had now become a very Pillar of Fire, then each strong man drew the arm of a weaker within his own, and bending sturdily forward entered the valley with his face toward the sea.

Moses had preceded them, and by this time his feet were dipped in the thinner waves. His locks flew wildly about his shoulders as the east wind tossed them at pleasure. His mantle fluttered at his waist as he surveyed the stormy scene before him. But his strong heart wavered not, nor for a moment doubted but that a way of passing would be found. He lifted up his rod and stretched his right arm over the sea. Then the sea was stirred by an irresistible impulse. The broken waters, which had been heaped up by the east wind, subsided in the direction indicated by that wonder-working rod, and a furrow, deep and smooth, began to be visible, baring the sands a long way forward from the feet of Moses, and inviting his approach. The miracle was

manifest. Moses, whose momentary halt had brought the leaders to his side, preceded them, as was his duty, and entered the sea. Closely upon his feet came the princes of the tribes, and next the well ordered assemblage.

Night had now drawn her sable curtains above them. There were no way-marks by which the host was guided, for none had passed that way hitherto. But down, down into the bed of the deep sea, down where mountains had brooded and the shapeless forms of marine things had swam and fought, down through shining caverns then first exposed since the creation, the bands of Israel marched, nor feared to err, seeing that the wall of waters on their right hand, and on their left, barred progress in all directions save one.

And step by step the Pillar crept after them. Across the now deserted encampment at Pi-habiroth it traced its glowing path down the deep gorge and entered the cleft sea. It gave light to the Hebrew wanderers seeking the home of their forefathers. It made a lurid flame upon the vanguard of those who, in the recklessness of their calling, pursued them. And wandering tribes of Ishmael for ages afterward told with blanched cheeks how the Angel of the Presence, on that night of wonders, moved from shore to shore through the divided waters.

All that night the flight and pursuit were maintained. But "it came to pass that in the morning-watch the Lord looked upon the host of the Egyptians through the Pillar of Fire and of the Cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drove them heavily; so that the Egyptians said: 'Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.'"

Forward, through the deep caverns and between the massive rocks, not once deviating from the furrows marked by the pointing of his rod, the Divinely-appointed leader had

kept his way. And now his feet passed the farther shore. The dry sand echoed his step as he felt himself once more upon the land. His heart bounding with gratitude and joy, he mounted a rock hard by and directed the head of the great column to the right. There, at that post of observation, the early light of morning coming to his aid, he gathered in the details afterwards committed to writing.

In the distance he heard the grinding of Pharaoh's chariot-wheels, as they crushed each other amidst the obstacles that were presented in the depths of the sea. The blasphemy of drivers, the trumpet signals, the neighing of horses, were strangely mingled. Before them he saw the Pillar, the impassable barrier between them and their prey. The Hebrew caravan, aroused to their utmost speed, climbed to the shore. It was a scene never forgotten—described in many a conference during the forty years that followed.

But as the sun came up over the Sinaitic range, the last straggler from Goshen gained the dry beach. The vanguard of Mizrami was scarcely a mile behind. The great column of Jacob, filing to the southward, had halted, hearing all the shouts, crowding the adjacent hills, awaiting the crowning miracle. And then "the Lord said unto Moses, stretch out thine hand over the sea that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength, and the Lord overthrew the Egyptians in the midst of the sea."

One burst of horror, one hapless struggle against the fate that impended, and as the Pillar arose and passed over the exulting Hebrews, and once more assumed its place in the van, a general subsidence of the waters was seen, and the armed host vanished from the sight.

Then was accomplished the miracle of the Cleft Sea.—*Masonic Review.*

ROYALTY AND CRAFT LOYALTY.

None who understand, and are able therefore to appreciate the leading principles of Freemasonry, will be surprised at the splendid manifestation of loyalty which characterized the proceedings of the special meeting of United Grand Lodge on the 15th inst. It is more than probable that, had time and space permitted, the brethren would have assembled in well nigh as formidable numbers as they did in the Royal Albert Hall, South Kensington, on that memorable 28th April, 1875, when H. R. H. the Prince of Wales was installed M. W. Grand Master. Quite apart from the fact that English Masons, being, like the rest of their fellow-countrymen, law-abiding people, must have rejoiced in the opportunity of expressing their gratitude to the Great Architect of the Universe at His preservation from danger of our Constitutional Sovereign; apart from the love and respect which they in common with the rest of the British nation so devoutly feel for one who during a reign of almost unexampled length has administered the government of the country so successfully, and who in her own person has offered so brilliant an example for all classes of her subjects. We say, apart from those natural causes which must affect the English Craft just as much as, yet no more than, the rest of the community; and be it added likewise from the utter deestation in which all Britons hold the political assassin, it must be clear to every one that the principles of our Society had their share in producing that magnificent outburst of enthusiasm of Wednesday week. As our Grand Master pointed out on the day of his solemn installation, the watchwords of our English Craft are "Loyalty and Charity." The Freemasons of some foreign countries may fancy they are justified in conjoining political with their Masonic functions. But in the case of Masonry, as exem-

plified in England even the bitterest opponents of our Society have been compelled to admit that we are loyal to the government under which we live, and that our professions of faith are as free from any taint of irreligion as they are unbiased by any pretence for this or that particular form of polity.

In these circumstances, and with this knowledge to guide them, people will recognize the sincerity as well as the value of last Wednesday's demonstration. But there are also personal reasons which, no doubt, contributed to intensify the feeling displayed. The Queen is the patron of the Craft, and a liberal supporter of our institutions. Moreover, she is a member of a family which during the last 145 years has taken a more or less conspicuous part in upholding, and giving effect to, the principles of the great Masonic Brotherhood. In 1737 Frederick, Prince of Wales, son of George II., and father of George III., was initiated at an occasional lodge at Kew, and to him the second edition of Anderson's Constitution, published the year following, was dedicated. He died, however, in 1751, without taking any prominent part in the doings of the Fraternity. In 1766 two of his brothers, the Dukes of York and Gloucester, were initiated, and yet a third brother, namely, Henry Frederick, Duke of Cumberland, in 1767. The last mentioned was installed Grand Master in 1782, in succession to the Duke of Manchester, and held office till his death, eight years later. In 1790 George, Prince of Wales, son of George III.—who, with his brother, Duke of York, had been initiated in 1788—was elected Grand Master, and remained such till 1813, when feeling it necessary as Prince Regent to resign office, his place was taken by the Duke of Sussex, who was annually re-elected till his death in 1843. Thus, for sixty one years consecutively, the Craft had for its chief ruler a Prince of the blood royal, while it should be further

mentioned that of the other sons of George III., the Dukes of York, Clarence (afterwards William IV., and Grand Patron in succession to George IV.), Kent (father of our beloved Queen), and Cumberland (afterwards King and Grand Master of Hanover), were members of the Craft, the Duke of Kent, with his brother of Sussex, taking a leading part in re-uniting the two bodies of so-called "Ancients" and "Moderns," into which, during the latter half of last century, and the earlier years of this century, the Craft was divided. As three of the Queen's sons are Craftsmen, and as we believe we are correct in stating that the late George V. of Hanover was also a Mason, it follows that the Royal family of Great Britain has been actively connected with our Society during its last five generations, or, as we have noted already, for a period of 145 years. Here, then, are reasons enough—if none other existed, as we have shown they do exist—why English Freemasons should take a direct and enduring interest in all that concerns the well-being of the gracious Sovereign who guides the destinies of the British Empire. Masonic principles bid us be loyal to her government, while the love and respect we entertain for her and her family go a considerable way towards strengthening and confirming those principles. In short, our loyalty springs, in the first instance, from a strict sense of duty, and in the next, from our love and respect for the dynasty.

Many of our readers will doubtless feel inclined to say that, having already again and again demonstrated our proposition that English Freemasons are from necessity and inclination a loyal body of British subjects, it is unnecessary to prolong our remarks. Yet we think it will be considered at least excusable if we add a few words as to the magnitude of the debt we owe to our Royal brethren. To go no further back than the year 1875, when our present

Grand Master was installed, how wonderful has been the progress and extension of the Craft since then. Prior to the 1st of January of that year there were 1527 lodges on the roll of our United Grand Lodge. On the 1st of March of this year there were no less than 1961. Consequently in the interval there have been constituted 434 lodges, all which, with the exception of two, are still in working order. It may, perhaps, be as well if we note this progress year by year. The number of lodges constituted in 1875, was 66; in 1876, 69, one having since dropped from the roll; in 1877, 72; in 1878, 65; in 1879, 58; in 1880, 39, one, however, being no longer on the roll; and in 1881, up to the publication of the calendar, 54, with an additional 15 warranted up to the 1st of March. Of these new lodges a considerable proportion have been established in our colonies and India, New Zealand, and the great Australian colonies having been especially favored in this respect; while our provinces and the metropolitan district have been almost as fortunate. During the same period over 160 Royal Arch Chapters have been warranted, so that if we make allowance for the number of lodges which since 1863—the last year the roll of Grand Lodge was re-numbered—have disappeared, it will be found that as against some 1800 lodges there are over 600 chapters, or on an average rather more than one of the latter to three of the former—a very capital proportion, as our readers, doubtless, will not hesitate to admit. If we turn to the other Degrees, which are not included in pure and ancient Masonry, as defined by our Constitutions, we shall find, on reference to the "Cosmo," that whereas at the end of 1874 there were, irrespective of time immemorial lodges, only 179 on the roll of the Grand Mark Lodge, there were at the beginning of the present year 291—an increase of 112 lodges. There were at the former date some 62 Rose Croix Chapters,

there are now about 90—an increase of not less than under 50 per cent., and the Templar and Red Cross Degrees fully maintain their ground. Considerable progress has also been made in Scottish Masonry, of which our Grand Master is Patron; and in Ireland, where he holds a like position, the Craft, in spite of the difficulties by which it is surrounded, is in a very flourishing condition. Thus the influence of the Prince of Wales has produced most gratifying results in England, of which he is the Masonic chief, and in Scotland and Ireland, with which he is connected only as Grand Patron. Need we say more than this in explanation of our settled and enthusiastic loyalty—a loyalty which is settled because it is based on the fundamental principles of the Craft, and enthusiastic because our Royal family have always taken so deep an interest in its welfare?—*The Freemason.*

FREEMASONRY IN FRANCE.

