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# THE CRAFTSMAN

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### THE ANGEL MINISTERS.

A STORY OF REAL LIFE.

"Why come not spirits from the realm of glory,  
To visit earth, as in days of old,  
The times of sacred writ and ancient story?  
Is Heaven more distant? Or has earth grown cold?"

"I have seen angels by the sick one's pillow:  
Theirs was the soft tone and the soundless tread:  
Where smitten hearts were drooping like the willow,  
They stood, 'between the weeping and the dead.'

"There have been angels in the gloomy prison;  
In crowded halls: by the lone widow's hearth;  
And where they passed the fallen have arisen,  
The giddy paused, the mourner's hope had birth."

"THAT was a painful sight we saw to-day," said my friend, Dr. Herbert, as we passed down the steps of the Louisville Hotel, just after dinner on a hot day in June. "Indeed it was," we responded with the deepest feeling, for the scene had impressed us with a sorrow of heart, such as we had not felt for years.

We had been that morning at the St. Joseph's Hospital, where among many cases we had looked in upon, we had been led to the room of a lady whose wan cheeks and sad spirits had stricken us both with the deepest feelings of pity and sympathy. By her bed-side sat continually a sweet, fair-haired little daughter of some nine summers, who seemed unwilling to leave her for a moment. Like an angel eliminating from the ethereal life, she held her position on the side of the bed, and looked out of her clear blue eyes at the almost dying one, affectionately smoothing her hair and kissing her, and speaking cheerful words, as an angel-child only can to its mother.

This sick woman was her own dear mother, and for several long weeks had she been confined to her bed in that Hospital, the victim of a cruel typhoid fever. The mystic death-cloud had almost gathered over her, and the dreary monotony of the long, dismal days and nights, which she had spent in that gloomy room, had well nigh crazed her brain, and in her weak and helpless condition she felt, if it was not for her little angel, Nettie, she would have taken it as a pleasure-dream to have passed on to the land of death, whatever that mysterious land might inflict upon her,

"I am so tired of this life," said she to Dr. Herbert, "that I have scarcely wished you to be successful in raising me from this sick bed. I have almost hoped it would be my last earthly illness.

"I know you've been desponding, madam," responded the doctor, "and this has been my greatest difficulty in treating your case--which has been a very stubborn one at best. But I hope, Madam," he added, "you will now cheer up, for your disease has at last given way, and the present indications promise you a speedy restoration to life and health again."

"But, ah, Dr. Herbert," said the almost forlorn patient, "you know I've nothing now to encourage me back to life, save this poor, dear child," placing her white, bony hand on the head of the little darling, who was leaning affectionately over her pillow, with her eyes full of tears, catching the desponding words of her much-beloved mother. "She is all that is left me," she added, "of my once happy family." The good woman evidently wished to say more, but she had not the strength, and closing her eyes she looked as one really already dead. Her life vigor was indeed evidently well-nigh spent, and when she opened her eyes again, the big tears that swelled up in them told of the depth of the struggle within. The night of her darkness was now only lit up by a single star, and the raven wings of despair, which for so many weeks had been so threateningly flapping over her, made the whole world seem to her as if life itself was but an idle mockery.

It is, indeed, sorrowful enough to be sick, and hovering near death's door, even in the midst of kindred and friends, but when these evils come upon us intermingled with life's saddest bereavements, in a land of strangers, where we have been thrown by the mysterious and relentless hand of a seeming relentless adversity, without a friend and without a dollar, and with only the promiscuous and personal attentions of hospital kindness, sensitive minds often sink under such vicissitudes of adverse fortunes, as the cast of a stone to its native bottom. They feel as if they were deserted by Providence, and as if no mortal relations held them any longer in earthly guardianship,

This was the sad condition of Mrs. Fitzgibbon. She had never known before what it was to want a friend. The sun of her life had always been bright and promising, and the horizon around her had ever been gilded with its golden tinsels. But within the last two short months she had lost her father, husband, and only son, and the painful excitement had well nigh broken her life-spirit, and had thrown her into a fever, which had assumed the very worst type, and to still add to the darkness of her captivity, a gloomy hospital was the only receptacle of her sufferings and sorrow.

Until within the last few days, even the doctor himself had not learned Mrs. Fitzgibbon's history, for she had only been his patient, and where he had so many he but seldom ever learned anything of their antecedents or peculiar relations, unless it was forced upon him. It was his business to administer medicine, and he did not often stop to ask the life-story of those he attended.

In the hospital, more especially, he left this to the Sisters of Charity, who were the angel ministers of the institution. They had, in this case, more than done their duty to Mrs. Fitzgibbon, and though it was the first time in her life that she had ever received any services at the hands of these Church recluses, she was full of admiration and gratitude for their constant devotion and watch-care over her and her little daughter through all her long illness.

During much of the time, it is true, she had been unconscious of all her surroundings, and she only lived in a sort of wild dream-life of buffetings and mishaps. Her mind wanderings had indeed been terrible; and weary and bed-worn, she had for weeks hovered along the banks of the mysterious river, like some lost one who was only seeking entrance to the other shore. But the past few days had lifted her soul out from the dark mists, and placed her feet on the nearer shore again. She began to realize at last that this was not her time to go on this long journey, and she submitted to the mysterious decision with grace and thankfulness, chiefly for her dear little Nettie's sake.

Beautiful and sprightly, this only remaining jewel of a once blissful family now clung to her mother with a tenderness which knew no bounds. Her touching simplicity of spirit and action had been sympathizingly noticed by every one, and she had been tenderly cared for as an only child plucked from the fire.

The entirely destitute condition in which Mrs. Fitzgibbon had been carried to the hospital, together with the fact of her being in a raging fever at the time, precluded the possibility of knowing anything of her circumstances, save what was gleaned from little Nettie. She, of course, like all children, was ready to tell what she knew, and she had told the Nuns that "Pa and Ma, with Grandpa and Robbie, and herself, made their family, and that they were all burnt up in that terrible boat, save Ma and me."

Many will call to mind that fearful collision of the *America* and *United States* on the Ohio river. It was the most shocking and dreadful sight ever witnessed on any of our western waters.

It was a little after midnight when the two boats came together. The passengers of which there were many, were all asleep in their state-rooms at that time, dreaming nothing of their terrible impending fate. The descending boat being heavily laden with coal oil, in an instant was enwrapt in flames, and the two mammoth steamboats thus locked together, were at once one grand sheet of devouring fire. Even the river itself took fire, for the crash of the terrible collision had dashed the coal oil barrels to pieces, and the liquid ran out over the water in burning streams, making a most

frightful sea of death and lapping flames. The screams of the perishing passengers, and the confused noises of the frightened crew, together with the involuntary workings of the struggling engines, made the entire scene one of unmitigated horror.

On the upward bound steamer, the Fitzgibbon family had taken passage the evening before, hoping to reach Cincinnati in time for the morning train East. At ten o'clock they retired to their state-rooms for their night's slumbers, and when the crash came they were, with the exception of Mrs. Fitzgibbon, all asleep. Of course she did not know what had happened, yet she knew it was something terrible, for she felt as if the boat was slipping from under her. She sprang to her feet and seized her little Nettie in her arms, and holding her as with a death-grip, she endeavored to arouse her husband and Robbie. Her father, old Mr. Rothfield, was in another state-room, and Mr. Fitzgibbon with Robbie went to look after him, which was the last Mrs. Fitzgibbon saw of her husband or son.

In the excitement of the wild and fearful moment she was seized by the arm by some one who fairly forced her to the stern of the boat, where she was told to jump to the deck of the other, which she did without a thought of consequences; yet, lighting fairly on her feet, she still held her child in her arms, and in a few moments more of frightful struggle she was across the boat and on the Kentucky shore, out of reach of the flames.

The sudden and terrible reality of so fearful a collision had seemingly deprived even the stoutest of their self possession, and many perished in the flames, or found a watery grave, who with the smallest guidance might have escaped.

What was the fate of her husband, son and father, Mrs. Fitzgibbon, in the dire confusion, could not learn a word, and frantic with grief, and almost dead with the horrible excitement of the hour, she was compelled to lie down on the bare ground in her night clothes, where she remained until she fainted away with the overwhelming and surging grief which consumed her spirit.

When she awoke she found she was on a steamer bound for Louisville, with only her little Nettie by her side. But before she reached the destination of the boat she was wild with a raging fever, and wholly unconscious of all her misfortunes. Fitial and spasmodic emotions of disturbed grief were her only manifestations. But diligent and affectionate, and wonderfully self-possessed far beyond her years, little Nettie sat fanning her mother, while the big tears which stood in her heavenly eyes told of her deep realization of the sweeping bereavement, until the boat reached the wharf at Louisville. In a very brief period a close carriage conveyed them to the Hospital, where for so many long weeks the door of the world seemed to be shut against them.

Yet, how true it is, that the silver lining of life and hope often skirts the darkest clouds which come over us. The weight of darkness is not, after all, so heavy as imaginary dreams often make them. The hand of Providence, indeed, is ever merciful, and it is only when we get out of that hand that misfortune overtakes us. Life itself is always a season of trial, of educational subordination, where the *true light* shows that we are always cared for, always watched over and dealt with, ultimately, according to our worth and merit. To trust in the Higher Power is, therefore, the duty of all men, in adversity as well as in prosperity.

"Your wife and daughter were both lost, you tell me, Mr. Fitzgibbon, in that terrible collision," remarked one of the merchants of Boston, to the deeply bereaved and afflicted husband.

"O yes, yes, both were snatched from me in a moment by the devouring flames," Mr. Fitzgibbon exclaimed, with a deep sigh, which seemed to come from the bottom of his heart.

"Why how was it? Where did you see your wife last?"

"I was sound asleep, Mr. Benton, when the collision occurred, and when I opened my eyes the first person I saw was my wife, with our little Nettie in her arms. I jumped out from my berth and seized my boy, who was lying at the foot of the berth, and we all left the state-room together, and entered the cabin, when I thought of my dear father-in-law, who had retired to a state-room by himself, in the gentleman's cabin. Still holding my little Robbie by the hand I went to look after him. I was gone but a moment, but that terrible moment snatched my dear wife and daughter from me forever, for when I got back to the spot where I had left them, with the old gentleman, Mr. Rothfield, they were gone, and the flames were bursting all around us. I looked, I searched, I cried for them, but they were gone, the maddening fires were consuming everything, and amidst screams and groans, and the direst confusion I ever saw, my dear father-in-law fell in the flames with suffocation, and in an instant was hid from my sight. I heard him cry 'O Lord! My God!' and I heard him no more. With my little boy in my arms I ran, I know not how, to the stern of the boat, from which I sprang directly into the river. Of course we both went under the water, but when we rose to the surface again I placed the little fellow on my back and

struck out first to get away from the burning boats and out of harm's way. I swam to the right, and quartered down stream, and after a long and exhaustive struggle we landed safely about one mile and a half below the burning vessels, on the Indiana shore. I crawled up through the bushes, carrying my dear little manly boy in my arms, and when I sat down, almost wholly exhausted, he crouched down by my side and asked:

"Papa, do you think God has taken care of Mamma and Nettie?"

"I hope so, my son," I answered, consolingly, to his sore little heart, for I felt that it would kill him to lose both of these dear idols of his life in a single hour.

After resting a little while I started again to make my way up the banks of the river, leading and sometimes carrying my little Robbie in my arms, when I came to a cabin, the family of which seemed all gone. I passed on, and in a short space I met them returning.

They insisted that I should return with them and they would do the best they could for us. Of course I could not do better, and we all started back for their cabin, where they kindled up a nice, big fire for us to dry ourselves by. They were poor, and had no dry clothes to give us a change, and we had to do the best we could in drying ourselves by the fire.

When daylight came, which was not long, the man got a canoe and rowed us over the river to the Kentucky shore, where the wrecks of our sad misfortune lay burnt and sunk to the water's edge.

Hundreds of people were gathered along the shore, and I made every possible inquiry to obtain some light in regard to the sad fate of my loved ones, but not a ray of hope was given me. Nothing was left me but the cold and dismal conviction that their poor bodies were burned to ashes, or else, having found a watery grave, their lifeless remains would be food for the fish of the river."

"So you left the sad scene, Mr. Fitzgibbon, and came on here?" asked the patient and interested listener.

"Yes, after stopping several weeks in Cincinnati, and making every effort I possibly could to learn something more of the sad fate of my poor wife and child, I came here, partly on business, but chiefly, if possible, to find some relief from the dismal death-sorrow which so oppressively preys upon me."

"I deeply sympathize with you, Mr. Fitzgibbon," said Mr. Benton, his merchant friend, "and now if you will accept of my hospitality, I think you and your little son will find some relief, if not pleasure, in going home with me this evening, out to my sea-shore home, and spend a few days with us. It is only twenty-four miles out from the city by rail, and we will try and make you as pleasant a stay as may be in our power."

This generous offer of his mystic friend, Benton, Mr. Fitzgibbon thankfully accepted, and that evening a short hour's ride brought them to the princely home and family of the Boston merchant. Here Mr. Fitzgibbon was treated with all the kind attentions and tenderness which could have been bestowed upon a brother. The scenes at every point of this rural palace home were grand and beautiful, and had it been under any other circumstances he would have felt that this grand locality, with its magnificent surroundings and social hospitalities, would have been an Eden-home of the highest and purest earthly happiness. But as it was, his very heart was dead to all enjoyment, and nothing but death and the grave seemed to have any allurements for him, or even to feed the thoughts of his mind for a moment. Still he tarried there because it shut him out from the world, and to some extent appeared to bury the deep, deadly grief to his soul.

"Papa, did God take care of Mamma and Nettie?" asked little Robbie again the fifth evening of their sojourn at this lovely sea-shore home, as he and his papa were taking a walk over the extensive lawn, just as the whistle of the locomotive announced the return of Mr. Benton from his day's business in the city. "I hope so, my dear child," was the only response the deeply afflicted father could make.

But the train had scarcely stopped, when he saw Mr. Benton on the run and jump towards him, as if he were wild. He stopped to meet him. Mr. Benton leaped, threw up his arms, and when he came up to where Mr. Fitzgibbon and his little boy were standing he cried out:

"They live! they live! your wife and daughter both live! Thank God! thank God, forever, my dear brother."

Mr. Fitzgibbon thought the man was wild, stark mad. He could give no other explanation to his conduct.

Mr. Benton seeing that his glad tidings of great joy were not credited, broke out again:

"Why, my dear man, you don't believe me, but I am telling you the happiest news of your life. Your dear wife and daughter both live. It is true, it is true."

"Yes, I know," said Fitzgibbon, solemnly, "but it is in heaven.

"No, no, sir, it is here on this earth; in Louisville, Ky."

Then seizing Mr. Fitzgibbon by the arm and turning him in the direction of the residence he led him almost as a child. As they walked along the greatly excited and big-hearted merchant said:

"To-day an old customer, a shoe merchant from Louisville, Ky., came into the store, and I began telling him all about you, when he at once asked your name, and just as soon as I said Fitzgibbon—

"By Jove," said he, "I'll bet a hundred dollars he's the husband of that Mrs. Fitzgibbon who has been sick so long in our St. Joseph's Hospital. She and her little daughter were saved off the *United States* when she collided with the *America*.

