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# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

J. B. TRAYNE, F.D.D.G.M.,  
Editor & Proprietor.

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## ORIGIN OF FREEMASONRY IN AMERICA.

BY BRO. W. J. HUGHAN, TORQUAY, ENGLAND.

A great deal has been written as to the origin of Freemasonry in America, especially of late years, and much that has been published requires to be rewritten. Years ago, we could only raise superstructures on the facts then accumulated. Now, the researches of Masonic students in Great Britain and America enables us to go down deeper and wider with our foundations, and hence to strengthen the historical edifice, as well as to rebuild some portions in a more accurate manner.

The pages of the *Keystone*, editorially and otherwise, teem with facts on the subject; so also do the *Freemason* and *Freemason's Chronicle* (of England), and many other well-known publications. Then again, there have been several works recently issued which deal with the question, by Brothers Lane, Meyer, and other investigators, especially the historian Gould; also articles and pamphlets by Brothers Woodford, Mackey, Nickerson, Sadler, Norton, Brennan, and numerous writers also well-known to the Craft. My present purpose is simply to submit a few facts well attested, that will be accepted by all competent critics, and there leave the matter for further evidence.

1. The first mention of meetings of Masonic Lodges in America is to be found in the *Pennsylvania Gazette* for December 3rd, 1730;—"Several Lodges of Freemasons created in this province" (Pennsylvania).

2. The earliest Treasurer's Book of an American Lodge, so far discovered, is that of the "St. John's Lodge," Philadelphia, beginning on June 24th, 1731, and ending about the year 1737. The value of this Record is very great. *When and how* this Lodge was formed, no one can say, but that it was at work from (or before) 1731 cannot be doubted. The volume noted proves St. John's Lodge, Philadelphia, to be the premier of all Lodges in America, so far known, but its origin is still as uncertain as ever. It is not noted in any English list preserved; neither is any entry to be found in the Books and Registers of the Grand Lodge of England. In the *Voice of Masonry*, September, 1875, I noted my find of No. 79 [116] "Philadelphia," in the *Dublin Pocket Companion*, of 1735, and then fancied it may have been originally on the English Engraved Lists of 1731 2, though it was not in the Register of the Grand Lodge of England. Bro. John Lane has put an end to this fancy, at least so it seems to me. He and I felt assured that the Lodge was held at the "Castle in Highgate" London, as No. 79, did not get on the roll until the end of 1732; hence there must have been an earlier Lodge for that number, during 1731. We thought possibly that my original suggestion might turn out to be a fact. There was no fee paid for the first warrant, and the day of meeting agreed with

that of the St. John's Lodge, Philadelphia, Penn. But in a capital work just issued by Bro. H. Sadler, entitled "*Masonic Facts and Fictions*," an extract occurs from the minutes of the Grand Lodge of England, which Bro. Lane considers refers in all probability to the No. 79 of 1731, held at "*Three Kings on Crispian Street, Spittle Fields*," London, which, on 24th of June, 1721, it was agreed to constitute. Only half the fee has been traced as paid, and the Lodge apparently was dropped after 1731. No time was lost in removing London Lodges from the roll for non-attendance, or other causes. Of course the entry in the "*Pocket Companion*" still remains to be explained, but I feel that the notion of that Philadelphia Lodge ever being on the English Roll is now rendered more unlikely than ever, by Bro. Lane's probable identification of the original No. 79. I am inclined to think that the fact of its existence was known directly or indirectly to the compiler (W. Smith), through one of Franklin's newspapers. Any way, this St. John's Lodge was actually working in and from 1731, and had on its roll of members some of the best citizens of Philadelphia. So far as Bro. Gould has been able to decide, and in his belief I entirely share, he considers this Lodge had its origin from a kind of "*time immemorial*" usage, just as with other Lodges in America and Europe. This view may be objected to by Brethren not fully cognizant with the facts, but the more it is tested, the stronger its accuracy becomes. The four or more old Lodges that formed the premier Grand Lodge of England 1716-7; the Lodge at *Alnwick* with records from 1701; at *York* from early times; the Lodge in which *Elias Ashmole* was initiated in 1646; and the very ancient Lodges in Scotland, some of which have records extending from the sixteenth and seventeenth centuries to the present time; are all instances of the custom of holding

Lodges, so far as we can judge, without any authority or warrant other than those of usage, etc. A warrant was granted in 1736 by Price, as Provincial Grand Master of New England, to a Lodge, whose members had been in the habit of meeting for no one knows how long before at Portsmouth, New Hampshire, and of whose origin we are in ignorance. On this point, Bro. Gould's noble history should be carefully consulted. Indeed, for that matter, many of the Charters issued by the Grand Lodge of England and Scotland were granted early last century, to Brethren who had for long assembled as Lodges without any authority of "constitution" as we understand the term now. They were not illegal Masonic combinations then, they only were not styled "*regular Lodges*" by the Grand Lodge, that term describing those Lodges which were enrolled in the Books of that Body and had paid the stated fee for "*Constitution*." Their Masonic legitimacy and knowledge were not questioned, and on their petition, due attendance, as far as circumstances permitted and payment of fees, etc., the Grand Lodges were only too pleased to turn them into "*regular Lodges*," as aforesaid. One of these, with Records from 1674, has never yet joined the Grand Lodge! I refer to the *Melrose Lodge*, Scotland. This Lodge has as much right to follow its course, as the regular Lodges have, only the latter cannot fraternize with the former.

3. The first Grand Lodge formed and at work in America, according to existing evidence, was held in Philadelphia, for the Province of Pennsylvania. When it was originated we cannot tell, nor by whom. If the Treasurer's Book of the "St. John's Lodge" was begun on June 24th, 1731, and not "written up" in the following year, the name of "*William Allen, Esq., Grand Master*," occurs at the former date. There are many newspaper references to this "Grand Lodge" from June 26th,

1732, when (Chief Justice) *William Allen* was the Grand Master, with *Benjamin Franklin* as one of the Wardens, and, in 1734, the latter became Grand Master. I am of the same opinion as Bro. Gould with respect to this Body. Clearly it was an *independent organization*, formed possibly after the manner or example of the old Lodge at York, which became a Grand Lodge in 1725, the "Grand Lodge of *Munster*" (Ireland), which was in working order a few years before the present Grand Lodge at Dublin, of 1729-30, and following the premier Grand Lodge of 1717, started in London, England. Each and all had equal rights to follow out their own wishes at the period in question, and we know that the earliest, or senior Grand Lodge was in the habit, for years afterwards, of granting Warrants to *Old Lodges*, so as to make them what they termed "regular" Bodies, thus acknowledging their legitimate Masonic status as Lodges previously, whilst separate and distinct organizations. This Grand Lodge at Pennsylvania, as the letters existing of 1734 prove, was looked upon by its promoters as the *peer of all others of the kind*, or of any other kind, in America, second only to the Grand Master and Grand Lodge of all America, by authority of England, if any such existed. That it worked a "Freemasonry" that was common to the other Bodies in America and England is proved by the appointment of Franklin as Provincial Grand Master of Pennsylvania in 1749 by *Oznard*, as Provincial Grand Master of America, and in the following year of *Allen* as Provincial Grand Master of Pennsylvania by Lord Byron, Grand Master of England. The former then became merged in the latter, and the Philadelphia Brethren were directly recognized in England.

4. The first Provincial Grand Master appointed for any part of America by the premier Grand Lodge of England was by Deputation dated June 5th, 1780, and issued to Daniel

Cox [Coxe] for "New York, New Jersey and Pennsylvania," so that the three Provinces (or States) named can claim the honor of precedence in Masonic "regularity" as respects America, so far as the name or title goes. What Cox did by virtue of his Patent we know not. The celebrated "Bell Letter" has been cited in proof that he granted a Warrant for a Lodge in Philadelphia, but if he did (which is not proved) it could not, in my opinion, have been the one referred to at length under No. 2 of this article, and for the time being, at least, I think the "Bell Letter" may as well be left out of the question, unless, as Bro. Meyer suggests, it is corroborated by other evidence. At present, the origin of a Lodge at New York known as "No. 1," is not accounted for, and others may be mentioned that as yet cannot be satisfactorily explained. Some may have been Cox's, or may not, and there we must leave the matter. Possibly there may be "time-immemorial" organizations as at Philadelphia,—of conjecture there is no lack, but of evidence there is none.

5. The earliest Lodge that was warranted by a Provincial Grand Master, for any part of America, and which was subsequently acknowledged and placed on the Register of the Grand Lodge of England, was No. 126, at Boston, in 1733, so that to *Massachusetts* is due the honor of having the premier warranted Lodge for any part of America (being also still in existence), by authority of the second Provincial Grand Master in America, appointed by the Grand Master of England. No lodge of the "Moderns" ever appears on the English Register, hailing from Pennsylvania, which is a singular fact, and proves that if Cox did warrant any, he did not send any reports to headquarters. Even when Allen, Franklin & Company were acknowledged by England, their Lodge or Lodges do not appear on the Register.

In conclusion, I desire to state

that, in my opinion, (a) the Lodge and Grand Lodge in Pennsylvania, from 1781 onwards, were independent organizations, and as such entitled to be considered legitimate Masonic Bodies as others existing elsewhere, during the same period, only they were not what was termed "regular" by the Grand Lodge of England, until acknowledged by that Body. Cox's Patent was for *two years*, and then successors were to be elected from June, 1782, *every other year*, the second election falling on June, 1784. Franklin's Grand Lodge apparently was at work in 1781, and certainly from 1782 elected its Grand Master *annually*, so that it is most unlikely the members were working directly or indirectly by virtue of Cox's Patent, the probability being they were active as a Grand Lodge as early as 1780. That these members felt justified in their position cannot be doubted, when their high character and ability as citizens are duly considered, but the fact remains that so far as England is concerned we have all failed to discover a scrap of evidence to prove that any Lodge was ever registered during 1780-50 from the province of Pennsylvania. (b) It is clear, then, we must distinguish between warranted and unwarranted, *old* and *regular* Lodges. Of the *warranted*, so far, *Boston, Mass.*, has been proved to be the first, but as respects priority of existence and actual Masonic work, the St. John's Lodge, of Philadelphia, Pa., has established its claim. (c) As an independent Grand Lodge, *Pennsylvania* was the first in all America, but the *Massachusetts' Provincial Grand Lodge* is the earliest noted, under English auspices, that did known work and constituted Lodges, Cox's Patent of 1780 notwithstanding. To my mind, therefore, the claims of Pennsylvania and Massachusetts are of two different kinds, and therefore are best kept as separate and distinct matters, each being justly proud of its position, and entitled to pose as the first example of its particular kind.—*Keystone.*

## GRAND ORIENT OF FRANCE.

The *Chaine d' Union* published the text of the new constitution submitted by the Council of the Order. The preamble states the position of the Grand Orient frankly:—

I.—Freemasonry, an institution essentially philanthropic, and philosophic, and progressive, has for its object the pursuit of truth, and practice of solidarity: she labors for the material and social amelioration, and the intellectual and moral perfection of humanity. Her principles are mutual tolerance, respect for others and oneself, and absolute liberty of conscience. Her device is Liberty, Equality, Fraternity.

II.—Freemasonry has for her duty, to extend to the members of the human race the fraternal ties which unite Freemasons upon the surface of the Globe. She recommends to all Freemasons the propagation of these principles by speech, writings and example. All Freemasons have the right of publishing their opinions upon Masonic questions.

III.—It is the duty of a Freemason, in all circumstances, to aid, defend, and protect a brother, even at the peril of his life, and to defend him against injustice.

IV.—Freemasonry considers labor as one of the essential duties of man.

LA ACACIA of Buenos Ayres, Argentine Republic, South America, for December last, comes to hand much enlarged and improved. May it ever bloom.

Our excellent contemporary *The Trestle Board*, of San Francisco, Cal., U. S., has begun the second year of its existence under very favorable auspices. In its editorial gleanings in the January number it reproduces our late article on "Duly Seated." Very many of our best exchanges are showing their marked appreciation of CRAFTSMAN editorials.

