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### THE MASONIC ANGEL.

—  
BY JEFFERSON.  
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"When winter comes so dreary,  
And our hearts are sad and weary  
Of its wearily protracted, and forbidding chilly reign.  
Like a gleam of light and gladness,  
To dispel our heavy sadness,  
Comes the promise that the cheerful spring will bloom  
for us again.

"The winds will loose their keenness,  
And the trees will bend with greenness,  
And the warbling birds, in shady groves, will sing their  
sweet songs o'er :  
And by rill and lake and river,  
As beautiful as ever,  
Shall the wild rose and orchis bud and sweetly bloom  
for us once more."

We can never forget the angel face of little Stella Gregg, for in her infancy she was a bright child, for she was full of all those indescribable attractions which give to children their fascinating and allconquering divinity.

Stella's eyes were blue, her cheeks plump, and her little tongue was touched as with an angel's power. Her brains were full and broad, indicating fine perceptive faculties, as well as exalted sensibilities. We thought then as we think still, that the child is mother to the woman. Nature, indeed, always has its lines of development, and even in childhood the manifestations are evident of subsequent history.

The daughter of an eminent and liberal minded physician, and the offspring of a mother whose substantial, unpretending accomplishments made her a model, Stella's early advantages were of the best, and diligently and well did she use them. None excelled her in her honest efforts to learn, as but few surpassed her in the shrewdness of her observation. Thoughtful and sedate, respectful and benevolent, she grew up to her young girlhood years under the careful guidance of her parents, with all the promise about her of the most amiable and useful developments.

Her father's library was her favorite place of study. His books, medical, historical, literary and Masonic, entertained her and filled her mind with thoughts of scholarly devotion, and impressed her nature with the convictions of relative responsibility and practical humanity. She has always been deeply interested in reading an old copy of "Webb's Monitor," a book which she knew was highly prized by her father, and which she early learned contained the philosophic outlines of the Masonic faith, and set forth the eminent virtues of what should be the practical lives of all the Fraternity. She often pointed to the four female figures illustrating the cardinal virtues of *temperance*,

*prudence, fortitude and justice*, for she thought they were beautiful combinations of a high moral order of life, and well designed to build up an honorable manhood, where the brotherhood had the stamina and intelligence to measure up to them.

Though only in her teens this mystic book became her *vade mecum*, and she read it over with critical intelligence, without a thought of condemning it, because women could not be made Masons. She had faith in her father, and knew that Masonic integrity would not allow the tenderer sex to be wronged. Jealously of masculine rights had no place in her heart. She was contented and proud to know that her father was a Master Mason, and she read his Masonic books because she saw that they diligently taught the fatherhood of God and the brotherhood of man. She also saw that there was no bigotry, no intolerance, no sectarianism, no jealous inclusiveness in the system, and she embraced its faith because of its intrinsic worth, and of its practical value.

"Pa," said she one day, with a smile which told of her simplicity, "I believe I'm a Mason, myself."

I wouldn't wonder, daughter, responded the doctor, "for every good woman is a Mason."

"Without initiation, Pa?" she asked.

"Why, yes," he answered.

"Well, then, I'm one, pa," said she, "I've read your books, and I know I like their teachings and I am glad you've told me I'm a Mason, for I shall try to keep the faith, so as never to dishonor my profession."

"That is right, daughter," said the doctor with a smile, "let your light shine in rays of humanity, in sympathy for the unfortunate, and you'll never dishonor yourself or any one else."

Long after her father was gone Stella sat looking out of the window at the passing throng of humanity, still wondering in her mind how it was that so many suffer and die in want, and are so soon forgotten, while the whole land is so full of churches and societies and benevolent institutions. The thought was painful to her young heart, and deeply did she feel the necessity of a careful guardianship over the pride and selfishness of her own nature. Grey's lines came to her memory.

"Let not ambition mock their useful toil.  
Their homely joys and destiny obscure;  
Nor grandeur hear with a disdainful smile  
The short and simple annals of the poor."

Late in the evening, after the family had taken tea, Stella was leaning over the banisters of the front porch, gazing with devout abstraction upon the glittering of the stars. The night was beautiful, and the very heavens seemed to look down upon the world beneath with complacent sympathy. It was a night for the acknowledgement of the goodness of the Maker of All Things, as well as for the exercise of gentle pity for such as could not enjoy the splendor of the scene.

Just then the front gate opened and a tall and spare woman leading a little girl, came up the walk and asked, "Is Dr. Gregg at home."

"He is not; he is at the office, if he is not out visiting a patient," responded Stella.

"Do you wish to see him?" she enquired.

"Well, yes," answered the lady. "Yet I fear," she said, "it will all be in vain."

"O, my dear, I can scarcely tell you," the lady responded, "for fear I shall fail with the doctor, just as I have with several others."

"Why, if there is anything," said Stella, "that pa can ever do for you it will be done cheerfully, I've no doubt."

"I hope so, I hope so," the woman repeated, "for I feel that death itself will be a relief to me if I cannot save my son."

"Why, where is he? What has he done?" asked Stella as she grew excited as well as interested in the case of the new patient of her father before her.

The woman seemed to hesitate in giving the story of her distress to the daughter which she intended for her father, and she was about to turn away to find the doctor's office.

"My dear son is in trouble," said she, "and I want to see the doctor, I think he will be willing to protect me in this persecution." The woman's voice trembled as she spoke, she was evidently in deep distress, and the tears coursed down her cheeks, as was visible even in the starlight. "I must see the doctor to-night," for my son is in jail, and if it is possible I will have him out to-morrow. O, it is terrible, miss, for an innocent young man to be treated in this way."

"I know he is not guilty," she again defiantly affirmed.

"I will go with you to the office," said Stella, confidently, for she saw before her one of the very cases which could but call out her spirit. A soul was in trouble, and her own heart was touched, and she could but feel that wrong should be righted, and she was ready to do what she could to accomplish the purpose.

"Who is he? What is he?  
She stopt not to ask.  
Lift him up, care for him,  
This was her task."

In a few moments she had her mother's consent, and was on her way with the heart-stricken woman for the rescue of the son.

"Pa," said she, "as they entered the office, 'here is a good lady in trouble, will you hear her story?'"

"Of course daughter, I'll listen to any trouble she may have."

Mrs. Robinson looked at him through her tears as she said, "Doctor, I am perhaps a stranger to you, and yet I come to you with some assurances of your sympathy, in my present affliction. My son George has been book-keeper for the firm of Wood, Jones & Co., for a year and more, and to-day they had him arrested under the charge of embezzlement. I know he is not guilty, for a more honest and truthful son is not to be found. There is a great wrong in the matter somewhere, Doctor," said she.

"What do you want done, madam?" asked the doctor.

"I want him out of jail, first," said the afflicted woman, "and then we'll meet them in the courts the best way we can."

"What's his bail bond?" the doctor asked.

"The sheriff told me it would be six hundred dollars."

"Can you meet me here in my office at nine o'clock to-morrow morning?" asked the doctor.

"I will," she answered.

Then, thanking the doctor for his generous sympathy, and Stella for her kindness, Mrs. Robinson left the office, leading her little girl, who that night would be her only company in her sad and widowed home.

"Pa," said Stella, when they were left alone, "if that young man is innocent of the crime charged against him, as his mother says he is, it would be a burning shame to let him remain in prison."

"We'll see in the morning, daughter, what the case is," responded the doctor, "and if I am satisfied of his innocence, we'll see that he eats a free dinner to-morrow at his mother's."

The following day, prompt to the hour, Mrs. Robinson was at the Doctor's office, where, in a half hour's talk she convinced him that her son was the victim of one of the partners of the house, who had purloined the funds for his own use, and defaced the books to hide his tracks, and then accused the young book-keeper of the theft.

The Doctor did not hesitate, but went at once on the young man's bond, and released him to the great joy of his mother. Public opinion, of course, was suspended until the trial came off, which was not until two months, which time had been prudently economized by the wicked partner, for he had, under false pretence, closed up his interest in the house, and when the trial of young Robinson came on the ex-partner was *non est*.

Through Stella Gregg's influence and her father's generous management, the widow's son was fully vindicated on the trial, and the jury gave a unanimous verdict of *not guilty*.

Public indignation ran high against the absconding partner, and the fair fame of young George Robinson shone brighter than ever before. With choking emotions he thanked Dr. Gregg for his generous interference in his behalf, and assured him that until the day of his death he would ever remember him as one of the best friends of his life.

The house generously restored him to his desk again, with assurances of an interest in the house, which he has since obtained, where his integrity, probity and modest intelligence have given him a character even above suspicion. Miss Stella Gregg, has become one of his most intimate friends, and rumor has it that the Doctor himself may yet become his father-in-law.

"Thus fate builds hopes for honest men,  
And gives them back their rights again."

## THE THREE BEQUESTS.

THE hour of death has come upon Nathan Radley, as it comes to all—as it must come to you who read and to us who write. The summons which ascends from every grave has entered his ears and his resistance, if any, can avail him nothing. He has had his week of human life, a full six days, nothing abbreviated by sickness, idiocy, or accidents of serious sort. It is “the close of the sixth day” to him, and his Master calls him to come and receive his wages. He has lived full three score years and ten, and now the fiat has gone forth, he can live no longer.

It is nearly noon. The family physician, a man honest and meek, has bid him farewell, first frankly informing him that the sun, now so near the meridian, will not set until his life’s sun shall have gone down forever. He knows that he must die, and he is preparing for the end.

But it is not the ordinary preparation for departure to which his mind is turned. This has been long since made. The will, which will be found to-morrow by his executor, has been this ten years written, signed, sealed and attested. The spiritual preparation, of which the venerable pastor will speak to-morrow over his coffin, has been made twice fifteen years. His account books are well made up; his debts are few; his business is compact, and all his temporal affairs are in good condition.

It must be something strange, then, and out of the way that induces him now to order the room cleared of all those friendly, sympathizing guests, whose attentions have been so grateful to him through all his days of sickness. The untiring nurse, the venerable pastor, the faithful attorney, the honest overseer, all are requested to give way for he says; “I wish to see Brother Jourdan alone.” Brother Jourdan is Master of his Lodge, and it is rightly conjectured that the business between them is of a Masonic cast. Therefore Brother Jourdan takes a place by his bedside, and the room is cleared.

A period of some fifteen or twenty minutes elapses, when Brother Jourdan passes into the ante-room with the message: Brother Radley wishes to see Brother Elliott alone.

Brother Elliott, being the Senior Warden of the Lodge, a whisper passes around the group in the ante-room, “some other Masonic business is in the course of consideration.” Whatever this may be, it occupies but a few moments, when Brother Elliott returns, and to the astonishment of all, says: “Brother Radley desires that Brother Harrison be sent for as soon as possible, as he wishes to see him alone. As Brother Harrison is Junior Warden of the Lodge, and withal the sexton of the community, it is not strange that the company now concur in the opinion that “this matter surely relates to his burial.

Brother Harrison living but a stone’s throw off, but little time is consumed in doing the errand.