"Is that so? Is that so?" I asked in wonderful astonishment.

"It is," said he, "for I have seen her and her daughter, too, for we learned she was the widow of a Masonic brother, and we had her removed from the hospital to the best hotel in the city."

By this time they had entered the parlor, where Mr. Fitzgibbon threw himself down upon the lounge in delirious doubts of what he was hearing, and yet he could but hope in the name and mercy of God, that it was all true.

"But this is not all, my dear brother Fitzgibbon," continued the generous-hearted Benton, "Brother Morris, the gentleman from Louisville, and I went at once to the telegraph office and sent this dispatch:

"Tell us the names of Mrs. Fitzgibbon and daughter, sick at the Louisville Hotel."

The answer came in perhaps half an hour:

"Eliza Fitzgibbon and Nettie, of Mobile."

"That convinces me, satisfies me, Benton," said Fitzgibbon, "that God has actually saved them." He could say no more. His heart was full, and pressing his little Robbie to his bosom again and again he wept great tears of unspeakable joy.

"I was satisfied, too," said Benton, "that it was all right, and I wanted your wife to be as happy to-night as you are, and I sent a despatch stating that:

"Major Henry K. Fitzgibbon, of Mobile, was in this city, in good health, with his little son Robbie, and will be pleased to know that his wife and daughter still live. He will meet them as soon as the locomotive will permit him."

"How soon can I leave?" asked Fitzgibbon, as he raised his head.

"At ten o'clock to-night," answered Benton, "and though I know you ought to join them as soon as possible, if it was under any other circumstances you shouldn't leave yet for a week."

"Thank God! thank God! they live; the dead's alive, the lost are found," was Fitzgibbon's only response.

Taking a solemn and thankful leave of his noble-hearted mystic brother, Benton, he took the earliest train, and two days after Louisville witnessed the re-union of as happy a family as that famous and hospitable city ever entertained.

The dead still lived, and the angel through

Sang anthems of joy, as they passed along.

—*Masonic Advocate*.

## THE MISSION OF FREEMASONS.

THE following is the address of the Grand Chaplain, Rev. H. W. Nye, delivered at the recent meeting of the Grand Lodge of Quebec.

M. W. GRAND MASTER AND BRETHREN,—It is with profound satisfaction that I address myself to-day to a Grand Lodge which represents the re-united Masonic fraternity of this Province. After five years of unfortunate misunderstanding and alienation, we are met together, animated, I trust, by one spirit, and possessed by one desire and purpose, viz., to forget all past differences in an earnest and hearty endeavor to promote the interest of our beloved craft, and especially of the Grand Lodge to which it is our honor and happiness to belong. Let us not forget on this auspicious occasion to renew our humble and hearty thanks to Him who is "the author of peace, and lover of concord," who alone can "make men to be of one mind in a house." "Not unto us, O Lord, not unto us, but unto Thy name, give the praise."

I appear before you to-day, brethren, to speak to you a word on the appointed mission of every sincere and earnest Mason. I know of no other purpose for which any of us have been admitted into our ancient and world-wide fraternity than that we should seek, first, to improve ourselves by the careful cultivation of every virtue, and, next, to do good to all the members of the great Brotherhood of Man, and especially to those who are bound to us by the most solemn reciprocal vows of fellowship. If we do not strive thus to exemplify in our lives the great principles of our Order, we

may be called Masons, but the name will be no title or honor, but rather a reproach and condemnation.

The faithful Mason will keep steadily before him, first of all, his *individual accountability to God*, the Great Architect and Grand Geometrician of the Universe. Wherever his business or his inclination may lead him, in the busy marts of commerce or the halls of legislation, amid the keen excitement of public business, or in the sacred quietness and calm of his own fireside, he will never fail to realize the presence of that All-seeing Eye which surveys the planets in their courses, and yet condescends to watch over the faltering footsteps of the humblest child of man. He will not forget that he is responsible, in his individual capacity, for every talent that has been entrusted to his care. "Every one of us shall give account of himself to God." He cannot escape from this personal obligation by sheltering himself under the broad wing of the Order to which he belongs. He is not lost sight of as a unit is lost sight of in the aggregate that contains it, nor can he plead exemption from any duty because the body of which he is a member undertakes and performs it. He must start with that body in an exertion of his own power.

And yet, as individual effort, when left to itself, amounts to very little, it becomes a second duty of the Mason to *remember his corporate life*—his participation in a fraternal bond. The raindrop that falls from the clouds finds its way back to the ocean which gave it birth. It is a child of the sea, caught by exhalation, out of the arms of its mother, to which it hurriedly returns by direct descent from the sky, or by a circuitous percolation through the soil. As a globule, it is nothing; but as a part of the mighty waters which are made up of single drops, it helps to float navies and encompass continents. We are children, in like manner, of a common humanity. We are born into the world as the outgrowth of a stock which existed before us. We inherit by birth and providential surroundings all the benefit to be derived from the comparative advance in civilization, of the society into which we have been cast. No one of us began life without the advantage of helpers preceding us, who gained for us something. And so we continue, every day, to enter into the labors of others. The ablest statesman and the most learned scholar are indebted, each in his turn, to generations that have passed; and any man who hopes to accomplish in his time any marked result, must enter upon ground which has been providentially prepared for him by earlier efforts than his own. Like the raindrop, we find our element in society, and our power to do, in combination with our kind.

Hence the origin, my brethren, of the Order of Freemasons. Every child of Adam is truly related to every other member of the human family, and his duties are as wide as his relationship. But, because in so vast a body both the duty and the relationship are apt to be lost sight of, the aspirant after fraternity is inducted into a fellowship, composed of others like-minded with himself, who are banded together for this very purpose, viz., to install fraternal charity, to cultivate and expand its region, to elevate the aims, assist the endeavors and guide the labor of its members, to lead them to seize the opportunities of good which they are privileged to enjoy, and help them to a manly and holy development.

The historian Gibbon, among the celebrated five causes to which he attributes the rapid growth of Christianity, mentions this as one, "The *union and discipline* of the "Christian Republic, which gradually formed an independent and increasing state "in the heart of the Roman Empire." A great and important truth underlies this statement, which is equally applicable to the history of the Masonic Order. Our Order is a republic, a commonwealth, an independent and increasing State, with its officers, laws and discipline. As such it makes itself felt, a regularly organized power in the midst of other powers. Its rule is a moral rule, but it is nevertheless visible in the chastened lives and beneficent charities of its loyal and obedient subjects. It seeks not a place among political fabrics, of which, notwithstanding it is one of the main upholders, but no secular policy can compare with it in the extent of its influence. Among the polished nations of Europe and America, and the swarthy children of the desert, 'mid the snow-capped mountains of the Arctic regions, and on the burning sands of Arabia, wherever human forms have covered human hearts, there the symbols of our Order have taught their lessons and displayed their unconquerable power.

You are aware, my brethren, that this vast organization originated in associations which at first were mere fraternities of commerce, having for their object the protection of trade, and the development of mechanical skill and industry. Men of the same calling combined together to elevate that calling or protect it from oppression. The earlier forms and uses of the Masonic Fraternity seem to have been devoted to architecture and building, keeping pace with and doubtless aiding the progress of architecture, by training and organizing the forces necessary to the erection of costly palaces and temples. The initiates and fellow-crafts were trained in operative masonry and the sciences essential to itself, and the master builders' art was thus perfected, and

protected by the pledge of secrecy, as inventions are now patented under the broad seal of governments. The members of Masonic Lodges soon promoted by their associated action. They rose to influence. They attained to an important place in society. They called into service many a wasted talent, and gave encouragement and strength to honest, individual labor that had been paralyzed for want of fraternity. Gradually the sphere of the aims and objects of these associations was enlarged. As the range of knowledge increased, and the skill in architecture became more general, the range of instruction became more and more speculative and philosophic, till at length the Lodges became almost, and then altogether, devoted to the scientific and moral, instead of the operative character. Thus by degrees the order of Freemasons grew into its present forms, as a grand organization for mutual aid and charity, for joint labor in the accomplishment of moral and social results, to which no single hand was equal, for gathering up into shape the unsystematised and unorganized activities of individuals, and welding them into a powerful and harmonious whole.

Such an organization is both a blessing and an ornament to the world. Such, also, in its sphere, is every Grand and Subordinate Lodge that is conducted on the ancient principles of our Craft. See here then, my brethren, both your glory and your responsibility. In connection with the Grand Lodge of Quebec there are now over fifty working lodges, comprising a membership of nearly two thousand craftsmen, who have knelt at the altar of Masonry, and pledged themselves to be true to its teachings. What power their combination! They are working under their respective Masters, in their different lodges, but for certain objects in common; how impressive the many stranded cords which bind them together! But, forget not, my brethren, that the strength and power of that cord depend on the single strands of which it is composed. It rests with you, as individual Masons, to make the Order to which you belong, as far as your influence extends, an object of glory and praise, or of shame and scorn on the earth. If, while professing the most unbounded charity, you exhibit in your daily lives a niggardly selfishness; if you take the shield with which you have sworn to protect your brother, and use it only to cover up your own errors and short comings;—then may you write over the doors of the Masonic Temple, "Ichabod! the glory has departed!

But, brethren, I am persuaded better things of you; and therefore, with all confidence, I bid you go forward in the great life-work which has been assigned to you, relying for protection and assistance on that Almighty Arm in which you profess to trust, and which will never fail those who lean thereon.

And may the Supreme Grand Master vouchsafe you his richest blessings, and receive you at last, into His own Temple of Light and Glory, to dwell with Him in bliss ineffable for evermore.—Amen.

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## THE MARQUIS OF RIPON.

BRO. PARKINSON, at a banquet given at the Provincial Grand Lodge of Warwickshire, said it would ill become him as a grand officer whose elevation to the Masonic peerage had been one of the last official acts of the late Grand Master, to express aught but profound regret that his lordship should have found it necessary to resign his high position. It had been publically stated, that Lord Ripon had been in secret a Roman Catholic for many years, but that statement must be denied in the most emphatic manner, for a very short time ago his lordship personally expressed his great interest in a proposal made by him (Brother Parkinson) that the Freemasons should restore the church of Stratford-on-Avon, and his lordship, after making reference to the Protestant church he was then building, said that his sympathies were with the scheme for restoring and preserving Shakespeare's Church by the Masonic brotherhood; and that if such a course were ever decided on, he would subscribe to any fund which might be raised. This occurred a short time since, and it was clear the Marquis was then a warm and active supporter of the Church of England as by law established. (Hear, hear.) The speaker, while regretting deeply that his lordship had seceded from that church, could not share the naive astonishment expressed by some that a Roman Catholic might not continue to fill a leading position in the Craft. The fact was that the two systems of Romanism and Masonry were not merely incompatible, but were radically opposed, for one of the first lessons taught in Masonry was that it was "free." Freedom of thought, of opinion, and the broadest toleration in religious matters were the very essence of Freemasonry, and good and true men of all religions were embraced in its comprehensive arms. (Cheers.) When in India he had a Parsee amanuensis, who was a devout follower of Zoroaster, and was so scrupulous a fire-worshipper as to ask to be excused from striking a light lest the stroke led to waste the, to him, Divine element of fire; but he proved himself a faithful brother in the Craft. (Cheers.)

Last year in America the Speaker had met advanced thinkers, who were better and more devout men for being Freemasons; and a few months ago, at his lodge in Middlesex, he had the pleasure of initiating a Mahomedan, in the person of an Affghan Prince of the blood, who had since passed the other degrees under circumstances of peculiar interest. (Cheers.) There were, too, many excellent Jewish brethren; there were brethren among the North American Indians, worshipping the Great Spirit on their native prairie, and the learned and devout English clergymen could meet with these brethren of various religious creeds, and on a common ground join in grateful thanks to the Great Architect of the Universe, and subscribe together to the great doctrine of natural equality and mutual dependence. Freemasonry was a religion of good works, and asked for no priestly intermediary between a man and his Maker. Its impressive ritual enforced the solemn truth that a man should be judged hereafter by his actions on earth rather than by any verdict passed on him by a professional caste, and it was broadly tolerant of differences and creed. When Roman Catholics were permitted by their spiritual rulers to uphold such opinions as these, then, and not till then, could they consistently continue members of the Craft. The speaker concluded by, as a Grand Officer, thanking Lord Leigh and the Warwickshire Brethren for their loyal welcome, and expressing his firm conviction that under the Grand Mastership of the future King of England—a Prince of the Protestant House of Hanover (cheers)—Freemasons would continue to conserve those principles of religious liberty and spiritual freedom to which the Roman Catholic faith had ever been strenuously opposed. (Cheers.)

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## LABOR.

By W. Bro. Robinson.

The sound of the gavel is heard in the East;  
Ye Craftsmen, for labor prepare;  
There's work for the greatest as well as the least,  
Rough ashlar in hundreds to square.

Foundations for structures superb must be laid,  
By builders both skilful and wise—  
By plans of the Architect, faultlessly made,  
The walls and the turrets must rise.

But ere the grand structure can rise to the view  
Must gavel and chisel and guage  
Be placed by apprentices faithful and true,  
In honestly earning their wage.

The level, the square, and the line of the plumb,  
By Craftsmen of skill must be plied;  
To prove all your labors the master will come—  
Each angle and wall must be tried.

The compasses, pencil, and skirret with line—  
Must mark the foundations and plan;  
Apprentices, fellows, and masters combine  
To finish the work they began.

The sound of the gavel is heard in the East,  
The sun's in the south at his height,  
Then Craftsmen away to your noon-day repast;  
Refreshment makes labor more light.

For profit and pleasure you labor and toil,  
As Craftsmen both skilful and true:  
Unless the material for building you spoil,  
Your wages are honestly due.

The sound of the gavel is heard in the East,  
The western horizon is bright;  
With sunset your labors as Craftsmen have ceased:  
Then rest and be happy to-night.

—*Masonic Tidings.*

## LIVE MASONRY AS WELL AS TEACH IT.

By M. W. J. R. Boyce, of Montana.