### THE OCCULT SCIENCES IN THE TEMPLES OF ANCIENT EGYPT.

No one who impartially examines the mass of evidence derived from Egyptian and classic sources, can fail to be impressed with the belief that the Egyptian priests were perfectly familiar with all classes of psychic phenomena, characterized as modern, and that they were also in possession of secrets pertaining to the so-called exact sciences, as well as of the occult, of which we to-day have no knowledge or conception. We know of a surety that many of their arts are lost—perhaps beyond recovery. When shall we equal them in metallurgy? When learn how to impart elasticity to a copper blade? or to make bronze chisels capable of hewing granite? Wilkinson says, "We know of no means of tempering copper, under any form or united with any alloys, for such a purpose;" and adds, "We must confess that the Egyptians appear to have possessed certain secrets for hardening or tempering bronze with which we are totally unacquainted."

After five millenniums the brilliancy of the colors used by the Egyptian artists remains undimmed. After seven milleniums we wonder at the durability of their paper, and the lasting qualities of their water-like cement. We disinter the mummies which have rested undisturbed since the pyramids were built—and examine the still perfect features, and the long hair; and the very teeth filled with gold, ages ago by Egyptian dentists—and we view with amazement the bandages 1,000 yards in length in which these forms are swathed—and then we are obliged to confess that modern surgery can not equal the bandaging, and modern medical art, and modern chemistry are masters of no means by which a human body may be preserved for 5,000 years.

It has been asserted that the Egyptian priests were frauds and charlatans—deceivers of the people,

wily tricksters, and the vicious worshippers of many Gods. In the first place, none were admitted to the priesthood save such as were especially fitted by their purity of life and holiness of aspiration. The ordeals through which candidates were obliged to pass were very severe, their lives sometimes being exposed to great danger. The priests were humble and self-denying and remarkable for simplicity and abstinence. Plutarch speaks of them as "giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature." They took great care to preserve from profanation their secret rites, and excluded all who were considered unfit to participate in solemn ceremonies. Clement says they were confined to those "who from their worth, learning and station were deemed worthy of so great a privilege." Nor was there motive, either for gain or reputation. All the great priests, scholars and sages could be, if they so desired, supported by the State—ample accommodation being provided for them within the temple precincts, where in quiet, ease and retirement, they could pursue their researches and subtle experiments.

They were worshippers of one only God, whose very name was so sacred it was—according to Herodotus—unlawful to utter; and their various divinities but personified some form of the divine attributes. Inter-blended and inter-dependent we find Egyptian science and religion. To understand the one we cannot remain ignorant of the other. To the Egyptian his religion was everything. He regarded his abode upon earth as but a short journey upon the pathway of eternal life. To the future which stretched before him he turned with hope and longing. He did not believe that when his short life closed, physical existence was ended. Again and again, his religion taught, he would return to the earth,

to work out in higher forms his spiritual salvation. With this belief was connected the doctrine of the "cycle of necessity." Can our Egyptologists say what this cycle was? or what it signified? and can they further tell what the winged scarabaei of Egypt symbolized, which are found by the hundreds in the tombs of Thebes? They cannot, I fear, tell us these things, any more than they can explain the septenary composition of man, or his triune character; any more than they can interpret the "unpronounceable" name, which Herodotus dared not disclose.

Their code of ethics was singularly pure and exalted. They believed not only in the negative virtues, but the positive also; and, "A moral life, a life of holiness and beneficence, was conceived of as being a matter of solemn obligation to the Deity himself." The highest principles alone were inculcated; and always in the heart of the Egyptian priest were treasured the words of his great example—the noble prince and moralist—Ptahhotep; "Mind thee of the day when thou too shalt start for the land to which one goeth to return not thence; good for thee will have been a good life; therefore be just and hate iniquity; for he who doeth what is right shall triumph!"

Egypt is dead. Her priests have passed away and buried with them in the recesses of impenetrable tombs, her wisdom, her magic, and her glory.—*The Open Court.*

THE Masonic Home, which is about to be erected near Grand Rapids, Mich., by the Freemasons of Michigan, is planned on an extensive scale, and is to cost \$60,000. The Louisville *Masonic Home Journal* of January 26th ult., contains a wood engraving of the building, which, if completed according to the plans, will be a fine edifice.

### AN OLD APRON.

The Gallatin *Examiner* gives the following interesting account of an old Masonic relic: There is now in the possession of John L. Swaney of Castalian Springs, in this county, a Masonic apron that is 100 years old. It is made of Irish linen, with the Masonic emblems nicely embroidered on it with silk. It was made in Bartee County, N. C., by Miss Mary Spivy for Henry Belote, about which time there was great prejudice among the ladies against Masonry, and this young lady and her mother were the only ladies who would make them any regalia.—Miss Mary Spivy was married July 10, 1776, to James Bate. She was the mother of Colonel Humphrey Bate, the great-grandmother of General William B. Bate. The date of her marriage fixes the time she made the apron, as it was made before. Henry Belote died in 1857, and while on his death-bed he gave his apron to John L. Swaney, requesting him to keep it as long as he lived. It is as perfect as it was when it was made. John L. Swaney is perhaps the oldest Mason living in Tennessee. He was initiated into Lodge No. 6, in Gallatin, in 1808.

In the "Mystic Tie" column of the Baltimore *Sunday News*, is reproduced a portion of our recent editorial on "A Lodge 'Safe,'" with the following pertinent remarks:—"The following is from THE CANADIAN CRAFTSMAN, and should be read with care and carefully considered and applied to our situation in Baltimore, where all the valuable records of both the Grand and subordinate lodges and other bodies, with one exception, are kept in wooden boxes and other places where, should a fire occur, they would be destroyed. A few dollars from each body meeting in the Temple, would build substantial fire-proof vaults large enough to accommodate all."

### "THE SCOTTISH RITE HALL," ON MADISON AVENUE.

It is with no little surprise and gratification that we learn of the determination of our Scottish Rite brethren of this locality, belonging to the Northern Masonic Jurisdiction of the United States, to make a prominent move toward a permanent home, this they deserve. So long as the Masonic Temple was in debt, so long they tacitly agreed they would remain under the roof of the Grand Lodge Temple and aid by their presence, their influence, their tenacity and their purse, the lifting of the burthen; but when the road was made clear, and the balance of debt due plainly demonstrated to be but a matter of time for the appliances now at work to close out—then the brethren felt at liberty to make their long cherished move. Credit is due to the Scottish Rite brethren of New York in many respects as to the Temple debt. They continually and regularly paid full rent at the Temple after the rooms previously occupied by them in the upper part of the building were destroyed by fire. They took the nights for meeting which the trustees were unable to rent to others, and they handed in a thousand dollar check as their donation to wipe out the debt; and now, notwithstanding the present burthen of the purchase they have made, they are co-operating with the Grand Master in his new endeavor to commence the construction of the asylum at an early date.

The energy and determination of the brethren of the Scottish Rite to sustain their Lodges and the other departments of Masonry, while engaged in their own beautiful work, is something remarkable; the pressure of a thousand of New York's most active, energetic Masons, in the cause of Truth and Humanity, can be appreciated in the present instance. They need more elbow room, conveniences and accommodations, and

they have moved in the right direction. The Masonic Temple has proved too small for their growth in this large city, and there cannot be afforded them that home comfort which the devotees of that Rite have so long sought for. The old club is to be revived, the hundreds of pictures will be unpacked, the Scottish Rite library will be increased and made serviceable; the brethren are to have their sociables, their concerts and varied entertainments under their own roof; they will be enabled to have their committee-rooms, smoking-rooms and the commodious dining-hall, that brings all mankind closer akin.

The "Scottish Rite Hall" in Madison Avenue, will be a feature in this community and of no mean proportions, for the roof covers three full lots in breadth, and the walnut Gothic interior, with a rise of sixty-five feet, gives an imposing effect.—*N. Y. Dispatch.*

### THE RECEPTION OF A CHINESE NAVAL OFFICER INTO MA- SONRY AT SOUTH SHIELDS.

On Thursday, the 11th August, 1887, at the lodge at South Shields, Lieut. Woo of the Imperial Chinese Navy (Flag Lieut. to Bro. Lang, Admiral of the Chinese Fleet), met with a cordial reception and was initiated into Masonry in the presence of 200 brethren, the ceremonies being conducted most impressively by the Worshipful Master, after which 105 brethren sat down to a banquet, including five officers of the Chinese cruisers at Newcastle.

After the usual loyal and Masonic toasts, the W. M. proposed "The Health of Bro. Woo," with the warmest expressions for him, his brother officers, and country.

Bro. Woo, in responding in beautiful and eloquent English—then in Chinese—expressed in grateful terms his reception into Masonry, the prin-

ciples of which he very much admired, and in which he should take an interest, and should take with him to China a pleasing reminiscence of the kindness and hospitality he had received from his English brethren, and hoped that the grand principles of Masonry would increase and strengthen the ties between the two great Empires of England and China. (Cheers.)

Bro. G. Darley, in responding to "The Visitors," expressed his warmest thanks for the attention and hospitality shown, not only to him but to his brother officers, with whom he was about to proceed to China, under the command of one of the most distinguished naval officers, Admiral Lang, and was proud of introducing Bro. Woo into Masonry, who, he was sure, would do honor to the Craft. Bro. Darley said he was the son of an old Past Master of Adam's Lodge, and it would be his delight to spread the grand principles of Masonry in China, when there.

We note that the Chinese officers and men of the Ching Yuan and Chih Yuan Steam Cruisers of the Imperial Chinese Navy, recently visited by H. R. H. the Prince of Wales and sons, leave with the most favorable impression of the treatment they have received in England.—*The Freemason*.

WE are, with good reason, much gratified that our excellent contemporaries throughout the world, republish so many articles from THE CRAFTSMAN, and generally give due credit therefor.

AN INTERESTING FACT.—Pro. Sereno D. Nickerson, P. G. M. of Massachusetts, says that a copy of the Boston *News Letter* of A. D. 1721, mentions that among the vessels which sailed from Boston for the West Indies on September 18, 1721, was a ship called *The Freemason*.

## GIBRALTAR.

The accompanying view calls to mind one of the most remarkable places on the face of the earth. It is notable in many respects, but chiefly as being the strongest fortress in the world. Gibraltar is a rocky promontory in the south of Spain. It rises abruptly from the low, sandy Isthmus which connects it with the mainland, to a height of some twelve hundred feet, there being two transverse depressions and three distinct summits. These special points of elevation are named respectively, The Wolf's Crag, The Middle Hill, and the Sugar Loaf Hill. Gibraltar is of small dimensions—the extreme length about two and a half miles, and the width varying from one-fourth to three-fourths of a mile. Its position commands the strait by which the Mediterranean communicates with the Atlantic. Its position, formation, elevation, and other characteristics, have given to it great strategic importance, and caused it to be regarded, what probably it now is in the hands of Great Britain, an impregnable fortress.

Gibraltar was known to the Greek and Roman geographers at a very early period, but it was not chosen as the site of a fortress until the eighth century, when the Moors so occupied it. The first siege of the rock was in 1309, when it was successfully assailed by a Spanish force that captured it in the name of Ferdinand IV. It was retaken by the Moors a few years later, passed under the control of the King of Morocco, withstood many sieges, and did not again pass under Christian sway until 1462, when success attended the efforts that had been so persistently brought to bear against it. The Spaniards greatly strengthened the place, and were able to hold it against every attack until the beginning of the eighteenth century, when it was taken by a combined English and Dutch fleet under com-

mand of Sir George Rooke, assisted by a body of troops led by Prince George of Hesse-Darmstadt. The capture was made in the name of the Archduke of Austria, afterwards Charles III., but though his sovereignty over the rock was formally proclaimed July 24, 1700, his was but a nominal victory, for Sir George Rooke, on his own responsibility, a few days later, caused the English flag to be hoisted and claimed possession in the name of Queen Anne. The Spaniards keenly felt their loss, and before the close of the year invested the place and sought to regain the coveted fortress. They were repulsed, however, as other attacks have been, and the British flag still waves over this world renowned fortification. After the failure of the memorable siege which Gibraltar sustained from the combined land and sea forces of France and Spain during the four years beginning with 1779, its power to successfully resist any attack has never been doubted.