The history of Freemasonry in France is very important in itself, as not only has much of Masonic propaganda gone forth from France, but France is emphatically the mother of the high grades. But yet, when we seek to give a clear and consistent narrative of French Freemasonry, we soon find ourselves, so to say, lost in a maze of doubtful statements and conflicting evidence. The general theory is that Freemasonry came from England about 1725. It has indeed been said that a lodge was formed at Arras in 1687, and in Bayonne, but such a statement is in our opinion more than doubtful. There seems to be a probability that a lodge was held in Paris by Lord Derwentwater. Chevalier Moskelyne and Hequeerty, and others, somewhere about 1725, though not directly from England; but nothing is certain as to this. There is evidence to show that in 1792 Viscount Montague granted a warrant to hold a lodge at the Rue de

Bussy, Paris, and that he also granted another for a lodge at Valenciennes. In the *Freemason's Companion* of 1736 this lodge, No. 90, met in the Rue de la Boucherie in Paris every Wednesday, and is said to have been founded April 3, 1732. Lalande, in the *Encyclopedie Methodique*, 1773, states that the lodge was opened in 1725 by Lord Derwentwater and others, that other lodges were formed, and that in 1729 several lodges existed in Paris; he also states that in 1736 Lord Derwentwater, who had been the first Grand Master, was succeeded by Lord Harnouester, elected as such by six lodges. Some say, however, that a certain James Hector Maclean had been Grand Master before Lord Derwentwater. The French official account, as in 1783 in the *Instruction Historique* of the Grand Lodge de France, accepts Lalande's statement. The Duc d'Antin is said to have succeeded Lord Harnouster in 1738, and to have been succeeded by the Comte de Clermont in 1743. During this time the police in Paris had interfered a good deal with the lodges and Freemasons. In 1737 the court of the Chatelet sentenced a certain Chapelet in La Rapee, who was the landlord of an hotel, the "Shield of St. Benedict," to a heavy fine and the closing of his house for six months, on account of a meeting of Freemasons. So far the evidence seems to be plain, that in 1748 the Masonic system was established and known and attacked in Paris. The year 1748 we are inclined with others to consider as the epoch of the steady advance of French Freemasonry. In 1735 it is said indeed that the French lodges had petitioned the English Grand Lodge for a Prov. Grand Lodge, and that it was granted in 1743, and established as the "Grand Loge Anglaise de France." But we feel bound to observe that we find no trace of such a proceeding in any English records. We read of no deputation being granted for a Prov. Grand Master in France, and not until

1768 do we hear anything of the Grand Lodge of France. When, on January 27 that year, the Grand Lodge of England was informed that two letters had been received from the Grand Lodge of France, expressive of a desire for regular correspondence, it was resolved that a "mutual correspondence be kept up, and a book of Constitution, a list of lodges, a form of a deputation bound in an elegant manner, be sent to the Grand Lodge of France." At the same meeting two lodges in France were erased for "having ceased to meet or neglected to conform to the laws of the society." The French histories however, have it that in 1767 the "Grande Loge Nationale de France" was instituted, and was ruled inefficiently by the Comte de Clermont until 1771, when the Duc de Chartres (Egalite d'Orleans) became Grand Master. For some time previous, Masonry in Paris had been very disturbed. The ruinous appointment of Lacorne as his deputy by Comte de Clermont, the introduction of the "Loges d'Adoption," the conflict with the high grades, had rendered the position of French Freemasonry a very difficult and delicate one. Some very unwise provisions, moreover, of the Grand Lodge as regards immovable Masters and the oblivion of provincial interests, seem all to have combined to bring about a spirit of animosity and of faction, and to give rise to proceedings in which it becomes almost impossible to apportion properly the blame to those who so equally set at naught the first principles of Freemasonry. There can be no doubt that the high grades constituted the most disturbing element of French Freemasonry, and the subsequent schism may fairly be traced to their partisans. In 1771 a movement was made in the Grand Lodge to amend the Constitution, and to revert practically to symbolical Masonry. After many struggles and much recrimination, in 1773, October 22, the Grand Master, the Duke of

Chartres, was installed with great pomp, and the Grand Lodge took the name of the "Grand Orient." A section of the officials and others, however, kept on the "National Grand Lodge" as a separate body. At this distance of time it seems difficult for an impartial spectator to say on what side most blame lay; perhaps it was pretty evenly divided, though we are inclined to think that the supporters of the Grand Orient were, in the main, in the right. During the Reign of Terror the lodges of both parties seemed to have succumbed, the Grand Master of the Grand Orient having deserted the Order, and having been guillotined. Previous to the outbreak of "evil days" in 1776, there were under the Grand Orient 228 lodges, and in 1787, 613; under the old Grand Lodge in 1781, 136, and in 1788, 132 active lodges. It is said that only three Parisian lodges worked on through that agreeable period, inaugurated and illustrated by the mournful scenes of the French Revolution. These lodges were—1, "Guillaume Tell," formerly, "Le Centre des Amis," under Roettiers de Montaleau; 2, "Les Amis de la Liberte," under Mercadier; and 3, "St. Louis de la Martinique," which afterwards became united with the "Amis de la Liberte," and took the name of the "Point Parfait." In 1795 these lodges revived the Grand Orient, on December 27, and in 1798 it received the permission of the police. In 1798 Rottiers de Montaleau brought about a union with the old Grand Lodge, revived in 1786, and on June 22, 1799, the Grand Orient was declared the one supreme authority of symbolical Masonry. The Grand Orient had in 1782 recognized the high grades, governing them by a "Conseil"—and we venture to express an opinion that all the difficulties of French Freemasonry have arisen and still arise from this mingling of two incompatible and antagonistic systems. The high grades ought to be separated from the Grand Orient, and governed as

chapters only, by their own Grand Chapter, as with us in England. During the first Napoleon's reign French Freemasonry seems to have flourished; and in 1805 Chambaceres was appointed First Grand Maitre Adjoint, the Prince Murat Second Grand Maitre Adjoint, and Prince Joseph Bonaparte Grand Maitre. In 1814 the authority of the Grand Orient was confined to three Grand Conservators, Marshal Macdonald, General Berunonville, and Le Comte de Valence. Under the Restoration things remained pretty much the same, though with a good deal of controversy with the Jesuits, and during Louis Phillippe's reign, Freemasonry went on its way. In 1848 a new and ephemeral Grande Loge Nationale started into existence, properly suppressed by M. Cartier, Minister of Police, in 1851; and under the reign of Napoleon III., Freemasonry again enjoyed a friendly countenance from the powers that be. We cannot say that we think the present position of affairs in France satisfactory, and the suspension of the Grand Master's office is, we hold, a great error. There are three Grand bodies in France: the Grand Orient, the Supreme Council of the Rite Ecossais, and the Rite de Misraim. At present Freemasonry is neither so numerous nor so flourishing as it ought to be, and we cannot shut our eyes to the fact that numerous changes alike in the fundamental principles and landmarks of Freemasonry have weakened its position and impeded its progress. Some recent "excerpta" of early English papers, published by Bro. W. J. Hughan, have seriously affected the commonly-received history of French Freemasonry.—*Kenning's Cyclopaedia.*

ELECTIONEERING FOR OFFICE.

The following extract from the address of the Grand Master of the Missouri Masonic Grand Lodge, delivered before that body at its last

Annual Communication, is well said and to the point:—

"No other one act that a lodge does during the year is of so much importance as the election of its officers. On the ability, standing and efficiency of its officers does the prosperity of a lodge depend in a greater degree than almost all other things combined. In balloting for a lodge officer the member is performing a serious and solemn duty, one in which he should have nothing in view save the welfare of his lodge. The best material will be selected when the members are left to their own choice. If a member has ambition to hold an office in the lodge, and is worthy, his merits will not long be unheeded. Others are in better position to appreciate them than he. It will be unnecessary, as well as unmasonic, in him to parade them. The ambition taught in Masonry is, who can best work and best agree. In the politics of the day it may be permissible to personally solicit support, as "cheek" is thought to be an essential to success in that department of life. But Masonry is not politics, and the principal ingredients of that article must be "brass" when a Mason can take another man by the arm and say: "See here; I want you to vote for me for Master or Warden," as the case may be, or perchance for an office in the Grand Lodge. If electioneering for office is an evil in a subordinate lodge, how much greater in the Grand Lodge! Wherever it exists it cannot be too strongly condemned nor too quickly discontinued. It is a safe rule to adopt to vote for no person for office, either in the Grand Lodge or a subordinate lodge, who has the effrontery to ask votes for himself."