IN my address to them I have tried to urge upon the lodges the necessity of practical Masonry, especially calling their attention to the standing resolution of the Grand Lodge, passed in 1870, denouncing as high treason against the most vital tenets of Masonry, the crimes of gambling, drunkenness, licentiousness, and profanity, realizing that the time has now come in our history when we must assume our true position and place ourselves right before society, relative to these sinners. They are too flagrant a violation of our teachings, and too commonly practiced to be longer lightly passed over; the mantle of charity will no longer cover them, and the hour for action has come; we may no longer shun the responsibility of respecting the opinions of society; the Grand Lodge has placed her seal of condemnation on these practises, and our sister Grand Lodges have approved, yet these wholesome regulations have remained on our statutes a dead letter, unpracticed and unenforced. Brethren, otherwise good and true, have well-nigh ruined themselves: our lodges have been mute; a mawkish charity has held them back from enforcing our laws, and our beloved Order has lost, in a great measure, her prestige as the harbinger of morality. Good Masons stand appalled at the fearful violation of the Masonic law, and society condemns the flagrant violation of what all know to be Masonic duty. These departures from duty must cease, or we lose our heritage. Brethren, we have good material; men as true as steel; men who would ornament any society on earth, if we will only break off the rough corners, and fit them for the builder's use. But we have rested in the glory of our beautiful ritual, admired its grandeur, and the drapery in which it is clothed, and forgotten that without exemplification in every-day life it is only a relic of the mystic past. Masonry is either something to be practised, or its teachings are valueless. It teaches sublime truths; it arrays itself in gorgeous drapery; it points grandly to the beautiful, the good, and the pure; it elevates the evergreen of immortality; it tells of high duties and glorious hopes; it lifts the veil of the future and points to immortality and a glorious resurrection and eternal life; yet how far below these grand visions and duties do we practice. Brethren, can we hope longer to maintain our heritage, and enjoy our birthright, unless we live Masonry as well as teach it? It is important that the minds of the Craft be constantly called to the vital importance of a more thorough investigation into the character and qualifications of candidates. You cannot take a candidate without he be worthy and well qualified, and make him a Mason by conferring degrees. He must be a *man*, God-like, his vision undimmed by vice, his thoughts elevated, his reason bearing full sway, stamped with the divine impress, or degrees will never make him a Mason. You may manipulate him, and restrain him for a time, but "Truth is mighty and will prevail;" his true character will develop itself, and when too late you will find that you have either a pestiferous meddler or a useless drone. Where were you taught to look first for the embodied principles of Masonry? At the heart. Will degrees make a Mason, and create what does not exist in a man? Never! never! Principles, eternal principles deeply planted by the *great I AM*, can only make Masons. Degrees make members; *Deity makes Masons*. Take one who only knows Masonry as the parrot is taught language, and when all is lovely he may seem to be what he professes, but let the hour of trial come, and you will find him ready to rebel against the principles and teachings of our Order, and exhibit the properties of the *thistle* instead of the *olive*. But, my brethren, are we not in a measure guilty in this, that we do not practice what we teach initiates? We present to the initiate our sublime ritual, explain its moral, and he is deeply impressed with all he sees and hears; he goes forth from the lodge with high resolves and glorious purposes; he meets his teacher and other members to whom he looks up for exemplification, and he sees and hears those for whom he has such reverence violating all the precepts of the moral law, and he feels how are the mighty fallen, and concludes there is nothing in Masonry only its high-sounding professions, and his Masonry is dwarfed by the influence of those to whom he looks up for example, and is either encouraged to violate our regulations or disgusted with our hypocrisy. Brethren coming up from the various camps, valleys and mountains of our lovely territory, entrusted with the watch-care of Masonry, it is your duty to make its laws, expound its principles, and reflect its high prerogatives, and to establish it permanently as the grand old mountains by which we are surrounded, laying broad and deep its foundation of fundamental principles, and crowning it with the evergreen of beautiful exemplification, drawing to it the good and true, and repelling all that is vicious and bad. See ye to it that true Masonry is reflected, its high and holy mission truly exemplified. Mankind, as well as the brotherhood of Masons, have claims upon you. Masonry is designed to benefit mankind, or it is the veriest humbug that ever disgraced the world. Go forth from the sacred temple of Masonry imbued with its spirit, teach its principles, and practice its precepts; thus will you

bring glory and honor to our noble Order. You will be judged by an impartial world by your acts, and he that practices our beautiful moral lessons will receive honor rather than he who prates of *virtue* and practices vice.

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## EVERYTHING IN ITS PLACE.

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THERE are some discussions going on at the present time which seem to require notice, in order that the brethren may know what dangers surround them, and consider the proper course to follow, that Masonry may not be moved from its propriety, nor its enemies be able to arrest the beneficent work it is doing.

Every Mason knows, and every person not a Mason may know, if he takes the trouble to inquire, that Masonry is not a religious system, in the sense of being a worship, or having a form of religious adoration or a creed, but that on the contrary it only claims to be an association of men of good repute for the promotion of morality, virtue and good order. That while it always acknowledges and plainly teaches that man's first and highest duty is to the Creator of all things, and allows no infidel to enter its fold, it leaves every man to seek the heavenward path under the inspiration of his own conscience, and by such mode as may have been taught him in youth, or have been acquired as the result of his matured judgment. Whatever this may be, no Mason owes the institution any explanation, and the society has not the most remote idea of ever inquiring, for the oft reiterated reason that we are not associated for religious purposes, but are simply an aggregation of men of the world, without other qualification or purpose than being men of fair reputation, and being united for the prosecution of a good design, we should, as a matter of course, leave all distinctions, whether religious or political, at one side. Nevertheless, we have to meet a series of opponents who insist that we should preach Christ crucified or give up the ghost.

Now we have never undertaken to do anything of the kind; we have never made any profession as a society that should call upon us to do anything of the sort; we are now, and always have been, the exponents and the arbitrators of a morality to which all men can subscribe, and never the exemplars of any religious faith whatever. Yet men will insist that we shall be of their creed; that we shall use our organization to promote their views; that we shall preach their doctrines, or, as we said before, stop our work, and give up the mission upon which we have entered. Why, we ask in all sincerity, should we do this? Why are we required to take any part in the religious differences of the day? Why may we not go on with our work, seeking to unite good men for a good purpose without being required to preach or practice—as a whole—any particular mode or faith; why, we ask again, should it be expected of us that we be Jews or Gentiles, Musselmen, or any other form or belief, any more than it should be asked of any other association of men, that, eschewing all special forms of religious belief, they, nevertheless, do espouse one, out of the many, as *the* one which is to receive the benefit of their particular organization?

Clearly, there is no reason for this, yet we find the Catholic Church condemning us as outcasts from all social and religious favor, and, *mirabile dictu*, the Protestant Church doing the same thing for the same reasons. Not only the Pope of Rome, but the gentlemen (*sic*) who compose the church of Mr. Thinangbob, out in Ohio, and his congeners; but now the *Church Herald*, published in England, comes down on us as separated from all that is good, because we will not undertake the work of all work that we are specially bound not to do.

We can understand that each church organization should seek to promote its own interest, and to make the most strenuous efforts to add to its members; we are even willing that each one should believe that it alone possesses the keys of Paradise. It being understood that we are to have the same privilege; but, for the life of us, we cannot see in what corner of a disordered brain men find the justification for asking us to join in their special work, or for vilifying us because we will neither be cajoled nor coerced into giving up our calling for theirs.

There are some people in the world whose tongues confer no scandal because of their evident ignorance, presumption, and bigotry; they throw off epithets by the shovelful, but they are only dust and ashes, and fly back in their own faces. Sensible people measure the work by the workmen, and conclude that these blatant representatives of *religion* had better lave their own skirts before they commence at their neighbors. But then, again, there are many earnest, serious, well-meaning people who are led astray by the specious representations of these narrow-minded zealots, and we would be glad to have all such understand that there is a place for all things, and that the place of religious instruction is in the respective churches, or under their direction, and not in the lodges of this institution of Masonry, formed to promote the moral and social virtues, and to let creeds and modes of faith alone.—*Masonic Tidings*.

## A REMARKABLE MASONIC INCIDENT.

THE first Masonic funeral that ever occurred in California took place in 1849, and was performed over a brother found drowned in the Bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history of traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entire apprenticeship. There was the Holy Bible, square and compass, the twenty-four inch gauge and common gavel. There were also the Masonic pavement representing the ground floor of King Solomon's temple, the identical tessel which surrounds it, and the blazing star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the fellow-craft's degree, viz: the square, the level and the plumb. There were also the five columns representing the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian, and Composite.

In removing his garments from his body, the trowel presented itself with all the other tools of operative masonry. Over his heart was the pot of incense. On other parts of his body were the bee hive, the book of constitutions, guarded by the tyler's sword, pointing to a naked heart; the all-seeing eye, the anchor and ark, the hour-glass, the scythe, the forty-seventh problem of Euclid, the sun, moon, stars, and comets; the three steps which are emblematical of youth, manhood, and age. Admirably executed was the weeping virgin, reclining on a broken column, upon which lay the book of constitutions. In her right hand she held the pot of incense, the masonic emblem of a pure heart, and in her left hand a sprig of acacia, the emblem of the immortality of the soul.

Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated figures of the Destroyer were placed amid the long and flowing ringlets of the disconsolate mourner. Thus were striking emblems of mortality and immortality blended in one pictorial representation.

It was a spectacle such as Masons never saw before, and in all probability such as the Fraternity will never witness again. The Brother's name was never known.—*Philadelphia Age.*

## WHAT GOOD?

"He is a Mason. What good does it do him?" This is a question frequently asked. Generally, it is intended to elicit an enumeration of the material benefits that accrue to the person spoken of in consequence of his connection with the Masonic Order. "Does it pay?" And the *pay*, in the mind of the catechist, is dollars and cents, or influence that leads to the acquisition of office or power. Does it bring him trade, patients, clients, employment, constituents? Now, while we hold that the Scriptural maxim "in honor preferring one another," or in other words, that the principle, "all things being equal, to patronize those nearest to you," are just and equitable principles of action, at the same time we maintain that Masonry is not designed to build up the material fortunes of men, and that the Mason who becomes a mere hunker and traffics with his profession is recreant to every true conception of the dignity of his vows and associations. Masonry may put no money in a man's purse, it may yield him no votes—but if it serves to ennoble character, to enlarge human sympathies, to mitigate the wants and woes of suffering humanity, to break down the barriers of caste, to extend the brotherhood feeling among men of diverse views, pursuits and races—then it pays. The good it does may not be expressed in statistical tables, and find no fair exponent in Federal money, but it introduces a man to a wider society than his native selfishness would prompt him to enter, and makes him feel that he is not an independent unit but a factor in a community, which has for the end of its organization the support of human virtue and the relief of human suffering. Since "man does not live by bread alone," but by noble thoughts and feelings as well—since existence is not merely physical, but also spiritual—Masonry is highly compensating in its lessons, associations and charities. When a man does good he is blessed in the deed. When he associates himself with the good he feels that he is ennobled by their society. No one makes a mistake who puts himself into wide commerce with his fellows in the endeavor to cultivate the graces and virtues of a true life. A self-contained ego is not only hateful to others, but becomes so narrow in all his opinions, feelings and activities

as to so abridge soul-life that the interior consciousness is that of debasement. Suppressed sympathies are as dangerous to spiritual health as suppressed secretions can be to physical. A thoroughly developed, well-rounded manhood can only proceed from generous out-goings of heart towards others. What exercise is to the body philanthropic activity is to the spirit. As paralysis results from indolence and somnolence, so does physical palsy ensue upon mental and moral inactivity and slumber. A creed and platform-bound soul develops the bigot and the demagogue. A man needs a larger development than can come of denominationalism and partizanship. When a man joins the Masons from a heart desire to enlarge his relationships, he at once feels that he is a member of a community which extends beyond the boundaries of mere nationalities and leaps the hedges of dogmas and articles. He becomes a citizen of the world and expresses his cosmopolitan citizenship in the inquiry of the great poet :

"Shall I ask the brave soldier who fights by my side

In the cause of mankind, if our creeds agree?"

The idea of true life is not mere money getting and the soft ease that comes of affluence. He is the largest man who can feel the most friendly towards his kind. You can not measure him with a tape-line or weigh him upon a pair of avoirdupois scales. Feet and pounds cannot express his girdle, height or weight. You cannot estimate him from the assessor's books. His wealth does not enter into the tax lists. What is he worth? has a wider meaning than can be answered by an appeal to sordid standards. The elevation of his thoughts, the nobility of his feelings, are his treasures, and only angel-book-keepers can reckon such accounts. Masonry does good in associating men in benevolent efforts. It dries the tear of orphanage and hushes the widow's wail, and helps to bear the burden of the virtuous poor. To engage a man in such enterprise is to do him good. But we take it that the widest benefit of such an institution as ours is beyond statistical expression and in the souls of those who have been made to feel its character-raising power.—*Kentucky Freemason.*

### MASONIC EMBLEMS.

You wear the Square, but do you have  
That thing the Square denotes?

Is there within your inmost soul,  
That principle which should control  
All deeds, and words, and thoughts?  
The Square of *Virtue*—is it there,  
O you that wear the Mason's Square?

You wear the Compass; do you keep  
Within that circle due,  
That's circumscribed by law divine,  
Excluding hatred, envy, sin,  
Including all that's true?  
The Compass—does it trace that curve  
Inside of which no passions swerve?

You wear the Type of Deity,  
Oh! brother, have a care;  
He whose all-seeing eye surveys  
Your inmost thoughts with open gaze,  
He knows what thoughts are there!  
Or send no light, irreverent word,  
From sinful man to sinless Lord.

You wear the *Trowel*; do you have  
That mortar old and pure,

Made on the recipe of God,  
Recorded in his Ancient Word,  
Indissoluble, sure?  
And do you spread with master's care,  
The precious mixture here and there?

You wear the Cross; it signifies  
The burdens Jesus bore,  
Who staggering fell, and bleeding rose,  
And bore up Calvary the woes  
Of all who'd gone before;  
The *Cross!* O let it say "forgive,  
Father, forgive, to all that live!"

My brother, if you will display  
These Emblems of our Art,  
Let the great moral that they teach,  
Be engraven, each for each,  
Upon you honest heart;  
So they will tell to God and man  
Our ancient, holy, perfect plan.

—*St. Louis Freemason.*

### BRO. LORD CARNARVON ON PUBLIC AFFAIRS.

At the annual dinner of the subscribers to the Highclere Agricultural Association, North Hants, Lord Carnarvon occupied the chair.

"The Health of Her Majesty the Queen" having been proposed,

The noble chairman then gave that of "The Prince and Princess of Wales, and the rest of the Royal Family," a toast which, his lordship observed, was only honoured in the second degree to that which they had just drunk. Their loyalty, thank God, was, he would not say so common, but so universal in this country, that it was difficult to find topics for remark in connection with such a toast. The Prince of Wales was a thorough Englishman, and there was no sport, no pursuit, and no interest in which

they were all concerned in which his Royal Highness had not also shown a sympathy and interest, and he had further discharged all the duties which befitted his high position with much heartiness, thoroughness, and invariable good taste. (Cheers). Within the past few weeks the name of the Prince of Wales had come before them, perhaps, in a somewhat new character. He did not imagine that among this audience there were more than a few members of the great fraternity of Freemasons, to which he had the honor to belong. (Cheers). But he saw by his side one most distinguished member of the Craft, Bro. W. Beach, M. P., the Grand Master of Hampshire. (Cheers). And he did not doubt but that there were other Masons present. When by a most unfortunate, and to him (Lord Carnarvon) a most astonishing secession from our Church, the office of Grand Master of the English Freemasons became vacant, the Prince of Wales, acceding to the earnest request of the members of the Craft, stepped forward and consented to fill the high office that could not by the Constitution of the Order be held by a Roman Catholic. It was a cause for much satisfaction to the brethren of the Order to find his Royal Highness at the head of the English Freemasons. (Cheers.)