Gibraltar is more than a mere rock, or barren cliff—more than a fortification. There are patches of soil, where vegetation is most productive, and at the right season of the year the verdant slopes and fruitful valleys present an inviting prospect. There is also a town containing a population of nearly 20,000, composed of representatives from nearly all the civilized nations of earth. Trade is active; more than 5,000 vessels enter the port every year; there are business relations with some of the near localities that are productive of material prosperity; while the presence of a large garrison and the expenditures made at this point by the British Government, which supports Gibraltar as a colony as well as a military post, tend to the advantage of the people, at least in ways of secular good.

Freemasonry has a name to live by, and something more, at Gibraltar. Friendship Lodge, No. 264, in the English register, established there

in the eighteenth century, has the prestige of age and a widely extended influence. Many of the army officers stationed at the fortress belong to the Fraternity, and having considerable time at their disposal they are inclined to make much of Masonic privileges—while perhaps they plan and work for the progress of the institution with a special ardor that they would not feel if settled down in their old homes. The better class of the town's people, of various nationalities, are also represented in the Craft. A friend who has visited Gibraltar assures us 'hat Freemasonry there is specially hospitable and fraternal in its expression.—*Freemason's Repository.*

#### THE HIRAMIC LEGEND.

In the November number of *Light* an extract from the *Masonic Record*, under the title of "Freemasonry and the Labor Guilds," denies the correctness of Gould's view that the Masonic body originated in the labor guilds of the middle ages, and says "that the legend of Hiram Abiff alone is sufficient to establish the most ancient origin of Masonry; for in some shape or other it may be found in the oldest occult literature in India and Egypt."

While future investigation may show Gould's view to be erroneous, yet, should we rely on the legend of the third degree it would be extremely difficult to prove even the period he concedes. It is submitted—First, that a similarity between the legend and those of Egyptian, Indian, or Grecian mythology; or, with the ceremonies or esoteric lessons taught by the attendant mysteries, is not sufficient to prove a Masonic connection with or lineal descent from them. Second, That the burden of proof is against the presumption that the legend had a place in our ritual prior to 1725, or within a year or two, at most, earlier, and that therefore it plays no part in determining the probable antiquity of Masonry or

its origin among the Guilds of the middle ages.

It is believed that the first proposition will be admitted without argument. The second may require some demonstration. Its full consideration, however, may tend to raise a number of subsidiary issues, a discussion of which would prolong this paper far beyond its limits. It must, therefore, suffice for the present purpose to place before the reader a summary of the evidence upon which it is based.

The "old charges" exist in manuscript dating from A. D. 1400 to the transitory period of 1717. Hiram is not mentioned at all in the earliest (Halliwell MSS.); the Inigo Jones MSS.; circa 1650, the date of which is disputed; an eminent German authority even placing it as late as 1720, is the only one giving nearly the Scriptural account (see Kings, 1st, 7-15). The remainder naming him Iram, Aymon, Ayoun, etc., simply state that he was Master of Geometry, Masonry, Carving, etc. When we consider that these old charges, which contain apocryphal statements enough as to the origin of Masonry, and which undoubtedly preserved for centuries the traditional history, laws and customs of the Craft; when they are silent as to his death, and the particularly striking incidents attending it, we may begin to doubt that our ancient brethren knew anything about it; or, to say the least, considered it in the prominent light that it has since attained.

In 1723 Dr. Anderson's first book of Constitutions was issued. A great deal has been laid to the doctor's door; but he was not guilty of writing an obituary notice of H. A. until the second edition of 1738, when he writes, "their joy was soon interrupted by the death of their dear Master, H. A., whom they decently interred in the lodge near the temple." The curious enquirer has here an opportunity for investigation as to the actual final resting place of our

ancient Grand Master. It may be claimed that the want of written evidence does not preclude an esoteric knowledge. While it would be a most gratifying matter, one which would settle many disputes, to be able to bring into court an old time Mason and have his verbal testimony, yet, unfortunately, that is impossible. The best we can do is to take what several have left behind them in the so-called Masonic catechism; a very fair method of estimating the lectures in use in days gone by.

The earliest of these is found in Leland MSS., and is claimed to be in the handwriting of King Henry VI. of England. The authenticity of this is doubtful. It mentions nothing of Hiram; neither does the Sloane MSS. of late seventeenth century. Neither does that in the Flying Post of London, 1728. In fact it is only in 1730, that it appears at all, in *Masonry Dissected*. Oliver charges Anderson with having borrowed the legend from the Jewish Targums, published 1715. Hughan does not accept Dr. Oliver's statement, preferring a possible connection with the companionship of France. Gould and Lyon emphatically decline to recognize it as being in vogue prior to 1725. The former's reasons are well worth perusal, and should the reader desire a better acquaintance with them, they are given at length in his history.

In conclusion we may say with Mackay that the antiquity of the legend in connection with Masonry is not essential to the value of the great lessons of life, death, and immortality inculcated. They remain to command our earnest attention until time shall be no more.—H. Riddiford.

Bro. H. DRUMMOND WOLFF, K.C.B., a distinguished English Freemason, has just been appointed by the Queen, Minister to the Court of Persia, and Consul-General at Teheran.

## Correspondence.

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

### THAT ENGLISH MUDDLE.

"Who would be a traitor knave,  
Who would fill a coward's grave  
Who so base as be a slave,  
Let him turn and flee!"

It was with a feeling of curiosity that I commenced reading an article under the above heading in the February number of *THE CANADIAN CRAFTSMAN*, which however soon gave way to astonishment as I noted the efforts made not only to distort truth, but to suppress it, by the London *Freemason*.

There are some of us in Quebec who have an idea that the true state of the case as it really exists is carefully concealed from the English craft, but we scarcely fancied that truth was wrenched and distorted to such an extent as this article indicates. It is hard, however, for one who does not (or perhaps will not) understand the merits of a question, to give an explanation that will enlighten an honest enquirer.

The title of the article referred to was chosen because it was supposed to indicate to minds of average (or even less than ordinary) intelligence that the muddle referred to was an English production—nothing colonial about it save its scene, and was affecting English Masons in Quebec and elsewhere—not that it had recoiled on the Grand Lodge of Quebec and its adherents.

The London *Freemason* does not seem to be aware that the Grand Lodge of Quebec, being the supreme governing power in this province,

makes the laws for the craft therein, just as our Quebec legislature makes civil laws for the commonwealth. In this respect as well as others the Grand Lodge of Quebec is different from the Grand Lodge of England, which exists in a territory which has no legislature. Masons in Quebec who do not obey the laws made by the recognized lawful Masonic government of the territory must be contented to receive the punishment entailed by their violation.

It did not occur to any Quebec Mason that another illustration was afforded of the engineer being again hoisted by his own petard, and it is a matter of regret that how this occurred was not pointed out. Perhaps the *Freemason* will again refer to this matter with full particulars.

Then comes a strong effort to be funny, in fact very funny, at the expense of that "venerable and reverend body"—the Grand Lodge of Quebec. But the perpetrator of this attempted wit may rest assured that the Grand Lodge of Quebec in its march on to victory can afford to smile on such exhibitions of inanity. The "2,500 adherents" of the Grand Lodge of Quebec, supported by the Grand Lodges of the world, possess a power that the Grand Lodge of England must succumb to. England can take its leisure in yielding, but yield it must. Powerful she may be, but not powerful enough to contend against such odds. The sympathy tendered is not and cannot be sincere. If sincere, why does not the *Freemason* recommend the foreign lodges in Montreal to surrender their warrants and disperse, or advocate for their recall by the Grand Lodge of England. If the old adage is true that charity begins at home why does not the *Freemason* try to help the English Masons in Montreal out of their present constrained position. In this country it is customary to sympathize only with the afflicted, the conquerors are congratulated, but it would seem from the article under consideration

that a different course is practised in England.

If it is really true, as stated by the *Freemason*, that the only practical result that has come to his knowledge is that the Quebec Masons are overwhelmed with shame that the representatives of English Lodges are still on the Board of Relief, then the sooner he hands over the management of his paper to some intelligent person, the better for his readers. Common honesty should cause him to retire from a business he is evidently not adapted to continue. Perhaps Grand Secretary Clerke can lend him proceedings of Illinois, Vermont, &c. He can read England's brutal reply to Louisiana in the February CRAFTSMAN. Let the *Freemason* take what comfort it can from the fact that some English Masons in Montreal are not acting like the fox that got his tail cut off, but are advising candidates to apply to Quebec lodges for initiation, because they find that English Masonry in Montreal is of little use to them under present circumstances.

The Montreal Masonic Board of Relief is certainly to be congratulated on being complimented by the *Freemason* and told that their conduct is not in accordance with the edict of their own Grand Lodge. What higher approbation could they wish for? The principles of the craft, as illustrated by the *Freemason*, are that English Masons are to ignore the law to suit their own purposes, but desire others to live up to their interpretation of it for the pecuniary benefit of the English at home and abroad. There is a charming freshness about such logic, but some of us colonial nobodies do not appreciate such broad views. To us such conduct as the *Freemason* commends, savors of what some people, men like Blackstone to wit, appear to call by another name in the following definition of treason, which is explained to be "Adhering to the king's enemies in his realm, giving

them aid and comfort in his realm or elsewhere."

Before closing this the *Freemason* can rest assured that Jurisdiction will give up writing about misapplication of trust funds as soon as the misapplication is desisted from, and will make no remarks about soliciting money for one purpose and applying it to another, when the false pretence is abandoned. I think it was Napoleon who remarked that when the assassins gave up their business he would abolish capital punishment.

It is a pleasure to know that we have some sensible people among us, and it must be gratifying to the Montreal Board of Relief to be told by such an authority that they have done the correct thing and are the most sensible people yet heard of by the omniscient *Freemason* in this

JURISDICTION.

Montreal, March, 5888.

TO THE EDITOR OF THE CRAFTSMAN.

### THE FUTURE OF FREEMASONRY.

It is with no idea of any inherent gifts of prescience that I publish some views I for some time have entertained on the subject "The Future of Freemasonry."

Institutions of a similar nature to Masonry have, it is well known, existed, and their benefits have been numerous to mankind. Not only have their adherents been brought to realize that man is dependent on an All Wise Being and on man himself, and that virtue will be rewarded and vice punished. Every moral association, be it an open or a close assemblage of devotees, has since man's creation adopted the above essentials. Masonry, and all institutions which have modern birth, as a matter of form require belief in such views which are entertained by mankind at large, and when and among what people were not such beliefs

current? and if not in every sense the same as we may interpretate were they not in substance the same? If any differences are noticeable they certainly are not worthy of any weighty consideration, except by such as may wish to make them subjects of argument. If such views are and have been common to man we can not claim as members of our own or any secret society, that we are in a religious sense making any advancement, or stamping any views peculiar to our several institutions that in any sense may advance other than their social or moral welfare. Considering the nature of Freemasonry, whose tenets in these respects are and have been of such a nature as to offer no barrier to admission to the order, it can safely be said that the simplest of all fundamental truths embraced in morality, are symbolically taught. Other societies follow in the same style with more or less success. As Masons, we imagine we may justly claim superiority in many considerations, and in justice to other kindred societies we admit that they too can not be censured for setting up their respective claims. Admitted then that "morality and fraternity" are the essentials not alone of Freemasonry, but of other sister societies, what impression does the ritualistic teaching have other than to confirm beliefs and maxims early inculcated. We know of no instance wherein a Freemason, as such, was a better citizen than before initiation, or do we know one whose Christian life dated with his Masonic career. I, on the contrary, can recall many instances wherein Masonry, instead of upholding a good name, has debased by drink many choice friends, and been the indirect means of their utter ruin. I have seen some of the best men that our vicinity produces as members of our fraternity, and their noble characters have added a hold to Masonry, which last mentioned was vulgarly assumed to be the cause of such virtues as the typical members pos-

sessed. They are the ones who keep aglow the everlasting fires on our altars.