FREEMASONRY.

The most prominent facts which Freemasonry inculcates, directly or by implication, are these: That there is a God; that He created man and placed him in a state of perfect hap-

piness in Paradise; that he forfeited this supreme felicity by disobedience to the Divine commands, at the suggestion of a serpent tempter, and was expelled from the Garden of Eden, and become subject to the penalty of death; that, to alleviate his repentant contrition, a divine revelation was communicated to him that man should be placed in a condition for restoration to His favor by means of a mediator; that although the body was subject to the penalty of death, it should rise again, and the spirit was immortal; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; that when it was re-peopled by means of eight persons, who were saved in the ark, He renewed His gracious covenant with several of the patriarchs; delivered His people from Egypt; led them in the wilderness; brought them to the promised land, and instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate. Thus, without any reference to forms or modes of faith, it furnishes a series of indirect evidences, which silently operate to establish the great and general principles of religion, and points to that triumphant system which was the object of all preceding dispensations, and must ultimately be the sole religion of the human race, because it is the only religion in which the plan of salvation is clearly developed.

WHITE--AN EMBLEM OF PURITY AND PEACE.

The highest idea of color in the thought of the ancients was associated with light, hence white, as its representative, was regarded with special favor. The Hebrews had several words to designate this color—words applied to milk, manna, snow, the lily, wool, and other objects which were made to suggest moral truths and qualities. White was symbolic

of innocence. Thus the white curtains of the tabernacle and the priest's vestments signified that purity of the heart and life most acceptable unto God. "Let all your garments be white," was no more than an injunction to upright living—to the keeping of the soul free from the stains of sin.

In the Christian Scriptures white is used in the same way of symbolical suggestion. It is the color which distinguishes the raiment of angels and glorified saints. When our Lord was transfigured on Mt. Hermon, it is said that his face did shine as the sun, and his garments became as white as the light, or as snow. That occasion or representation may be said to furnish the very highest form of symbolism.

In the Apocalypse, also, we find suggestive allusions as to the moral import of white, for it is said that "fine linen, clean and white, is the righteousness of saints;" and again it is declared that "The armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean."

There is a well understood appropriateness, therefore, in making special use of the lamb-skin, or white apron, whenever a candidate is received into the Masonic Brotherhood. The initiate is thus reminded that he should have pure and upright intentions—that he should be influenced by disinterested motives in seeking to become connected with the Masonic organization. More than this, it is impressed upon his mind at the outset that Masonry demands of its adherents purity of heart and rectitude of conduct. White symbolizes righteousness; and when the lamb-skin is presented to the initiate as the distinguishing badge of a Mason, and the solemn words of the ritual are spoken in connection with such presentation, he may well realize the fact that he has entered a society where much will be required of him.—*Ex.*

THE OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an isle of verdure in the desert; "a presidential capital," with martial and sacred associations extending through fifty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called straight, in which it was said "he prayed," still runs through the city.

The caravan comes and goes as it did 1,000 years ago; there is still the sheik, the ass, and the water wheel; the merchants of the Euphrates and the Mediterranean still occupy the streets "with the multitude of their wares." The city which Mohammed surveyed from a neighboring height, and was afraid to enter "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called the "Eve of the East," as it was in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plums, and the delicious apricots, of Portugal, called the damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and the beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic engraving and sculpture united—damaskeening—*with which boxes, bureaus and*

swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silk of gold" murmur and sparkle in the wilderness of the Syrian gardens.—*London Globe.*

THE SUPREME GRAND COUNCIL.

33RD AND LAST DEGREE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE FOR THE DOMINION OF CANADA AND PROVINCE OF NEWFOUNDLAND, AS ORGANIZED BY THE ILL. BRO. W. H. PECKHAM, 33°, OF NEW YORK, ON THE 11TH DAY OF JULY, 1882.

Ill. Bro. L. H. Henderson, 33°, M. P. S. G. C., Belleville.

Ill. Bro. R. Ramsay, 33°, 1st Lt. G. C., Orillia.

Ill. Bro. J. Parker Thomas, 33°, 2nd Lt. G. C., Belleville.

Ill. Bro. W. C. Clarke, 33°, G. Orator, Belleville.

Ill. Bro. E. H. D. Hall, 33°, G. Minister of State, Peterborough.

Ill. Bro. S. S. Lazier, 33°, G. Chancellor, Belleville.

Ill. Bro. Oronhyateka, 33°, G. Sec. Gen., London.

Ill. Bro. E. Beltz, 33°, G. Treasurer-Gen., London.

Ill. Bro. M. D. Dawson, 33°, G. Prior Gen., London.

Ill. Bro. L. G. Jarvis, 33°, G. Marshal Gen., London.

Ill. Bro. W. J. Hambly, 33°, 1st G. Master of Ceremonies, Toronto.

Ill. Bro. A. Robertson, 33°, 2nd G. Master of Ceremonies, Belleville.

Ill. Bro. J. R. Peel, 33°, G. Sword Bearer, London.

Ill. Bro. C. D. Macdonald, 33°, G. Standard Bearer, Peterborough.

Ill. Bro. J. M. Penwarden, 33°, 1st G. Capt. of the Guard, Fingal.

Ill. Bro. G. H. Pope, 33°, 2nd G. Capt. of the Guard, Belleville.

CERNEAL CONSISTORY, NO. 1, SITTING IN THE VALLEY OF BELLEVILLE.

Ill. Bro. Wm. C. Clarke, 33°, Commander in Chief.

Ill. Bro. S. S. Lazier, 33°, 1st Lieut. Com.

Ill. Bro. E. H. D. Hall, 33°, 2nd Lieut. Com.

Ill. Bro. Alex. Robertson, (36°, Hon.) Minister of State and Orator.

Ill. Bro. J. Parker Thomas, 33°, G. Chancellor.

Ill. Bro. S. R. Earl, 32°, G. Secretary and Keeper of the Seal and Archives.

Ill. Bro. Roger Clute, 32°, G. Treasurer.

Ill. Bro. J. P. Thompson, 32°, G. Master of Ceremonies.

Ill. Bro. George H. Pope, (33°, Hon.) G. Engineer and Archivist.

Ill. Bro. S. A. Spangenberg, 32°, G. Hospitaller.

Ill. Bro. Singham, 32°, G. Capt. of Guard.

Ill. Bro. D. Urquhart, 32°, G. Sentinel.

LONDON CONSISTORY, NO. 2, SITTING IN THE VALLEY OF LONDON.

Ill. Bro. M. D. Dawson, 33°, Commander-in-Chief.

Ill. Bro. L. G. Jarvis, 33°, 1st Lieut. Commander.

Ill. Bro. W. T. Gartley, 32°, 2nd Lieut. Commander.

Ill. Bro. Oronhyateka, 33°, Minister of State and Orator.

Ill. Bro. L. Downs, 32°, G. Chancellor.

Ill. Bro. P. J. Edmunds, 32°, G. Secretary and Keeper of the Seals and Archives.

Ill. Bro. E. Beltz, 33°, G. Treasurer.

Ill. Bro. J. R. Peel, 33°, G. Engineer and Architect.

We find the following in the *Masonic Advocate*:

Q. Is it Masonic for a lodge to put a bell on their hall, to be rung at meeting of the lodge?

A. We would regard this question in the light of a jest had we not heard one of these lodge bells once while stopping over night in a small village. It struck us then as rather a novel way of notifying the members of a lodge meeting. This bell, however, was a triangle and not easily to be mistaken for a church or hotel bell, and besides the triangle is a Masonic symbol. The Tyler said that they had tried other methods for notifying the members and found that the bell always made the largest attendance. This was certainly a good argument in its favor, but we have never felt warranted in recommending their use generally. If the corner-grocery and dry goods box Masons must have a noise to remind them of lodge meetings, we would suggest that tin horns are cheaper and can be heard nearly as far.

MASONIC ITEMS.

The grandson of Bro. Robert Burns, Gilbert Burns Begg, who has long been in want, has been removed from the Glasgow City Poorhouse, and placed in comfortable quarters.

At the late session of the Masonic Grand Lodge of Missouri, at St. Louis, there was an attendance of 700 on the last day, the largest single day's attendance since the institution, sixty-two years ago.

Never use the black-ball spitefully. To do so is to introduce certain discord into the lodge. Many a Masonic body has lingered through years of uselessness from this cause.

We learn from a statement published in the columns of the *Masonic Record of Western India* that the total school fees paid by the Punjab Masonic Institution from its formation to the 31st December, 1881, amount in the aggregate to close upon 26,990 rupees. This sum has been expended on thirty-one children, of whom twenty-one are still receiving the benefits of the Institution. The ex-officio President and Vice-President are the R. W. Dis. G. Master (Lieut. Col. A. Stewart), and the Dep. Dis. G. Master (Bro. W. Adlard), the Hon. Secretary being Bro. R. B. Nightengall, Freemasons' Hall, Lahore.