## MASONIC EXPRESSIONS IN SHAKESPEARE.

It is not necessary to argue that Shakespeare was a Mason because he uses many expressions now found in the Masonic lectures, any more than it is necessary to claim that Amos was a Mason because we now use a part of chapter vii. of his prophecy in conferring the Fellow Craft's degree. It is impossible that the "universal writer" of Stratford-on-Avon could overlook such symbolism and "chambers of imagery" as Freemasonry abounds with. If ever he saw a Masonic procession; if ever he was inside of a Mason's hall; if ever he conversed with a well-instructed Mason, he must have got at least a hint, which, in such a teeming brain as his, would have been the parent of a thousand images.

In reading his quarto Shakespeare, the writer has found it profitable to mark those passages which, could it be proved that the dramatist was a Freemason, would naturally be accredited to that source. A few are appended:

"I have not kept my square, but that to come,  
Shall all be done by the rule."

—*Ant. and Cleo.*, ii. 7.

How well that is expressed! The Brother, remembering his reception as a Fellow Craft, his position in the N. E. corner, and the many other applications of the Square to his mind or person is wrung at heart with the feeling that he "had not kept the Square," that is, within its influence, or the rectitude it symbolizes.

"I met a currier, once mine ancient friend,  
Whom, though in general part we were opposed,  
Yet our old love made a particular force,  
And made us speak like friends."—*Timon*, v. 3.

"To teach me how  
To name the bigger light, and how the less,  
That burn by day and night."—*Tempest*.

"My gracious lord, that which I would discover,  
The law of friendship bids me to conceal."—*Two Gentlemen*, iii. 1.

"A thousand oaths  
Warrant me welcome to my Proteus;  
His words are bonds, his oaths are oracles;  
His love sincere, his thoughts immaculate;  
His tears, pure messengers sent from his heart;  
His heart as far from fraud as heaven from earth."—*Ibid.*

"Come not to me again but say to Athens,  
Timon had made his everlasting mansion  
Upon the beached verge of the salt flood,  
Whom, once a day with his embosomed froth  
The turbulent surge shall cover; thither come,  
And let my grave stone be your oracle."—*Timon*.

In the *Merchant of Venice*, Antonio represents the generous Mason, heart-bent upon relieving a distressed brother.

"I pray you, good Bassanio, let me know it,  
And if it stand as you yourself still do,  
Within the eye of honor, be assured  
My purse, my person, my extremest means,  
Lie all unlocked to your occasions."

—*Brooklyn Review*.

## DISTINGUISHED MASONS.

From the Keystone.

THE Duke of Wellington was made a Mason, December 7th, 1790.

THE brave Mohawk Indian, Joseph Brant, was made a Mason in England, in 1775. KING William IV., of England, when Duke of Clarence, was made a Mason in the year 1787.

BRO. SAMUEL SEABURY, Bishop of the Episcopal Church in Connecticut, was made a Mason in 1776.

BRO. GENERAL JOS. WARREN, Grand Master of Masons of Mass., was slain at the Battle of Bunker Hill, April 17th, 1775.

BRO. ROB. MORRIS, LL. D., was made a Mason in Oxford, Miss., in March, 1846. In 1858-9 he was Grand Master of Masons of Kentucky.

SENATOR TOM CORWIN, of Ohio, was made a Mason 1819. He was buried with Masonic honors at Lebanon, Ohio, December, 1865.

PRINCE FREDERICK, of the Netherlands, has held the office of Grand Master of that realm 57 years, and although now in his 77th year, has been prevailed on to continue in the office.

GENERAL PUTNAM was made a Mason in 1770, in the American Military Lodge near West Point. In 1808 he was elected the first Grand Master of the Grand Lodge of Ohio.

THE hero and patriot, J. H. DAVIS, Grand Master of Kentucky, was slain at the Battle of Tippecanoe. Bro. Henry Clay was chosen to deliver his funeral oration before the Grand Lodge.

WASHINGTON was Masonically interred on December, 16th, 1799, and on December 26th, of the same year, the Grand Lodge of Pennsylvania paid funeral honors to his memory.

GENERAL LEWIS CASS manifested a sincere attachment to Freemasonry up to the time of his death. He was Grand Master of Ohio in 1809, and afterwards the first Grand Master of the Territory of Michigan.

HON. GEORGE M. DALLAS, Vice-President of the United States, was made a Mason in Franklin Lodge, No. 134, Philadelphia, in March, 1818, and in 1820 he was elected Master of his Lodge. In December, 1834, he was elected Grand Master of Masons of Pennsylvania.

## FREEMASONRY IN PERSIA.

Of the Persian officers who are at present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Mussulman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin Lodge, and his claim was only allowed after such an examination as satisfied the brethren that he was one of them. From the statement of this Persian Mason it appears that nearly all the male members of the Persian court belong to the Mystic Order, even as German Masonry enjoys the honor of counting the emperor and crown prince among its adherents. The appearance of this Mohammedan Mason in Berlin seems to have excited a little surprise among some of the brethren there, and the surprise would be natural enough to persons not aware of the extent to which Masonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor, Akbar, who died in 1605. Thus, Masonry must have been introduced into India from middle Asia by the Mohammedans hundreds of years ago. Indeed, we have heard a reverend member of the Order affirm that the religious or theistic idea upon which Masonry is founded finds its most perfect architectural embodiment, not in a Christian church, but in a Mohammedan mosque.

## IMPORTANT DECISION.

In the address of Brother Chamberlin, Grand Master of Michigan, he reports a decision as follows:

"Is it right to bury a brother Masonically who died with his own hands?" And the answer is: "I have no doubt that a Lodge may bury a Brother who has committed suicide, and as a Master of a Lodge I should do so without hesitation, if the suicide resulted from insanity, not produced by immoral conduct." The rule thus laid down

has my entire approval. But its application in particular cases must be left to the discretion of the Master of the Lodge. If any error is to be committed, let it be on the side of charity. Our burial service says: "While we drop the sympathetic tear over the grave of our departed Brother, let us cast the mantle of charity over his faults, foibles and errors, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. His faults were human. Absolute perfection belongs only to the Almighty. The wisest and best of men in all ages have erred." Assuming, however, that your lodge has not been derelict to its duties—that the conduct of the Brother heretofore has not been such as to make it your duty to prefer charges against him and sever your connection, I should say that if he became irresponsible from the casual and unguarded use of intoxicating liquors, and while in that state terminated his own existence, there was no impropriety in burying him Masonically. But as I said above, it is one of those cases that must be left to the discretion of the Master of the Lodge, subject to the application of the general principles as herein stated. Time was when a suicide was regarded as a *criminal* and was *punished* as such by forfeiture of goods and chattels, and by being buried by the roadside with a stake through his body. But a more enlightened civilization regards such as subjects for pity rather than condemnation.

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### AFFLICTED WITH THE SAME DISEASE.

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"Do you think Masonry ever did you any good, except so far as sociability is concerned?" such was the question asked of a Brother, who, in reply, related the following instance.

"I was travelling in the West a few years ago, and on arriving at the hotel at S—I was attacked by a malady to which I was then subject, rendering me unconscious for several days. During the time of my illness, I received the best of care, both night and day, as my speedy return to consciousness proved. After recovering somewhat from my illness, I asked the landlord the amount of my bill, feeling sure that it would take nearly all the money I had about my person. He came to me, and turning up the left lappel of my vest, disclosing a small Masonic pin, said: 'Nothing, sir; you came to my house a sick brother, and it was duty and pleasure to nurse you back to life and health again.' I remonstrated, but to no avail, he invariably answering with some quotation that reminded me of the obligations we had taken. Finally I said, 'Well, where is the doctor that attended me; he will surely take his pay.' 'I think not, Brother, for he is afflicted with the same disease,' (meaning Masonry). I found upon investigation that the landlord was right, the doctor being determined to receive no pay 'for doing his duty,' as he expressed it. As long as I live shall I remember with gratitude those two Brothers, who remembered their obligations and did for a sojourning Brother even as though he was a near and dear relative. I tell you this feeling of fraternity that extends over the whole surface of the earth and reaches high into heaven can not be valued by mere dollars and cents."—*Repository*.

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### OLD MASONS.

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The *Masonic Token* has the following:—We call the attention of the *St. Louis Freeman* to the fact that David Stiles, noticed in their August number, died Sept. 24, 1873, aged 108.

Since our last, we find by the following extract from Bro. Skinner's history of Waterville Lodge, that they not only have a Mason older than Peter Talbot, of East Machias (Oct. 1806), but one who was made a year before Stephen Trowbridge, of Millford, Conn. (1805):

Col. Reuben Hayes Green, of Winslow, opposite Waterville, was born in Dover, N. H., August 20, 1783, and took his Masonic degrees in Saco Lodge, in this State, in the early autumn of 1804, immediately after arriving at his majority, so that if his life is spared a few days longer, he will have reached the 91st year of his age, and his 70th year as a mason. He possesses uncommon vigor of mind and body, and enjoys a remarkable degree of comfort in his beautiful home on the banks of the Kennebec.

We find that Edward Howe, the oldest in Portland, was initiated in Portland Lodge in February, 1806.

Hon. James Garland, of Lynchburg, Va., was initiated in 1812, and is claimed as the oldest in Virginia.

Capt. John Knight, of Manchester, Mass., was made in 1801 or 1802, and is the oldest in the country, so far as we hear. David Stiles was initiated in 1797, and if there is one living who was made between 1797 and 1801 we should like to put him on record.

Daniel Bostwick died in Jersey City in September. He was made a Mason by Union Lodge of Stamford, Conn., in 1805, and was an active member of the Order up to the time of his death.

## A QUAKER FREEMASON.

In the address delivered on the 24th of June, 1857, at the celebration of the Centennial Anniversary of St. John's Lodge, No. 2, of Providence, R. I., Past Grand Master Randall related the following incident which occurred in the days of Anti-Masonry:

"There were, in those dark times, many instances of individual firmness. Of these, I will relate one. You know that it is contrary to the discipline of the Society of Friends to allow any of these members to join the Masonic Fraternity. Nevertheless, not a very few of that persuasion have, at different times and places, entered the Order. Among others, there was one Quaker Preacher in the westerly part of the State, who had six sons, all of whom were Freemasons. By some means Levi, for that was his name, finally found his way into our mystic pale. The Friends discovered, at last, that he had been initiated, and accordingly sent a committee of two, *Abraham* and *Joseph*, to express their concern to their erring Brother, and to obtain from him an assurance of fidelity to the articles of discipline.

"Abraham, who was the spokesman, after having stated that they had come as a committee of the Friends' Meeting, said:

"Levi, we understand that thou art a Freemason."

"I have had the reputation, Abraham, of being a Freemason, for these twenty years."

"But wilt thou tell us, Levi, whether thou art a Mason?"

"No Abraham, I will not tell thee whether I am or not."

"Shall we tell the Meeting, Levi, that thou dost renounce Freemasonry?"

"No, Abraham: I will not. *I will see thee condemned first!*"

"The committee left him and reported to the Meeting; but Levi continued to preach and was no more molested after that."

## WIFE, CHILDREN AND FRIENDS.

BRO. THOS. J. CORSON, of New Jersey, was compelled to prepare his Report on Foreign Correspondence, to his Grand Chapter, while under the affliction of temporary blindness; and he thus beautifully expresses himself when appreciating the benefits of wife, children and friends, as his daughter acted as amanuensis for him:

"For nearly three months (most of which time I was compelled to sit with bandaged eyes in a darkened room) I was confined to my house by a severe disease of the eyes (*Iritis*), which deprived me of the ability of reading or writing. And even now the sight is so much impaired (which impairment I have reason to hope will eventually be greatly relieved if not entirely removed) that reading and writing are performed with such great difficulty that these luxuries (and none can tell, until deprived of these pleasures, what luxuries they are,) have to be indulged in very sparingly. But though the eye may be dimmed for a time, the heart has lost none of its zeal for the good cause; nor has it abated one jot or tittle of its interest in all that concerns the welfare of our beloved institution, and its love for Masonry and Masons can never grow cold while life lasts.

While I have a very vivid recollection of the intense pain which the disease inflicted, and while I shall not very soon forget the sad condition to which I was reduced, when my wife and children were indeed eyes to the blind and hands to the helpless, still I shall never cease to remember with devout gratitude the many comforts which surrounded me. The gentle ministrations of those about me, and the warm sympathy of friends, showing itself by numberless acts of kindness, sank deep into my heart, and taught me that human love is an emanation from a Divine source.

O! Companions, earth is indeed the vestibule of Heaven, while we have such comforts as Wife, Children and Friends."

"When the black lettered list to the gods was presented,

A list of what Fate for each mortal intends;

At the long string of ills a kind angel relented.

And slipped in three blessings, Wife, Children and Friends.

"In vain angry Pluto affirmed he was cheated,

That justice divine could not compass its ends,

The scheme of man's doom he maintained was defeated,

For earth becomes Heaven, with Wife, Children and Friends.

"If the stock of our bliss be in strangers' hands vested,

The fund ill secured oft in bankruptcy ends;

But the heart issues bills that are never protested,

When drawn on the firm of Wife, Children and Friends."

## EDITORIAL DEPARTMENT.

## THE NEW ENGLISH GRAND MASTER.

THE acceptance of the vacant Grand Mastership of the United Grand Lodge of England by our Royal Brother His Royal Highness the Prince of Wales, has been received among the brethren with general satisfaction. It is felt that the effect will be of the most salutary kind, inasmuch as it affords proof at this particular juncture, that the Prince is desirous of showing his earnestness and sincerity as a Mason. More than this, his acceptance of so important a position in the Masonic world shows that if one of the noblest members has been lost to the Craft, it has gained a still nobler in the Heir apparent, who is not ashamed to stand forth as the champion of the Order, at a time when it is assailed by enemies in every form. The Marquis of Ripon was unquestionably a shining light among the brethren in England, but he had not the moral courage to withstand the wiles of the tempter. He fell in a moment of weakness, while still doubting the propriety of the course he was taking, for we have it on the authority of Bro. Parkinson, one of the most eminent Masons in the mother land, that the Marquis was, up to the very last, a professing adherent of the Protestant faith. The temptation must have been strong to lead so able a man astray. How necessary, then, it was that he should be succeeded by one who cannot, if he would, secede from the faith of his fathers.

His Royal Highness, was entitled to the vacancy, and it speaks well for his love of the Craft that he willingly consented to resume his former position. The Masonic throne has never been graced by a nobler brother, and none, we are assured, has ever taken a deeper interest in the welfare of the Order. His sincerity is undoubted, and it is believed that a fresh impetus will be given to Masonry in England, by the most important event that has occurred in the history of Masonry. By seemingly common consent it is admitted that nothing could have been so fortunate as that the choice has fallen upon the Prince. The only fear was that he would decline, but now all rejoice that he has not done so.

## MASONIC PERVERTS.

Now that the Marquis of Ripon has gone over to Rome, learned Masons are busy hunting up precedents, but they have not succeeded in discovering that any other Grand Master ever took a similar course, although there was a Past Grand Master who joined the Romish Church. A correspondent of the *London Freemason* says there is an instance in the case of the Duke of Wharton, who, in 1722, became a convert to the Roman Catholic faith. He was attainted in 1728, and died a monk in a Spanish Monastery. Lord Petre, who succeeded him, was a Roman Catholic, and held the Grand Mastership for four years, thus showing that there is nothing inconsistent in even a zealous Roman Catholic being a Mason.