He comes in haste, receives his message, whatever it was, and then the friends are summoned, one and all, to the chamber of death. It is a short strife with Nathan now, and ere the hour of one, the leaden weights are on his eyelids, and the spirit has gone to the God who gave it.

A large attendance conveyed and accompanied Nathan Radley on the following day to the house appointed for all the living. It was an interesting occasion, and the Masonic ceremony made more than an ordinary impression upon the minds of those who witnessed it. “A good man had gone to rest,” and one burial service, properly considered, was applicable to him.

But the dying messages to the Master and Wardens, what were they? Brother Jourdan asked Brother Elliott for his. Brother Harrison asked Brother Jourdan, and Brother Elliott asked them both for theirs, but the answer of each was surdly the same: “I will tell you at some future period.”

During the succeeding year the inquisitive men and the vigilant women of the settlement marked it as an unusual thing that each of these three Lodge officers made a long journey from home about the same time, giving no rational explanations of their business, and what was, perhaps, more remarkable, neither of the three was aware of each other’s movements. Thus it occurred that Sustitia Lodge No. 88, for two successive months, having no officers present, had no meeting. Brother Elliott meeting Brother Harrison in a distant city, could only restrain his astonishment by observing the still greater astonishment of his friend.

A year, however, rolled around. The grave of Nathan Radley lay as yet unmarked by a stone. Gossips had reflected somewhat harshly upon this neglect, and the good old pastor hinted more than once to his church that “so good a man deserved a burial stone.” It was on the anniversary of his death, and the earth had settled firmly about his coffin, when, to the unbounded astonishment of each other, the Master and the

two Wardens, each in his own waggon, drove up to the graveyard gate so nearly at one moment that it was beyond question the same impulse had prompted the three! Without speaking to each other, save in the ordinary words of greeting, they entered the inclosure, drove to the same spot—the grave of Nathan Radley—and each took from his waggon a box which, upon being opened, proved to contain respectively a headstone, a footstone and a slab to lie between. Upon the latter, with name, age, etc., were engraved appropriate Masonic hieroglyphics, and the words, “Brotherly Love,” in large letters deeply cut. On the foot stone was the word “Truth.” The latter stone, which had been brought by Brother Elliott, was of granite; the footstone, by Brother Harrison, was of redish sandstone, very firm in texture, and beautiful; the principal block was of grey limestone.

No explanation—the one to the other was needed; here was the slab, the horizontal, with the dead man’s name upon it; here were the uprights, the perpendiculars, for either end. To lay them carefully upon the bricks, which each had brought with him, to fasten and cement the structure firmly with the mortar with which was amply provided, was obviously the business in hand, and to this task three went guided therein by Brother Elliott, who, being by profession a brick mason, was practically skilled in such work. The labor being honestly done consumed the afternoon, and the sun was but an hour above the hills when the three installed officers of Justitia Lodge No. 88 sat down upon the horizontal slab, wiped their brows, and gratified mutual curiosity by explanations.

Says Brother Elliott: “You observe on this headstone the word “Truth,” and you notice the material is of granite. This block came from near Quincy, Mass., and is emblematic of Brother Radley’s devotion to truth. We always remarked his fidelity to his promises, when living, and his request to me in his dying hour showed that he did not forget it then. It was his request that I should visit a half brother of his, who lives near Quincey, and from whom he had long been alienated by some difference connected with family matters—that I should visit him, I say, and tell him that for their dead mother’s sake, they should mutually forgive all unhappy remembrances. And, as a token of my obedience to this request, I was to bring a block of the stone of that country for a headstone, with the word “Truth” cut on it, and set it up here about high twelve this day. You will bear me witness, my brethren, that I have now kept my word.”

Brother Harrison then took up the explanation: “This footstone, upon which you see the word “Relief,” I have brought all the way from the mountains beyond Wheeling, Virginia. Brother Radley was a benevolent man, as you all know, but you did not know, nor did I know until he told me so a year ago to-day, that he was a man who had suffered great affliction in his married relations. His first wife was a vile woman, and proved unfaithful to him, she eloped with her paramour, and Brother Radley procured a divorce. Some forty years after, learning that she was still living but in great poverty and distress, in the mountains of Virginia, he looked her up, and provided for her necessities. She is still living there, but very old and infirm, and his last request to me was to go to her and deposit a sum of money in the nearest bank to her credit. This will be sufficient for her support while she lives. And as an evidence that I had done this, I was to bring a block of the stone of that country for a footstone, with the word “Relief” cut on it, and set it up here about high twelve this day. You will bear me witness, my brethren, that I have kept my word.”

Brother Jourdan began his relation: “This slab, which touches the two uprights, and makes right angles with both, was taken from the river bluff on the Mississippi river, above Nauvoo. It was in this neighborhood that Brother Sargeant settled when he removed from here some seven or eight years ago, after doing us all so much injury by his failure in business. Brother Radley, as you know, lost more than twenty thousand dollars by indorsing for him. But he never lost confidence in Brother Sargeant, and as I have recently learned, gave him a considerable amount when he left here, and has vigilantly watched over his welfare ever since. Upon his deathbed he requested me to go to the place of his residence present him with all his notes and evidences of indebtedness, and say to him in the spirit of Brotherly Love “farewell.” As evidence of my obedience to his wishes, I was to procure a slab of the stone of that country, and have the words “Brotherly Love” cut upon it, and set it up here about high twelve this day. You will bear me witness, my brethren, that I have now kept my word.”

A silent exchange of grips, and these plain, unsentimental members of Justitia Lodge, who had unknowingly worked out so neat a romance in stone and mortar, separated, leaving the words “Brotherly Love,” “Relief,” and “Truth,” to the moonlight and silence. And there they still are found, and we the chronicler have read them there, and dropped a sprig of evergreen from an adjacent holly upon the slab which displays the words “Brotherly Love.”—*Louisville Masonic Journal.*

GRAND LODGES OF THE UNITED STATES AND CANADA.

NAME AND STYLE OF GRAND LODGE.	WHEN ORGANIZED.	ANNUAL MEETING.	NO. OF LODGES.	MEMBERS.	RAISED.
Alabama.....	June 14, 1821.	1st Mon. in Dec.	300	8,805	321
Arkansas.....	Feb. 22, 1832.	1st Mon. in Nov.	300	9,413	361
British Columbia.....	Dec. 24, 1867.	3rd Sat. in Feb'y.	10	275	17
California.....	April 18, 1850.	2nd Tues. in Oct.	201	11,463	662
Canada.....	Oct. 10, 1855.	2nd Wed. in July.	313	15,934	1,656
Colorado.....	Aug. 2, 1861.	Last Tues. in Sep.	27	1,204	72
Connecticut.....	July 8, 1789.	2nd Tues. in May.	120	15,131	558
Dakota.....	June 24, 1875.	2nd Tues. in June.	6	..	..
Delaware.....	June 6, 1806.	Last Mon. in June.	27	1,167	58
Distri:t Columbia.....	Dec. 11, 1810.	1st Tues. in Nov.	24	2,764	141
Florida.....	July 5, 1830.	2nd Tues. in Jan.	54	2,164	155
Georgia.....	Dec. 16, 1786.	4th Tues. in Oct.	300	15,168	701
Idaho.....	Dec. 16, 1868.	1st Mon. in Oct.	10	285	29
Illinois.....	April 6, 1840.	1st Tues. in Oct.	735	40,468	2,569
Indiana.....	Jan. 12, 1818.	Tuesday after 4th Monday in May.	447	27,584	2,113
Indian Territory.....	Oct. 6, 1874.	1st Tues. in Sept.	4	131	..
Iowa.....	Jan. 8, 1844.	1st Tues. in June.	306	17,214	1,414
Kansas.....	Mar. 17, 1856.	3rd Tues. in Oct.	124	6,146	427
Kentucky.....	Oct. 13, 1800.	3rd Mon. in Oct.	586	21,594	1,503
Louisiana.....	July 11, 1812.	2nd Mon. in Feb.	155	6,391	259
Maine.....	June 1, 1820.	1st Tues. in May.	178	19,139	870
Manitoba.....	May 12, 1875.	2nd Wed. in June.	8	..	..
Maryland.....	April 17, 1787.	3rd Mon. in Nov.	172	5,575	269
Massachusetts.....	April 30, 1733.	2nd Wed. in Dec.	210	26,107	1,418
Michigan.....	Sept. 14, 1844.	2nd Wed. in Jan.	331	26,051	1,475
Minnesota.....	Feb. 23, 1853.	2nd Tues. in Jan.	104	5,967	436
Mississippi.....	July 27, 1818.	3rd Mon. in Jan.	307	11,205	477
Missouri.....	Feb. 23, 1831.	2nd Mon. in Oct.	445	22,822	1,050
Montana.....	Jan. 24, 1866.	1st Mon. in Oct.	20	656	53
Nebraska.....	Sept. 23, 1857.	4th Tues. in Oct.	40	2,268	275
Nevada.....	Jan. 16, 1865.	3rd Tues. in Sept.	18	1,345	93
New Brunswick.....	Oct. 9, 1867.	4th Wed. in Sept.	30	2,209	175
New Hampshire.....	July 18, 1789.	3rd Wed. in May.	89	7,712	256
New Jersey.....	Dec. 18, 1786.	Late in January.	138	12,013	729
New York.....	Sept. 5, 1781.	1st Tues. in June.	740	80,701	4,135
North Carolina.....	Jan. 14, 1772.	1st Mon. in Dec.	350	12,069	389
Nova Scotia.....	June 21, 1866.	1st Wed. in June.	70	3,295	434
Ohio.....	Jan. 7, 1808.	3rd Tues. in Oct.	498	30,698	1,810
Oregon.....	Aug. 16, 1851.	3rd Mon. in June.	66	2,071	162
Pennsylvania.....	June 20, 1764.	1st Wed. in Dec.	501	38,137	1,974
Prince Edward Island.....	Oct. 31, 1874.	3rd Wed. in July.	8	..	..
Quebec.....	Oct. 20, 1869.	4th Wed. in Sept.	37	2,704	270
Rhode Island.....	June 25, 1791.	3rd Mon. in May.	30	4,069	163
South Carolina.....	Mar. 24, 1787.	3rd Tues. in Nov.	175	7,435	486
Tennessee.....	Oct. 14, 1813.	2nd Mon. in Nov.	485	17,994	705
Texas.....	Dec. 20, 1837.	2nd Mon. in June.	215	17,959	1,085
Utah.....	Jan. 16, 1872.	2nd Tues. in Nov.	10	365	26
Vermont.....	Oct. 14, 1794.	2nd Wed. in June.	100	8,396	269
Virginia State.....	May 6, 1777.	2nd Mon. in Dec.	233	9,306	..
Washington Territory.....	Dec. 9, 1858.	3rd Thurs. in Nov.	25	713	60
West Virginia.....	April 19, 1865.	2nd Tues. in Nov.	119	2,236	262
Wisconsin.....	Dec. 18, 1843.	2nd Tues. in June.	200	10,153	704
Wyoming.....	Dec. 15, 1874.	2nd Tues. in Oct.	4	232	33
Totals.....			10,215	595,108	33,513

M. W. BRO. ZOLA, Grand Master, contributed the sum of \$14,000 toward the new Masonic Temple at Alexandria, Egypt.

## SLANDER.

MASONRY teaches us to support a brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. It forbids us to retail slanders derogatory to our brother's reputation, which is a sacred deposit; and if once wounded, ten thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry teaches this lesson in every part and point of every degree, aware that the evil consequences of slander are innumerable, whether by giving false testimony in a public cause or by injuring our brother by private defamation. This practice is the vilest of all robberies.