The movement at Cleveland, Ohio, to raise \$50,000 for the Garfield Monument by subscriptions from the Grand Commanderies of the Knights Templar of the different States, equivalent to \$1 for each Knight in the jurisdiction, is meeting with success. Official communications have been already received from the Grand Bodies of half a dozen States pledging a proper sum, and similar responses are expected soon from the remainder of the States. In recognition of this fund the Knights Templar have been admitted to one-quarter

representation in the Garfield Monument Association, and will be given the privilege of directing a corresponding proportion of the inscriptions, insignia and other embellishments of the monument.—*Columbia Courant*.

It is now about twenty days since we heard Brother Theodore S. Parvin say that when he went to Iowa to stay, there was not a single Masonic Lodge in it, and he helped to organize the first one at Burlington on Nov. 24th, 1840.

On January 2d, 1844, a Convention was held, a Grand Lodge was organized with four constituent Lodges, in a Territorial Jurisdiction first permitted to be occupied by the whites in 1833, with a population in 1840 of only 43,112, increased 1,624,463 in 1880, now having 424 lodges, a membership of 19,342, assets to the amount of \$18,380.25, with the largest and best Masonic library in the world.—*Liberal Freemason*.

The Committee of Charity of the Grand Lodge of England, now the Lodge of Benevolence, though established during the Grand Mastership of the Duke of Richmond, owes its origin to his predecessor, the Earl of Dalkeith. It meets monthly for the administration of relief to distressed brethren, or their widows. It is ruled by a President, nominated annually by the Grand Master, and two Vice-Presidents, who, with twelve Past Masters, are elected annually by the brethren. W. Masters and Present and Past Grand Officers are *ex-officio* members of the same. Its funds are raised principally from capitation payments, in respect of all subscribing members of the Fraternity, at the rate of one shilling per quarter per member for lodges in the Metropolitan district, and sixpence per quarter for members of country and military lodges. The disbursements have latterly amounted to several thousands of pounds annually.—*Review*.

The Canadian Craftsman.

Port Hope, December 15, 1882.

CHRISTMAS.

Christmas is once more upon us, and we take this opportunity of wishing the patrons and friends of THE CANADIAN CRAFTSMAN a Merry Christmas—a Happy Christmas—and many of them. We would, at the same time, remind our readers that if a little more interest were taken in the literature of the Fraternity, and our brother Masons made greater efforts to secure subscribers for us, we would enlarge our magazine and in many ways add new features of interest to it. We promise, however, that we will endeavor to do our best for the welfare of Masonry universal, quite irrespective of the criticism of cliques or the scowls of “party.” We wish, then, every Hiramite who reads this, the compliments of the season, and trust that the coming new year may be fraught with joy, pleasure and happiness for himself and those near and dear to him.

REMEMBER THE WIDOW AND THE ORPHAN.

At this season of the year, when all who have the means are rejoicing in the great home comforts of life; when lodges and chapters are feasting and banqueting; when brethren and companions are presenting out-going officers with jewels and other testimonials; we repeat, when at this time when money is lavish, Masons should remember their obligations, and recollect that in our ranks there are those who are bowed down with care and sorrow, who are lying on

the bed of suffering and pain, who are poor and penniless, and that in loathsome cellars and foul and filthy garrets, Masons' widows and Masons' orphans are existing, without friends, without food, without fuel.

This is the time when true Freemasonry rears her head on high, and baring her breast to the storm goes forth in all her simplicity and purity to perform the mission—the mission that springs from faith—the mission that wafts hope to the wan and weary—the mission that bears on its wings love and charity to all in distress, to all in misery, to all in sickness, and abides as the comforting angel of God by the bedside of the dying.

Freemasons who love Freemasonry know this, appreciate this, and strive to accomplish this. The field is wide and open; the paths may be rank with weeds, brambles and briars, and thistles may spread their thorny branches on every side, the earth may be covered with nettles and the devil's weed, but amidst it all the Hiramite plods on his weary way rejoicing, for amidst all this apparently hopeless waste he knows he will find a daisy here, perhaps crushed for the time being, but soon to be restored by refreshing water, a rose fading there because it was killed by its surroundings, a lily drooping because it is entangled with noisome weeds; the Mason rejoices then as he goes forth; he cannot save all, he cannot restore peace of mind to every one, he cannot relieve every case of misery, wickedness and despair, but he can do something, and the million of Masons on this continent can work miracles at this season if they are true to their pledges, faithful to their

vows, and earnest in their endeavors to uphold the principles of the Craft

It is the duty of the Hiramite to help the widow and the orphan; to clothe the naked; to feed the hungry; to visit the sick; to comfort the dying. No follower of the Widow's Son has a right to shirk these duties. He is a sworn servant of the Most High God, and if he believes in the Father of the fatherless and the God of the widow, he must serve Him with love and zeal; he must practically obey His behests. Prayer and praise in a warm room, and by a cheerful fire, may be very well, but He who knows the secrets of all men and searches the heart, knows all, and cares for and watches over and loves those who, like his favored Teacher, the Gentle Nazarene, goes forth and practically illustrates his faith, his love for mankind, and his hope in immortality by kindly words, by good deeds, by generous actions, by self-sacrificing efforts in the cause of humanity, charity and truth. The Mason's God is a practical God, and believes in deeds rather than in words.

Let, therefore, every Brother, at this season of the year, do something for the honor and glory of the Divine Author of his being. This is Masonry, and this is the pure and simple Masonry that our fathers and forefathers practised in secret and dread in the dim and distant vista of the past. No Mason is so poor as long as he and his family enjoy health, not to be able to do some good, to accomplish some deed that, perchance, the Recording Angel will enter in the golden Book of Paradise. He may be poor, but can he not visit the sick-bed of a dying brother? Can

he not read to him during the day, and cheer him with words of joy during the long and weary hours of the night. He can tell his wealthier brethren of the sick man's troubles, of his cheerless home, of his empty cupboard; and out of their wealth they can give him aid, and perchance relieve his midnight vigils. There is much for every Hiramite to do. This is the season in which to do it.

Many will waste their tens and twenties and fifties in the gaieties of the season. The tables of the Masonic banqueting halls will groan with the weight of costly viands; glittering and precious jewels will bedeck the breasts of the retiring officers, and what will be done practically for those in penury and distress? for those impoverished, yet in the "sere and yellow leaf of old age"? for those without a husband's strong arms to protect them from the storm of poverty? for those lacking a parent's care? Every lodge in the Dominion, every Mason in Canada, if he cannot go out to practically illustrate the good deeds and the objects of Masonry himself, or find time to work the design traced by the finger of the Chief Overseer Himself on the Trestleboard of Truth, can at least aid those who are willing to work "in the vineyard of the Lord," serving Him and exhibiting His manifold mercies and benign goodness by daily and hourly fulfilling the mission of Freemasonry—that mission which Immanuel taught by parables and precepts; which he practically illustrated by his meek and lowly behavior before the arrogant Pharisee and scoffing Sadducee; which he consecrated on Calvary, olive clothed mount, when, between two thieves, from His body, which was nailed to the accursed,

quivering aspen, the awful, never-to-be-forgotten words, "Eloi! Eloi! Lama Sabachthani," as His soul rent itself from the body and flew with joy and love to the presence of the God of Love, resting on the great white Throne of Truth.

CHRISTMAS JOYS — CHRISTMAS SORROWS.

Once more the season of joy, festivity and rejoicing is upon us. Wherever the simple doctrines of the Christian religion are taught, is the anniversary of the natal day of the God-Man celebrated by religious ceremonies and social gatherings. The aged grand-parents gather round their hearths on these occasions, their stalwart sons and rosy daughters, who, with their wives and husbands and little ones, form "the annual reunion." The Yule Log crackles on the fire, the rooms are festooned with evergreens, the mistletoe for blushing girls to playfully avoid; the enormous turkey is cooking in the kitchen, and all are anxious about the result of the plum-pudding. The children have a greater license than at any other time, and romp and play, as if the whole establishment were their own. The old people, for the time, appear rejuvenated, and tell of the tales of by-gone days. As evening comes on, the curtains are drawn, and song and music and dancing enliven the hours. But through it all, the solemn thought reminds them that this is the anniversary of the brightest day that ever dawned upon an unbelieving world—a world of sin, misery and sorrow.