It is needless to state that speculative Masonry teaches everything necessary for good citizenship and morality, but when I notice in report of transactions of Grand Lodge (page 224) 1886, that a motion relating to the non-permission of liquors of an intoxicating nature in any room adjoining a lodge, &c., was considered out of order and referred to the next annual communication, it would appear that the motion, although laid over for session 1886, would never pass. Our ancient brethren were wont to hold their mystic meetings in taverns, and Burns affords us, in his "Invitation to a Medical Gentleman," an illustration of what was anticipated:

"To hold our grand procession  
To get a blade o' Johnny's morals  
And taste a snatch o' Manson's barrels,  
I' the way of our profession."

Burns, in his Masonic relics, except "The Sons of Old Killie," never fails to mention *that stimulant*, which in his "Holy Fair" he says "gies us mair than either school or college." In the old "Tun Tavern," Philadelphia, the first lodge in America was held, but no Burns has left a poem to commemorate the day. But it is needless to state "how they (the members) crowded to the yill when they were a' dismist." It may be added that at the "Revival" lodges assembled at taverns in metropolitan cities, and so continued to assemble for many years, as records of the various British and colonial lodges testify.

"Old times are changed, old manners gone," and we have improved (?) in civilization. for we are privileged to have in our larder the *educator* mentioned by Burns; and "which name but craftsmen ever saw."

Since commencing this article I have become acquainted and have had a lengthy conversation with two Master Masons, one a minister, the other a barrister. The former a mem-

ber of a lodge in Eastern, the latter a member of a lodge in Western Ontario. They inform me that intemperance is the bane of their respective lodges, and with my own experience as a visitor to several lodges in this vicinity, I am convinced that we have many brethren who would wish "gravels around the blether drench" of him "wha twists his grundle wi' a glunch o' sour disdain, out-owre a glass o' whisky punch wi' honest men." Intemperance has had its day of public approval, and as every secret society (except the Masonic) of which I am a member, is not in the least giving any favor to it, I imagine it is time, as it has been for years, to have the curse of our noble and speculative society forever banished; to have liquors not allowed in rooms adjacent to our lodges, and to prohibit drinking at our monthly or any gatherings. In a word I consider it the lodge's duty to censure the member who disgraces himself or the society by a life of intemperance. This very subject Freemasonry must now consider, for its future depends on the decision. Its future depends on the worth—moral and Christian worth of its members as we all admit, but if our most distinguished men are to organize other societies, borrowing many features from Masonry, and at the same time becoming zealous patrons of such institutions, or if ordinary prominent Masons attach themselves to other secret societies, we are of the opinion that the fair name of the craft is injured and its future brilliancy in no way encouraged. To those who are Odd Fellows, Foresters, Workmen, &c., the work of Masonry is evident in their respective ritualistic service, and in these societies are incorporated features for relief, benefits, &c., which Masonry but nominally recognizes, and well might copy. For this indeed is a most practical age and a candidate looks forward to some benefit being given if he or his family come to want. Masonry did well anterior to the organization of such

societies, by which to day she is surrounded, but she is necessarily compelled to adopt means whereby her members can be better relieved when in want, and provisions made for the widows. Why not some zealous Masons secure such sources of relief, &c., to the craft instead of assisting to organize societies antagonistic to Masonry, and which have such features as related. To summarize:

Freemasonry must have as members those who are the representative men of the country, those who are strictly temperate and whose characters are of the finest mould; it must adopt greater means for relief and protection to members and their families. Each lodge should pay more attention to securing good members and to keep them such and as good citizens, than the securing of such whose characters and social standing are not settled. Each lodge should exact a greater annual fee from its members and have it collected sharply, for it is a great annoyance to be called on at every regular meeting to contribute to this or that purpose. What talent and ability Masonry has developed should be employed to decorate her own temples, and should not be utilized to the destruction of our walls or the transplanting of our ancient landmarks. The invention of such degrees as are included in the "Egyptian Rite," The Shivers, &c., &c., is pernicious to Masonry, and they will ever detract from it much influence which would materially uphold it, strengthen it and bring about that unity whose continuance would be as permanent and lasting "as the stars that shine or twinkle in the milky way," and grandeur

"As some tall cliff that lifts its awful head,  
Swells from the vale and midway meets  
the storm,  
Though round its breast the rolling clouds  
are spread,  
Eternal sunshine settles on its head."

"Stat Nomenis Umbra."

Victoria, Ont., March 5, '88. W.H.B.

## MASON'S AT HOME.

The members of Prince Consort Lodge, No. 52, A. F. & A. M., Q. R., gave a very enjoyable "At Home" at the Masonic Chambers, Notre Dame street, Montreal, on the evening of February 16th. The evening's entertainment commenced with a concert, at which W. Bro. John Laing, W. M., presided, and among the prominent Masons present were noticed R. W. Bro. Dickson Anderson, D. G. M.; R. W. Bro. James Fyfe, D. D. G. M.; R. W. Bro. the Rev. Dr. Smyth, grand chaplain and R. W. Bro. the Rev. J. A. Newnham. The chairman having made a few opening remarks in which he congratulated the members of the lodge on the large attendance, and expressed the hope that all present would thoroughly enjoy themselves, Mr. G. C. Becket gave a violin solo, which was much appreciated. Bro. H. D. Smith sang "True to the Last." Miss Etta G. Corneil then gave a piano solo, "Pearls and Diamonds," followed by a song, "Marguerite" by Miss Locke. Miss Allan then gave a reading, Mrs. W. R. Thompson sang "The Flower Girl," Mrs. D. Tuff sang "I'll Follow Thee," and Mr. Shanks another song, after which Mr. John C. Bowden rendered one of his characteristic comic songs in his own happy manner, and Jessie and Willie Milne and Nellie and Frank Stuart gave a Highland fling, which was loudly applauded by the large audience present. An adjournment was then made to the supper room, where an appetizing repast, prepared by Bro. G. H. Stevens, of the Hope Coffee house, was done full justice to. After supper the chairman proposed "The Queen and the Craft," and after a vocal solo by Bro. George Hunt, R. W. Bro. the Rev. Dr. Smyth responded in a happy speech. The next toast was "The Grand Lodge of Quebec," Bro. C. R. Corneil singing "Rule Britannia," after which R. W. Bro. Dickson Anderson responded in

a neat speech. "The Brotherhood of Masonry" having been proposed and duly honored, W. Bro. Jas. Patterson gave an original song, which was warmly received, and R. W. Bro. James Fyfe delivered a short address. The second portion of the programme was then proceeded with and included a Scotch reel by Jessie and Willie Milne and Willie and Frank Stuart; a violin solo by Mr. Becket; a song "The Alarm," by Bro. H. D. Smith; a song "Wilt Thou Forget," by Miss Locke; a comic song by Mr. J. C. Bowden; and a sailors' hornpipe by Master Willie Milne which brought down the house. Mr. W. H. Sefton rendered good service as pianist. After the concert, dancing was commenced and kept up until an early hour next morning, excellent music being furnished for the occasion. The admirable manner in which all the arrangements were carried out reflects the highest credit on the gentlemen composing the various committees.—*Gazette.*

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 JUDICIAL NOT PARTISAN.
 

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Last week we referred to an item of news in the *Voice of Masonry* to the effect that the "Grand Lodge of Indian Territory, U. S. A.," had joined "the Masonic temperance movement which is zealously promoted by the Grand Lodge of Missouri and other bodies," and we pointed out that, while temperance is among "the chiefest of the Masonic virtues," it is entirely outside the scope of Freemasonry to take part in any so-called temperance or teetotal movement, or indeed in any movement whatever, be it religious or moral, political or social. As members of the community to which they happen to belong, Masons individually take their full share of duty and responsibility, but they take it as members, not as Masons. The principles of Freemasonry may incline them—are intended to incline them—to play their part in the world's affairs with greater

zeal and earnestness and more thoroughly and conscientiously, but it was never intended that they should prescribe the particular manner in which that part should be played. It would be just as reasonable for a body of Masons to exert their influence in favour of this or that political or religious movement as for them to adopt a particular form of temperance movement. Masonry respects all forms of religious and political faith, but it endorses the principles of none; it inculcates respect for all the virtues and all the various forms in which each virtue is presented, but it countenances no particular form to the detriment of the rest; and it is because it observes the most scrupulous impartiality as well among the different schools of morality as among those of religion and politics that it has succeeded in exercising a beneficial—albeit a passive—influence on non-Masons. Its duty is to observe whatever is good, but without taking part in any controversy as to what constitutes good, and it will be an evil day for Freemasonry, when it exchanges the rigid impartiality of the bench for the biased advocacy of the partisan.—*The (London) Freemason.*

#### EDITORIAL ITEMS.

THE San Francisco *Call* contains in its Sunday morning issue, about a page of fraternity news.

CORRESPONDENTS will please send notices and reports of Canadian Lodges of Instruction to THE CRAFTSMAN.

MISS GRAHAM, daughter of M. W. Bro. Past Grand Master Graham, of Richmond, Que., is spending the winter in Florida.

We note among the officers of the "Eastern" District Masonic Grand Lodge, "*The Koran-Bearer.*" "*The Koran*" is to such "the volume of the sacred law."

K. W. Bro. J. Seale Smith has been elected M. W. Grand Master of the Grand Lodge of Kentucky, and R. E. Sir Knight F. H. Reinhinkle, Chillicothe, G. O., K. T.

THE "rough ashlar" must be of the right "material," else it can never become a "perfect ashlar." The old adage ever holds good—"A silk purse cannot be made out of a pig's ear."

FREEMASONRY has no rivals and no peers. It is *sui generis*. It is a peculiar system. It is not an "organization," nor a human invention. It is the outgrowth and outcome of the ages. It contains all the elements of true universality.

THE MASONIC HOME OF TENNESSEE.—Bro. Jerry Baxter has given a desirable ten-acre lot, situated near Nashville, for the projected Home, which gift has been accepted, and a building committee has been appointed.

ANCIENT EGYPT AND FREEMASONRY.—The Grand Orient of France has published in a pamphlet of 56 pages, the two lectures of Bros. Amiable and Guieyasse, the Egyptian savant, upon "L'Egypte Ancien et la Franc-Maçonnerie." (60 centimes. Bro. Georges Chastanet, 17 Rue Cadet, Paris.) The latter is one of the most remarkable addresses upon this subject that has appeared. The writer shows that the Egyptian Mysteries about 300 B. C. had become Grecianized, and had then taken the name of Serapis, with Osiris as the Universal Generator, and Isis as the Universal Feminine Principle, and that the black virgins of Europe are of Isiaque prototype. Societies of Alexandrian Gnostics, under the name of—Thiasis, Isiaques, were spread abroad, with a presiding officer called Father or Mother (according to sex), treasurers, secretaries, commissioners, sacrificers; and these societies spread into Italy, Spain, Gaul, and even Britain.  
*Extract.*

## The Canadian Craftsman.

Port Hope, April 15, 1888.

### UNPEACEFUL CANADA.

By, and anent Masonic Bodies in the Dominion of Canada, there are at this present, *five* edicts of non-intercourse, &c., existing, as follows:—

The Grand Chapter of Quebec *vs.* the Grand Mark Lodge of England and Wales, and its subordinates in Montreal;—the Grand Lodge of Quebec *vs.* three English lodges in Montreal;—the Grand Lodge of Quebec *vs.* the Grand Lodge of England;—the Great Priory of (the Dominion of) Canada *vs.* two Scotch Commanderies in New Brunswick;—and the Great Priory of England and Wales *vs.* the Great Priory of Canada!

Pray, how much longer is this unhappy and unfraternal condition of affairs to continue?

Our answer is that it will cease the moment that the Grand Bodies of the mother country acknowledge the Independent Masonic Grand Bodies in the self governing Colonies of the Empire to be their *Peers*, and govern themselves accordingly.