The *Masonic Review* of Cincinnati, says:

"We believe there has been a nearly similar case occurring in this country. The venerable Joseph R. Chandler, once Grand Master of Masons in Pennsylvania, has, we are informed, become a member of the Catholic Church; but it was years after he had retired from the office of Grand Master. He was a man of brilliant talents, a fine writer, and one of the most zealous and efficient Grand Masters the Craft in that State ever possessed."

It appears that the Marquis sent in his resignation of membership in the Lodge of Truth, No. 521, Huddersfield, that being the lodge in which he was initiated. He has since subscribed £25,000 towards the new Catholic College at Kensington, London. Perverts invariably go to extremes and let their zeal outrun their judgment.

### THE PROGRESS OF MASONRY.

It is pleasing to observe, notwithstanding the attempted persecutions and the slanders of its enemies, that Freemasonry continues to make great progress everywhere. In no quarter of the globe is there the slightest symptom of decline in the spirit that has been manifested among the brethren of the Craft. Even amid the wilds of this continent, where the aborigine holds almost undisputed sway, and the march of civilization is but slow, Masonry has reared its temples. We have before us a copy of the *Oklahoma Star*, published at Caddo, Choctaw Nation, which contains an interesting account of the establishment of a Grand Lodge there. The *Star* says, in speaking of those present :

"There were men, natives, born and raised in the Indian country, who might well grace the parlors of the most refined. There was Judge George W. Stidham, a Creek Indian, on whom is placed the unmistakable stamp of 'Nature's Nobleman.' There was William L. Byrd, than whom a more refined and perfect gentleman could not be found in any country. And there too was the Rev. Allen Wright, Ex-Gov. of the Choctaw Nation, in whose veins flows none but the pure blood of the Native American, and whose naturally strong mind is well-stored with deep classical lore. Foremost among the representatives of the white race, citizens and missionaries of the territory, stood Rev. H. F. Buckner and Rev. C. M. Slover. Mr. Buckner has had the degree of D. D. conferred upon him by the Baylor University, (Texas); an honor and distinction of which any might well be proud. Mr. Slover is an old and distinguished Mason, and a worthy pioneer minister of the Methodist church. There were many others whose sterling integrity and Masonic zeal might justly claim notice at our hands, but, for want of space, we must desist."

The *Star* continues :

"The following list of officers of the Grand Lodge of the Indian Territory were duly installed by P. M. William L. Byrd: G. McPherson, Grand Master; C. M. Slover, Deputy Grand Master; J. B. Jones, Grand Lecturer; M. J. B. Young, Grand Orator; W. L. Byrd, Grand S. W.; Augustus Hopping, Grand J. W.; George W. Stidham, Grand Treasurer; R. P. Jones, Grand Secretary; H. F. Buckner, Grand Chaplain; W. A. Welch, Grand Marshal; Wm. Ainsworth, Grand S. D.; James Sutton, Grand J. D.; C. C. Belcher, Grand S. S.; John Barnwell, Grand J. S.; Wiley Stewart, Grand Pur.; C. M. Beck, Grand Tyler.

The Grand Lodge was then opened, and after transacting all regular business, closed in *ample form*, to meet the first Tuesday in September, 1875, at Eufaula, Creek Nation.

Masonry, under whose wing of love and friendship men of all political and religious creeds can meet, is destined to produce a fraternal feeling in this country: nothing else can. And having a Grand home centre from which to radiate, its power is greatly increased. Thus a new era dawns upon the HOME OF THE RED MAN."

We see that a Masonic High School is in full operation at Caddo.

#### INDIA AND NEW ZEALAND.

India is doing much in the way of Masonic progress, and already has a number of lodges. We learn that

"At an emergency meeting of Neptune Lodge, No. 22, London, on October 8th, Mr. Hajeebhoy Hormasjee Shroff, member of Bombay (India) Corporation, was made a Mason.

Forest Lodge was consecrated and the first Master installed on June 24th, at Wakefield. The London *Freemason* says :

"To show how our young colonies are advancing, we are credibly informed that but a few years since, the inn whereat this ceremony was performed was but a roadside shanty, standing in the confines of dense bush and swamp; now it is an hotel

under excellent management and of most respectable dimensions, and there is a good macadamized road running from Nelson city to miles far beyond it, a four-horse coach runs there daily, and a railway from Nelson to the district is now being constructed.

Coming nearer home we have the following Masonic intelligence from

THE STATE OF MAINE.

The Masonic *Token*, published at Portland, says: A new Chapter was formed at Winthrop, September 3rd, by Grand High Priest Burbank, and the officers installed. St. Omer Commandery was constituted at Waterville, on the 13th October. The notable feature was the chanting of the Lord's Prayer. A new hall was opened at Auburn recently, which is spoken of as very fine. The opening was largely attended by ladies in the evening. A new lodge, F. A. & A. M., has been established at Stockton. A new monthly journal called *The Relief Oracle* has been started at Portland, devoted to the Relief Association. At Rockland an association has been in force twelve months, which now numbers 256 members.

MASONIC PUBLICATIONS.

BRO. RANSOM, of the *Masonic Tidings*, Suspension Bridge, has commenced the publication of a series of cheap Masonic publications, the first number of which, "The Signet of Hiram," has just been issued. It purports to be a tale of the first temple, and is, of course, a work of fiction; the compiler, however, expresses the hope that the reader may be enabled to discern in it traces of our fraternity. The series will comprise five parts, all forming a good Masonic Library. Part first will be in three numbers, under the title of "Three Eras in Masonry." The others will be "Masonic Addresses," in three numbers; "Poetry of Masonry," in three numbers; "Outlines of Masonic History," in four numbers; and "Masonic Jurisprudence, as practised in the United States." Each number is published at twenty-five cents.

ENCAMPMENT AT NEW ORLEANS.

WE have to acknowledge the receipt of a circular of the Grand Encampment of Knights Templar, for the United States, Sir John Quincy Adams Fellows, M. E. Grand Master, announcing the intention of holding its Triennial stated meeting, the nineteenth, at New Orleans, on the first Tuesday of December, inst. From appearances, it is likely to be largely attended, as various Commanderies have made arrangements to be present. Special trains were to leave some of the principal cities, under the management of Messrs. Cook & Co., of New York. A steamer was to leave Memphis, another St. Louis, a third Cairo, and a fourth Dayton, Ohio. The Masonic *Token* gets off the following joke in speaking of the proposed gathering:

"Louisiana is a great place for Masonry," said the Major, as he filled out a check for the Louisiana sufferers.

"When I was on the Red River I asked a darkey what his religion was. 'Missis is Catholic and Massa's a Freemason,' said he

"What's the difference," said I.

"Missis goes to church ebery Sunday, and Massa, he goes down to New Orleans twice a year."

We know that New Orleans is a lively place to go to, for we have frequently heard some one sing about it in Albert Pike's 'Old Arkansas Gentleman,' and we doubt not our delegates will be made happy there by those genial gentlemen whose names are household words with us."

## GRAND ROYAL ARK LODGE.

THIS body, which was instituted in Canada in 1872, by our esteemed friend Col. Moore, has recently been placed in thorough working order. While in Ottawa on the 15th October, the Grand Commander made the following appointments to office: M. W. Bro. Col. W. J. B. McLeod Moore, 33°, Supreme Grand Commander; M. W. Bro. T. Douglas Harington, 33°, Past Supreme Grand Commander; R. W. Bro. Daniel Spry, 32°, Deputy Grand Commander; R. W. Bro. George C. Longley, 32°, Past Deputy Grand Commander; R. W. Bro. Hugh A. MacKay, 33°, Inspector General for Ontario; R. W. Bro. S. Binkerton Harman, 18°, Past Inspector General for Ontario; R. W. Bro. N. Gordon Bigelow, 18°, Past Inspector General for Ontario; R. W. Bro. J. G. Le Blanc, 32°, Inspector General for Quebec; R. W. Bro. Robert Marshall, 33°, Inspector General for New Brunswick; R. W. Bro. H. Sucombe, 18°, Inspector General for Nova Scotia; R. W. Bro. David McLellan, 32°, G. S. Warden; R. W. Bro. Fred. J. Menet, 32°, G. J. Warden; R. W. Bro. Thos. Sargant, 18°, G. Treasurer; R. W. Bro. James B. Nixon, 18°, Toronto, G. Scribe; R. W. Bro. Benj. Barnard, G. Registrar; V. W. Bro. David Maxwell, 18°, G. S. Deacon; V. W. Bro. W. R. Jameson, G. J. Deacon; V. W. Bro. C. S. Elliott, 18°, G. Supt. Works; V. W. Bro. J. W. H. Wilson, 18°, G. M. of C.; V. W. Bro. John Satchell, G. S. B.; V. W. Bro. W. H. Porter, 18°, G. Guardian; V. W. Bro. John L. Dixon, G. Warder.

The next Annual Meeting will be held at the same time and place as the Grand Council of Royal and Select Masters, when a proposition will be submitted to the Grand Council, to make such arrangements as will place the Ark Mariners under its direction and government. In this we heartily concur, as it is not desirable to have so many Grand Bodies in Canada.

## PROCEEDINGS OF GRAND BODIES.

THE Grand Chapter of Royal Arch Masons of the State of California held its twentieth Annual Communication in April, and a copy of the proceedings closely printed and occupying four hundred and forty-five pages, has reached us. The transactions of thirty-two Grand Chapters are reviewed, and form an important feature in the book.

THE Annual Communication of the Grand Lodge of Delaware was held on the 8th of October. The following Officers were elected: Grand Master, John P. Allmond; Deputy Grand Master, J. E. Lank; Grand Senior Warden, J. B. Roberts; Grand Junior Warden, E. J. Millwend; Grand Treasurer, John Otto; Grand Secretary, W. S. Hayes.

THE following Knights have just been elected Grand Officers of the Grand Commandery of New York for the ensuing year: A. Eugene Lytte, R. E. G. C.; Charles Roome, V. E. D. G. C.; Robert Black, E. Grand Generalissimo; Townsend Fondoy, G. C. General; Rev. John G. Webster, G. Prelate; Charles Holden, G. S. W.; George W. Southwick, G. J. W.; John S. Perry, G. T.

WE have before us the Proceedings of the Grand Lodge of New Brunswick, the annual meeting, noticed last month, having taken place at St. John, on the 23rd, 24th and 25th September. Grand Master

Ellis made the following allusion in his address to our late Grand Secretary :

"The Grand Lodge of Canada has sustained a severe loss in the death of Very Worshipful Brother T. B. Harris, the Grand Secretary of that jurisdiction. Brother Harris took a prominent part in the erection of the Grand Lodge of Canada, and he had held the office of Grand Secretary almost from the formation of Grand Lodge to the time of his death, a period of eighteen years. To us all he was known in his official character, and his name was honored among us because of his devotion to the interests of the Craft. It was only in the spring of this year that I had the good fortune to make his personal acquaintance, and I was greatly impressed by his intelligence, with the earnestness of his nature, and with the genuine courtesy which characterized his manners."

A list of all the members of the lodges in the jurisdiction is given.

The Grand Lodge of Missouri held its Annual Communication at St. Louis, on the 13th of October. About 150 lodges were represented. It appears there are 471 lodges and 30,000 members in the State. The following officers were elected: John W. Luke, St. Louis, G. M.; Xen. Ryland, Lexington, D. G. M.; J. E. Cadle, Chillicothe, G. S. W.; T. C. Ready, St. Louis, G. J. W.; Wm. N. Loker, St. Louis, G. T.; Geo. Frank Gouley, St. Louis, G. S.

The Annual Communication of the Grand Lodge of Illinois was held in Chicago, on the 6th, 7th, 8th and 9th of October. The attendance was large. It was decided to take steps for the establishment of a Masonic Widows' and Orphans' Home. The following Officers were elected: R. W's. George E. Lounsbury, M. W. G. M.; Joseph Robbins, D. G. M.; W. J. A. Delancey, S. G. W.; Henry E. Hamilton, J. G. W.; Harrison Dills, Grand Treasurer; John F. Burrill, Grand Secretary; F. Hudson, Deputy Grand Secretary; W. H. Scott, Grand Chaplain; A. H. Herbert, Grand Marshall; Wm. E. Ginther, Grand Standard Bearer; W. H. Long, Grand Sword Bearer; J. D. Hamilton, Grand S. D.; R. T. Higgins, Grand J. D.; E. P. Chatfield, Grand Pursuivant; W's. J. B. Trull, W. H. Hohnsheidt, Ira A. Church, J. E. Hardy, Grand Stewards; R. W. John P. Ferns, Grand Tyler.

#### GRAND CHAPTER.

THE M. E. the Grand Z. has made the following appointments to office for 1874-75 :

V. E. Comp.	George S. Oldrieve,	Kingston,	Grand 1st Asst. Soj.
" "	Chauncy Bennett,	Pt. Rowan,	" 2nd "
" "	W. H. Walkem,	Bradford,	" Sword Bearer.
" "	Thos. Parkinson,	Sarnia,	" Stand. Bearer.
" "	Henry Duffell,	St. John, N.B.	" Dir. of Cer.
" "	W. C. Morrison,	Toronto,	" Organist.
" "	J. G. A. Le Blanc,	Montreal,	" Pursuivant.
" "	J. O'Donnell,	Peterboro',	" Stewards.
" "	C. E. S. Black,	Dunnville,	
" "	John Gibson,	Stratford,	
" "	George W. Morgan,	St. Thomas,	

#### THE MOTHER CITY.

THE *Keystone* has made another discovery. This time it is to the effect that Philadelphia is not only the Quaker city, and the mother city

of Freemasonry in America, but also the mother city of Royal Arch Masonry. If Bro. McCalla goes on he will make still more wonderful discoveries. He certainly deserves encouragement in his researches.

### A. AND A. RITE.

At a meeting of the Supreme Council, 33°, for England and Wales and the Dependencies of Great Britain, held on the 15th July last, Illustrious Bro. T. D. Harington, 33°, was made an honorary member thereof, and was empowered to establish a Grand and Supreme Council, 33°, for the Dominion of Canada, the Grand East being in the City of Ottawa. In accordance with the patent of authority, a meeting was held at Ottawa on the 16th October last, when the Supreme Council, 33°, for Canada, was duly organized with the following officers: Ill. Bro. T. Douglas Harington, 33°, M. P. Sovereign Grand Commander; Ill. Bro. Robert Marshall, 33°, Ill. Lieut. Grand Commander; Ill. Bro. John Walter Murton, 33°, Ill. Secretary-General H. E.; Ill. Bro. Hugh Alexander Mackay, 33°, Ill. Treasurer-General H. E.; Ill. Bro. John Valentine Ellis, 33°, Ill. Grand Chancellor; Ill. Bro. David Ransom Munro, 33°, Ill. Grand Master of Ceremonies; Ill. Bro. James Domville, 33°, Ill. Grand Marshal-General; Ill. Bro. James Kirkpatrick Kerr, 33°, Ill. Grand Standard Bearer; Ill. Bro. Hugh Williams Chisholm, 33°, Ill. Grand Captain of the Guard.