Injure his property, and you may make him reparation; wound his body, and the physician may heal the wound, but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death; may descend to his children's children, and blast their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt? Can it be found in the lust of evil speaking, and cutting up reputations as with a sharp razor? Can any gratification proceed from character and honest name? Does such a practice add to the slanderer's peace of mind or importance among his acquaintance? Does it confer a dignity not to be procured by other and more innocent means?

A negative answer may be safely given to these inquiries; and it is rather to be feared that ever honest and upright man will regard him with the scrutinizing eye of a jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life.

The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame for ever. None can be safe where he finds admittance. The virtues wither around him, and fade and die before his baneful touch. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences that "more is meant than meets the ear," are his study and delight. They become, by force of habit, as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence; for the evil reports spread with unaccountable facility, and extend to distant parts were the evidence of their falsehood will never be heard, and thus the record is handed to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not to applaud the character and conduct of bad men merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart, though it may not be commendable to magnify his vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear testimony to virtues which he does not possess. "None but a good man deserves to be loved or praised by any one." \* \* \* \* The course to be adopted under these circumstances is faithfully prescribed in those lectures which form the subject of discussion at all our meetings. "Always speak of a brother as well in his absence as in his presence; and even more particularly so, because when present he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others if in your power to prevent it, and if his conduct be so dishonorable that you unfortunately cannot speak well of him adopt the distinguishing virtue of our science—silence or secrecy.

If a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation I regard in the light of something more than a common friend; he reduces to practice the dignified thesis of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak then no evil of your brother. If he have virtues (and surely all have some) let them be the theme of your discourse; if he have faults (and who is free from them?) mention them not; but in all your commerce with the world, "supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; on no account wrong them, or see them wronged, but timely apprise them of approaching danger, and view their interests as inseparable with your own."—*Oliver's Antiquities.*

## EARLY MASONIC INITIATION.

THAT Masonic Initiation was formerly a ceremony of great simplicity may be inferred from the curtness of the Scotch Warden General's "item" on the subject in A. D. 1598, and also from the fact that a century after the promulgation of the Schew Statutes, the Mason Word was wont occasionally to be imparted by individual Brethren, in a ceremony extemporized according to the ability of the initiator. The Word is the only secret that is ever alluded to in the minutes of Mary's Chapel Lodge, No. 1, or in those of Kilwinning, Acheson's Haven or Dunblane. Liberty to "give the Mason Word" was the principal point in dispute between Mary's Chapel and the Journeyman Lodge, which was settled by "decreet arbitral" in 1715. But that this talisman consisted of something more than a word is evident from "the secrets of the Mason Word" being referred to in the minute-book of the Lodge of Dunblane. In Bro. J. G. Findel's admirable History of Freemasonry, grip, word and sign are shown to have been used as forms of recognition among the German Masons of the twelfth century. *Lyon's Freemasonry in Scotland.*

## A LEGEND.

I have heard of mystic legend,  
That comes from the days of yore,  
Of Those, who in Salem's Temple  
Square, Level and Plumb-line bore.

The fame of their Strength and Beauty  
And Wisdom all hands had heard,  
And they spake 'neath the echoing arches  
The Grand Omnific Word.

But the column of one was broken  
When he fell at the Temple gate,  
Where his jubilant foes in ambush  
For their noble victim wait.

There was sorrow in all the chambers,  
For the trestle board gave no sign  
Of the hand that had wrought its patterns  
With a skill that had seemed divine.

They sought him o'er hill and valley,  
From East to the distant West,  
And they found him beneath the acacia,  
Silently laid to rest.

Is there no help for the lost one?  
His brethren in sorrow cry—  
There is help in One that is Mighty  
For those who in darkness lie.

And oft as the sprig of acacia  
Blooms green on our darksome way,  
It tells us that *Faith* shall raise us  
From night to the realms of day.  
— *Noah's Sunday Times.*

ATTENTIVELY reading the Scriptures how often we come upon passages that seem to have been written expressly for Masonic use. Such an one is this moment before us in Ephesians. The alteration of two or three words makes it a section in a Masonic lecture: "The whole body (Lodge) fitly joined together and compacted by that which every joint (member) supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Is not that an extraordinary passage?—*Louisville Masonic Journal.*

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 "WHAT REMAINS TO BE DONE?"
 

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ONE would suppose from the general lethargy and indifference that compass the Craft that some grand work had been finished, a long Saturday night of rest had arrived, and the Sabbath of peace, praise and repose was nearing, and that nothing remained to be done but to engage in the joy and pleasure of an accumulated harvest.

Masonry is at present living on the grandeur of the past; nothing appears to startle her from her gentle repose, and she lays back in her oriental chair dreaming of honorable old age, her glorious ancestry, her distinguished followers, and her past greatness—doubting not that these will give her respect, honor and renown for ages yet to come.

The merchant farmer, lawyer, doctor, mechanic and divine are alike satisfied with the name of Mason, and the surroundings and instructions have been such as to impress them that as but little is given or required of them, they do as well as older Masons and teachers in Israel, by moving along in their snail-like thread and listening to the committed lessons on charity, brotherly love and kindred virtues, taking care to avoid frequent opportunities of displaying any of them, and consoling themselves with the idea that they are doing as much as others; and that when great occasions arise, they will not be found wanting. In other words, Masonry was popular, and they joined it; they found they could be just as good Masons in name by neglecting the Lodge, avoiding any display of charity except in words, reading nothing and doing nothing that would teach them the real beauty and inner life of the Order. When teachers are listless, dry and ignorant, pupils are not expected to be much better.

Surely we may well ask with all these surroundings; What remains to be done?

"Depart in peace" and quit the Order we can not, for the ghost of our obligations, pretensions and professions would haunt us to make us miserable. Whatever may be the fault of Lodges or members, Masonry is the same now as ever, and the conscientious man and Mason must do something, even if his Lodge is corrupt, selfish, lukewarm and disagreeable. But the question is a serious one: What remains to be done?—and how shall we do it?

We know thousands and thousands of Masons take no interest in the Order—that all their obligations and Masonic demands are secondary considerations with them—that no great work of charity, education or improvement is in contemplation—that the real work that is to be done will be done by others if they will keep quiet—that to find fault and speak unkindly of those who do not agree with them is an easy matter, and apparently good food for their appetite. These are gloomy thoughts to active Masons, and they may well ask: What remains to be done?

Masons must become more active and intelligent to secure the continued respect and veneration of the public. Ignorance can not much longer hold the veil before the face of the public—good works must become more frequent and general. Thousands of Lodges must arouse from their lethargy and go to work, either in acts of charity or education and intelligence. Stupid, ignorant Masons must give place to those who will take the time to learn the principles and teachings of the Order. Butchery and murder of the degrees must be stopped in Lodge work, and if need be, charters arrested, until health and activity is restored to the Order. Masonic mountebanks and *squirts* must be squelched, and serious, earnest, modest, intelligent Masons sent out among the Lodges, if need be, to awaken a healthy and earnest interest in the Order.

What remains to be done, is a serious question for all good Masons to consider, and too many things to do loom up before us for us to notice in this issue.—*Memphis Jewel*.

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 APPOINTED OFFICERS OF GRAND LODGE.
 

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THE following are the appointed officers of the Grand Lodge of Canada for 1876-77. V. W. Bros. James Speight, Markham, Grand Senior Deacon; J. M. Platt, M. D. Picton, Grand Junior Deacon; Hugh Walker, Guelph, Grand Superintendent of Works; W. J. Hambly, Toronto, Grand Director of Ceremonies; J. M. Gibson, Hamilton, Assistant Grand Secretary; C. H. Corbett, Kingston, Assistant Grand Director of Ceremonies; Wm. Brydon, Toronto, Grand Sword Bearer; G. J. Waugh, Stratford, Grand Organist; W. D. Lockhart, Orono, Assistant Grand Organist; John Bishop, Brantford, Grand Pursuivant; Wm. Young, Chatham, John Fisher, Eglington; J. J. Lundy, Peterboro; Robert Newbery, Belleville; Robert Patterson, Port Dalhousie; Wm. Fleming, London; Henry Smith, Plantagenet; J. C. Doeblar, Port Hope; R. McIntosh, M. D. Meaford; George Risk, Plattsville; Robert Weir, York; George Walker, Beamsville, Grand Stewards.

## CONTINENTAL FREEMASONRY.

THE following appeared in the "Glasgow News:"—Monsignor Nardi, in his description last winter of Lord Ripon's reception at the Vatican, was naturally led to refer to British Freemasonry, and he was careful to explain to his Roman readers that this was a very different thing from Continental Masonry. It consisted, he said, in eating and drinking, which was sometimes too freely indulged in to be conducive to health, but it was comparatively a harmless institution; and although Lord Ripon on joining the Roman Catholic church necessarily resigned the presidency of it, no reproach could be cast on him for his long connection with it. Indeed, the fact of his willingness to abandon Masonry, as a sacrifice called for by the Church, redounded to his credit, and made his conversation the more noteworthy. This semi-apology for British Masonry naturally attracted notice, contrasting as it did so strongly with the unmeasured denunciations habitually lavished by Roman Catholic authorities on the Craft in general. It was refreshing to find that, even on Roman Catholic testimony, all Masons were not revolutionists and atheists, and that some were only venial offenders, blameable for belonging to a secret society, but not chargeable with grave delinquency.

It is sometimes alleged that the Pope himself was formerly a Mason, and that this accounts for his animosity against the Craft. A more pointed retort would be that the Roman Catholic Church has not always set its face so rigidly against secret societies. During the reign of the First Napoleon such organisations were formed—some of them designed to rescue the Pope from captivity at Fontainebleau, others to bring back the Bourbons—and they continued to exist under the Restoration. We do not say that they were sanctioned by the Vatican, but it is certain that its censure was withheld. M. de Carne relates that on visiting a high official of the French Foreign office in 1825 his hand was shaken in a very peculiar manner, his friend interlacing his fingers with his own, and evidently expecting some corresponding word or gesture. He was afterwards told that he had lost a chance of political advancement by not being posted up in this Legitimist grip. Even now there are rumors of an Ultramontane secret organisation in the South of France, entitled the King Jesus Society, and republican papers have urged Government to proceed against this alleged conspiracy. Without discussing these recriminations, however, we are bound to say that Continental Freemasons appear fully to reciprocate the ill-will cherished towards them by the Roman Catholic Church. It is notorious, indeed, that they are anti-Roman Catholic, and almost without exception, anti-Conservative. It is needless to discuss whether they spontaneously adopted this attitude, or whether it was forced upon them by their opponents. It is sufficient to take things as we find them, and to remark that while a loyal Roman Catholic could not join a Masonic Lodge, a stray conservative who happened to do so would find himself a fish out of water. French Masonry in particular is a radical body. Just twelve months ago M. Littré, the disciple and successor of Compté, was admitted into its ranks in the presence of M. Gambetta and other leading radicals. He had a subject allotted him on which to read a paper, and with significant irony the subject chosen was "Man's Duty towards God." M. Littré, of course, affirmed that the existence of a God was problematical, and that man could have no duties towards a hypothetical being. In a few days the annual Congress of French Masons resolved, by 110 to 66, that the recognition in their first Article of a Great Architect of the Universe ought to be expunged. The resolution does not take effect until it has been considered by all the Lodges in the country, but it will very probably be ratified; and in any case it indicates the temper of a large section of the Craft towards not merely Romanism, but all religious belief. Thus, so far from disguising their scepticism, they openly avow it.