### GRAND LODGE OF MANITOBA.

The Thirteenth Annual Communication of the M. W. the Grand Lodge of Manitoba was held in the city of Winnipeg, on the 8th and 9th of February last.

In a little over a month from said dates we were in receipt of a copy of the Proceedings, neatly got up, well printed on extra fine paper, nicely arranged, carefully indexed, and consisting of over 85 pages.

Few of the Grand Officers, Past Grand Officers, Grand Representatives, and Past Masters were absent, and about thirty of the forty constituent lodges were duly represented.

The excellent address of Grand Master M. W. Bro. Thomas Clark, of Winnipeg, was both practical and "poetic," clearly showing that he had zealously and efficiently performed much good work during the past year, and that the craft in the premier prairie province of the Dominion had continued to prosper during his administration.

The Reports of the D. D. Grand Masters indicate general fidelity in the performance of their important duties.

The Reports of the Grand Secretary, who is also Grand Librarian, are especially good and noteworthy. R. W. Bro. W. G. Scott is not only an efficient Grand Secretary, but he is unmistakably as it seems to us, *par excellence* "the Grand Lodge Librarian of the Dominion. Even the "Mother Grand Lodge" of Canada" will have to look to her laurels *in hac re*.

The various reports of the Treasurer and of the Board of General Purposes all indicate fidelity and efficiency.

Among the unusual labors, was the adoption of a revised Constitution, a copy of which we hope to receive ere long.

Taken all in all we congratulate the Grand Lodge of Manitoba on its substantial prosperity during the past year.

M. W. Bro. Dr. Rob. Morris, P. G. M., Kentucky, Masonic "Poet Laureate," was present during the session, and in response to a hearty fraternal

welcome he, as was meet and fitting, recited an original poem of much merit entitled "In White Array;" and "inscribed" to G. M. Bro. Clark.

After the close of Grand Lodge, Bro. Morris delivered a lecture on "his visit to Europe and the Holy Land," and R. W. Bro. the Rev. Canon O'Meara, Grand Chaplain, addressed the assembled brethren on the "Deeper Teachings and Ancient History of Freemasonry," for both of which, "votes of thanks were tendered the lecturers, and expressions of high appreciation were made."

In closing our brief but pleasurable review of the next prior to the second "seventh" Annual Assembly of the pioneer Grand Lodge of the Canadian West and North-West, to which we proffer our continued "heartly good wishes," we are impelled to "crack our little joke" *re* the "finis" of the published Proceedings, by mentioning the fact that the official signature of the Grand Secretary is "legibly written and correctly punctuated!"

The following are the officers of the Grand Lodge of Manitoba for the current year:—

M. W. Bro. Thomas Clark, Winnipeg, Grand Master; R. W. Bro. James Alexander Ovas, Rapid City, Deputy Grand Master; R. W. Bro. David James Goggin, Winnipeg; W. Bro. Stanley Thorpe Carr, Carman; B. W. Bro. Thomas Collins, Portage la Prairie; W. Bro. James Rogerson, Rapid City; W. Bro. Alexander Burns, Brandon; W. Bro. Henry Sikes, Battleford; W. Bro. James Brogden, Calgary; R. W. Bro. Levi Abraham Cohen, Tangier; W. Bro. James Weidman, Qu'Appelle. D. D. G. M's; R. W. Bro. William George Bell, Winnipeg, Grand Senior Warden; V. W. Bro. Roland O. Brown, Portage la Prairie, Grand Junior Warden; R. W. Bro. Rev. Canon James Dallas O'Meara, Winnipeg, Grand Chaplain; R. W. Bro. Joseph Daniel, Moomin, Grand Registrar; B. W. Bro. John McKecknie, Winnipeg, Grand Treas-

urer; R. W. Bro. William George Scott, Winnipeg, Grand Secretary; V. W. Bro. James Andrew Payne, Winnipeg, Grand Senior Deacon; James Allan MacCaul, Regina, Grand Junior Deacon; William Francis Ellis, Manitou, Grand Director of Ceremonies; Thomas Lewis Morton, Gladstone, Grand Sword Bearer; Duncan John Campbell, Fort McLeod, Grand Organist; Thomas Tweed, Medicine Hat, Grand Pursuivant; George Edward Applegarth, Battleford; William Sutherland, Fort Qu'Appelle; Byron Fraser, Morden; Michael Collins, Carberry, Grand Stewards; Bro. John McBride, Grand Tyler.

### ESOTERIC LANDMARKS.

The esoteric landmarks of Freemasonry are its *aporreta* which have been, are, and must be, preserved unchanged and unchangeable in every jot and tittle.

The archaic verbalism of the *leges non scriptae* has been and ever should be maintained with the most scrupulous exactitude.

The "ancient charges," as found in the earlier constitutions, have been and are sacredly preserved.

In the esoteric lectures also, the craftsmen universal have, with most praiseworthy fidelity, ever held, and do now "hold fast the form of sound words which they have (and had) heard of" the fathers.

The constitutions and other exoteric regulations of Cosmopolitan Freemasonry, with but few local changes, remain remarkably intact. Those Grand Bodies which have most carefully conserved the ancient "Regulations" are most to be commended. The bane of a few such in these, our days, is new, hasty, and over-much "legislation." These must be duly admonished, held in check, and restrained.

Remove not the ancient landmarks.

## GRAND LODGE OF QUEBEC.

"This body was in annual session at Montreal, on January 25th ult., there being present a large gathering including representative men from all parts of the Province. Bro. J. F. Walker, the retiring Grand Master, presided and gave an address of much interest. He referred to the difficulty with the Grand Lodge of England, presenting a copy of the reply, an indignant refusal, sent by Grand Secretary Clerke of England to the Grand Master of Louisiana who had offered to mediate between the two parties. Grand Master Walker said, "The Grand Lodge of Quebec would justly expose itself to the scorn and contempt of Masons throughout the world if it weakened, now that the Grand Lodge of England refuses to accept mediation or anything short of absolute unconditional surrender on our part." The following officers were elected: G. M., H. L. Robinson; D. G. M., Dickson Anderson; G. S. W., H. Lebonvean; G. J. W., Chas. Knowles; G. Treas., I. H. Stearns; G. Sec., J. H. Isaacson. These, with the District Deputy Grand Masters appointed, were duly installed by Past Grand Master John H. Graham. The proceedings, aside from the discussion had on action taken on the difficulty with the Grand Lodge of England, were of a routine character. The motion to suspend the edict of non-Masonic intercourse which has now been in force for more than two years was defeated, although there was a strong minority feeling in favor of restoring free and fraternal Masonic intercourse between brethren allegiant to the Grand Lodge of Quebec and those thus bound to the Grand Lodge of England.—*Freemasons' Repository.*

PENNSYLVANIA and a few other Grand Lodges do not use the title M. W. but employ R. W. instead.

## MASONIC "AT HOME"

The social gatherings held by the Lodge of Antiquity, A. F. & A. M., No. 1, Q. R., Montreal, formerly Lodge of Social and Military Virtues, No. 227, Grand Lodge of Ireland, are always most enjoyable affairs, and the "at home" held in the Queen's hall assembly rooms on the evening of March 16th was not only no exception to the general rule, but both in the arrangements and in the manner in which they were carried out the lodge eclipsed itself; in fact, the affair was a brilliant success. There were fully eighty couples present including M. W. Bro. J. Fred. Walker, R. W. Bro. Jas. Fyfe, D. D. G. M., R. W. Bro. H. Danae, G. R., I. H. Stearns, Grand Treasurer; a few masters and several members of local corps in uniform which, with the civilians adorned with jewels, sashes and aprons and the tasteful dresses of the ladies combined, gave the ball room a bright and animated appearance. There was, in the way of decorations, templar banners suspended from the gasaliers. Shortly after 9 o'clock the ball was opened with a grand march, and dancing was kept up unremittingly until midnight, excellent and choice music being furnished by H. Patton's orchestra. An adjournment was made to the supper room. The caterer, Mr. Dixon, did his part to the satisfaction of all. After supper, dancing was resumed and kept up to the early hours of the morning. The gentlemen who composed the various committees deserve credit for the excellent and satisfactory manner in which they carried out the admirable arrangements. A special word of praise is due to Mr. A. F. LeMessurier, the secretary, for his untiring efforts to make everyone feel at home.—*Montreal Gazette.*

The formation of a Grand Lodge for South Africa is being considered.

### GRAND LODGE COMMITTEES.

It is a universal practice in all Grand Lodges of Masons, in the consideration of all matters of importance as affecting the welfare of the Craft, collectively or individually, to first refer the subject to a committee for investigation, and such committees are expected, as a result of their investigation, to recommend, by resolution or otherwise, such action as should be had in the premises. Great reliance is, therefore, placed on the report of committees, and subsequent action is largely influenced by them. It is thus a self-evident proposition that upon the ability of the standing committees at any annual meeting of a Grand Lodge will largely depend the character of its proceedings and their conformity to Masonic law and usage. The appointment of these committees is one of the prerogatives of a Grand Master, and we do not hesitate to say that it is one of his most important duties as the presiding officer of a Grand Lodge, for upon his judgment in appointing these committees will largely depend the wisdom of its transactions.

Bro. Parvin, of Iowa, who has had as much experience in the workings of Masonic Grand Bodies as any Mason now living, and who stands second to none as the champion of correct Masonic law and usage, refers to this subject in his recent report on correspondence, in which he fully expresses our sentiments, and we quote his words:

"In our judgment, the most important part of the Grand Lodge legislation is the exercise of this prerogative of the Grand Master—the appointment of his committees. When Grand Masters exercise this duty simply to reward some friend, or to bestow a favor upon some favored Lodge, and disregard the more important matter of selecting men *amply qualified* by reason of knowledge, experience and willingness to

work, we can not expect such duties to be well performed. We have striven for years past to secure the desirable result of having placed at the head of our committees the ablest men to be found, without regard to their locality or whether they have filled an office before or not, and thus secure a class of reports which shall prove a special object of interest to the brethren abroad and at home who are students of Freemasonry. When we read the proceedings of some of our sister Grand Lodges, and find at the head of their important committees men of not only reputations well established at home but equally so abroad, we are sure of finding reports worthy of our reading. No brother should assume a position or the performance of a duty for which he was not prepared and to which he was not willing to devote his time and labor. 'Every mission constitutes a pledge of duty; every man is bound to concentrate his every faculty to its fulfillment. He will consider this rule of action and the profound conviction of that duty.' This was the declaration of a great man, and our brother thinks that the sense of duty performed brings with it its own reward, not only in the committee, but to the Grand Lodge for whom such service was rendered."

The above from the *Masonic Advocate* is timely and important. The manner in which some Grand Lodge committees perform their duties is often neither creditable nor beneficial. The reports of Committees on Foreign Correspondence are sometimes not worth the cost of printing them.

ANOTHER "Ass."—In the March 9th Montreal *Witness* report of the evidence given before "The Royal Labor Commission," in the city of Quebec, is the following precious paragraph:—

"Mr. Tardivel, of *La Verite*, said he was neither a Freemason nor a Knight of Labor, but he had good reason to believe that there was little difference between the two associations."

JURISPRUDENCE.

QUESTIONS AND ANSWERS.

A. N., Ont.—Can a private lodge "expel" a Mason?

Certainly not. The greatest punishment which can be inflicted by a private lodge is "suspension," and in cases of a serious nature, the lodge may recommend Grand Lodge to "expel" the offender. See Const., Sec. 146, pp. 52 and 53. There is, however, a remarkable verbal error in said section (146) wherein the word "un-Masonic" is used for "Masonic." Compare Constitution, page 96, "Masonic Trials"—"Masonic" (not *un-Masonic*) "offences."

See also Constitution, Sec. 24, page 26, in which it is declared that "in Grand Lodge alone resides the power of 'expelling' brethren from the craft."