Since writing the foregoing, we have received a printed copy of the proceedings at the meeting above referred to, from which we extract the following remarks respecting the introduction of the Scottish Rite into Canada and its present position:

“The Ancient and Accepted Rite of Freemasonry was introduced into the Dominion of Canada on the 10th day of July, 1868, by virtue of a Patent held by the Ill. Bro. Col. W. J. B. McLeod Moore, 33°, from the Supreme Council of England, Wales, &c., and under which authority the first bodies of the Rite, viz:

MOORE SOV. CONSISTORY, S. P. R. S., 32°, Hamilton.  
 HAMILTON SOV. CHAPTER, Rose Croix, 18°, do.  
 LONDON SOV. CHAPTER, do London.

were opened, after which, from time to time, other Chapters of Rose Croix were established in Ontario, Quebec, and Nova Scotia, besides a consistory of S. P. R. S., 32°, and Sov. Chapter of Rose Croix in New Brunswick.

From the constant association and frequent interchange of visitation between members of the Rite in the Dominion with the brethren in the United States, it was at once seen to be necessary that the system to be followed here should assimilate as nearly as possible with that which obtained in the Bodies of the Rite in the Northern and Southern Jurisdictions; THIS WAS IMPOSSIBLE under the Regime of the Sup. Council of England and Wales, &c., who, working only the 18° and 30°, 31° and 32°, had no provision for the full working of the degrees subordinate thereto and the most important of the system; besides, having such a high scale of fees for the higher degrees, and so long an intermission of time between them, limiting the propagation of the Rite in this country AS TO AMOUNT TO ALMOST PROHIBITION; true, after considerable time had elapsed, and in answer to our appeals for a modification of these stringent rules, the S. C. did grant us a CODE OR REGULATIONS, under which the Bodies of the Rite have flourished, but the Heads of the Order in the Dominion after mature consideration came to the conclusion that unless the Rite here was placed under its own SOVEREIGN BODY (as other and in some cases less important branches of the Craft were) it would never command that respect to which, through its intrinsic merit, it was entitled, and therefore made an earnest request to the MOTHER BODY for an absolution from the vows of fealty and allegiance and AUTHORITY TO ESTABLISH A SUP. COUNCIL, 33°, FOR THE DOMINION OF CANADA. The Sup. Council of England and Wales, &c., took immediate action on the application and requested the votes of the various Bodies of the Rite in order to learn whether the wish for independence proceeded from the Ill. members of the 33° only or was the general desire of the Rite, and the vote having been taken and found to be unanimous for separation, PROMPTLY, and with the GREATEST

KINDNESS and COURTESY, issued a Patent to THE ILL. BRO. THOMAS DOUGLAS HARINGTON, 33°, (their representative at the time for the Dominion of Canada—excepting the Maritime Provinces) to open a Supreme Council, 33°, for the Dominion, the Grand East to be at Ottawa, naming the said Ill. Bro. as the M. P. Sov. Gr. Commander *ad vitam*.

After routine business, Ill. Bro. Albert Pike, 33°, S. G. C. of the Supreme Council for the Southern Jurisdiction of the United States, declared the Supreme Council for Canada to be duly and constitutionally established, and administered the oath of office to Ill. Bro. Harington.

A Petition was received praying for a Warrant for a Consistory, 32°, to be opened and held at Montreal, Province of Quebec, which was granted.

Ill. Bros. J. V. ELLIS, of St. John, N. B., WILLIAM REID, 32°, of Hamilton, Ont., (to replace the loss to the Consistory there incurred by the death of the Ill. Bro THOMAS BIRD HARRIS, 33°) and WM. H. HUTTON, 32°, and E. M. COPELAND, 32°, of Montreal, were severally elected to receive the 33° and admitted.

It was ordered that the thanks of the Supreme Council be tendered to the Supreme Council of England and Wales, &c., and that an expression of gratitude be recorded on the Minutes of this day's proceedings, for the grant of the Patent to, and the unvaried kindness and consideration received by, the Canadian members of the Ancient and Accepted Rite, and also of their high appreciation at the signature of The Ill. Bro. HIS ROYAL HIGHNESS THE PRINCE OF WALES being affixed to the Patent.

The following Representatives of Foreign Sup. Councils, near the Sup Council, were received and saluted, viz:

Ill. Bro. COL. McLEOD MOORE as the Representative of the Supreme Council of England and Wales, &c.

Ill. Bro. JOHN W. MURTON as the Representative of the Supreme Council of the Southern Jurisdiction of the U. S. A.

Ill. Bro. HUGH A. MACKAY as the Representative of the Supreme Council of the Northern Jurisdiction of the U. S. A.

The following Representatives were appointed, viz:

Ill. Bro. DR. ROBERT HAMILTON, S. G. I. G., 33°, near the Supreme Council of England and Wales, &c., and elected an Honorary Member of this Council.

Ill. Bro. DR. ALBERT G. MACKAY, S. G. I. G., 33°, near the Supreme Council of the Southern Jurisdiction of U. S. A.

Ill. Bro. D. BURNHAM TRACY, S. G. I. G., 33°, near the Supreme Council of the Northern Jurisdiction of U. S. A.

It was resolved that the number of Active Members of the Supreme Council be limited for the present to twenty-one, including the officers—three of them to be nominated for the Province of Nova Scotia.

Ill. Bros. PIKE and DRUMMOND were unanimously elected to be Honorary Members of the Supreme Council, and a vote of thanks to those distinguished Brethren was directed to be recorded on the minutes of the proceedings, for their kind and very valuable assistance in its establishment.

It was ordered that an expression of earnest sorrow for the death of our late Ill. Bro. THOMAS BIRD HARRIS be recorded on the minutes of the proceedings, and that a letter of condolence be sent to his bereaved widow.

W. BRO. GEORGE MANSFIELD, P. M. of Albion Lodge, Newbury, is authorized to obtain subscriptions for, and collect moneys on account of, the CRAFTSMAN.

SEVERAL questions in jurisprudence have been received too late for full repli in this issue, and will receive attention in the January number.

## GRAND PRIORY.

OF THE UNITED ORDERS OF THE TEMPLE AND HOSPITAL FOR THE  
DOMINION OF CANADA.

THE Annual Assembly of the Grand Priory of the United Orders of the Temple and Hospital, under the banner of the Great Priory of England and Wales, was held in the Masonic Temple in the City of Ottawa, on Thursday, the 15th day of October, A. M. 5874, A. D. 1874, A. O. 756.

## PRESENT.

Very Eminent † Frater W. J. B. McLeod Moore, Grand Prior, presiding; Very Eminent † Frater T. D. Harington, as Grand Sub-Prior; Officers, Members, and Representatives.

The Very High and Eminent the Grand Prior delivered the following

## ADDRESS.

*Officers and Members of the Grand Priory, Fraters of the Canadian Branch of the United Orders of the Temple and St. John of Jerusalem—Greeting:*

You are too well acquainted with the very sad and melancholy circumstances which caused the postponement of the annual assembly of Grand Priory; the illness and subsequent death of our lamented Grand Chancellor, V. E. Sir Knight Thomas Bird Harris, which took place at his residence, at Hamilton, from typhoid fever, on the 18th of August last. The memory of our honored dead is ever dear to us, but none among them have passed away more deeply regretted than our late friend and eminent frater. Widely known and esteemed, he held the highest and most responsible offices in the Masonic orders of Canada; his loss is deeply deplored as one of the foremost of our representative Masons; faithful to every duty imposed upon him, his conciliatory and unassuming manner, and extensive knowledge on all masonic subjects caused his opinion to be courted and respected. In his immediate connection as our Grand Chancellor with myself, I ever found him zealous, ready, and able to assist, with a matured tact and judgment, in promoting the best interests of the order, and in reconciling conflicting opinions; in a word, his heart was in his work, and he neither spared time nor labor in what he undertook, indeed, it is much to be feared, that his self-imposed burden was beyond his strength, and that the anxieties consequent on his close and unremitting application to the duties of his various offices insensibly undermined his health, and led to his lamented removal, at a comparatively early age, and in the full vigor of his great usefulness. Our late frater was born in Bristol, England, on the 22nd July, 1819, and in his thirtieth year removed to Canada and settled at Hamilton as his subsequent residence. The various offices he so long and honorably held in the Masonic body are matters of history in the Canadian craft, and will be recorded by many a sorrowing hand. Suffice it here to say that he was installed a Knight Templar and Knight of Malta in the Genessee Encampment at Lockport, State of New York, in April, 1854, and in 1855 obtained a warrant from the S. Grand Conclave of Ireland to open an Encampment, to be attached, according to the regulations pertaining to that jurisdiction, to Barton Lodge, Hamilton, at that time No. 231 I. R., of which he had been W. M., this warrant was subsequently exchanged for one under the S. Grand Conclave of England and Wales, under which he opened, as Eminent Preceptor, the Preceptory so well known as the Godfrey de Bouillon of Hamilton, and although occasional elections of other preceptors have been made from time to time, the fraters seemed ever glad to resort to his lead and presidency, as evidenced by his reinstatement in that office on eight different occasions. In the Provincial Grand Conclave, which preceded the erection of Canada into a Grand Priory, he held the offices of Prov. Grand Chamberlain, Prov. Grand Prior, Dep. Prov. Gr. Commander, and Provincial Grand Chancellor, and under the Grand Priory those of Grand Chancellor and Provincial or District Prior of the Western Division or District of Ontario. He was also appointed by patent in 1868 to the rank of a Past Grand Sub Prior of the S. Grand Conclave of England and Wales. By his death a foremost place is vacant in our ranks, a true friend and brother has passed away for ever from amongst us, but whose name will ever be remembered and respected by every Canadian Templar, as well as by every Mason, of whatsoever degree, throughout the length and breadth of this vast Dominion. Rest in peace! Our Brother and Companion! and enjoy the reward of the faithful Soldier of the Cross!

It was with much regret I had to direct our late Grand Chancellor to announce to you the death of our Most Eminent and Supreme Ex-Grand Master William Stuart, Esq., of Aldenham Abbey, on the 7th July last, in the 76th year of his age, and to require that all members attending this Grand Priory should appear in appropriate

mourning, and also to continue to wear it in private preceptories for the next three months, as a tribute of respect to departed worth, and I feel convinced I only anticipated your wishes, by at once writing in your name letters of condolence to his widow and eldest son, Col. William Stuart, a Provincial Prior of England. Our Ex-Grand Master was of a distinguished lineage, being the eldest son of the Hon. and Most Rev. William Stuart, D. D., Archbishop of Armagh and Primate of Ireland, his grandfather being the illustrious statesman and minister of George III., John, Earl of Bute, who married the daughter of the celebrated and accomplished lady Mary Wortley Montague, daughter of the Duke of Kingston. A distinguished compliment was conferred on the Grand Priory of Canada, in my person as your Grand Prior, in his presenting me, as a special mark of favor, with the insignia of office as an accompaniment to my patent as Grand Prior.

In our own immediate circle a most estimable Brother, Sir Knight James V. Noel of the Hugh de Payens preceptory at Kingston, who was with us at the last meeting of the Grand Priory, has passed to his final rest, respected and regretted by all.

And now, even at the time of writing, the electric wires flash the melancholy tidings of yet another and still more illustrious brother taken from the ranks of Masonry. The venerated and venerable The Grand Master Mason and Great Prior of the Templars of Ireland, His Grace the Duke of Leinster, paid the debt of nature on the 9th October, at the advanced age of 83 years. For upwards of half a century our gifted, noble, and illustrious brother ruled the whole Masonic body in Ireland with dignity and parental care, commanding our respect and esteem by his life-long devotion to the best interests of the Order, lately crowned, in so striking a manner, by his resignation as Grand Master of the Irish Templars in favor of H. R. H. The Prince of Wales, and to serve under him as Great Prior. In recording this slight notice of respect to his memory, it does not rest with me to dilate upon his noble and excellent qualities, or the great and numerous acts of benevolence and good will he has shown to members of the craft, acts which gained for him such love, veneration, and respect, as but few in his high position have ever attained. It is with gratified pride I look back upon him as having been my immediate Templar chief and fellow countryman. My family were from his own country, and their estates near his own seat of "Carton," and I was installed into the order of the Temple under his jurisdiction in October, 1844, in the "Boyle" Co. Roscommon Encampment attached to Lodge 242, I. R., now one of the most influential and flourishing of the preceptories on the Roll of the National Great Priory of Ireland, and of which I am still a member.

I had hoped at this our Annual Assembly to have congratulated you on the formation of a National Great Priory for the Dominion, so long and anxiously looked for, and regret not being able to do so; but, in reality, there has been no delay in carrying out this desirable object, beyond what the Statutes render necessary, as approbation can only be given at the regular meetings of the "Convent General," which has not yet taken place for this year, the time of H. R. H. The Grand Master has been, and necessarily must always be, so much taken up that he has not had an opportunity of assembling this Grand Council of the Order; but I am assured by His Lordship the Earl of Limerick, Great Prior of England, that he will personally support the claims of the Canadian Templars, and I therefore look upon our National Priory as an established fact. The delay of a month or two cannot make much difference, and it appears to me, if matters could be decided and carried on hastily in England, important decisions might be arrived at, of which the distant branches of the Order might be quite ignorant until the matters were settled. Any expression of regret on my part at being unable to announce the establishment of our National Priory is, like your own, constrained by loyalty to H. R. H. the Grand Master, while we wait his leisure.

One point, I am happy to say, has been decided, viz.: the extent of jurisdiction of this Grand Priory. By the terms of my patent as Grand Prior, the whole of British North America is included, but as the late Hon. Alex. Keith, of Halifax, held a warrant from the former Grand Conclave of England as Provincial Grand Commander for Nova Scotia and New Brunswick, it was not considered desirable during his lifetime to merge those Provinces into that of the Grand Priory. The death of this distinguished Brother and Knight on the 17th of December last removed the difficulty, and I at once wrote to the authorities in England claiming those territories, and in reply from the Grand Vice-Chancellor and Acting Registrar was informed that the Council of the Great Priory had at once decided that from the date of Provincial Prior Keith's death the territory over which he had presided came under my jurisdiction. By this, three additional preceptories have been added to our roll, and I trust that on the formation of our National Priory the Scottish Preceptory at St. John, New Brunswick, and the Irish one at L'Orignal, Ontario, will be induced to join us—it being most desirable that there should be no conflicting jurisdiction in the Dominion.

I have found it necessary to divide the Province of Ontario into three Districts to enable the Provincial Priors to superintend the preceptories more easily—the Eastern

Division. comprising Kingston and all preceptories east of the River Trent; the Central Division, comprising Toronto and all preceptories west of the River Trent: the Western Division, comprising Hamilton and all preceptories west of the Credit River. These, with a separate District for Quebec, and another for New Brunswick and Nova Scotia, make a present partition of Canada into five Districts to be increased, with the addition of further preceptories requiring additional supervision.