The moral of all this is, that from whichever quarter the hostility originated, Roman Catholics and Masons on the Continent are at daggers drawn, and that many, at least of the latter, are not only anti-Romanists but Materialists. British Masonry, therefore, Mgr. Nardi is quite right in saying, is *sui generis*. It is not revolutionary, and it is not irreligious. It embraces men of all parties and creeds, and men of almost all classes, including clergymen. Its aims are not merely harmless, but laudable. It is in no way responsible for the tenets or objects of Continental Masonry. The only pity is that two bodies of such different complexions should have one common name and a semblance of identity.

By the law of Moses a blasphemer was to be put to death by stoning. Stoning is now out of date, but there are some Masonic swearers that ought to be heaved over among the rubbish.—*Kystonic*.

## MANHOOD AND OLD AGE.

In Eastern Grand Lodges it is common to see many elderly men. We have looked around the collections of delegates in some States and the white heads gleamed here and there under the gaslight like hills of snow in winter.

In the Western Grand Lodges, on the contrary, the grey head is comparatively rare; those bodies are made up mainly of the young. This recalls to mind a thought of John Scott, of Iowa:—"In the benevolent faces of the fathers we have pleasure, in their heads and hearts we have faith. In the manly vigor of the sons we have joy; in their maturity at life's meridian we have hope."

Look at the list of Masonic dead, and see how many old men there are.—Have they not toiled upon the Temple quite seven years? Yes, seven times seven and often seven added to that. Their furrowed faces, sunken eyes, withered hands, feeble voices, tottering limbs, weakened intellects—what are they but the scars of faithful service, badges of immortal honor to the decaying veterans?

A judicious mingling of the old and young makes the best Lodge. It is the disposition of the old to hold back and oppose progress even to the injury of a Lodge; on the other hand the tendency of the youth is to hurry everything forward at lightning speed. The one would kill the Lodge with scurvey, the other with fatigue. To do the best with it, the two counteracting tendencies, the centripetal and centrifugal must balance each other.—*Louisville Masonic Journal*.

## GREAT MEETING OF FREEMASONS.

YESTERDAY, by command of Bro. Sir Watkin Williams Wynn, Bart., M. P., the Right Worshipful Provincial Grand Master, the annual Provincial Grand Lodge of Freemasons in the Provinces of North Wales and Shropshire met at the Public Hall, Wrexham. The morning opened rather unfavorably, but about noon the sun shone out and the town was very full of visitors to see the brethren of the mystic craft march from the Lodge to St. Giles' church. The loyalty of Her Majesty's subjects in the principality is proverbial, and as Freemasonry is known to be loyal and true in all its dealings, no wonder that the members of the various lodges mustered in force at the command of the Provincial Grand Master. The meeting was held under the banner of the Square and Compass Lodge, No. 1,336, Wrexham, which was consecrated on the 14th March, 1871, the first W. M. being Bro. J. Lewis. The present W. M. is Bro. William Low. The arrangements of the meeting had been intrusted to a committee of management and most ably everything was carried out. Bro. Sir W. W. Wynn, R. W. P. G. M., was one of the first to arrive, as his love of Freemasonry is well known, not only throughout North Wales, but nearly everywhere where the brotherhood can be found. Among the other distinguished Masons who supported the Right Worshipful Grand Master were Bros. J. S. Brownrigg, Provincial Grand Master of Surrey and Past G. W. of England; T. Davison, P. S. G. W., Middlesex; C. Dutton, P. P. S. G. W., Cheshire; W. Bulkeley Hughes, M. P., P. P. S. G. W.; J. Peters, P. P. G. S. W.; W. Blakeway, P. G. J. W.; J. D. White, P. G. Treasurer; W. H. Spraul, P. G. Secretary; R. J. Sisson, P. G. S.; A. Walker, P. G. S. of W.; R. Wood, P. G. D. C.; P. H. Evans, P. A. G. D. C.; J. Salmon, P. G. S. B.; J. B. Boucher, P. G. Organist; F. Parmeter, P. G. Pur.; W. Collender, P. G. S.; T. C. Roden, P. P. G. J. W.; Dr. Goldsborough, P. G. S.; E. H. Hankey, P. P. G. Reg.; J. B. Hide, P. G. Tyler; W. B. Newnes, P. G. A. Tyler; J. Bodenham, P. G. Pur., Staffordshire, &c. The private members mustered in great force, there being thirty-five present from the Square and Compass Lodge and ten from Lodges at Mold bearing the rank of P. G. M.

After the opening of the P. G. Lodge according to ancient form, Bro. Spraul (the P. G. Secretary) read the minutes of meetings held at Bangor, Llanidloes, Newton, Market Drayton and Bridgenorth, the four last named being for the purpose of consecrating new Lodges. The whole of the minutes were unanimously confirmed. At the conclusion of the above proceedings the P. G. Secretary read a telegram from Bro. Banks, P. G. W. B., expressing his regret at being unable to cross from the island of Anglesey, owing to the violence of the storm that was then raging.—*Liverpool Courier*, Sept. 6.

AT Bombay, India, a Lodge composed entirely of Mohammedans has been organized.

THERE are 46,235 Knights Templars in the United States, and 555 subordinate and 31 Grand Commanderies.

## MAFFIT'S TRIUMPHAL PROCESSION.

We quote, from an address delivered about the year 1840, at St. Louis, Mo., by Rev. J. N. Maffit, the peroration containing his admired "Triumphal Procession."

"Again the same mysterious vision comes booming across the sea of my imagination, as before, but more palpable and distinct. It is too big a picture for my soul—yet I must grasp it, while my ear trembles with strange music, and my eye beholds beings of a terrible beauty standing before me, and takes in the flashing banners of an innumerable multitude.

I see the Christian Masonic procession as it marches through this to the upper world—thousands upon thousands, millions upon millions! Have the Crusaders come again, that they direct all their hopes to the East and travel towards the Holy land? See! they will go back the way of Moriah and Calvary—and yet the procession goes onward still, and rises higher than the pinnacles of earth.

I see the hierarchies of soul and intellect, the Sovereigns of the Order, the Knights of the Sun, of the Red Cross, of the Brazen Trumpet, and the East and West—I see the Princes of Mercy, of the Tabernacle, of Libanus and Jerusalem—I see the Templars, the Knights of the Holy Sepulchre, and of the Ninth Arch.

I see them come—the Masters, the Craftsmen, the Apprentices—then come the vast army of Martyrs, the true Templars of the Cross, the pioneers of Redemption, having on them the marks of fire and violence, red with their own blood—and then a vast multitude of every nation, kindred, tongue and people.

What a procession! The loud song of the cymbal and harp, the harmony of celestial choirs ring in my ears—the wind of their banners fans my heated brow!

They have washed their robes and made them white in the blood of the Lamb.

I look higher—far beyond Calvary. I see the everlasting doors of the upper Temple open. "*Let there be light!*" speaks the great sweet voice of the Grand Master of Eternity. An exceeding brightness burns upon the head of the vast procession. Banner and plume, and crosier and cross, are bathed in the ineffably pure white that rolls down its ocean gush of living purity. *I see them no more!*"

## PRACTICAL BROTHERHOOD.

Our mutual individual duties, when Masonically considered, differ widely from the practical application given so frequently by self-called Masons. Let us indulge in a few plain words on this subject. There is not a member of the fraternity six months old, who reads these lines, but who will say he has been unworthily approached by a pseudo brother, claiming his influence for a beneficiary purpose, or the loan of this or that, or some act to be performed, or permit to be granted, that would not be requested except "This is on the square," "I pledge you my Masonic word," or "You know I belong to such a Lodge," or some similar expression to induce you to do that which you are not required to perform. Further, who has not been approached as a brother of the Order to perform some act outside the pale of strict morality or law, to subserve some unworthy member, he forgetting that whatever be our standing, if we willfully err, we have no claim on a brother or the order, either in sustaining us in that error—whatever be its advantages—or in relieving us from its consequences? And shall we not go still further and ask, if you have a fault—and who has not—is there not some unkind pseudo-Masonic friend only too anxious to go among your numerous Masonic brothers, and others and say, "Isn't it too bad that—," or, "I saw Brother Thus-and-so, and some one ought to—," or "I heard some one say," etc. This is emphatically an injury to the brethren and to the order, and should be rebuked without stint on the instant by those present. Too frequently an initiate will not pass or be raised before he is pounced on by a borrower, and in his timidity, in view of the supposed ordeal before him, out comes the wallet, perhaps never again to receive its due. This is a moral and actual disease to any institution in which it exists. We do not desire to be too harsh, but feel that we should be outspoken. We remember full well certain lines which may be aptly quoted here in a general way:

"It is our bounden duty to shield and protect the innocent, as it is to assist the distressed; and that while rendering justice, we remembered our vows, believing all guiltless until convicted; and yet, while it is the obligation that formally makes a Mason, a violation of that vow by an overt, guilty or willful act dissolves the knot of our alliance, and without the form of trial we cease to be of the brotherhood."

s is high ground, but it will bear scrutiny. To the true Mason the willful com-

mittal of error drives him from the brethren, as his sin does from his Heavenly Father.

He is more our brother who strives to hide our faults, and feels our woes—who, in the silent hour, away from the busy hum and the peering eye, will counsel with loving kindness, and while cheering, encourage to correct—whose charity of the purse or otherwise, need no mention of the *square*.

Just here, we are aware, it may be said, we are treading on dangerous ground, that the Lodge should take notice of our moral sin, and punish it. We know and grant that it is within the power of the Lodge to inflict a judgement, say, for inebriety, profanity, etc., that "a Mason must observe the moral law." It is not a mere recommendation or permission, but an absolute command. Every man, before he is admitted among us, is required, in the presence of witnesses to give a solemn pledge that he "will conform to all the ancient established usages and customs of the fraternity." Masonry is founded on the Bible, and in some very old works on Masonry the rule is as follows: "A Mason must observe the moral law, as taught in the Sacred Code," that is the law or will of God. This, then, is an established rule—an "ancient established usage and custom of the fraternity." Now grant all this, is it not our duty rather to reform, to redeem, to hold up, while turning our brother away from the path of moral sin? Such being the case, we should not make him a scandal among his fellows, and finally drive the Lodge to action in the premises, but should act the part of the true Samaritan. How many true Masons upon whom you can depend, in your foibles, in your thoughtless and wrongful actions, will take the earliest opportunity, almost unknown to you, to correct and save you from a recurrence of your heedlessness? Would it take you long to enumerate them? Can we not individually do much to correct this tattling, tale-bearing, scandal-spreading spirit among the brethren? We are all human, none are perfect. In brief, let us *act* in the true spirit of Charity. If we cannot speak well of another, would it not then be better to think more and say less, even if we cannot act the part of a redeemer? Let us remember—"His loving kindness, oh, how great!"—*Ky. Freemason.*

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## PRACTICAL MASONRY.