J. B. S., Ont.—Who constitute a "quorum" for the transaction of business at Communications of the Grand Lodge?

The representatives present of at least three warranted lodges. See Constitution?

The Constitution of the Grand Lodge of Quebec, Sec. 14, page 9, declares:

"No business shall be transacted at the Annual Communication, or at any Emergent Communication called for any other purpose than the performance of a Masonic ceremony, unless there be representatives of at least three lodges present."

H. S., Que.—(1.) When the Grand Master is "absent" from the Province who performs his duties? (2.) Would any executive or other like acts done by the Grand Master during such "absence" be regular and valid?

(1.) The Constitution of the Grand Lodge of Quebec, Sec. 54, page 15,

provides, *inter alia*, that "in case of the absence of the Grand Master, the Deputy Grand Master assumes his prerogatives, powers and duties."

Sec. 55 further provides that in the absence of the Grand Master the duty of the Deputy Grand Master shall be "to exercise all the prerogatives and perform all the duties of Grand Master."

Sec. 15, page 9, provides that "in the absence of the Grand Master from the province, the Deputy Grand Master may even "summon and hold Grand Lodges of emergency, whenever the good of the craft shall, in his opinion, require it."

The corresponding clauses of the Constitution of the Grand Lodge of Canada, in the Province of Ontario, are of similar import but more explicit.

Sec. 46, page 30, provides that "in the temporary absence of the Grand Master from the province, notified by him to the Grand Secretary, the Deputy Grand Master shall possess all the powers of the Grand Master;" and should the Grand Master be rendered incapable of discharging the duties of his office by "permanent absence" from the province, the Deputy Grand Master shall forthwith assume the functions of Grand Master until the next annual election, &c. Sec. 20, page 25, is to the same purport as Sec. 15, page 9, of the Constitution of the Grand Lodge of Quebec cited above. The provisions of most other Grand Lodge Constitutions are, *in re*, analogous to the foregoing.

(2.) Secs. 54 and 55 of the Constitution of the Grand Lodge of Quebec also answer the second question put by our correspondent, in the negative; by affirming that during the absence of the Grand Master from the jurisdiction, "the Deputy Grand Master shall exercise all the prerogatives and perform all the duties of Grand Master."

F. L. N., Ont.—Which is the more correct "By Laws" or "Eye-Laws?"

The former. The latter has become antiquated and nearly obsolete. "Bye" is still used in such expressions as "good bye," "by the bye," *i. e.* "by the way," "in passing," &c. "By and by" signifies "in a short time," shortly, presently, &c.

R. D. S., Ont.—In the Constitution of "the Grand Lodge of Canada, in the Province of Ontario," why has the word "grand" been substituted for "great" in the expression "The Great Architect of the Universe," used chiefly in the first degree as an appellation of the Deity?

We are of the opinion that the change alluded to above is a grievous mistake. The phrase "Great Architect" is certainly more euphonious than "Grand Architect." It has also been hallowed by long and all but universal usage. Moreover, the graduated appellations "The Great Architect of the Universe," "The Grand Geometrician of the Universe," and "The Most High," used respectively in the first, second and third degrees of Craft Masonry, express with wondrous exactitude the conception and comprehension of the Deity, by the initiate, according to his advancing status and the increase of knowledge acquired by him from the first to the *sublime* degree;—and hence also it is that the ancient craft use of these appellations perfectly accords with the best linguistic usage of the learned and devout,—as is so clearly expressed in the statement:—"In a moral sense the words great, grand and sublime correctly express, as it were, a positive, comparative and superlative degree of knowledge and conception of the Deity and his attributes."

C. M., Man.—What is meant by "the English Rite" of Freemasonry?

In the "Articles of Union" between "the Grand Lodge of the Society of Free and Accepted Masons under the Constitution of England" and "the Grand Lodge of Free and Accepted Masons of England, according to the Old Institutions," which two Grand

Lodges were formed and constituted into the present "United Grand Lodge of Ancient Freemasons of England," in December, 1818, article II reads as follows:—

"II.—It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders."

From hence it has come to pass that Craft and Capitular Masonry and Knights Templary are said to constitute "the English Rite."

#### ALAS, MY BROTHER!

Brother, the Emperor of Germany is dead!

Germany and the whole civilized world are in mourning.

None are in deeper sorrow and none sympathize more with the Imperial family in their profound grief, than his beloved Brethren of the Craft universal.

Prayers, world-wide, will ascend to the throne of The Most High for His especial blessings to rest upon the new Emperor, our exalted Brother, Frederick III.

#### GOD SAVE THE EMPEROR.

Our readers will learn with deep regret of the death of Miss Mira J. Graham, daughter of M. W. Bro. Dr. John H. Graham, Past Grand Master of the Grand Lodge of Quebec. Miss Graham has been spending the winter in Florida, where her death occurred on the 19th ult., from typhoid fever. The deceased lady was one of the most universally beloved women in Sherbrooke, Que., and her death will be severely felt by a large circle of friends. M. W. Bro. Graham has the deep sympathy of every one in his hour of trial.

CONSTITUTIONAL JURISPRUDENCE.

P. G. M. GRAHAM OF QUEBEC.

In one of his Annual Addresses, Grand Master Graham of Quebec enunciated, among others, the following fundamental propositions:—

“That the several federal provinces constituting the Dominion of Canada, and the colonies throughout the British Empire, having local constitutional government, are severally as much entitled to form and to have Grand Lodges, possessing and exercising exclusive sovereign jurisdiction within their respective geographical and legislative boundaries, as are England, Scotland, and Ireland, as component parts of the United Kingdom of Great Britain and Ireland; or as are the several federal States and organized territories of the United States of America, or as are any separate and distinct Kingdoms, or the like.”

“That from its formation, every regularly constituted Grand Lodge, as to its privileges, prerogatives, and duties, and as to whatever else of right appertains to a Grand Lodge of Freemasons, is the peer of every other regular Grand Lodge, and no other Grand Body can lawfully exercise Masonic craft authority within its territorial jurisdiction.”

“That it is the duty of every private lodge situated within the territorial jurisdiction of a regularly formed Grand Lodge, but which, through any cause, was not represented at its organization, to become, at an early day thereafter, of allegiance to the new Grand Body, and to be enrolled on its registry; or upon its refusal, it may be deemed and declared to be an irregular lodge in not submitting to the lawfully constituted Masonic sovereignty of the country.”

P. G. M. DRUMMOND OF MAINE.

P. G. M. Drummond of Maine, in one of his most learned reviews, says:—“Grand Master Graham of Quebec, in his address, glances at a few salient points in the history of his Grand Lodge, and then proceeds to give his correspondence with the Grand Lodge of England in relation to its three lodges in Quebec, in which he discusses in a most masterly manner, and maintains with singular ability, the inherent right of a Grand Lodge to supreme, exclusive jurisdiction in its own territory. He shows among other things, that the constitution of the Grand Lodge of England provides that no lodge ‘shall be acknowledged’ \* \* unless it ‘has been regularly constituted and registered’; in other words, no

lodge in England can be recognized unless it is borne on the Registry of the Grand Lodge. The G. M. of Quebec further says that he has been informed that there is a lodge in England, organized under the authority of a foreign Masonic power, and that this lodge is completely ignored by the English Masons, and is practically held to be a clandestine lodge. Moreover he points out that the constitution of the Grand Lodge of Scotland forbids the recognition of any lodge (within its territory) which does not hold under itself, and he quotes the following adopted by the Grand Lodge of Scotland in 1768: ‘Read the petition of William Leslie and other brethren residing in London, praying a charter of constitution from the Grand Lodge of Scotland, which being considered, the Grand Lodge declined giving them any charter, in regard it would interfere with the jurisdiction of the Grand Lodge of England, but declared their willingness to recommend them to the Grand Lodge of England in case they should think proper to apply for a charter from thence.’”

P. G. M. Drummond quotes also as follows (1) from the same address of Grand Master Graham, and adds—“We think the following is fully established by him”:—

(1.) “It therefore clearly appears that the principle of coincidence, or coterminousness of political and Masonic boundaries is an acknowledged law of the British Constitutions; that the jurisdiction of each Grand Lodge is exclusive within its geographical limits; that each of these Grand Lodges is absolutely sovereign, and that each of them may, and does, enforce its territorial, exclusive, sovereign authority, by the most extreme Masonic penalties against all lodges existing within their boundaries in contravention thereto, or in violation thereof.”

And, after quoting the paragraph of the same address, relating to the advice not to take any final action at that time, Bro. Drummond says:—“The G. M. of Quebec then goes on to give the reasons which are worthy of one who (while he would maintain the rights of his Grand Lodge), would not disturb the peace of the Masonic world, until all hope of a peaceful and fraternal settlement has failed.”

Our excellent contemporary, *The Victorian Freemason*, of Melbourne, Victoria, Australia, has republished in full the recent admirable letter in *THE CRAFTSMAN* on “Masonic Charity,” giving due credit thereof.

**"TO WHOM IT MAY CONCERN."**

We give below a copy of a "Certificate" of identity and Masonic "relationship," issued by the veteran Grand Commander of the A. & A. S. Rite for the Southern Jurisdiction, U. S.

Some may question the expediency thereof, but it appears to us not to be alien to Masonic duty and within well-guarded limits, to be worthy of adoption as an official precedent. Why not?

FROM THE GRAND ORIENT AT CHARLESTON, IN THE STATE OF SOUTH CAROLINA, OF THE SUPREME COUNCIL, MOTHER COUNCIL OF THE WORLD, OF THE INSPECTORS GENERAL, KNIGHTS COMMANDERS OF THE HOUSE OF THE TEMPLE OF SOLOMON, OF THE XXXIII DEGREE OF THE ANCIENT AND ACCEPTED SCOTCH RITE OF FREEMASONRY FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES:

Unto all Freemasons of the said Rite throughout the World,

KNOW YE, That AGNES HALL, whose name is written by her in the margin hereof, being of the age of eighteen years, and residing at Eureka, in the State of Nevada, is the daughter of Bro. DAVID HENRY HALL, 32°, who is a Master of the Royal Secret of the XXXII Degree of the said Rite, of our obedience, in good standing, in the City of Eureka, and that she is entitled to the respect and consideration, and in case of need, to the protection, safeguard and assistance of all Freemasons of the said Rite in the World, unto whom these presents shall come.

IN TESTIMONY WHEREOF our Grand Commander doth hereunto set his name, and cause our Petty Seal to be hereunto affixed, and these Letters to be countersigned by our Secretary General, this twenty second day of January, 1884, V.E.

‡ ALBERT PIKE,  
Grand Commander.

† Wm. M. IRELAND,  
Secretary General.

Miss Hall, named above, is a niece of our venerable R. W. Bro. J. B. Hall, P. D. D. G. M. Ontario District, G. E. C., to whom she has been making an extended visit.

**TEMPLE.**

The literal meaning of this word which is in common Masonic use, is of very considerable interest.

It is derived from the Greek word *temno*, to cut off, to separate, and hence anything, especially a building, separated or set apart for some sacred purpose, &c., a temple consecrated to a deity, and *par excellence* amongst Freemasons, the Temple of King Solomon.

The Latin, "*tempus*," English, "time" is from the same root,—a part of the heavens (or space) "cut off" as it were, by the sun from hour to hour.

**INFORMATION WANTED.**

Information is wanted of the relatives of the late GEORGE MCKAY, who died in Jacksonville, Florida, U. S., in October last. Deceased is known to have had a brother named MALCOLM MCKAY, who was farming in the vicinity of Hamilton, Guelph, Southampten, or Port Elgin, near Lake Erie, Ontario. The family is of Scottish Highland parentage, and deceased spoke Gaelic fluently. Deceased was a Freemason, and is supposed to have been a member of a Lodge under the Grand Lodge of Canada. Deceased left some property, and his heirs will hear of something to their advantage by addressing JAMES M. FAIRLIE, Secretary Board of Trade, P. O. Box 769, Jacksonville, Florida, U. S.

COLONIAL English District Grand Lodge Past Rank "Jubilee Honours" are the latest "laughing stock" among the Antipodeans. One District G. M. "orated" 17.