I have prepared a charge to be delivered to the Provincial Priors, setting forth at some length the duties of their high office. In a Dominion of such vast territorial extent as Canada, it can only be by a distribution of authority that a due supervision can be maintained. In their several Districts or Divisions the Provincial Priors represent the authority of the Grand Prior, and the subordinate Preceptories are not so numerous but that by a comparatively small sacrifice of time all may be occasionally visited, and the regularity of the work, the observance of the statutes, and a greater interest in the Order, prompted both by example and precept, I am sure these administrative officers will thus give me their hearty co-operation in my endeavor to lay the foundations of our Grand Priory on such true principles, that it may prove worthy of its approaching high position of being erected into a National Great Priory, co-equal with those of the mother land—this charge is printed as an Appendix to my address.

I regret to find that some of our Preceptories have failed to make their returns, namely: The "King Baldwin," Belleville, "Moore," Peterborough, "Mount Calvary," Orillia, "Palestine," Port Hope, and "Richard Cœur de Lion," London, while the "Harington," of Trenton, is under virtual suspension—it is to be hoped this neglect has been or will be at once attended to—it will be one of the subjects, as well as many others calculated to uphold the credit as well as the interest of all, which will fall under the supervision of the Provincial Priors.

I lately granted a preliminary warrant to open a Preceptory at the village of Dunnville, Ontario, under the name of the "St. Bernard de Clairveaux," in the district of the Grand Chancellor, who constituted the preceptory and installed as Eminent Preceptor Sir Kt. W. H. Braund, with every prospect of its being a flourishing addition to the Order.

On the 23rd of January last I granted a dispensation to remove the Sussex Preceptory and Priory of Stanstead to the village of Dunham, Province of Quebec, when I consecrated the Preceptory and installed as F. Preceptor Sir Kt. Edson Kemp.

By-laws for this latter Preceptory have been carefully got up and printed, after having been subjected to the most thorough revision, in which all the recent changes in the Order are embodied, with directions for the duty of the Registrar and the requirements of aspirants (candidates). I strongly recommend these By-laws to the notice of Preceptors, as I regret to find there appears to be a want of interest shown in details, many of the preceptories still adhering to old forms and names, although I had hoped the circular issued in April, 1873, had fully explained the changes now become law. From some instances that have come under my notice, the statutes of the Order do not appear to have been fully complied with, and in one Preceptory a most irregular and improper proceeding took place, viz., after the ballot had been twice passed and the candidate rejected, it was directed by the Preceptor to be passed a third time, thus leaving an impression that it had been previously arranged by every means to insure the election against the express desire of some of the members. By such proceedings the Order becomes discredited, and from want of a judicious and proper selection sinks in value and opinion, as it frequently happens that it is bestowed without any kind of reasonable motive or due consideration, but solely to content idle curiosity or for the sake of good fellowship. The popular view taken would seem to be, that, as Freemasonry is a public institution, we have no right to refuse any one who comes with fair credentials. This is a great fallacy. The Order of the Temple, necessarily circumscribed in numbers, is a select brotherhood, and we have no right to admit into it those whom we would not willingly introduce into our own family.

The ceremony of constituting a preceptory and the installation of officers and of opening and closing preceptories I have had re-arranged, with the able assistance of the "Sub-Prior," and the proper steps will be taken for their distribution to the heads of the Order, for the information of all the members.

My correspondence during the past year with various portions of the Order in England, Ireland, and the United States has been most satisfactory, and testifies to the interest taken everywhere in the advancement of our Christian Orders. While all do not hold the same views, and many consider that the adoption of exclusive principles on social grounds, and the requiring from Candidates a profession of Trinitarianism, are antagonistic to its connection with Freemasonry, it must be born in mind that these Orders are strictly Christian, and based upon the leading doctrines of the Christian religion; it surely ought to be the pride of all its members to raise, not lower the social standard, and to maintain the Order within its proper sphere, not by endeavoring

to give it the literal character of the "Religious and Military Order," as in the olden time, but by confining ourselves to the place it has now assumed, which the changes of society has rendered necessary, and, by practising one of its fundamental principles, charity towards each other, prove to the world the sincerity of our ties of brotherhood.

Various phases of opinion no doubt exist in the Order which those who hold them might fairly express, but I much fear, that in some of the discussions which have taken place, relative to the recent revision, motives have been attributed and statements made, not born out by facts, by persons jealous of the increasing prosperity and influence of the Orders.

Anticipating our being shortly formed into a National Grand Priory, I propose appointing a Committee to draw up a code of statutes for our future guidance, and to report on such matters as may be conducive to the prosperity of the Order in Canada. One subject has been frequently brought to my notice which had better be decided on, viz., the advisability of introducing an out-door costume, to be worn on special occasions, although I am personally opposed to all public displays, as detracting from the dignity of the Order, and can only repeat what I have said on former occasions—that it is for the best interests of the Order to avoid publicity as much as possible. The Committee must be guided in the selection of an appropriate and uniform style of dress by the necessity of modifying the exhibition of the peculiar distinguishing badges of the Orders. Public demonstrations of this kind are seldom if ever indulged in by the Order in the British Dominions, as they are very apt to draw down the ridicule of the common-sense outsider. As bearing upon this subject I quote the following extract from the interesting and instructive Report on foreign correspondence of the Grand Commandery of Maine, U. S., by V. E. Sir Kt. Josiah Drummond:—"To the Order in general we repeat our caution against the existing tendency to substitute the *show* of Templarism for its *substance*. In yielding to the demand for outward demonstration, we attract to us those who care only for *display*, and repel those who practice our *principles*." And in the last number of the CRAFTSMAN, under the heading of "Masonic Funerals," an interesting passage is given from the Report on foreign correspondence of the Grand Lodge of New Hampshire, which, after ably discussing the circumstances under which these solemn rites of Masonry are to be performed, and never in conjunction with other societies, concludes as follows: "In truth, the less we appear in public, no matter for what purpose, the better.

Turning for a few minutes to the interesting subject of the recent reorganization of the Order, which has not only become law, but of that law we are so shortly to bethe administrators on our own behalf in Canada, it may be as well to follow up the remarks in my last annual Address, and again revert to some of the objections raised to such reconstruction, and the objects sought by the Commissioners, in the Union of the Great Priors of England and Ireland.

Amongst these objections is that of the name "United Religious and Military Orders." Now the Orders were originally composed of "Military Monks" partaking both of the character of "Soldiers and Priests," and they had also in the Templar Order a class *exclusively clerical*, who devoted themselves to the civil and religious affairs of the Order and took no part in warfare. History informs us that the Orders of the Temple and St. John were, during the Crusades, antagonistic to each other, and frequently engaged in open warfare; but after the suppression of the Templars, their Order, although prescribed by the Pope, still enjoyed possessions in Scotland, and retained, conjointly with that of the Hospitallers of St. John of Jerusalem, lands in common, and it was not until the era of the Reformation that the whole possessions of the combined Templars and Hospitallers were declared forfeited to the Crown, on the grounds that the services, required on oath by the Preceptor, were to defend and maintain the Roman Catholic faith. From this union, that existed before the Reformation, the name United Orders has been adopted. It requires no great stretch of faith to believe that on their dispersion many of the members, who we know had joined the reformed religion, may have sought a connection with the Masonic Society to preserve the memory of their chivalry from oblivion, as we find that after this period the Order of Knights Templar and of Malta were always given together in Encampments connected with Freemasonry: hence the mistake and confusion of name in styling them, as was formerly the practice, "Knights Templars of St. John of Jerusalem," whereas the two orders are quite distinct.

Some of the best Masonic authorities of the present day repudiate the claim of the Order to be considered the legitimate descendants of the Templars of the Crusades, asserting our Order was first introduced from the continent of Europe in the middle of the last century, when it is well known the old military orders of knighthood were much prized in the so-called higher degrees of Freemasonry, and which led to the formation of the Masonic degree of knighthood, the names and historical legends being identical with these old Orders. In this I cannot entirely agree, as I think there appears sufficient evidence to shew that the Templar Order was never entirely sup

pressed, and that their legitimacy has been preserved and handed down to the present time by their connection with other Orders of knighthood and the Masonic society; for so far as can be collected from Masonic history and tradition, and tradition must not be entirely set aside, an intimate connection has long existed between the Chivalric Templars and Freemasonry represented by the travelling Guilds or Societies who worked in stone and wood, and who, under the direction of the ecclesiastical class, the chaplains or clerks of the Templars, constructed the magnificent architectural and engineering works that still exist in Asia and Europe, the admiration of all who behold them.

It is a mistake to suppose that the dropping of the word "Masonic" can be held as in any way altering the connection between the Order and Freemasonry. It is not inserted in the title of the Orders in Ireland, Scotland, or the United States, and it may not be known that the name "Masonic Knight Templar" was first used at the revival in 1846, on the installation of Sir Knight Charles Kemys Tynte as Grand Master and successor to H. R. H. the Duke of Sussex, when also the control of the "Rose Croix" and "Kado'sh" degrees, formerly given in Templar Encampments was surrendered to the "Ancient and Accepted Rite," a short time previously introduced from the United States of America. At this revival of the Temple, new statutes, as well as changes in the ritual and costume took place; the former dress being black, the color of Malta, the white mantle, the true badge of the Templar, not having been hitherto worn.

With respect to the abolition of past rank, a most radical change for the better has taken place. Such rank, though purely honorary, gave the right to vote in perpetuity in Grand Conclave to any Knight who held the same, thus placing the actual Preceptors (Commanders) of private Preceptories (Encampments), who might be supposed more directly to represent the opinions of the various Preceptories, below all Past Grand Officers, and in a considerable minority in Grand Conclave.

With reference to the changes in the insignia and costume as laid down in the Convent General Statutes. The Templar Cross is now *charged*, as it is heraldically called, with the eight-pointed white Cross of Malta, that is, placed on the centre of the Templar Cross, to signify the union of the two Orders, and is called a cross "patent." I must confess, although versed in heraldry, I am at a loss to understand the meaning of this term; at first I thought it was a mis-print for "potent," in allusion to the cross of Jerusalem, but from the illustrations it appears to be one of the forms of crosses of the old Teutonic Order, a modification of the cross *pattee*, but more elongated. The other devices on the Jewels are badges of the ancient Templars; the Agnus Dei, or Holy Lamb, bearing the Red Cross banner; and the representation of two knights mounted on one horse, intending to denote the original poverty of the Order. The armorial bearing of the Temple Barristers of the present day is a pegasus or winged horse, absurdly, it is said, derived from the latter badge, the two knights being mistaken in later times for wings.

The staff or badge of office, hitherto borne by Preceptors, but now limited to Great Priors, National Sub-Priors, Seneschals, and Provincial Priors, is erroneously called an *abacus*, and this misnomer is unfortunately continued in the new statutes; the proper name is *baculus*, meaning a staff carried by a bishop or Abbot, as an ensign of dignity and authority, and is the proper templar pastoral staff of office, on the top of which is an octagonal figure surmounted by a cross-patee; the cross referring to the Christian character of the Order, and the octagon, in this and other cases where it is found, alluding, it is said, to the eight beatitudes.

A tunic or cassock, the regulations say, *may* be worn with a cross gules on the breast; the term cassock seems to me the more correct one, the tunic being in fact the surcoat of old which we know was used to protect the wearer of armour from the effect of the sun, and the armour itself from dust and rain. The cassock was no doubt part of the habit worn in times of peace and in council; the cross, interpreted literally, would mean a plain (Greek) cross, although drawings have been sent out from Loudon in which a long Passion Cross is depicted on a white tunic, the same as worn by Scottish Templars. I should recommend that a black cassock be worn with the plain Red Cross, the change of the outer mantle for meetings of the Preceptory or Priory seems to be quite sufficient, and it should be left optional to have the under habit black or white, so many garments and so much changing being very inconvenient. The peculiar form of the well known Cross of Malta has been always looked upon as a mystery; it is formed evidently in the shape of fishes' tails joined in a small centre. Now, as the Greek word for fish contained the initials of the name and titles of Christ, the figure of a fish was one of the early Christian symbols, and this form of Cross may have been adopted as an allegorical allusion to the Saviour. The eight points of the Cross are also said to refer to the eight beatitudes.

My long connection with the Orders of "The Temple" and of "St. John," and the attention I have given to their history and organization, induces me thus far to supplic-

ment my explanations given last year of the object and intention of the late alterations, in reply to the objections of many old members, who will not admit that any change from the established usages they have been accustomed to can be of advantage.

In concluding these remarks a question naturally arises. To what purpose and practical use can these Orders be now applied. The answer to which is that while the actual cause which called forth all the religious and military enthusiasm of their founders has long ceased to exist, there are still in the present day solemn duties to perform, by practising that charity and love to our fellow-creatures, which consists principally in alleviating the sufferings of the destitute and oppressed.

*Fratres!*—We are shortly to be formed into an independent and influential national body. Let us then at the commencement of our career, follow the example of the Protestant Branch of the Order of St. John in England, and devote a portion of our time and means to the hospitaller duties enjoined by the rules of the Order, "*Pro utilitate hominum*," and as far as lies in our power advance and promote the usefulness of the various Masonic institutions organized for the relief of the aged, the sick, and the destitute.

Brother Soldiers of the Cross, I am ever faithfully yours, in the Bonds of the Order,

V. D. + S. A.

‡ W. J. B. McLEOD MOORE,

Grand Cross of the Temple,

Grand Prior of the Dominion of Canada.

The foregoing able address was referred to a special Committee consisting of Fraters Dartnell, Longley, and Spry.

The Executive Committee consists of the following Eminent Fraters: T. D. Harington, L. H. Henderson, James Seymour, J. W. Murton, James Moffatt, G. C. Longley, Edson Kemp, E. M. Copeland, and F. J. Menet.

Eminent Frater H. A. MacKay was unanimously re-elected Treasurer.

The Very Eminent the Grand Prior has been pleased to announce the following as the Roll of Grand Officers for the ensuing year, viz:

V. E. ‡ Sir Kt. Col. W. J. B. McLeod Moore, 33°, Grand Cross, Grand Prior for the Dominion of Canada; V. E. ‡ Sir Kt. Samuel B. Harman, 18°, Grand Sub-Prior for the Dominion of Canada; V. E. ‡ Sir Kt. T. Douglas Harington, 33°, Past Grand Sub-Prior for the Dominion of Canada; V. E. ‡ Sir Kt. Samuel B. Harman, 18°, (acting) Grand Chancellor for the Dominion of Canada; V. E. ‡ Sir Kt. James A. Henderson, Provincial Prior, Eastern Division, Ontario; V. E. ‡ Sir Kt. James K. Kerr, 33°, Provincial Prior, Centre Division, Ontario; V. E. ‡ Sir Kt. W. Mercer Wilson, Provincial Prior, Western Division, Ontario; V. E. ‡ Sir Kt. W. B. Simpson, Provincial Prior, Quebec; V. E. ‡ Sir Kt. Robert Marshall, Provincial Prior, Nova Scotia and New Brunswick; V. E. ‡ Sir Kt. G. H. F. Dartnell, Grand Constable; E. ‡ Sir Kt. Eugene M. Copeland, Grand Marshal; E. ‡ Sir Kt. Rev. V. Clementi, M. A., Grand Prelate; E. ‡ Sir Kt. Hugh A. Mackay, 33°, Grand Treasurer; E. ‡ Sir Kt. D. R. Munro, Grand Registrar; E. ‡ Sir Kt. John J. Mason, 32°, Grand Vice-Chancellor; E. ‡ Sir Kt. Hugh W. Chisholm, Grand Sub-Marshal; E. ‡ Sir Kt. G. T. Smithers, Grand Asst. Sub-Marshal; E. ‡ Sir Kt. George C. Longley, Grand Almoner; E. ‡ Sir Kt. Wm. N. Braund, Grand Asst. Almoner; E. ‡ Sir Kt. Edwin Goodman, Grand 1st Herald; E. ‡ Sir Kt. M. Crombie, Grand 2nd Herald; E. ‡ Sir Kt. John Easton, Grand War. of Reg.; E. ‡ Sir Kt. W. C. Morrison, Grand 1st Standard Bearer; ‡ Sir Kt. Edson Kemp, Grand 2nd Standard Bearer; ‡ Sir Kt. J. H. Tilden, Grand Prior's Standard Bearer; ‡ Sir Kt. Daniel Spry, Grand 1st Aid-de-Comp; ‡ Sir Kt. S. S. Lazier, Grand 2nd Aid-de-Comp; ‡ Sir Kt. J. B. Trayes, Grand Chamberlain; ‡ Sir Kt. G. D. Dickson, Grand Asst. Chamberlain; ‡ Sir Kt. J. Stanton, Grand 1st Capt. of Guard; ‡ Sir Kt. R. J. Hovenden, Grand 2nd Capt. of Guard; ‡ Sir Kt. G. S. Birrell, Grand Sword Bearer; ‡ Sir Kt. J. H. Cornish, Grand Organist; ‡ Sir Kt. John O'Donnell, Grand Pursuivant; ‡ Sir Kt. Richard Ratcliffe, Grand Guard.