IN glancing over the pages of our Masonic exchanges, and in wading through the lengthy and learned addresses annually delivered to their flocks by the out-going Grand Masters at annual communications throughout the States, we are struck forcibly by the apparent unanimity with which practical subjects are avoided, and attention almost wholly turned towards Utopian flights into the impossible and the impracticable. Instead of teaching men and Masons how they should apply their knowledge of Freemasonry to the everyday experiences of their existence, and utilizing their superior wisdom by imparting practical knowledge to those subordinate to them, our "wise men," for such we must call them, fall into a beaten track, and with one accord indulge in orations replete with beautiful sentiments, and with an eloquence that would put to shame the veriest Grecian orator, but of no possible utility to those seeking after a method by which to apply their Masonry to their lives. We may be termed "fault finders," in thus pointing out the fallacies of that which has become a time-honored custom in the fraternity, and if in our desire to render Masonry practical, we may encroach too much upon the broad domain of "Masonic Oration," we shall be quick to offer apology for the offence. In our mind, however, Masonry is practical, or it is nothing; it is a blessing to mankind because of its adaptability to the wants of his nature, or it is a useless ceremony which takes both his time and his attention, giving no adequate returns for the demands which it makes upon both. Now, to our thinking, Masonry was designed as a blessing to its professors, and as a means of lightening the load which we have to bear in this life; how shall we avail ourselves of this blessing in order to make our Masonry practical, is a subject which should command the attention of those chosen for great offices on account of their superior wisdom. How much better it would be, then, for our orators, those who can speak when they are so inclined, to confine themselves to practical subjects, avoiding the high-flown style so generally adopted, and taking especial pains to impress upon their auditors the importance of leading Masonic lives.

The want of this age is a proper interpretation of the duties which are incumbent upon those taking the obligations of the Craft; a proper appreciation of the weight and force of those obligations, and a clear perception of the end and aim of the institution. These subjects are to be understood only by study and close application upon the part of the newly made brothers, and where books and documents fail to clearly present the subject, it becomes the manifest duty of lecturer and Grand Officer to in-

terpret for the seeker after knowledge. The elevation of a brother to a high office imposes upon him solemn and important duties; he assumes something more than honor—responsibility and accountability, for the faithful discharge of his obligations, one of which is that of *teacher*, both by example and precept, to those who wait, in a measure, upon his ministry. The conferring of a title upon a member of our institution clothes him with authority, commands for him respect and obedience, but it also brings with it a solemn responsibility; while enjoying the honors of the Craft, he becomes a teacher, interprets dogmas, declares that which they are to believe or reject, and it is through him that a clear perception of Masonic duty should be had. We suggest, therefore, that “how to make Masonry practical?” is a question which demands the attention of our Masonic scholars, orators and Grand Officers. We do not excuse journalists from the proper appreciation of this duty; they are also teachers, and should be careful at all times, to faithfully fulfill the obligations of their peculiar vocations. It is our endeavor to faithfully present the wants of the fraternity, and to explain so far as we are able the methods by which Masonry may be rendered practical to the great body of Freemasons. As we intimated before, Freemasonry was intended to be a benefit to its disciples, and we call upon those whose office it is to instruct and guide the Craft, to dwell more upon those subjects which are to lead to that most desirable end.

We desire that the tenets and precepts of the institution may be applied to our daily walks, that by the benign influences of Masonry the journey through life may be rendered a pleasant one, and that we, dying, leave behind us the unspeakable gift of an irreproachable and blameless record.—*New York Square.*

THERE is a legend that Seth, praying at the gate of Paradise, obtained from an angel a branch from the famous Tree of Knowledge, This he planted, and it grew up, and flourished for many years. King Solomon had it cut down, to use in the building of the Temple, but it being found unsuitable, was thrown among the rubbish, where it was seen by the Queen of Sheba, who, in a vision, beheld the Saviour crucified upon it. It was afterwards used for making the Saviour's cross. This legend is elegantly delineated in fresco, in the choir of the church of San Croce, Florence.—*Keystone.*

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## CORRESPONDENCE.

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### A LETTER FROM BRO. ROB. MORRIS.

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MY DEAR BRO. MASON:—I observe, with pleasure, your remarks concerning the Royal Solomon Lodge at Jerusalem, and the good it has already done there. Even though it should fall through, as so many lodges do, nearer home, the value of its work in three years in reconciling religious prejudice, extending social intercourse, dispersing needed charity, and teaching the children of one God to be brethren, can only be estimated by examining the record kept by the Recording Angel.

The slurs and insinuations to which you allude, all come from one man; the last man, who, from his social and Masonic position, should have been guilty of conduct so unbecoming. I allude to Bro. Drummond of Maine. I have had occasion frequently, during a long Masonic career, to read with pain and surprise, the comments that Masons make upon one another; but, never was more pained, never was so much surprised as to see how Bro. Drummond, for the sake of striking at the Grand Lodge of Canada and me, could pen such insulting and unfounded insinuations as he did in relation to our Lodge. Had I the spirit of revenge, it was in my power, as many Masons in Canada know, to have wounded him more deeply than he wounded me; but let it pass.

The Masonic press, save one ephemeral sheet in Boston, justly extinct now, have always spoken kindly of the movement, so far as I have seen. Some of our Masonic papers have been very kind in their notices. I instance the *Keystone*, the *Advocate*, the *Jewel*, the *Square*, and, doubtless, others which I do not receive.

And why should they not? Was there ever a Masonic movement more directly in the line of Masonic enterprise? Why, I should have thought that the Masonic world would have united as one man to commend it, to endorse it, to patronize it with good words, sympathy and gold. There will never again be anything undertaken so worthy of the favor of the Masonic world.

The trouble was that “Rob. Morris was at the head of it.” That he should presume to write our books, or give our lectures, or write our laws, or compose our songs, is

intolerable. Any one else, though he were a drunkard, though he were a libertine, though he were as stupid as Asinus, any one else (especially "a 33rd" whatever that means,) but not Rob. Morris.

Well, Bro. Mason, Rob. Morris is through now, somewhat crippled and a good deal alarmed by incipient paralysis; he leaves the field thankful that the Great Giver gave him some power and more desire to do good in disseminating the light of Masonry. May those who remain do far more.

LAGRANGE, Kentucky, Sept., 1876.

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## THE JEWISH HALF-SHEKEL OF SILVER.

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BY BRO. ROB. MORRIS, L. L. D., SECRETARY TO THE A. ASSOCIATION OF NUMISMATISTS

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Practical references are made in the degree of Mark Master to this ancient object, "the Jewish Half-Shekel of Silver." I have lately come in possession of a fine genuine specimen of this class, procured near Jerusalem, by a reliable (christian) resident of the Holy Land, and an ardent Mason. This gives me a better opportunity to study and describe the coin than I have been able to do, heretofore, from books. Perhaps your readers, especially those interested in the Royal Arch, may share my pleasure.

The weights of the Half-Shekels of silver (of which I have seven) run from 109 to 111 grains, Troy weight. The size, by the American standard (in sixty fourths of an inch) is 12. The weight of the Silver Shekel, of which I have only one genuine specimen, is 189 grains. In the engraving the reader has the two faces of this rare and curious coin accurately delineated.

The device upon the obverse side is a cup or chalice, found, I believe on all the early Silver Shekels. In the service of the Lord's house this was an object of so much importance that the word cup entered largely into religious symbolism. David says: "I will take the cup of salvation." (*Psalms* CXVI, 13.) That is, offer the service of thanksgiving unto the Lord. At the feast following the Jewish sacrifice, the giver took a cup of wine in his hand and solemnly blessed God for it, then gave it in rotation to the guests who drank. The Lord in His agony in Gethsemane uses the cup as an emblem of suffering when He prayed that the cup may pass from Him. (*Mark* xiv. 36).

These observations lead to the remark that when the Jews first assumed the prerogative to coin money, and stamped the cup upon it, they aimed at an expression which every Jew in the world would understand. As the money went from hand to hand it conveyed the same meaning to all, sent back the memory to Temple services, to happy domestic feasts, to all of the good and hopeful expressed by the symbol.

The inscription surrounding the Jewish Cup, is in that type of Hebrew styled the Samaritan character. It signifies "Half-Shekel." The letters immediately over the cup, are numerals.

The device on the other side of this coin is a triple lily or hyacinth. The Legend means "Jerusalem the Holy."

By some numismatic writers, this hyacinth is considered to represent Aaron's rod that budded. "And behold the rod of Aaron" for the house of Levi was budded and brought forth buds, and blossomed blossoms, and yielded almonds. (*Numbers* xvii. 8). But others refer it to another passage: "I will be as dew upon Israel, and He shall blossom like a lily." (*Hosea*, xiv. 6). But the reader may judge for himself. Certainly the figure bears no resemblance to almond blossoms.

The date of these coins is found upon them. The first Shekels ever struck were made by Simon Maccabaeus, who succeeded his gallant brother Judas, B.C. 143, "when the yoke of the heathen was taken away from Israel in the hundred and seventieth year." Two years afterwards King Antiochus VII, Sicles, sent letters to Simon, saying:—"I give thee leave to coin money for thy country with thine own stamp." (*Maccabees*, xv. 2-9). The only question remaining is, whether Simon coined money

at his accession, viz : B.C 141, or B.C. 139, when the Syrian granted him special leave to do so. This query answered, and we know whether the coin before us was struck B. C. 141 or 139.

In the Masonic Lectures, I refer particularly to American rituals, the covenant of a Mark Master extends to a half Jewish shekel of silver, or twenty-five cents. This is sufficiently near for practice, though now a coin of fine silver is worth about 30 cents.

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## MASONRY AS FOUND AMID THE RUINS.