## A SWEET MORSEL.

The (London) *Freemason*, the forlorn hope organ of the "English perpetual Colonial jurisdictionists," has found "a sweet morsel" in Sir Knight E. T. Carson's Ohio Foreign Knights Templar Correspondence Report, in which he sits in judgment on the Great Priory of the Dominion of Canada for claiming and exercising the same rights as the Great Priory of England in unoccupied British territory!

This is what in substance it is,—but Sir Knight Carson is said to be trying to make it appear that the Canadian Sir Knights are "invasionists!"

THE CRAFTSMAN HAS not only shown that such a statement is without foundation both in law and in fact;—and contrary to 'the dictum of *The Freemason*, we purpose to show that Sir Knight Carson *does not know* whereof he speaks.

In the meantime we ask what means it that *The Masonic Review*, Cincinnati, Ohio, in speaking of Sir Knight Carson's recent Report (so highly praised by the London *Freemason*!) says, among many other like things in it:—

"We miss, most of all, the warmth of knightly zeal, the glow of knightly charity and hospitality, the fervor of fraternal love, the generous culture of the heart, in its best affections and sentiments, which the office of reporter demands. The words of cheer, of courage, and of faith, we miss. The spirit of the page is so often *personal* and *intolerant*, and so often hot to furnace-heat with the pitch and rosin of prejudice and bigotry. It is so often discourteous, uncivil, resentful, and even malignant, that, with but little to cheer the reader, and much to weary and annoy him, it has been no easy task to go through with it all."

## A MASONIC REGALIA.

A Peculiar Action Now Before the Courts.

An action, the circumstances of which are without a precedent in this district, has just been entered in court.

Stephen J. Thompson, of Longue Pointe, a member of St. George's Lodge, 440, A. F. & A. M., E. R., was suspended from all Masonic privileges by order of the English Deputy District Grand Master W. H. Hutton, and thereby divested of all his rights and powers as a Mason. He left all his regalia consisting of a gold plate, triangle, trowel, scale, compass, sword, pillion, etc., in the Oddfellows' Hall which, it will be remembered, was destroyed by fire last January. A seizure is now placed upon these effects by one Joseph A. Donais, who claims that he purchased them from Mr. Thompson for \$619. The defendants are Messrs. Wm. Maynard and Geo. F. Heywood, both officers of the lodge, and the plaintiff further alleges that they have refused to give them up.

The defendants plead to the action that the plaintiff's allegations are false, that the plaintiff is merely a *prete nom* of Mr. Thompson, and that he is not, and never was, the owner of the effects he wishes to obtain possession of. They were destroyed by fire in January, and Mr. Thompson had left them in the building at his own risk.—*Montreal Star*.

OUR valued exchange, *The Master Mason*, in reproducing our recent editorial on the word "Demit," says:—

DEMIT NOT DEMIT.—THE CANADIAN CRAFTSMAN in its last issue calls the attention of the craft to a distinction with a difference. The point is well taken and should be heeded.

It also reproduces, with due credit, our recent article on the "Masonic Calendar," under the heading "Facts Worth Remembering."

THE HISTORY OF MASONRY.

M. W. Bro. J. Fred. Walker, P. G. M., delivered a most interesting and instructive lecture in St. George's Lodge, No. 10, Q. R., Montreal, March 29th, on the third degree in Masonry. M. W. Bro. Lieut.-Col. Stevenson presided and about 200 Master Masons were present, amongst them being R. W. Bros. Dickson Anderson, D. G. M.; James Fyfe, D. D. G. M.; I. H. Stearns, grand treasurer; J. H. Isaacson, grand secretary; Henry Dunne, grand registrar; Rev. Dr. Smyth, grand chaplain, and W. H. Whyte, grand Z. of the Grand Chapter of Quebec. The lecturer traversed the history of Masonry back to the earliest times and cited a number of Biblical illustrations, after which he sketched the progress of symbolic Masonry and explained the meaning of the various terms. The lecture was listened to throughout with the closest attention. The proceeds were in aid of the projected Masonic home.

We understand that it is proposed to have a course of lectures in Montreal on Masonic subjects. This is much to be commended.

STRAINED INTERJURISDICTIONAL RELATIONS.

The somewhat startling fact has been recently evolved in individual, home and foreign correspondence that an alliance of the "concurrent jurisdictionists" in England, with the few of such still remaining in "the Colonies" (especially in Canada,) is being "mooted" by some.

We reluctantly say what we have reason to believe.

Let all true Canadian Freemasons be forewarned.

United States brethren may also do well to give due heed to the foregoing. Exclusive territorial Sovereign Grand Lodge jurisdiction is now "on trial." What is the verdict to be?

GOOD K. T. WORK.

The work of the "regular degrees" as performed by the Sir Knights of Geoffrey de St. Aldemar Preceptory, is one of the most beautiful ceremonies we have ever had the pleasure of witnessing. R. E. Sir Knight E. T. Malone, P. Prov. Prior, V. E. Sir Knight H. A. Taylor, V. E. Sir Knight N. T. Lyon, and the other officers of the Preceptory, are deserving of the highest praise for the painstaking manner in which all acquit themselves in their several positions. If all our Preceptories were as efficiently officered we would hear no more of half dead Preceptories or the difficulty of securing a sufficient number of members to form a quorum. We would very much like to see the Sir Knights of Geoffrey de St. Aldemar demonstrate the work before Sovereign Great Priory at its next annual meeting in Toronto.

TORONTO DISTRICT.

We are pleased to hear such satisfactory reports from all parts of Toronto District. R. W. Bro. E. T. Malone, District Deputy Grand Master, has visited a great many of the Lodges, and his method of imparting instruction and advice has won for him the warmest expressions of regard. An excellent worker himself, he is most anxious that all the officers of the Lodges under him shall be equally efficient. R. W. Bro. John Ross Robertson has a worthy successor in R. W. Bro. Malone, and Toronto District is to be congratulated on securing the services of two such energetic workers successively. The work throughout the District has immensely improved, and we bespeak for the present popular D. D. G. M. a second term by a very large majority.

## AN INJUNCTION.

It appears that the Wardens elect of Newark Lodge, 97, Ohio, have procured from the judge of the Court of Common Pleas an injunction restraining Grand Master Williams of that state from an attempt to prevent the installation of said Wardens,—because as it seems, they are Scottish Rite “Cerneaus” and not Northern Jurisdictionists which alone the Grand Master claims to be the “Simon pure.”

This is a lamentable state of things, but perhaps it is just as well to have it *decided* whether Grand Lodges of Craft Masonry are in any way to interfere in outside “Rite” affairs of any kind,—or whether the “irresponsible” of any “Rite” shall be suffered to act as “dictators” in Craft Masonry.

Our opinion is that the least that Ancient Craft Freemasons or Craft Masonic Bodies as such, have to do with “Riters” of any sort, the better it will be.

Let each Brother take what and as many “side degrees” as he pleases, but Ancient Cosmopolitan Masonry should have nothing of them. They are generally “tall cedars of Lebanon!”

## PROFANE

The original signification of this expressive Masonic word is preserved chiefly by Craftsmen.

Its use necessarily attracts the attention of the novitiate and calls for explanation.

Its derivation clearly shows its real meaning and the aptness of its Masonic application to the “uninitiated.”

The Latin *profanus* (from *pro*, signifying before, outside of, &c., and *fanum* a temple, or a piece of ground, &c., which had been dedicated to some god, or set apart for some sacred purposes)—designated a person who did not belong to, or who had not been initiated into, the service, secrets or ceremonies of a deity, and hence its peculiarly appropriate Masonic application to those who have not been initiated into the mysteries of Freemasonry, and who are therefore not entitled to participate in its privileges.

The word “profane” is in common use as a synonym of “secular,” in contradistinction from “sacred,”—as profane (secular) history vs. sacred (ecclesiastical) history, &c.

Hence “profanity” is irreverence for what is sacred; particularly the use of God’s name impiously, blasphemy, profaneness, &c., which is a grave Masonic offence and merits punishment.

## JURISPRUDENCE.

Has a Lodge with seven or more brethren present been *duly formed* while the Deacon’s chairs remain *vacant*? Would the business transacted in a Lodge thus formed be *Masonically legal*?

The ruling of the M. W. the Grand Master of the Grand Lodge of Canada in Ontario, is as follows:—

“A Lodge is not ‘duly formed’ while the Deacon’s chairs are vacant, but I should hesitate to declare that the business transacted at a meeting so constituted was illegal, if seven members were present and no wilful violation of the rules was intended.

“The opening ceremonies sufficiently indicate what officers must be present and in their proper places, before the Lodge is ‘duly formed.’” (Signed),

HENRY ROBERTSON, G. M.

## EDITORIAL ITEMS.

NOTEWORTHY.—In *The (London) Freemason* of March 24, there is not a word—good, bad, or indifferent, re “Quebec,” “Canada,” or “mere Colonists.”

OUR excellent exchange, *The Masonic Chronicle*, Ohio, honors THE CRAFTSMAN by reproducing with due credit, our recent editorial on “Dimit not Demit.”

OUR valued contemporary, *The (Sydney) Freemason*, in a recent number, honors THE CRAFTSMAN by gleaming therefrom half a-dozen paragraphs, but credits the principal one to an *American* exchange. Oh, fie!

OH!—The “under——” who have for so long a period been fomenting “divisions” in “the Colonies” are opening their eyes in amazement at the truly fraternal efforts of Bro. Lord Carrington and Bro. the Earl of Carnarvon *pro* G. M. of England, to bring about perfect union amongst the Craft in New South Wales.

A NEW FEATURE IN WEBSTER'S UNABRIDGED DICTIONARY.—The publishers of Webster have recently added to the Unabridged a “Pronouncing Gazetteer of the World, containing over 25,000 Titles, briefly describing the countries, cities, towns, and natural features of every part of the Globe.” It covers a hundred pages.

SERIOUSLY ILL.—We exceedingly regret to learn that M. W. Bro. H. L. Robinson, of Waterloo, P. Q., Grand Master of the Grand Lodge of Quebec, is dangerously ill at Hampton, Va., U. S., where he had gone shortly after the Annual Communication of Grand Lodge, to spend the remainder of winter. We trust soon to hear of his recovery.

PRINCE ALBERT, MAN.—Kiwiobino Lodge, No 16, G R M, installed by R W Bro Rev Canon Flett, D D G M.:—W Bro Thomas J Agnew, I P M; W Bro Rudolph Ouellette, W M; Bros Henry Heenan, S W; Hugh M Bain, M D, J W; Robert B Way, Treas; George S Davison Sec; Rev A A H Wright, Chap; Alex Spirat, Org; Albert C Davison, S D; J F A Hull, J D; H C Davison, S E; F F A Stull, J S; T E Baker, I G; Geo A Miller, Tyler, A E Porter, M D, D of C.

BRO. THE PRINCE OF WALES, Grand Master of the Grand Mark Lodge of England and Wales and the Colonies and dependencies of the British Crown, has appointed, under date of December 6th, 1887, Bro. Charles E. Meyer as his Representative and the Representative of the Grand Mark Lodge near the several Grand Royal Arch Chapters of the United States of America, with the rank of Grand Senior Warden. The commission and Jewel have been received by Bro. Meyer, and we congratulate him thereon.—*Keystone*.

It would be interesting and instructive to Mark Masons throughout the United States and Canada to be informed of the *real* meaning of the foregoing! Is it *esoteric*?

We had supposed that nearly all Grand Chapters in the United States had either declared non intercourse with or do not recognize the Grand Lodge of Mark Master Masons of England on account of its unwarrantable “invasion” of the jurisdiction of the Grand Chapter of Quebec; and if so, what means it that Bro. H. R. H. the Prince of Wales, Grand Master, Grand Lodge of Mark Master Masons of England, has appointed Bro. Chas. E. Meyer of Philadelphia, Pennsylvania, “as his (H. R. H.’s) Representative” and “the Representative of the Grand Mark Lodge of England, near the several Grand Royal Arch Chapters of the United States of America.” Phew! We pause for a reply!