Yes, over eighteen hundred years ago was the earth still under the frown of an angry God, and then

is revealed to the shepherds, as they watched their flocks by night, that in a lonely stable in Bethlehem, a virgin, pure and undefiled, had brought forth a male child. Awe-struck, they listened to the Angel-messenger of God and ere they realized the glad tidings, the heavens were opened, and they were permitted to behold the seraphic host chanting their glorious anthems of praise and thanksgiving. Who can realize the feelings of those hardy sons of the soil, as they listened to the celestial hymn of "Glory to God in the highest, and on earth peace, good-will toward men"? In haste they sought the place—and again we recollect how the wise men, guided by the Star in the East, went to pay their homage to the new-born King, and presented him with gold and frankincense and myrrh. What solemn thoughts the day must recall to the believer in the Lamb of God! How the sworn soldier of the cross must regard this sacred anniversary! The whole life of the Immanuel passes before his mind's eye in a series of panoramic dissolving views. He beholds his temptations and sufferings; he depicts the hypocritical sneers of the Pharisees, and the arrogant disdain of the sceptical Sadducees; he remembers the scene on the pinnacle of the temple; the rebuke to those who would have stoned her who was caught in the act of adultery; his love for the little ones, as shown when he said, "Suffer little children to come unto me, and forbid them not, for of such are the Kingdom of Heaven;" His last supper with His disciples, when Judas left the table to take the blood-stained thirty pieces of silver; his agony in the

garden of Gethsemane, when, in his wretchedness, he cried to His Father, and said, "Oh, my Father, if this cup may not pass from me, except I drink it, thy will be done;" his betrayal by a kiss; the renegade Peter denying his Lord; the ignominy of his trial, when mocked by the Roman soldiery and spat upon by the rabble; his sufferings and agony on the cross, when nailed between two thieves, he still could spare a thought for the repentant criminal, and pledge Himself to meet him that day in Paradise; and then the awful scene of his death, when amidst terrific lightning, flash after flash; the continuous roar of thunder, the earth quaking, the graves giving up their dead, and finally, as the veil of the sacred temple was rent and darkness reigned supreme, the terrified soldiery, the frightened High Priests, the trembling Pharisees, the awe-stricken Sadducees, the weeping mother with the faithful Magdalene and the beloved disciple John, heard the ever-to-be remembered and never to be-forgotten words, as the soul severing itself from the body, flew to His Father who was in Heaven, and sent a thrill of terror through those assembled there with ashen faces and palsied limbs, as they listened to the voice of a dying God, when it cried, in its gasping agony, "ELOI! ELOI! LAMA SABACHTHANI."

These are the panoramic views that Christmas day reveals to the faithful follower of the gentle Nazarene, and are vividly impressed on the earnest Knight Templar. What scenes! What food for thought this vision of the past recalls! Can any believer in the Sanctified One, can

any Frater of the Temple, who has professed his faith in Immanuel, be callous and cold and heartless on such a day? Let him participate in the Christmas joys, but do not let him forget the Christmas sorrows—sorrows doubly sad, doubly painful, amidst the general rejoicing and surrounding happiness of the Christian world.

We all know that at this season, there are thousands and tens of thousands on this continent alone, who are begging their bread in the streets,—that are starving with hunger, that are freezing with cold. This is the time for Catholic, Protestant, and Templar to go forth and prove their faith in the lessons taught by the Son of God, and their belief in the principles and precepts advocated by Him, who practiced what he taught. The Knight Templar on this occasion can prove his Templary; the Christian can exemplify his Christianity. Amidst the rejoicing he must recollect the poor; he must feed the hungry; he must clothe the naked; he must cheer the sick, the down-cast and the sorrowful.

Christmas day is very sad to those who thus suffer at such a time. The merry peals of bells to them are as the toll of the dead; the Christmas carols a mockery; the sweet chimes a farce. Let us do our duty and help all we can. God is good and will assist us in our efforts to do good. The heart must yearn for the fatherless and widows at such a time, and bleed for her, who has seen the loved idol of her heart stricken down in all the glory of his manhood, and at the acme of his fame, by the angel of Death. To such an one this festive

season is indeed full of Christmas sorrows; no sunshine of joy and happiness can break through the clouds, as year after year she recalls the bitter past. To her, who suffers thus, there is, however, the one Comforter, the one Help, the thrice-blessed I. N. R. I.

Let the Knight Templar, then, remember that although he personally be surrounded by Christmas joys, there are those to whom he is especially bound, suffering in their misery and loneliness, in cold and wretchedness, Christmas sorrows.

FREEMASONRY IN EGYPT.

It has been announced that some day previous to his departure homewards from Egypt, H. R. H. the Duke of Connaught, P. G. S. Warden, attended a meeting of the Grand Lodge of Egypt, and was most cordially received by the brethren, under the presidency of their Worthy and Most Worshipful Grand Master, Bro. Ralph Borg. We are informed also that His Royal Highness has been pleased to accept the honorary rank of a Past Grand Warden of Egypt, and duly and fraternally expressed his thanks for the compliment. That when the fighting was over the Egyptian brethren should seek the opportunity of making acquaintance with our illustrious Craftsman was most natural, and equally so that the latter should reciprocate the feeling. The Masonic associations connected with ancient Egypt are many and great, and Masonically, modern Egypt owes much to her old prestige as one of the earliest homes, if not the cradle, of the Craft. It will, perhaps, not be

out of place if we devote a few lines to sketching out what is known of the state of Freemasonry in these days in the land of the Pharaohs, where forty centuries still look down upon the traveller as he gazes upwards at the stupendous monuments of former Egyptian skill and power, — the Pyramids.

The Grand Lodge of Egypt is of very recent origin, dating no further back, we believe, than the year 1876, when it came into being with Bro. Zola as Grand Master, and Bro. Professor F. F. Oddi as Grand Secretary. His Highness Halim Pasha is honorary Grand Master "ad. vitam;" and His Majesty Kalakaua I., King of the Sandwich Islands, honorary Grand Master. It has in its jurisdiction some twenty-one lodges, including the Grand Master's Lodge, which heads the list without a number; but our information does not enable us to state among what cities these lodges are distributed. No doubt several of them meet in Cairo, which is the headquarters of the Grand Lodge. Among the Grand Lodges with which that of Egypt has established friendly communications are those of Ireland and Scotland; and, as far as we can see, there is no reason why England should not follow their example, especially as we believe the systems of the two Grand Bodies rest substantially on the same basis. Time, probably, will, sooner or later, bring about so desirable a consummation — at all events, we are justified in expressing a hope that it may be so.

The Grand Lodge, however, is not the only representation of modern Masonry in this country. There is a Supreme Council 33°, of the A. and

A. Scottish Rite, with Sov. Gr. Com. Zola as its chief, and the indefatigable F. F. Oddi as Gr. Sec. Gen. and Grand Chancellor. The Rite of Memphis has established itself there. (We may here remark that Bro. Zola is Grand Hierophant of the Mystic Temple, and Bro. F. F. Oddi, Grand Master of the Sov. Sanctuary. So in Egypt, as we before stated, and was contradicted by the *Hebrew Leader*, there is no antagonism between these Rites.—ED. CRAFTSMAN.) But Egypt is a curious country, and just as there are judicial courts for the trial of European offenders, apart from those for the trial of natives, so are there lodges holding under different European Masonic Constitutions, irrespective of those that pay allegiance to the native Grand Lodge. Thus, in Cairo there are no less than five English Lodges, namely, Bulwer Lodge, of Cairo, No. 1068, constituted in 1865; Grecia, No. 1105, 1866; Egyptian, No. 1156, 1867; La Concordia, No. 1226, 1868; and Star of the East, No. 1355, 1871. At Alexandria, there are two lodges, St. John and St. Paul, No. 1154; and Zetland, No. 1157; both warranted in 1867, the latter having a Chapter attached to it. An eighth lodge, the Ramleh, No. 1419, warranted in 1872, meets at Ramleh. At Suez, there is a Scotch Lodge, the Oriental, No. 472, dating from the year 1867. Alexandria can also boast a French Lodge, Le Pyramides, while Italy has one more than England, namely, at Cairo, Lodge Mazzini (1st class), and St. Nilo (2nd class); at Alexandria, Lodges Sovrano Capitolo, Nuova Pompeja, all of the 1st class; and La Severa and Lodge Conclave, of the second delta; at

Mansourah, Lodge Fraternita (1st class), and Lodge La Pace (5th class), and at Suez, Lodge Progresso Costituzionale (1st class). Thus, adding native and European Lodges together, there are fully forty in active working order, to say nothing of the Supreme Council, Valley of the Nile and its belongings.—*Lon. Freemason.*

THE LONDON "FREEMASON" AND THE ENGLISH LODGES IN MONTREAL.

The London *Freemason*, when alluding to the English Lodges in Montreal, still keeps to the cry that the Grand Lodge of England is "in honor bound to defend its own children, who have apparently committed no crime, but loyalty itself." This is nonsense, and worse than nonsense. It is not "loyalty" to disturb the peace and harmony of a young and prosperous Grand Lodge; it is not "loyalty" to accept "rejected material" from an adjoining jurisdiction as one of the lodges at least under the English Constitution in Montreal has done; it is not "loyalty" to try, by overt acts, in direct violation of the wishes of an enormous, in fact the vast majority, of the brethren in which they reside, for a few Masons to cause dissension and discord, where otherwise peace and harmony would exist.