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We take from the *Builder* the following interesting account of Masonic traces that have been found amid the ruins of the ancient city of Rome, Italy:

"It is only within the last year or two that we have been able to trace out the exact line of the walls of ancient Rome, as built by the Kings, and this has been owing to the building of the new city, and the evacuations made for that purpose by the British and American Archæological Society's Exploration Fund. The marks found upon stone buildings of all dates in various parts of the world are those of the Masons or builders, who were from the earliest times banded together in guilds, none being admitted without serving a specified time; these, again, according to their ability, were divided into different classes, consisting of Apprentices, Fellow Craft, Master Masons, Mark Men and Architects, as distinct from the laborers, or men who prepared the rough stone, mixed the mortar or carried the materials. These bands, guilds or Lodges, were presided over by the most competent, forming a Brotherhood, and as such existing down to the seventeenth century. Many of these Lodges had charters and privileges given to them by various Kings and Emperors; and because their art was taught only to the freeborn they came to be known as Freemasons, which name it retains to the present day by the Masonic Lodges, though they are not operative, but speculative Masons. Charlemagne and Hugh Capet granted such charters; also Pope Nicholas III, 1578; in 1445, John de Medicis, Duke of Florence, became Grand Master of Freemasons; and Pope Leo X was Grand Master of the Order, also Clement VII. In our own country, St. Alban got a charter from the King and Council for their protection; in 926 King Athelstan likewise granted a charter, and became Grand Master at York. Edward III revised their Constitution in 1358; in the reign of Henry VI the House of Commons brought in an Act to prohibit their meetings, which passed and was revoked in 1450, when the King and many Lords, gentlemen of his court, were made Masons. But to return to the marks. These were made by certain men of the old guild, called Mark men, whose duty it was to mark the stones with certain signs. Thus in the Masonic Lodges of the present day, called Mark Lodges, each member of the Lodge has a distinctive and peculiar symbol, which no other member of that Lodge can take. Although on different parts of the early fortifications in Rome we find Masons' marks often repeated on stones close together, yet, taking the existing remains which are at a distance from each other, we do not find the same marks repeated, with only one exception, a mark on the tower of Servius Tullius, B.C. 580, corresponds with a mark on the Palatine, B. C. 753, and a curious trident mark here is also often found on the wall of Pompeii, near the Porta Romana. Many of the marks are used by the Freemasons of to-day."

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FREEMASONRY, like all other sciences, is a system of progression. Something more is required to constitute a bright Mason than a knowledge of the elements of the Craft. A carpenter may know the names of his tools, and have acquired some dexterity in their practical use, but this will not enable him to build a house, or to construct a common dressing case.

If any one is desirous of becoming a Mason, in the strict sense of the word, he must make himself acquainted with something more than words, signs and tokens. The three stages of initiation can no more convert a man into a Mason than the indenture of an apprentice can make him a mechanic.

He must read and meditate, study with care and attention the history and doctrines of the Craft, and attend his Lodge with the utmost regularity, that he may become familiar with its discipline by actual personal observation. There is no royal road to Freemasonry. The Gordian Knot can be untied by diligence and application alone, and he who is ambitious to share in the honors of Masonry must work his way up the ladder step by step, with patient assiduity, and, "forgetting what is behind, he must press forward toward the mark" he aims at, and his mental exertions will not fail of their reward.—*Dr. Oliver.*

## EDITORIAL DEPARTMENT.

## PRESERVE THE LANDMARKS.

In nothing are the beauties of Freemasonry more apparent than the tenacity with which its devotees adhere to the preservation of the ancient landmarks. It is almost with dread that every true Mason hears the word "innovation" mentioned, since it has done so much to injure the Order and give its enemies the advantage. Freemasonry cannot be in unison with any system that is antagonistic to its principles; hence, the promiscuous banding of the sexes together under the delusive notion that they are Masons, is utterly and wholly inadmissible in a Masonic sense. To establish a so-called Masonic body under the system of "Adoptive Masonry" is down right heresy, and naturally subjects its promoters to the imputation of being influenced by improper motives, for what other than an unworthy object could any one have in falsifying the character of the institution to which he belongs; Masons can have no feelings in common with those who seek to make their Order subservient to personal ends, or who give "aid and comfort" to what are known as "side degrees" in which men and women become participants. There is no affinity between the real and the fictitious, any more than there is anything tangible in what is contrary to the principles of true Masonry. Such bodies as the Eastern Star, Queen of Sheba and lodges of Knights of doubtful existence, which have no connection with symbolic Masonry as handed down and practised from the earliest ages, are unreal, and should receive no countenance from the true fraternity. It is to be regretted, however, that some Masonic journals argue in favor of the institution of "Adoptive Masonry," and even hold that it is in consonance with the principles of the Order. How any Masonic journal can do so, and still believe that it advocates the preservation of the ancient landmarks, surprises us not a little. With the Constitutions of the Grand Lodges before them, all of which in effect declare "the ancient landmarks of the Order are to be carefully preserved," and that "the Lodges must work according to the landmarks of the Fraternity," we cannot see the consistency of favoring adoptive Masonry.

Among our neighbors this androgynous Masonry has made greater progress than could have been anticipated; but we verily believe it would not have succeeded so well as it has done, if it had been frowned down as it ought to have been, by the united voice of the Masonic press. There can be little doubt that the encouragement given to the illegal so-called Masonic bodies in the United States, has had a great effect in strengthening Anti-Masonry there. It is time that the Masonic press united on the subject and came out boldly in defence of the maintenance of the principles of the Order they profess to support. It will not do to tamper with spurious Masonry when it is so desirable to stamp out everything in the form of a sham; and we feel persuaded it should be the aim and object of all good and true Masons to discountenance the organization of all bodies of the character alluded to.

MASONRY is attracting considerable attention from the people of Australia, and the Grand Lodge reports the condition of the craft as most flattering. The *Australian Freemason* is a very able journal published at Sydney, and meets with merited success.

## A MASON UNATTACHED.

Such is the term applied to the Countess Hadick, an eminent Hungarian lady, who, by some covert means, has been initiated into the mysteries of Masonry; at least, so says the *London Freemason*. It appears that the lady, said to be highly educated and well versed in Masonic literature, applied for initiation to one of the Lodges under the Grand Orient of Hungary, and was balloted for and regularly initiated. How such an occurrence came to pass, the Grand Orient has made it its business to enquire, and, meanwhile, has declared the whole proceeding null and void. There can be no doubt of the wrongful course taken by the Lodge making the initiation; but, the next thing is to settle the point as to refusing the lady admission into a Masonic Lodge. Having been admitted to membership, the *Freemason* argues that the Orient had no power to declare the initiation null and void. Of course women are not eligible as candidates for initiation, and the Orient may, and no doubt will, decline to issue the usual certificate, in which case the Countess cannot be considered as admitted to all the rights and privileges of Masonry. Once a Mason, however, she remains one we suppose, and as the *Freemason* says, although denied admission to a Lodge, she continues a Mason unattached.

The case is as curious as it is unprecedented, for, although a lady in England is said to have been properly initiated, it was under far different circumstances, and was not regarded in the same light as the initiation of the Countess Hadick will be viewed. The latter was a deliberate affair, and done contrary to all law and rule. The *Freemason* recommends the Grand Orient of Hungary to recognize the act as an exceptional one, with the distinct understanding that as it is clearly illegal, any similar offence would entail exemplary punishment on any Lodge and Master so offending again. That will probably be the result after mature deliberation.

## A QUESTION OF RECOGNITION.

The Sovereign Grand Council of the United States has been refused recognition by the Grand Council of England; the reasons for the refusal being set forth at length in a document from the latter body, which has recently been published. It appears that the only recognized Grand Councils in North America, were those of Canada, and the States of New York, Pennsylvania, Illinois and Indiana; as, however, three of the States Councils, namely:—New York, Illinois and Pennsylvania, have assisted in the promotion of the Sovereign Grand Council of the United States," and which has been organized without any authority from the parent Grand body, their recognition has been withdrawn. The Grand Councils of Canada and Indiana are the only legally constituted bodies of the kind left.

The repudiated Grand Councils in the United States have, according to the communication of the P. G. V. of the English Grand Council, assumed the right to charter Conclaves in other States, and, as a consequence they are all regarded as spurious. The right to grant charters was specially reserved by the English Grand Council, and it is naturally induced to act as it has done, in revoking the authority thus misused.

It is to be presumed that the next step on the part of the State Grand Councils will be to fix the status of the "Sovereign Grand Council of the United States of America," according to their own way of thinking, and declare independence of the English Grand Council.

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### MASONIC BRIEFLETS.

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*Noah's Sunday Times*, New York, has now a Masonic department, presided over by good Masonic writers.

THE Roman Catholic Bishop of Malta has excommunicated the *Fenice* Newspaper for upholding Freemasonry. Is it not strange that there is no cessation to Ultramontane intolerance?

MANY impostors are abroad in the United States, passing themselves off as Masons. We thought the scamps had been got rid of after the exposure they had a few months ago in the Western States.

A SECOND edition of the "Defence of Freemasonry," by Mrs. M. E. DeGeer, of Chicago, has just been issued. It purports to be speeches delivered in a debate with Professor Blanchard, the Anti-Mason of the same place.

In deference to the superior knowledge of foreign countries possessed by Bro. Rob. Morris, we readily correct the error made in our last, to the effect that the late Mehemed Reschid Pasha was Governor of Syria. The latter died in 1871, or early in 1872.

THE pressure upon the columns of last month's CRAFTSMAN prevented us giving even a list of the officers elected at the Annual Communication of the Grand Lodge of Quebec, which took place in Montreal, on 27th September. Sixty Subordinate Lodges were represented. The following Grand Officers were elected, appointed, and installed to serve for the ensuing Masonic year:—M. W. Bro. James Dunbar, of Quebec, Grand Master; R. W. Bro. M. M. Tait, of Montreal, Deputy Grand Master; R. W. Bro. J. T. McMinn, D. D. G. M., Montreal District; R. W. Bro. C. Judge, D. D. G. M., Quebec and Three Rivers District; R. W. Bro. Herbert B. Newell, D. D. G. M., Bedford District; R. W. Bro. James Addie, D. D. G. M., St. Francis District; R. W. Bro. E. B. Eddy, D. D. G. M., Ottawa District; R. W. Bro. Percival L. Cowans, of Cowansville, Grand Senior Warden; R. W. Bro. M. Burnie, of Richmond, Grand Junior Warden; R. W. Bro. W. W. Nye, of Iron Hill, (re-elected) Grand Chaplain; R. W. Bro. H. M. Alexander, of Montreal, (re-elected) Grand Treasurer; R. W. Bro. Alex. Chisholm, of Montreal, Grand Registrar; R. W. Bro. J. H. Isaacson, of Montreal, (re-elected) Grand Secretary.

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### THE GRAND BODIES.

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From the Report of the Grand Lodge of Wisconsin Proceedings, it appears that the number of Members in the State is 10,515, it being an increase over last year's report of 444. Grand Master Cottrill, in his address, mentions that three Lodges, with a membership of less than one hundred, formed the Grand Lodge of Wisconsin in 1843; now the State had 184 Lodges and over 10,000 members.

A reprint of the proceedings of the Grand Lodge from its Organization in 1843 to 1852 inclusive was ordered to be published.

The Grand Master reported "that at no time in our history has there existed greater zeal for the Fraternity to which we belong, or greater love and adherence to its pure principles and sacred mission than exists to-day."

The assets of the Grand Lodge were reported at \$10,287. Receipts for the year past, \$3,143.

The receipts of the Grand Lodge of Pennsylvania, the past year were \$150,000—the estimated receipts of the present year are \$174,000—of this amount \$100,000 has to be paid as interest on bonds; the balance is paid into the sinking fund toward paying bonds and the necessary expenses of the Grand Lodge.