The next Annual Assembly will be held in the town of St. Catharines.

## THE LODGE AND ITS LESSONS.

The great increase of Masonic Lodges proves two things, we think, incontestably. The one is, that Freemasonry is, in itself, a want for the age in which we live. It is very remarkable fact, that, in this prying and bustling age, in which everything seems to be sacrificed to the dust, and dirt, and turmoil of public life, an institution so peculiar and unobstructive, so much averse to open recognition, and so difficult of access, should be popular with all classes of society. And yet the secret of such a want such popular appreciation is, we think, not hard to find. Freemasonry may have its frailties and defects, like every thing else that is earthly or human, but Freemasonry has

this great recommendation—it is a neutral ground for us all—an open platform on which the most differing and the most distant may happily meet together in peace and good will, a little green oasis in this arid wilderness of toil and strife, in which the genial and the friendly, and the tolerant and the true, and the scholar and the statesman, may find alike rest for their bodies and refreshment for their minds. Many of us, who day by day are toiling at “the form” or in the counting house, in the senate or in the camp, or are laboring as bread winners, by the energy of our bodies and brains, to cheer and sustain those nearest and dearest to us, can find in Freemasonry many an hour of intellectual improvement, many a season of faithful work, many a pleasant moment of social relaxation.

Around the portals of our Lodges and on the pediments of our stately halls, seem still engraved, in words of light, that good old English motto, “Friendship, Good Will, and Brotherly Love.” For there we all can gladly resort, after the toils of the busy day are over. There, when we meet once within the Lodge, the divisions and separations of social, political, and denominational life, end, for there the echoes of political war cries do not penetrate, and there the acrimony of sectarian controversy is unknown. So, despite all our boasted publicity of life and thought and ways and words to-day, the tyled Lodge room of us “Ancient, Free and Accepted Masons,” has a great attraction for many a wandering and weary child of earth.

And, again, Freemasonry is recognized as a medium of doing good. The idea was, that we were a club of good fellows, a convivial and benevolent order, whose very best aspiration was a good dinner, and whose chief qualification was a Masonic speech. But now we, like others, have “lived down” an ancient jest or the childish calumny, and can point with laudable pride to our charitable institutions which emulate, if they do not excel any similar ones in the land, and so, many of the public are beginning to believe, what we have proclaimed in our good old formularies, to be the chief characteristic of a Freemason’s heart is his charity.

Each new Lodge, then, that we found to-day is meant to be a centre of light, Friendship, toleration and charity to its members. From it, we trust, some rays of brightness may fall on our fellow men. And if, alas! it be true, that all things here are at the best but ephemeral and transitory, that they fade like the dying flower, and pass like some pageant of the day, yet let us hope that, from the crumbling fragment of many an earthly Lodge, there may emanate a spirit of truth, and love, and loyalty, and benevolence, which shall outlive both the material fabric and the earthly members, and be perpetuated in a happier scene of perfect knowledge, of undimmed light, and of eternal love.—*London Freemason.*

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## MASONIC RECORD.

### AT HOME.

A NEW Masonic Hall is about to be erected at Port Stanley, in place of the one destroyed by fire there. The corner stone was laid with Masonic honors, on the 2nd November. There was a large concourse of spectators present. R. W. Bro. W. D. McGloghlon, D. D. G. M., London, officiating as Grand Master; R. W. Bro. F. Westlake, P. D. G. M., London, as Deputy Grand Master; W. Bro. Peel, London, as Grand Senior Warden; W. Bro. Edgecomb, Iona, as Grand Junior Warden; and W. Bro. Baxter, London, as Grand Secretary. They were assisted by the brethren, officers, and members of the various Lodges in the vicinity. At the conclusion of the impressive and interesting ceremony, short and expressive speeches were made by Chas. Roe, Esq., St. Thomas, and James Stewart, Esq., Port Stanley. The day’s proceedings concluded with a grand ball and supper in the school house, music being supplied by Drayton’s Band from London. Mr. Roe was requested to auction off the remains of the feast, which was so kindly provided by the ladies of Port Stanley, and realized the handsome sum of \$149. The party broke up at about four in the morning, well pleased with the whole proceedings. The size of the new hall is to be 26x42, built of white brick, two stories high, and it is to cost \$3,000.

MASONIC PRESENTATION.—There was a large attendance of members and visitors at the regular meeting of the Lodge of Strict Observance, A. F. & A. M., No. 27, Hamilton, on the evening of the 2nd October, it having been intimated that a deputation from King Solomon’s Lodge, No. 22, Toronto, would visit the Lodge of Strict Observance, for the purpose of making a presentation to R. W. Bro. David McLellan, for some time Master of the former Lodge, and now a member of the latter. The following leaders in the Craft were present, viz: R. W. Bros. J. J. Mason, D. D. G. M., and Grand Secretary *pro tem*; H. B. Bull, P. D. G. M.; Hugh Murray, G. J. W.; H. A. Mackay, P. G. R.; W. T. Munday, P. Asst. G. S.; R. Brierley, P. Asst. G. S.; C. R. Smith, P. Asst. G. S.; F. R. Despard, W. M. Strict Observance Lodge; C. David-

son, W. M. Barton Lodge; D. McPhie, W. M. St. John's Lodge; J. H. Tilden, W. M. Acacia Lodge; G. Stewart, P. M. Barton Lodge.

After routine business, the deputation, which consisted of W. Bro. Thos. Langton, V. W. Bro. C. Morrison, and Bro. Purvis, rose, and W. Bro. Langton, on behalf of his colleagues, presented R. W. Bro. McLellan with a richly illuminated certificate of honorary membership in King Solomon's Lodge, enclosed in a very handsome gilt frame. The Certificate read as follows:

KING SOLOMON'S LODGE, NO. 22, G. R. C., A. F. AND A. M.

This is to certify that at the regular meeting of this Lodge, held on Thursday, the 11th day of June, A. L. 5874, A. D. 1874, the following resolution was unanimously adopted by ballot:

"Whereas, the By-laws provide that brethren who have rendered distinguished services to this Lodge, may be elected honorary members thereof." Therefore, be it resolved, that R. W. Bro. David McLellan, 32<sup>d</sup>, P. M. and P. G. R., be, and is hereby, elected an Honorary Member of this Lodge, with the full privileges of an ordinary member.

Given under the seal of the Lodge, this 24th day of June, A. L. 5874, A. D. 1874.

THOS. LANGTON, W. M.

DANIEL SPRY, 32<sup>o</sup>, P. M.

W. J. HAMBLY, S. W.

JAMES MORRIS, P. M.

S. R. RICHARDSON, J. W.

AUG. T. HOUEL, P. M.

JOHN CAMPBELL, SECRETARY.

W. C. MORRISON, P. M.

R. W. Bro. McLellan in replying to the eulogistic remarks made by the Master of King Solomon's Lodge, stated that he had always striven to perform his duties faithfully and zealously in the various honorable positions that he had occupied in the Craft, and although now separated by residence from his mother Lodge, the members thereof could rest assured that he would ever remember the many acts of kindness that he had received at their hands—not least among them being his election as an honorary member of the Lodge; and that he would always be most happy to promote the interests of his mother Lodge, wherever and whenever he had an opportunity. Brother McLellan further desired the deputation to thank the Lodge on his behalf, and to express to them his hope that he would never do discredit to the high honor they had conferred upon him.

We desire to congratulate R. Ill. Comp. David McLellan, 32<sup>o</sup>, Hamilton, D. G. M. of the Grand Council of Royal and Select Masters of Ontario, upon his having received his credentials as Representative of the Grand Council of Missouri.

#### ABROAD.

THE Duke of Abercorn has been elected Grand Master of the Freemasons of Ireland.

A BUST of Washington in full Masonic costume, has been ordered of Valentine, the sculptor, by Dr. John Grove, Grand Sachem of the Grand Lodge of Virginia.

THE corner-stone of the Court House at Menominee, Michigan, was laid with Masonic ceremonies on September 24th.

THE Supreme Council of Scotland of the 33rd and last degree of the Ancient and Accepted Scottish Rite, have elected Bro. Henry Inglis of Torsonce, to the vacancy in the Council created by the death of Lord James Murray.

BRO. GEORGE REX, Past Grand Master of Masons of Ohio, has been elected a Judge of the Supreme Court of Ohio.

ON October 7th, the Provisional Grand Lodge of West Lancashire, England, dedicated the new Masonic Hall at Liverpool. The new hall cost \$20,000. There are 70 Lodges in the province. Lord Skelmersdale, Provisional Grand Master, Hon. F. Stanley, Deputy P. G. M., and many other eminent brethren were present.

THE Masonic Hall at Salem, Indiana, was destroyed by fire, with its entire contents, on August 1st. The hall was occupied by Salem Lodge, No. 21, Newland Lodge, No. 286, and Salem Chapter, No. 38. All that was saved belonging to these bodies was the seal of the Chapter, and the seal and records of Salem Lodge since 1865.

R. W. BRO. R. F. BOWER, Keokuk, Iowa, was the recipient recently of a very elegant and costly present at the hands of the Sir Knights of Damascus Commandery, of which he is Eminent Commander. It consists of a complete official outfit including sword, chapeau, cap, baldrick, belt, four pairs gloves and cases for sword and regalia. On one side is engraved the following inscription: "Presented to our Eminent Commander, Sir Robert F. Bower, Past Grand Commander of Iowa, by the Sir Knights of Damascus Commandery, No. 5, K. T., Keokuk, Iowa, September 23rd, 1874." The name of the recipient is also engraved upon the scabbard. The remainder of the outfit is in keeping with the sword.

## MASONIC CHIT-CHAT.

To be just not less than merciful and true, is the first precept of Masonry.

THE total number of Master Masons in Indiana, January 1st, 1874, was 27,031.

THE letter G may glitter in the East, but all its refulgence is lost upon him whose conversation is stained with profanity.

MORTON COMMANDERY, No. 4, K. T., of New York city, has 422 members; it is the largest Commandery in the State.

THE first Lodges instituted in Oregon were under warrants from the Grand Lodge of California, in 1848. The present Grand Lodge of Oregon was organized in 1851, August 16th.

HUGH DE PAYENS, the founder and first Grand Master of Knights Templar, was born at Troyes, in the Kingdom of Naples. With eight others he established the Order at Jerusalem, in the year 1118.

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### AT REST.

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WE have to record the death of two members of our city lodges within a short period. Bro. Esau Webber, who had recently been initiated in St. John's Lodge, was interred with Masonic funeral honors on Sunday, the 1st Inst., and on the following Sunday a numerous concourse of members from all the lodges marched to the cemetery with the remains of our late Bro. Richard H. Rae, who died on the Thursday previous. Brother Rae was the first member initiated in the Lodge of Strict Observance, No. 27, of this city, having been a Mason twenty-seven years. He for many years held the important position of Emigration Agent at this Port, but had been in feeble health for a considerable time. He spent a portion of his life in the service of the Hudson Bay Company, and had resided a long time in Hamilton. He was born in the year 1811, in the Orkney Islands, Scotland, and was consequently in his 64th year. He was brother to the celebrated Arctic explorer, Dr. Rae.

WE learn, with regret, of the death of M. W. Bro. W. M. Perkins, Past Grand Master of Masons of Louisiana. The sad event occurred at Chicago, Ill., on September 14th. Our Brother was much beloved in Masonic circles, and was a prominent merchant of New Orleans.

A DISTINGUISHED Mason has been lost in the death of Bro. John H. Anthon, Past Grand Master of the Grand Lodge of New York, which event occurred at Coopers-town, on the 29th October. The *New York Herald* says: Mr. Anthon was an eminent member of the Masonic fraternity. He officiated in chief in laying the corner-stone of the Masonic Hall, Twenty-third street, corner of Sixth Avenue, and also in laying the foundation stone of the Capitol at Albany, both events being marked with imposing Masonic ceremonies. Mr. Anthon was a prominent member of the New York Bar, and his death adds another name to the list of eminent lawyers who have lately passed away. He was an estimable gentleman and excellent citizen.

THE funeral of Bro. George Fish, late Secretary to Stevenson Lodge, No. 218, Toronto, took place at St. James' Cemetery, on the 17th November. The procession started from the late residence of the deceased on Parliament Street, the carriage containing the Rev. Mr. Samson leading, after which came the members of the lodge in full regalia, followed by about seventy-five carriages containing friends of the late Secretary. The Church of England service for the dead was first performed by the Rev. Mr. Samson, after which, according to the ordinary custom, the beautiful Masonic service was read.

WE regret to announce the death of Brother Benjamin Rush Campbell, Grand Secretary of South Carolina, who died of paralysis, at Charleston, South Carolina, on the 27th of October. Bro. Campbell was initiated at an early age, and had devoted the best years of his life to the cause of Masonry. In 1860 he was elected Grand Master of the Grand Lodge of South Carolina, and in 1869, Grand Secretary. He had also served as Deputy Grand High Priest of the Grand Chapter, and was a member of the Southern Supreme Council of the Ancient and Accepted Rite. He was buried with all the honors of the Fraternity, at Magnolia Cemetery, near Charleston.

BRO. D. S. LESLIE, Deputy Reeve of Brampton, died suddenly on the 30th October, and was buried with Masonic rites by Ionic Lodge, Brampton, assisted by Credit Lodge, Georgetown.

THE decease of Sir Knight J. F. McCormick, M. D., at Mendon, Ill., recently, was a surprise to us, although we knew he had poor health. He was an efficient Mason. He took an active part in forming Fowler Lodge and Mendon Chapter. He was the first Senior Warden of the former and the first High Priest of the latter.—*Voice of Masonry*.