It may be, in the eyes of the *Freemason*, and the Craft in England, "talk," it may be "intense absurdity;" it may be a "ridiculous outcome," for the Masons of the Grand Lodge of Quebec to assert their rights and maintain their position, but, we on this continent, at least, claim for the smallest Grand Lodge the same rights,

titles and privileges as the oldest and wealthiest in the world. "Might," in Masonry, is not "right." The *Freemason* says: "When the Grand Lodge of Quebec 'swarmed' from the Grand Lodge of Canada, after a little the question was raised as to the position of the English Lodges. Then it was discovered, for the first time, that the *status* conceded by Grand Master Wilson and the Grand Lodge of Canada, was essentially wrong." In this particular our excellent contemporary is altogether in error. These foreign lodges in Canada were a constant source of annoyance and irritation, especially an itinerant lodge that was nominally located at L'Original. Year after year in Grand Lodge complaints were brought forward, but owing to the unwise action of the late M. W. Bro. Wilson, it was impossible to take action upon the same. The Grand Lodge of Quebec was well acquainted at her formation with these difficulties and troubles, and determined, from the outset, to adhere to the universally acknowledged doctrine on this continent, of exclusive Grand Lodge Sovereignty.

The *Freemason* falls very naturally into the error that this exclusive Grand Lodge Sovereignty arose from the fact that the different States of the United States were Sovereign, and consequently entitled to Sovereign Grand Lodges, but our contemporary must remember that the Territories within the United States, which have no claims to be Sovereign, have also Sovereign and independent Grand Lodges, and that the Provinces of the Dominion of Canada are, in many respects, more independent than the States of the Union,

and such being the case, they, too, are equally entitled to exercise, as Masons, their prerogatives, and claim the right to govern the Craft within their own respective jurisdictions, without regard to any foreign or outside Masonic Body, no matter how influential that foreign organization may be.

The Grand Lodge of England may think it courteous and fraternal in the extreme to hourly insult the Grand Lodge of Quebec; she may think it is quite legitimate and right to allow her lodges in Montreal to make Masons of men rejected in Toronto, and who reside in Toronto. If this is the Masonry taught and practiced by the Grand Lodge of England, the sooner it is driven out of Canada the better. What guarantee have we that the outcasts and scum of society will not be made Masons by the lodges under the English Constitution, working in Montreal, if the Grand Lodge of England permits them to take men from a sister Province, who have been rejected, and turn them out brothers of the Mystic Tie? We ask the *Freemason* what it would say if a candidate, black-balled in England, were to run over here for a few months and during that period received his Masonic degrees from an Ontario or Quebec Lodge? Would he be acknowledged as a Mason on his return to England, and would the brethren of the lodge that black-balled him there, allow him to sit with them? Of course not; if they had the spirit of men at all they would protest against such an outrage; yet the *Freemason* desires the Grand Lodge of Canada, and the Grand Lodge of Quebec, and the

other Grand Lodges of the Dominion and the United States, to submit to this indignity, because these English Lodges in Montreal are "loyal." We don't care for such "loyalty" in Canada,—a "loyalty" which tends to bring the premier Grand Lodge of the world into disrepute, amongst those who naturally love, respect and honor her and her Grand Master, H. R. H. the Prince of Wales, the heir apparent to the throne, and the future King of Great Britain and Canada.

UNION OF THE SOVEREIGN SANCTUARIES.

BY BRO. G. F. JR.

We understand that the two Sovereign Sanctuaries, exercising jurisdiction over the various rites of Egyptian Masonry, are both summoned to special convocations on the 21st inst. The one presided over by M. W. Bro. Geo. C. Longley, will be held at the Mason's Hall, Prescott, and the one of which M. W. Bro. Ramsay is Grand Master, will convene at the same time in Memphis Hall, Toronto. The object of these gatherings is to consummate a plan of union that has been informally adopted between the two Grand Masters and their respective Grand Officers.

There is no doubt Union will take place on that occasion, and the advantages of the same will be very great. The United Grand Body will exercise jurisdiction and protection over the following rites and orders, and all members of either Sov. Sanctuary, on presenting their diplomas will be entitled to the other degrees and grades *ad eundam* and

free of charge; (1) The Anc. and Ac. Egyptian or Supreme Rite of Memphis, 96°; The Anc. and Primitive Rite, 88°; The Oriental Rite of Mizraim, 90°; The Reformed Egyptian Rite, 33°. These are generally acknowledged as "The Egyptian Rites and Orders of Freemasonry." The second is a condensation of the first, and was acknowledged by the Grand Orient of France, when that body endeavored to smother the parent or Memphis Rite. The fourth in the same way is a condensation of the third, which must be acknowledged as the oldest Masonic high grade body in existence, the constitution of its Mother Supreme Power, the Sov. Sanctuary of Italy, from which all the others sprang, bearing date 1747, thirty years after the revival and transformation of Craft Masonry in 1717, and half a century previous to the birth of Scotch Ritism.

Besides these degrees, there are The Swedenborgian Rite, The Royal Oriental Order of Apex, or Sat Bhai; The Capitular Order of High Priesthood; The Masonic Order of St. Lawrence; The Red Branch Knights of Erin; The High Council of Allied Degrees, the same as in England.

In addition to the advantage of having all these degrees under one sovereign head, letters have been received from Europe from which it is evident that European and Egyptian recognition will be immediately extended, when the powers there are officially notified of the settlement of existing differences, and the consummation of this Union. We can sincerely say that we wish all prosperity to the same; these degrees are all open to Master Masons in good

standing, and at a moderate price, their object being to disseminate Masonic light amongst the masses, and not to confine it to the favored few.

The Rose Croix Chapter of the Egyptian Masonic Rite of Memphis, 96°, is to be constituted by M. W. Bro. Darius Wilson, 96°, Boston, Mass., Grand Master of the order. All the petitioners are Knights Templar.

EDITORIAL ITEMS.

REMEMBER the little ones this month who have neither homes nor parents to care for them.

"FEED the hungry." Christmas is a dreary time for those in poverty, misery or distress.

LET the lodges and chapters curtail their banqueting and presentation expenses, and exercise more charity. It is required.

WOULD it not be better to give a mite towards the establishment of a "Masonic Home," rather than spend gold dollars in "tawdry," "gaudy" and "tinsel" uniforms?

WE are in receipt of *Harper's Young People*. It is an illustrated weekly, and thoroughly suitable for the little ones. Interesting stories, instructive anecdotes, good and amusing incidents. Price only \$1.50 per annum. Address Harper & Brothers, New York.

DEATH.—We regret to announce the death of R. E. Sir Knight Charles L. Grisson, Grand Commander of Michigan, on the 20th ult.; aged 41. In the words of Gen. Order No. 1, issued by the Dep. Grand Commander, "He was honorable in all his

dealings, and like our Ancient Grand Master, would sooner have lost his life than his integrity." Peace be to his ashes.

The Masonic Benevolent Lottery in London is severely handled by the *Globe*. Why doesn't the same organ denounce lotteries held in connection with church bazaars, charitable concerts, etc.?

Let Masons do their duty this Christmas, and let no Hiramite's widow or orphan, no poor and fallen brother, want food, fuel, shelter and clothing during this season of rejoicing.

The London *Freemason* says "the actual number of active French Freemasons under the French Grand Orient, from recent official reports, does not now seem to exceed 17,000 alike in France and its Colonies, and attached bodies. It would be better if the number read units instead of thousands.

The good work goes bravely on, as will be seen by an article from the *New York Dispatch*. The Symbolic Lodges in Peru have slipped the Gordian knot, and cut loose from Scotch Ritism, and, according to American custom, organized a Grand Lodge.

The 'Historical Calendar,' which appears monthly in the *Freemason*, London, is an invaluable document to those interested in such matters. We would suggest that the energetic publisher insert the same in his *Cosmopolitan Masonic Calendar and Diary*—a book that every Freemason should have.

The Grand Lodge of Quebec meets at Quebec next month. A large attendance is anticipated.

The blaspheming Hiramite is a foul ulcer on Freemasonry that requires the application of both knife and canterly.

Vote against the man who solicits you for your suffrage. If you do this one Grand Lodge officer, at least, will not be re-elected.

THE Irish Freemasons recently presented a magnificent and costly diamond and pearl parure to the Countess of Winterton, daughter of the Grand Master, the Duke of Abercorn. Better have given it to the poor.

A writer in "The Voice" says there is "a boom" in lodge and chapter now, as hundreds of young fellows wish to visit the Golden State during the Triennial. Black-ball all such fellows, who never appreciated Masonry before, and now merely make use of the lodge and chapter as stepping stones to the "cocked hat, sword and baldier" of the Templar. Such men in a few years will drop out to join the vast mob of the unaffiliated.

INDIAN TERRITORY.—The eighth annual communication of the Grand Lodge of the Indian Territory was held at Vinita on the 7th and 8th ult. The work reported was 255 degrees, by 14 lodges. Bro. H. Lindsay, of Enfanla, was elected Grand Master, and our friend, and formerly excellent correspondent, M. W. Bro. the Rev. J. S. Murrow, of Aloka, re-elected (of course) Grand Secretary. Our best wishes are always with this most interesting Grand Body.

ERRATA. On page 317 in last number, read "Bro. Norton," not "Morton," and on page 350 "Latham," not "Lathour."

LET every Mason study the ritualism, or symbolism of the three first degrees, and he will find sufficient there to occupy his attention for a little time. This taking "a lightning express" to get a 32° or 90° is somewhat ridiculous.

Ten thousand Knights Templar will attend the Triennial at San Francisco. It will cost at the lowest estimate \$300 per man,—a grand total of three millions of dollars. \$3,000,000 tossed away for a pleasant trip and gorgeous pageant, and how much devoted to the widows and orphans of deceased fratres! Does the still small voice of conscience whisper a warning note in the Templar's ear? \$3,000,000! \$3,000,000! \$3,000,000!