Pennsylvania has 360 Lodges, and a membership of over 38,000. The redemption loan at six per cent., to purchase and retire the 7 3-10ths., was easily arranged, and many of the latter bonds have been cancelled. It is proposed to retire \$150,000 of the 7 3-10ths bonds, when the annual interest will be reduced from \$107,000 to \$79,000.

It was reported that the average number of visitors the past year on each reception day at the Temple, was 450. The average number this, centennial year, is estimated at 1500.

The Thirty-third Annual Communication of the Grand Lodge of Iowa, was held at Des Moines, commencing on June 6, 1876; 249 Lodges were represented during the session. Iowa is in an excellent financial condition. The Grand Lodge not only has bonds and notes, but is now authorized to loan money, giving preference to Masons, when security is all right.

Iowa has 374 Lodges chartered; 6 Lodges U. D.; all contain a membership of 17,890; "raised" the past year, 1319; admitted, 646; dimitted, 933; suspended, 22; reinstated, 83.

Since the organization of the Grand Lodge of Manitoba, two Lodges have been granted dispensations, and the full strength of the five Lodges is 294. The returns of these Lodges, made to the first Grand Annual Communication, held June 14, 1876, show that 14 have affiliated; 46 raised; 8 dimitted; 2 died; and none suspended or expelled since the organization.

The report from particular Lodges of the District of Columbia, show that they have expended the past year \$3875 in charites. Number of Lodges in the District, 20; total membership 2764; raised the past year, 141; affiliated, 45; reinstated, 55; dropped for non-payment of dues, 75; withdrawn, 37; died, 45; expelled, 1; suspended, 1. Every Lodge in the District is in a good financial condition, with comfortable assets on hand and free from debt.

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## LAYING OF THE CORNER STONE OF THE MECHANICS' INSTITUTE, LONDON, ONT.

*From the London Evening Advertiser, Nov. 3rd.*

One of the largest—if not the largest—Masonic processions ever seen in Canada took place in this city yesterday afternoon, upon the occasion of the laying of the corner stone of the new Mechanics' Institute. Over fifteen hundred of the Brethren, collected from all parts of the Western District, took part, and this number could have been greatly augmented but for the down pour of rain during the afternoon. At two o'clock the Grand Lodge of Canada assembled in the Masonic Hall, the Brethren not members of that body forming at the City Hall. Headed by the Band of the 7th Battalion, with Captain Wigmore and Bro. M. D. Dawson as marshals, the line of march was taken up and the route as given in our edition of Wednesday nearly followed. Arrived at the scene of the ceremony, an immense crowd was found to be in waiting,

a larger proportion of ladies being present than is usual on such occasions. The Brethren were drawn up in open ranks on the sidewalk while the Grand Lodge marched to the corner stone. Those of the Grand Lodge present were as follows: J. K. Kerr, Toronto, M. W. G. M. of Canada; J. Sutton, M. D. Lucan, R. W. D. G. M.; H. F. Sharp, St. Mary's, G. S. W.; E. Allworth, Kingsville, G. J. W.; J. Billington, Strathroy, acting R. W. G. C.; E. Mitchell, Hamilton, G. T.; Isaac Waterman, London, Grand Registrar; J. J. Mason, Hamilton, Grand Secretary; J. S. Scarff, Woodstock, V. W. G. S. D.; W. Carey, London, Ass. G. S. D.; Hugh Walker, Guelph, G. S. of W.; R. Wigmore, of London, G. D. C.; Thomas Beattie, London, Assistant G. Sec'y; T. H. Tracy, London, Assistant D. of C.; J. H. Benson, Seaforth, G. S. P.; G. J. Waugh, Stratford, G. O.; H. Waterman, London, Assistant G. O.; D. B. Burch, Lambeth, G. P.; F. J. Hood, London, G. T. As Grand Stewards, the following Brethren were present: H. G. Lindsay, Mount Brydges; Isaac Carling, Exeter; W. Fleming, London; W. Hayden, Exeter; W. Young, Chatham; George Risk, Plattsville; J. Newell, M. D., Springfield; W. K. Atkinson, Ailsa Craig; Dr. Cawe, Parkhill; A. Jamieson, Strathroy; M. Houston, Chatham; A. Finkle, Woodstock; W. H. Fraser, Toronto. Deputy District Grand Masters were present as follows: T. C. Macnabb, Chatham, St. Clair District; James Sutton, Lucan, London District; C. Bennett, Port Rowan, Wilson District; J. G. Cooper, Walkerton, Huron District; John Cavers, Galt, Wellington District; R. Brierley, Hamilton, Hamilton District; Daniel Spry, Toronto, Toronto District; and the following Brethren amongst others were in attendance: D. E. Broderick, P. D. D. G. M., Niagara District; J. H. Benson, P. D. D. G. M., Huron District; and James Graham P. M. of Edinburgh Lodge, No. 1, Scotland, P. G. S. D. of Grand Lodge of Scotland, and in addition the following Lodges and many others were represented by large delegations: St. John's, 20; St. George's, 42; Kilwinning, 64; Tuscan, 195; St. John's, 209—all of the city; Corinthian, London East, 330; Lambeth, 107; Strathroy, 83; Newbury, 80; Watford, 238; Belmont, 190; Dorchester, 345; Woodstock, 43 and 76; Ingersoll, 37 and 68; St. Thomas, 44 and 73; Petrolia 194; Sparta, 176; Chatham, 46; Lobo, 289; Ailsa Craig, 214; Exeter, 133; Wardsville, 327; Thamesville, 144; St. Thomas, 302; Parkhill, 233; St. Mary's, 73; Hamilton, 6, 40, 27, 61, 326; Toronto, 65 and 16. Following these Blue Lodges were the Enoch Council, Knight Templars, Rose Croix, etc., the members of Enoch Council appearing for the first time in a handsome new uniform—sashes, hats, aprons, jewels and swords. Waiting on the platform to receive the processionists were Col. Walker, President of the Mechanics' Institute; Mr. Thomas Green, Vice-President, and the body of Directors, together with a number of the Board of Education and City Ministers. The Board of Aldermen did not appear in a body, a majority of that body being connected with the Masonic order. Arrived at the stone, Col. Walker received Grand Master Kerr, who then called upon the Acting Grand Chaplain, Dr. Billington, of Delaware, to open the proceedings with prayer. The band then played a hymn, after which the Grand Secretary, R. W. Bro. J. J. Mason, of Hamilton, and the Grand Registrar, R. W. Bro. Mr. I. Waterman, of London, produced the articles to be deposited in the cavity of the stone, Bro. Mason reading the following scroll:

"By the favor of Almighty God, on Thanksgiving Day, the 2nd November, A. D. 1876, A. L. 5876, and in the fortieth year of the reign of our Gracious Sovereign Victoria, His Excellency Earl Dufferin, K. P., K. C. B., being Governor-General of the Dominion of Canada, the Hon. Donald A. Macdonald being Lieutenant-Governor of the Province of Ontario, and D. C. McDonald, Esq., being Mayor of the City of London, the corner-stone of the London Medhanics' Institute was laid by James Kirkpatrick Kerr, Esq., Q. C., M. W. Grand Master, attended and assisted by the Grand Officers and a large concourse of the Brethren, in accordance with the ancient usages of Masonry, which may God prosper.

"Officers of the London Mechanics' Institute—Lt.-Col. John Walker, President; T. H. Tracy and Thomas Green, Vice-Presidents; Lt.-Col. R. Lewis, Alex. Harvey, B. W. Greer, S. Mummery, M. D., A. J. G. Henderson, M. W. Fairburn, J. R. Flock, M. D., J. Moses, W. Lewis, W. J. Smart, Directors; Alfred Robinson and J. O'Connor, Secretaries; W. W. Fitzgerald, Treasurer.

Contractors—Flory & Watson, masonry; Wright, Durand & Son, carpenter work; H. Roots & Son, plastering; S. & A. McBride, galvanized iron work; H. Colerick, painting; Smyth & George, cut-stone work; Robinson & Tracy, architects.

"GOD SAVE THE QUEEN."

The following were the articles enclosed in the bottle placed in the stone:—*S:roll, Craftsman and Canadian Masonic Record; Daily and Weekly Advertiser*, and other City papers; *Toronto Globe; Toronto Mail; Jones' Commercial College Journal*, Lon-

don; *Home Companion*, London; *Agents' Companion*, London; Proceedings of the Grand Lodge of Canada, A. F. & A. M., 1876; By-Laws of Masonic Mutual Benefit Association, London; silver and copper coins of the Dominion, and a collection of artificial eyes, contributed by Dr. Mummery.

All being in readiness, the stone was duly lowered, the band playing the National Anthem.

Col. Walker then, as representing the directorate of the Institute, handed to Grand Master Kerr, an elegant silver trowel, suitably inscribed, with which the formality of laying the stone was performed. The Grand Master then called upon the Grand Junior Warden, Dr. Allworth, of Kingsville, who placed a plumb to the stone; the Grand Senior Warden, Mr. Fred. Sharp, of St. Mary's, who applied a level; the Deputy Grand Master, Dr. Smith, of Lucan, who laid a square on the stone, and all of these having declared the stone true according to their several instruments, Grand Master Kerr pronounced the corner stone of the new Mechanics' Institute finally laid, and he hoped that therefrom would arise a building that would be a credit to the city. He next placed corn, wine and oil upon the stone. The corn was, he said, an emblem of plenty, the wine of joy, and the oil of peace. He invoked the blessing of the Most High upon the undertaking, hoping the structure would arise without accident and be honorable to its builders. He then handed the plans to the architect, W. Bro. Thos. Tracy, with instructions to see that they were properly carried out.

Another selection was now given by the band, when the Grand Registrar, Bro. I. Waterman, placed on the stone the coins usually given for the benefit of the workmen, including a Mexican gold piece contributed by Bro. J. F. Morey, of Ingersoll.

This concluded the formal part of the ceremonies, and Grand Master Kerr then said: Mr. President and Directors of the London Mechanics' Institute: Having now completed the work of laying the corner stone according to the ancient usages of the Order of Freemasonry, I have great pleasure in handing over the building to you, believing it will be properly completed. I feel a certain amount of diffidence in detaining this large assemblage in view of the threatening weather, but I must express the pleasure the Grand Lodge felt in acceding to your request to conduct the ceremonies to-day. I feel that much good will be done the Institute by the presence of such a large audience on this occasion, and I am very much pleased to see such a large representation of ladies. Much good must result from their countenance. I hope the Mechanics' Institute will be a means of doing much good. I am sure you will try and make it so, and it is my earnest wish that your efforts shall be crowned with success—that your laudable endeavors shall ripen and bear fruit till time shall be no more.