*The Trestle Board* has given prominent insertion to our recent editorial on "The A. & A. Scottish Rite." *THE CRAFTSMAN* is still patiently awaiting the official replies thereto of the chiefs of the Rite in the United States, the Dominion of Canada, and Great Britain. Speak, brethren, for the Craft universal are anxious there-  
 anent.

**RIGHT THE WRONG.**—If you are in the wrong with a brother make it right. Don't wait and hesitate and discuss with yourself the matter of dignity, but assured that you have made a mistake, do your best to rectify the error. It's all over in a moment. A word, a friendly greeting, and the interrupted friendship of years has been renewed, and unhappy memories are blotted from the mind forever.

**THE RUSSELL HOUSE**, at Ottawa, is a wonderful hotel during the Session, and the marvel is how its large number of patrons daily arriving are put away so comfortably. The house is very large, and the rooms on every storey large, well furnished and heated. The table is everything that could be desired, and with Bro. St. Jaque in the office everything goes like clock-work. The most notable people of the Dominion can be seen at the "Russell," and we take a great deal of pleasure in recommending it to our readers who may have occasion to visit Ottawa.

"*The London Freemason* calls the Grand Lodge of Canada 'a collection of nobodies.' This snobbishness has evoked a reply that made the editor's ears tingle."—*The (Sydney) Freemason*. There are two little errors and one omission in this spicy "hit." "Grand Lodge of Canada" should be present "officials of the Grand Lodge of Quebec," and "a collection of" should be "comparative;" and it ought to have been noted that the "reply" was made by *THE CRAFTSMAN*.

**THE Constitution of the Grand Lodge of Canada**, in the Province of Ontario, stands in great need of a copious index.

**UNAFFILIATES.**—One of the chief reasons why so many Freemasons manifest so little interest in the Order, and after a time become unaffiliated, is because, from their initiation, they do not subscribe for and studiously peruse some good Masonic periodical and do not purchase and study some standard works on the history, philosophy, and jurisprudence of the fraternity.

**MASONIC CULTURE.**—We note with pleasure that our brief editorial of a few months ago, on "Masonic Culture," has with due credit to "*THE CANADIAN CRAFTSMAN*," been honored, as have also not a few others from our pen of late, by prominent insertion in many Masonic periodicals throughout the world; but in a late number of our valued contemporary, *The (Sydney) Freemason*, it is credited to an "*Exchange!*" Oh, fie! brother!

**THE TERRAPIN RESTAURANT**, 1681 Notre Dame Street, Montreal, is the best place of entertainment of the kind in the Dominion. Every delicacy procurable at all seasons of the year are abundantly provided, and at exceedingly reasonable prices. Our good friend, R. W. Bro. Henry Dunne, the genial host, always extends a cordial welcome to those who favor him with their patronage, and once a stranger gives the "Terrapin" a call he can never be induced to go elsewhere. We cordially recommend the "Terrapin" to our brethren, confident they will be more than pleased with their entertainment and treatment.

"Hail Masonry divine  
 Glory of ages shine  
 Long mayst thou reign!  
 Where'er thy Lodges stand  
 May they have great command  
 And always grace the Land,  
 Thou art divine."

**BLUE DEGREES.**—The first three degrees are clothed in or ornamented with blue, from whence the name is derived. The subsequent degrees have not the same uniformity in their outward appearance. Blue is the color of truth or fidelity, and it is a remarkable fact that brethren have ever remained true to the blue degrees, while the authority of the other degrees has often been disputed, and in many places altogether denied. Under the reign of William III. of England blue was adopted as a favorite color of the craft. As William III. commenced his reign as King of England, February 13, 1689, and died March 8, 1702, the adoption of the blue color by the craft is at least a century and three quarters old.

**THE CANADIAN CRAFTSMAN** says the Grand Priory of Canada is arranging to form Provincial Priories in each Canadian Province, where three preceptories exist. We know not whether or no our fraters in New Brunswick have concluded to sever their connection with their sovereign body in Scotland. It is as they say, not as the Canadian body. As it looks now, our New Brunswick fraters will lose caste with the English Sir Knights, as the Great Priory of England has issued an edict of non-intercourse with the Grand Priory of Canada. The latter body has issued its bull of non-intercourse against our New Brunswick Sir Knights, and now they are under the same ban that they issued against the New Brunswick fratres. We wait to see what course the latter will pursue.—*Masonic Journal.*

**COMMANDERY NEWS.**—The Triennial at Washington, D. C.—Already our Washington fraters, who are ever forward in the performance of every work which they undertake, are making methodical and thorough preparations for the courteous reception of the host of Knights Templar, from Maine to Texas, and from Pennsylvania to California, who will visit the capital of the nation in 1889, at the time of the Triennial Conclave of the Grand Encampment of the United States. Our good friend and distinguished frater, E. Sir Myron M. Parker, is chairman of the committee having the matter in charge, which fact alone guarantees its work being promptly and efficiently performed. There will be no exclusive hotel or other charges, and it is expected that twenty five thousand Knights Templar will be present.—*The Keystone.*

**MUSIC.**—Music helps almost every Masonic service. It adds to the interest and deepens the impressiveness of the ceremony. Especially does vocal music add to the effect of the lessons of the ritual, as these are rehearsed from the movements and symbolic illustrations prescribed. The Masonic system is charged with the elements of lofty and pure sentiments, and, by reason of this fact, abundant opportunity is given for the rendering of chants, anthems, responses of a devout and ennobling character. There is a wide range from which selections of any Masonic ceremony or service may be obtained, and the skill of the organist or musical director is tested by the choice he makes. Wherever possible the best order of music should be produced by the best talent available.—*Rochester Democrat and Chronicle.*

From the Washington Post of March 8, 1883.]

### ARRANGING FOR THE TRIENNIAL CONCLAVE OF KNIGHTS TEMPLARS.

THE HOTELS ALREADY RECEIVING ORDERS FOR ACCOMMODATIONS—WHAT CHAIRMAN PARKER SAYS—THE FULL LIST OF COMMITTEES OF ARRANGEMENTS APPOINTED.

The Triennial Conclave of the Grand Encampment Knights Templars of the United States will be held in Washington in October, 1889, and arrangements are already being made to accommodate and entertain the vast concourse which is expected to be present. Mr. Myron M. Parker is the chairman of the Triennial Committee, and has been devoting considerable time to the arrangements. He said last night to a *Post* reporter: "All the necessary preliminary steps to insure the success of the entertainment are being taken. The Triennial Committee is composed of thirty-six Sir Knights, being nine from each of the four Commanderies in the District. Out of this Committee we have created an Executive Committee of ten. These Committees will have the general management of the ceremonies. I have just appointed the necessary sub-committees and the chairman will soon have their committees organized and in working order. The corresponding secretary of the Triennial Committee, Sir Knight Harrison Dingman, is arranging the Commanderies of the country by States and is constantly receiving letters from all quarters about the Conclave."

"Do you think there will be a very large gathering?"

"Yes, probably larger than ever before attended during a Conclave of the Grand Encampment. In Chicago in 1880, there were 30,000 Knights in the parade. In San Francisco, in 1868, there was a large attendance;

and in St. Louis, in 1886, there were nearly as many as in Chicago. There are about 70,000 Knights Templars in the United States, and we expect to have 50,000 of them in Washington in 1889. Already a number of Commanderies have secured quarters. One Western State has contracted with the *Arlington* for five hundred. The *Riggs House* has been pretty well taken up by Philadelphia Commanderies. Col. Staples, of *Willard's*, has received a large number of applications. Ex Representative Maybury, a Past Commander of Detroit Commandery, was here last week and arranged with the *National* for three hundred. Mr. Maybury says Detroit Commandery will have 100 Knights in line, and will bring with them 200 guests. This, you know, is one of the celebrated Commanderies that has taken prizes for excellence in drill. Mr. Watson, of Mayville, Ky., is now here looking after quarters for Kentucky Knights. He says there will be 600 from Kentucky. Gen. D. B. Ainger, who is pleasantly remembered as a former Postmaster of Washington, and now Adjutant General of the State of Michigan, has contracted with the *Hamilton* for Charlotte Commandery, which is composed of prominent Michigan men—members of Congress, judges, bankers, and business men generally. Gen. Roome, of New York, the Most Eminent Grand Master will have headquarters and Parlors at *The Ebbitt*. Past Grand Commander William B. Isaacs, of Richmond, Va., the Grand Recorder of the Grand Encampment, will probably be at *The Ebbitt*; also Palestine Commandery of New York City. Although it is about two years in advance of the time, you can form some idea of the interest that is already being taken."

"It would seem that the Committee on Hotels and quarters would have a pretty large job?"

"Yes, that's true; but Sir Knight Allison Nailor, the chairman, assures me that his committee will provide

for all who come. Washington, you know, has an endless number of good hotels and flats. A crowd does not stagger our people. We are used to Inaugurations and National Conventions of every character. You can say that everybody will be taken care of. If necessary we hope to obtain permission from the Superintendent of Public Buildings and Grounds to put up tents on the ellipse or Monument grounds, and thus provide for 10,000 or more."

"There was some complaint in the other cities about extortion on the part of hotels. Will that be the case here?"

"Not at all. I am glad to say that no hotel will charge more than its regular rates, while the *Arlington* and some others have made actual reductions."

"How much money will be required to entertain the visiting Knights?"

"As to that I can't exactly say. We haven't thought much about the programme yet. That is a detail that will be attended to later on. The chairman of the Finance Committee, Sir Knight Roose, says there will be no trouble in getting all we want, and in this I fully agree with him. Our people are generous when called upon to contribute to any legitimate enterprise. Almost every one feels an interest in this gathering. The Knights Templar of this country are mostly representative men of their respective sections. They will visit our beautiful city at a desirable season of the year. They will be impressed with the grandeur of our public buildings and the rich and varied architecture of our private residences. They will be charmed with our climate and our broad, well-paved streets, and they will feel a patriotic pride in the nation's home. Everybody has a good time who comes to Washington."

The Triennial Committee has been organized by the selection of the following officers, viz:—Em. Sir Knight Myron M. Parker, Chairman; Em.

Sir Knight George E. Corson, Vice-Chairman; Sir Knight Harrison Dingman, Corresponding Secretary; Em. Sir Knight Warren H. Orcutt, Recording Secretary; Em. Sir Knight Thos. Somerville, Sr., Treasurer.

The Executive Committee is to have general supervision over all matters relating to the arrangements for the entertainment of the Grand Encampment and visiting Commanderies; to disburse all moneys received for such entertainment, and decide all matters of emergency which may arise between the meetings of the Triennial Committee not provided for by it, and is as follows:—Em. Sir Myron M. Parker, Chairman; E. Sir George E. Corson, Sir Harrison Dingman, Sir George Gibson, E. Sir Robert T. Hieston, Sir Jesse W. Lue, Jr., E. Sir Warren H. Orcutt, Sir William S. Roose, E. Sir Thos. Somerville, Sr.; Sir Jose M. Yznaga.

The following Committees have also been designated: Reception, Finance, Levee, Excursions, Transportation, Halls and Decoration, Hotels, Music, Theatres, Carriages, Badges, and Printing.

MORRIS' MASONIC POEMS.—Brother Rob Morris, in response to repeated requests from his friends, has published a complete edition of his Masonic Poems, three hundred in number, in a volume of 400 large pages, pamphlet bound, for One Dollar and Twenty-five Cents per copy, by mail. We have a copy before us and can testify to the neat and cleanly appearance and cheapness of the work. Among the pieces set forth in this new edition are the following well-known productions:—The Level and the Square, The Auld Lang Syne of Freemasons, The Master Cometh, One Hour With You, The Utterances of the Sword, Memories of Galilee, The (Comic) Story of Mehitable Byrde, The Door of the Heart, The Three Knocks. For information concerning this Popular Edition, address DE. ROB MORRIS: LaGrange, Ky.