The Canadian correspondent of *The Voice* is a funny fellow. It says "prominent members of our Grand Lodge are silently working up a 'boom' to rid this jurisdiction of 'spurious rites,' and a great many favor the Massachusetts plan," and "the leaders" "must go." We were unaware that "iron-clad edicts" were the rule in Ontario or Quebec, but always fancied that in the British Dominions a Freemason had the inherent right to seek for light in Masonry from any of the Rites and Orders of the Craft that are based on the fundamental principles of the Fraternity. His comments *in re* the English Lodges giving up their warrants is all pure imagination. We only wish it were true.

Competitive drills, where gate fees are charged, between Commandries of Knights Templar, are receiving unfavorable criticism at the hands of the press.

Secretaries of Lodges and others are requested to furnish us with all local items of news in connection with the Craft. This is the only way in which we can obtain such information, and we shall feel under obligations to those who render us aid and assistance.

The Voice says:—"The *Corner Stone* condemns the Grand Lodge of Ohio for insisting on faith in God as a prerequisite for admission into Freemasonry, and that it boldly favors the invasion of all American jurisdictions by the Grand Orient of France." We think *The Voice* has not grasped the meaning of the latter article, and possibly may have erred regarding the former; we did not notice it.

ARIZONA.—At the annual communication of the Grand Lodge of Arizona, on the retirement of M. W. Bro. Judge A. M. Bragg from the Grand East, Judge J. T. Alsop was elected Grand Master and the obliging Grand Secretary R. W. Bro. Roskruge was re-elected to his important office. We welcome the Grand Lodge of Arizona into the sisterhood of Grand Lodges.

The *Masonic Magazine*, for gentlemen in town and country, published by Kenning & Co., of London, England, places the name of Bro. Robert Ramsay amongst the distinguished Masonic writers of the present day, and says that with a collegian of such authorities, Masonic journalism

is making a decided improvement over that of the past. This is a very great compliment, considering the high source from which it comes. Bro. Dr. Ramsay has just been elected an honorary member of Elora Lodge of St. Lawrence, the Martyr, of York, England, over which the eminent achæologist and erudite Masonic scholar, T. B. Whytehead, formerly presided as Worshipful Master.—*London Free Press*.

The California craze bids fair to become an immense one. These Triennial gatherings are doubtless very pleasant to those, who have plenty of money to spare and to spend, but we should like to see a somewhat more practical result from such gatherings. If American Templary is all for parade, glare and glitter, it is all right; but if it pretends to practice and exhibit the Christian virtues, let it do so. It is already falling into Deism and Unitarianism, and forsaking the doctrine of its founders, and when we contemplate seriously on these things, we wonder what the end will be. The soldiers of the cross without the Christ, who taught a belief in the Father, Son and Holy Ghost!

We are in receipt of letters from R. W. Bro. Nicholas Weekes, G. S. Grand Lodge New South Wales, and R. W. Bro. R. P. Negus, P. M., P. Z., P. Prec., 13^d, etc., and editor of the *Freemason*, Sydney, N. S. W., denouncing the slanders that the *Voice of Masonry* has recently published regarding the Grand Lodge of New South Wales, and at the same time informing us of the prosperity of that Grand Lodge, and again the

statement is reiterated that for the sum of £1,000 sterling, a certain high official in one of the Provincial Grand Lodges offered to "bring over" his Grand Lodge, body and bones—his offer being declined, he waxed rampant; and these are the men the Craft of England and Scotland support.

We understand that a movement is on foot by the M. W. Grand Master of the Oriental Rite of Mizraim 90° for the United States, M. W. Bro. W. B. Lord, 33°, 90°, 95°, to make this Rite an institution expressly devoted to Masonic benevolence. Bro. Lord is a humanitarian in the most expressive sense of the word—he fairly loves his fellow-man, and should he accomplish one-tenth of what he anticipates, he will have done more to advance the true interests of Masonry than some other Rites have accomplished since their birth. We shall allude to this matter further when Bro. Lord has his rituals, etc., translated from the Italian, which is now being done at his own private expense, and as rapidly as possible.

CORNELIUS MOORE.—We exceedingly regret to learn that this distinguished Mason, so often termed by those who know and love him, "the old man eloquent," is in dire need and want. It is a disgrace to the Masons of Ohio to allow the veteran editor of the *Masonic Review*, of Cincinnati, who by his writings did so much to advance the interests of the Craft, to want for the bare necessities of life, and desert him now in his seventy-seventh year. We believe the Grand Lodge of Ohio did vote him a paltry hundred dollars, and themselves traveling expenses, and

per diem ditto, for cigars and—lemonade. Any Brother who can assist him should address Box 518, Windsor, Ontario. We bespeak for him all that he deserves, and that indeed is much—very much.

How many lodges this St. John's Day intend to dispense with the wine cup and its ruby amber contents? Would not coffee and cocoa and lemonade answer every purpose?

The erection of a monument to the apostate Morgan, and the death of the veteran anti-Mason, Thurlow Weed, has "resurrected" that lying perjurer. Whether he was pitched into Niagara River or not, is to us a subject of sublime indifference, or whether he went to Abyssinia, turned Musselman and revelled in the luxury of two wives (we would hardly wish him a worse fate, except more than two), as has been asserted, we do not know; or whether he reached Australia and ran a newspaper, as some declare, we cannot say. One thing is certain, he was a base scoundrel, and in the minds of a good many richly deserved whatever fate befell him. Still, we want it understood we do not believe there is a word of truth in the story just published.

On the 9th ult., Bro. the Duke of Abercorn, M. W. G. M., formally opened the new Masonic Orphanage School, which has recently been erected at Merrion-road, county Dublin. There was a large attendance of Masonic brethren, but the proceedings were of a merely formal character. The Grand Master said the greatest credit was due to the

brethren who had superintended the buildings. He mentioned three brethren who were most active and energetic in getting up the funds for the building—Lord Justice Fitzgerald, Mr. McNamara, and Mr. Fitzgerald. The thanks of the whole Masonic body was due to them. The school is a very handsome building, with ornamental grounds, and has been furnished in a highly creditable style. The inmates of the Institution were present, and performed a selection of music.—*London Freemason.*

We have been favored with a copy of an excellent little work recently issued by Miss Harriet Annie Wilkins, of Hamilton, entitled "Victor Roy"—a Masonic poem—dedicated to M. W. Bro. Daniel Spry, Grand Master of the Grand Lodge of Canada, and we take a great deal of pleasure in recommending it to the members of the Craft, not only out of esteem for Miss Wilkins, who is the daughter of a Mason, but on account of the merit of the work. It is well written, and charms the reader from beginning to end. A number of other poems are also given, and they are really gems. We trust our brethren throughout the Dominion will give Miss Wilkins' little book a cordial reception. Orders sent to this office will be filled by return mail.

We clip the following from the *Daily Arizona Citizen*, of the 27th ult., which speaks well for our brethren in the far West. We congratulate our friend, the Grand Secretary, upon being elected to the East:—"The election of officers of Tuscan Lodge, No. 4, A. F. & A. M., for the ensuing

year took place in the Masonic hall last evening, with the following result: George J. Roskruge was elected W. M.; Abraham Marx, S. W.; Michael J. Sullivan, J. W.; Joseph Goldtree, Treasurer; Geo. C. Hall, Secretary. Bro. Roskruge is to be complimented on having been chosen by a unanimous vote, to fill such an important position. Ever since the organization of the lodge he has been a faithful worker in its interests, and has for three successive terms filled the office of Senior Warden with credit to himself and fellow members. For the position to which he has now been chosen, he is eminently well qualified. The lodge is in a prosperous condition, and during its two years of existence has increased in its membership from twenty-two to one hundred. Financially it is solid as the best."

UNFAIR JOURNALISM.

The *Voice of Masonry* has been constantly abusing the Grand Lodge of New South Wales, the *Sidney Freemason*, its editor, and all those who advocated the regularity and constitutionality of that Supreme Body. Bro. R. P. Negus, editor of the *Freemason*, noting some gross mis-statements regarding the same, sent a letter for publication to the *Voice*, in order that the editor of that reliable (?) journal should have an authoritative statement of the case. Instead of publishing it, *The Voice* says: "We have received a communication from the editor of *The Freemason*, published at Sidney, N. S. W., objecting to some of the statements we have printed relative to the assumed Grand

Lodge in that Province. He admits that there is great discussion, and practically not as much Masonry as there should be. He offers nothing which should change our opinions, and we must still say there is no Grand Lodge there as unanimity has not been attained." (What a pity there is no Grand Lodge in Scotland "as unanimity has not been attained."—Ed. *Craftsman*). Now, that our readers may understand the position of *The Voice* upon this question, and the veracity of its statements, we append the letter which *The Voice* dared not publish, since it so completely refuted its statements. Probably, however, it will relent next month, and give it together with one which it has doubtless received from Rev. Wm. B. N. Weekes, Grand Sec. of the G. L. of New South Wales, and bearing date, Sidney, Oct. 30, '82:—

SIDNEY, N. S. W., Oct. 5th, '82.

J. W. BROWN, Esq.,

Editor *Voice* (Masonry), Chicago.

DEAR SIR AND BRO.:—Your article, under the above heading, in your esteemed paper, is doubtless intended to be truthful, likewise interesting, and to not a few amusing. Your geographical information is the only truthful sentence in the article. Your comments anent the Grand Lodge of N. S. W., are the reverse, and we can but refer you to our proceedings in convention to refute your statements. It would indeed be but a reprint of said proceedings to detail them in the limits of a single letter.

We feel sure you must have from time to time noticed our leading articles about our position. We did nothing in a hole or corner. Every member of the Craft seven years ago knew of the movement then on the

boards to form a Grand Lodge; in fact the idea had been ventilated for over twenty years, and just here the only hitch occurs—the great jealousy of each of the executive officers of the S. C. and E. C. Constitutions, each wanting to rule the roost; so much so, that the Grand Secretary of the S. C. offered to bring over all his Scotch lodges for the sum of £1,000. This idea has been stated publicly on three different occasions, and printed in our columns. Does this District Grand Secretary, S. C., ever attempt to disprove the assertion? The same idea held good anent the late Secretary, E. C. Each finding their cases not entertained, proceeded to stifle all further discussion in the various lodges in the inland towns. At that time threats of suspension and expulsion were hurled right and left, and many of the brethren, alas, too ill acquainted with Masonic law, remained dormant and the subject was silenced *pro temp*. Proceeding on our even path, our position became an object of interest to many Grand Lodges, and finally recognition after recognition followed, and we now stand before the world as a Sovereign Grand Lodge, recognized by seventeen sister Grand Lodges, and mail after mail brings us another and another. Thus much for your malcontents.

Regarding the letter signed by "Keystone," alias Bro. Brinz, he is a "Webb-foot" fraud; an individual who, from his own proving, has travelled on Masonry right through the States, and tried his hand at improving the Craft in Melbourne and Sidney. This same Brinz (anglicised Brince), a Polish Jew, of no particular calling, reached Sidney unknown and unannounced, and paid his respects to the various Scotch and English lodges, until he did it once too often, and was told he would not be permitted to assist in their workings any longer unless he affiliated. Receiving his *quitus* in that quarter, he tried "the other side of the street." After a visit or two, followed by the

good cheer of the supper table, he launched forth all the invectives Masonic etiquette would permit, against the English and Scotch,—so much so, that fearing his words would not reach his foes, he pens an exhaustive letter on the subject—trying to disgrace certain of those officers that had refused him his suppers and “cracking-up” the Grand Lodge of New South Wales as perfectly legitimate and constitutionally formed. His zeal carried him so far that he penned several letters to the Grand Lodge in Berlin (in German), informing them of the progress made by the Grand Lodge of N. S. W., and helping, as far as his humble efforts would permit, to obtain recognition. The above you see accounts for Brince’s remark, p. 644: “After being at some (festive boards) three times he never went again.” He must have been hungry ever since.

The remarks of his at foot of p. 644, and the interest he wants to manifest, are entirely at variance with the truth. Nor are we satisfied that this is the only letter this quasi-Deputy Grand Commander of the Sun has sent you. We presume your slur on the character of the Grand Secretary, Bro. N. Weekes, is furnished from the same source. Bro. Weekes, a Mason of twenty years standing, is not a PUBLICAN, but has been for twenty-five years one of our leading chemists. The modicum of truth is contained in the fact, that the Grand Secretary, to save a Bro. considerable loss, “run” his hotel—a large family one—for a few months until he had disposed of it to advantage. That he is, or ever was, a Publican, will hardly go down. Bro. Weekes was the first to give this Bro. Brince any information about the Grand Lodge, and to extend to him a welcome.

The exceedingly (?) complimentary remarks ament the editor, are as grossly incorrect as any other information supplied—save, that he is an

American citizen, and never has been, or intends to be, naturalized.

To seek any excuse we have not far to go, as to the why and wherefore this Bro. Brince addresses you. He sought out all the aspiring young Masons, and tried on his hand to run several new degrees,—“The Knights of the Sun,” “The Eastern Star,” racket, &c. Finding this not entertained, he takes up his carpet-bag, departs for New Zealand, and shakes off the dust of New South Wales by penning you a summary of the “vagaries of a vagabond.”

Query.—If all lodges in his opinion work so badly, it is rather curious he should have been so anxious to foist new degrees down in the colonies.

This Bro. has not benefitted himself, and instead of doing good, is as we stated above, a Webb-foot fraud, and apparently his deeds live after him.

Yours truly and fraternally,

R. T. NEUGS,

Editor *Freemason*,

Sidney, N. S. W.

LETTER FROM ROBT. MORRIS.

R. W. BRO. J. B. TRAYES:

MY DEAR BROTHER:—Your excellent Journal for September received and read, as I always read the “CRAFTSMAN” with great pleasure. A file of this Magazine from the beginning, makes one of the most complete exhibits of Masonic matter that has ever been published. I have it nearly entire.

But there is a remark upon p. 266, at the bottom, which, without explanation, tends to mislead. Give me a little space to say that one grand purpose of establishing Royal Solomon Lodge, was to connect our American and Canadian Masons with those in the Holy Land. You were consulted on the subject in December, 1872, when I visited you, and in common with Wilson, White, Harris, Seymour, and the other prominent Masons of

Canada, you heartily endorsed the plan. Every brother who joined the Holy Land League was to be entitled to (honoray) life membership in the lodge at Jerusalem, without fee. It was upon this basis that the lodge was established. It was explicitly understood by all who have been informed by my personations on this subject, that they were to have this honor. The Masons in Jerusalem agreed to it as a fundamental law of their organization.

The lodge, in common with all lodges remote from its fountain-head, is doing but little good at present. You will remember that we proposed in 1873, to establish three lodges in the Holy Land, and then form a Grand Lodge as they did in Egypt. Could we have done this, a better state of things would now be manifest at Jerusalem. Do you ask why it has not been done? I answer, because I have had no funds to do it with. The establishment of one lodge there cost me two thousand dollars, which, were it returned to me now, would give me a quiet two years at home, and a rest from exhaustive labor which I greatly need.

Royal Solomon Lodge has done much good in the time it has been at work, and one of the "modest" aims of the new movement to which you alluded is to connect other lodges with it, and form a Grand Lodge at Jerusalem as soon as practicable. This, I am sure, will meet your approbation. The lodge is not dead. Were there only one well-informed Mason in Jerusalem familiar with the usage and workings of the Craft as practised in Canada, it would thrive. But the recent Turco-Russian war took away our best men. The American Consul (De Hoff), from whom we expected so much in the management of the lodge, was Masonically a *noir faincant*. Brother Floyd, who for several years carried the lodge on his shoulders, has got into business troubles which for the present affects his Masonic usefulness.

To establish a new organization, in which men of wealth and influence are combined, was, you will say, a wise step. All the old members of the Holy Land League, yourself and a thousand others in Canada, are members of it without fee, and will be consulted in its management. The eight "practical aims" named on your page 266, are the very same ones that made up my lecture at Port Hope in December, 1872.

Accept, my old and tried friend, the fraternal *Saloom* of

ROBT. MORRIS.

LaGrange, Kentucky, Oct. 14; '82.

THE Craft of Hamilton will entertain the Grand Master of the Grand Lodge of Canada, M. W. Bro. Daniel Spry, at a Conversation, on the Festival of St. John the Evangelist (27th inst.) We have to express our thanks for an invitation, and hope to be able to be present. The occasion will, no doubt, be a most pleasant one, as the Hamilton brethren so well know how to make it.

Following are the officers of Beniah Rose Croix Chapter, No. 1010, Peterboro':—

- V. Ill. Chas. D. Macdonald, 35°, 95°, P. D. D. G. M., P. G. Z., P. P. Sub-Prior, England and Wales—(he has also been Chief Officer of Royal and Select Masters and Rome and Constantine.) K. C. T.
- Rt. Ill. E. H. D. Hall, 33°, 95°, D. D. G. M., P. Z., E. P., P. M. and Prov. Grand Master.
- V. Ill. R. P. Boncher, M. D., 32°, 95°; P. M., S. W.
- Ill. John Hull, 32°, 95°; P. M., Gr. Steward.
- Z. Corinthian Chapter, No. 36, J. W.
- Ill. Robt. Stewart Davidson, 32°, 90°; W. M. Peterboro' Lodge, No. 135, Orator.
- Ill. Sparham Sheldrake, 32°, 90°; Prelate.
- Ill. H. C. Winch, 32°, 98°; P. M., P. Z., P. G. D. of C., Conductor.
- Ill. R. E. Wood, 32°, 90°; S. W., Corinthian Lodge, No. 101, Treasurer.
- Ill. R. A. Monow, 33°, 90°, P. M., S. E. of Corinthian Chapter, No. 36, Capt. of G.
- Ill. Bro. Mackenzie Stewart, 33°, 90°; Gd. of Tower.
- Ill. E. J. Toker, 32°, 90°; Organist.
- Ill. Jos. Newhold, 32°, 90°; Sentinel,
- Ill. A. H. Gilbert, 32°, 90°; A. P. M., Archivist.