Col. Walker was then called upon. He desired on behalf of the Directors of the Mechanics' Institute to thank the Most Worshipful the Grand Master and the Brethren for their attendance to-day, and he trusted that the good wishes expressed by the Grand Master would be amply fulfilled. The Directors of the Institute and himself felt deeply the responsibility they had incurred in undertaking to erect this large and commodious building, but they also felt that they might rely on the sympathy and support of their fellow-citizens to carry the work through. It is now seventy-six years since Dr. Babcock, that staunch old Yorkshireman, founded the first Mechanics' Institute in Glasgow, in Scotland; and such were the benefits arising therefrom that every city and town in Old England soon possessed its Institute. He was glad to say that in Canada likewise all the principal cities and towns have their Mechanics' Institute. In our own city of London an Institute was established more than a generation ago, and in its day has been the means of much good. Of late years, however, owing to the rapid growth of the city in extent and population, the building, more especially from its situation, has become unsuited to the wants of the people. To remedy this and to give the advantages pertaining to a Mechanics' Institute, of useful knowledge and healthful recreation to our large and increasing industrial population, the erection of this new building has been undertaken. He thought it his duty to give a brief statement of their present financial position. The building and land will cost \$20,000, and the furnishing \$2,000 more, making in all \$22,000. Against this the Directors have in hand, including the old building and land, \$5,000, and in addition have received subscriptions to the extent of \$2,000, making in all \$7,000. This deducted from the cost will leave a balance of \$15,000. They proposed to endeavor to reduce this amount to \$12,000 by soliciting subscriptions from their fellow citizens to the extent of \$3,000. They will then be in a good and satisfactory position financially, as the rents from the stores which are to constitute the ground floor of the building, added to the rental from the large hall, will pay interest and wipe of the debt in a few years. The building is to be four stories high. The ground floor will be occupied by stores. On the second floor will be the reading room, library, museum, and a hall fitted with all modern improvements, and in size one-third larger than the City Hall. The third floor will con-

tain class-rooms and committee-rooms, and the the fourth floor will be turned to the purpose of a gymnasium or any other purpose that the members of the Institute may desire. Such was an outline of the undertaking, and in appealing to the citizens for the moderate amount of assistance required he felt sure the response would be favorable. He was glad to say that London possessed many excellent public institutions. Our admirable Schools and Hospital had been erected by a public rate levied equally on all. Our many excellent benevolent and charitable institutions are many of them denominational in their character, but he could claim for the Mechanics' Institute that it is open to all and that neither creed nor party has any place within it. He thought that he could appeal to the memories of many or all of his hearers whether on thinking over their old school-fellows, or their youthful companions in the workshop, at the desk or at the counter, whether they did not, with tears in their hearts, remember many who had fallen by the way; but who might to-day have been alive and been good citizens if some kindly hand had directed them to enter the portals of such an Institute as this, and there get useful knowledge, and healthy recreation, and cheerful companionship to keep them from falling victims to the allurements and temptations of vice, which he regretted to say were too plentiful amongst us.

Mr. Thomas Green was also called on for a speech, but as the rain had commenced to fall he contented himself with thoroughly endorsing all that had been said by the previous speakers.

The band then played another selection while a collection was being taken up, when the proceedings terminated with cheers for the Grand Master and the President of the Mechanics' Institute.

The procession was then reformed, when it marched up Dundas street to Waterloo, across to Queen's Avenue, and thence to the Masonic Hall, where it dispersed.

## BANQUET TO GRAND MASTER KERR.

*London Evening Advertiser, Nov. 3rd.*

LAST evening the Masonic Brethren assembled at their Hall, on Richmond street, and headed by the 7th Batt. Band marched to the Tecumseh House, where arrangements had been made for a banquet to Grand Master Kerr. About three hundred members of the Order were provided with seats in the commodious dining room of the hotel. The chair was occupied by Right Worshipful Bro. Isaac Waterman, Grand Registrar. The guest of the evening, the Grand Master, was seated on his right, and the other Grand Lodge Officers occupied seats at the head of the table. Col. Walker, President of the Mechanics' Institute, and Mr. Thos. Green, Vice-President, were also accorded prominent places at the same table, an exception to the rule, that the banquet be exclusively Masonic, being made in their favor. The Band of the 7th Battalion occupied a position at the south end of the room and performed choice selections of music at intervals during the evening in a manner that elicited frequent applause. The excellent repast provided by the proprietors of the Tecumseh House having been disposed of, the chairman submitted the usual loyal and patriotic toasts, which were which were heartily received and responded to, the band playing appropriate airs on each occasion. Previous to proceeding with the most important toast, the chairman read telegrams from Bro. J. H. Fraser, M.P.; R. W. Bro. Broughton, Manager G. W. R.; and R. W. Bro. Tully, Representative of the Grand Lodge of Ireland, regretting their inability to attend. The following letter from Bro. David Glass, Q. C., was also read:

LONDON, 2nd November, 1876.

*To Isaac Waterman, Esq., the Chairman of the Masonic Festival.*

RIGHT WORSHIPFUL BROTHER,—I had fully expected to have taken an active part in the Masonic ceremonies of this day, and the festivities of the evening, but owing to an unexpected family bereavement I have been unable to do so.

The presence amongst us of our distinguished Grand Master has been fittingly memorised by a public banquet. Having been for many years connected with the Order I may be permitted to express an opinion, that is, that our Most Worshipful Grand Master is worthy of our utmost respect, as well for his wisdom in council, as for his promptness in moments of emergency, so that he has become endeared to us by ties strong as man can make, cemented and perfected by the blessing of God.

Never in the history of the Order could there be greater cause for warm congratulation and general joy than at the present time. In point of numbers, in point of wealth, in point of sterling respectability and real substantial worth, the Order never occupied so commanding a position as it does at this moment. We are at all times ready to

rally at the call of our officers, while we, the rank and file of the great Order, serve to make up a solid band of brotherhood, encircling the entire globe with the mystic band of Masonic Craftsmen, whose duty it is to promote brotherly love, relief and truth. The Order comes down to us hallowed by the sacred memories of over five thousand years, and whatever our shortcomings may have been in the past, let us in the future endeavour to carry out the great principles of the Order, and show by acts of benevolence, kindness and truth that we are worthy to form part of the Ancient Honorable Fraternity of Free and Accepted Masons round the world.

I remain your faithful Brother,

DAVID GLASS.

After the reading of regrets from absent brethren, the chairman proposed the toast of the evening—"Our Guest," the Grand Master of the Grand Lodge of Canada—prefacing it with a few complimentary remarks, in which he referred to the solid worth and abilities of Grand Master Kerr, and to the firm and able manner in which he had administered the affairs of Grand Lodge. The toast was most enthusiastically received and grand honors accorded to it.

Grand Master Kerr responded, referring in feeling terms to the warmth and generosity with which he had been received by the brethren of the London District. He took advantage of the opportunity afforded him to give the brotherhood some idea of the extent of the constituency over which he had by the kindness of the Grand Lodge been called upon to preside. There were within and under the jurisdiction of the Grand Lodge of Canada over 60,000 Free and Accepted Masons, and that they were doing a good work in carrying out the benevolent and charitable principles of the order was exemplified by the fact that during the past eight years the Grand Lodge, local boards of relief and subordinate lodges had dispensed in charity over \$80,000. When to this sum is added the large amounts which every Masonic brother knows are donated privately by individual brethren to succor the distressed, it must be admitted that Free Masonry is a noble and useful institution. He referred briefly to the cloud that obscured for a time the Masonic horizon in this neighborhood and stated in proof that it had passed away without leaving a trace of its presence upon the brotherhood, that at no time in the history of Grand Lodge has its affairs been in a better state or its membership as large as at present. The relations of the Grand Lodge of Canada were of the most friendly character with all the Grand Lodges of the Universe, and it enjoys the fullest confidence of the Masonic fraternity throughout the world. There was not to his knowledge a single complaint or abuse at present existing throughout his jurisdiction. The Grand Master then referred to the special work which had called the brotherhood together on the present occasion, regarding the laying of the foundation stone of Mechanics' Institute as a work peculiarly appropriate for the representatives of the operative mechanics and architects of antiquity. Before taking his seat he assumed the gavel and proposed the health of the President, Vice-President and Directors of the Mechanics' Institute. The toast was duly honored.

Col. Walker, President of the Institute, responded briefly, expressing his sense of the honor conferred upon himself and the institution over which he presided by the Masonic Grand Lodge. He felt that with the countenance and support of so influential and intelligent a body the undertaking to provide the young and old and middle-aged in our midst with the means of acquiring knowledge and the opportunity of enjoying themselves socially and intellectually during their spare hours, would certainly be a success. He returned thanks on behalf of himself and the Institute for the assistance rendered by the Masonic body and for the hearty manner in which the health of himself and colleagues had been received. Mr. Thomas Green, Vice-President, also expressed the gratification he felt at the demonstration on the occasion of laying the corner stone, and returned thanks for the kindness shown by the Masonic body in responding to the invitation extended by the officers of the Institute. W. Bro. Tracy and Bro. Smart, officers of the Institute also made brief responses.

Sister Grand Lodges, responded to by R. W. Bro. Spry, representative of the Grand Lodge of Kentucky, and Bro. W. H. Fraser, representative of the Grand Lodge of Wisconsin, closed the chairman's part of the programme.

The Grand Master proposed the "Health of the Chairman of the Banquet Committee." R. W. Bro. Isaac Waterman responded.

W. Bro. W. Green, 1st Vice-Chairman, proposed "The Officers of Grand Lodge," R. W. Bro. J. J. Mason, Grand Secretary, replying. "Past Grand Officers" was responded to by W. Bro. Dr. Sutton, D. D. G. M., London District "The Army and Navy," Col. Walker responding.

V. W. Bro. W. Carey, 2nd Vice-Chair, proposed "The Ladies," Bro. John Higginbottom replying in a speech that was well received. "The Press" called up W. Bro.

W. K. Atkinson, on behalf of the *Advertiser*, in a speech that created unbounded merriment and applause, the W. Brother's genial jokes and witty sallies adding increased zest to what had hitherto been a very enjoyable entertainment. Songs, by W. Bro. C. Bennett and others during the evening, gave a pleasing variety to the festivities, and the banquet closed at a late hour, the company separating with a "happy to meet, sorry to part and happy to meet again."

Great praise is due to Bros. Isaac Waterman, chairman, and W. Fleming, Secretary, for the perfect manner in which all details connected with the demonstration were arranged and carried out.

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## MASONRY IN LONDON, ONT.

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FROM A CORRESPONDENT.

A VERY interesting ceremony took place at the quarterly meeting of the London Chapter of Rose Croix, on the 16th October, 1876, when Comp. H. A. Baxter, 18°, was made the recipient of a handsome Rose Croix jewel and a neatly worded address, got up by a committee appointed by Comps. G. S. Birrell, 32°, and Wm. R. Snylie, 18°, and presented by Comp. Wm. Carey, 32°, as M. W. S., as a mark of its appreciation of the zeal and fidelity rendered to the Chapter since its reorganization. The jewel is of solid gold and of elaborate design. It bears the inscription: "1876: Presented by the London Rose Croix Chapter, to H. A. Baxter, 18°." We may add that this Chapter is in a prosperous condition.

At a special communication of St. George's R. A. Chapter, No. 5, called by R. Ex. Comp. A. G. Smyth, Grand Superintendent for the London District, at London, on the 12th October, 1876, for the purpose of installing the Companions appointed to preside over Parkhill Chapter, U. D., the following Board of installing officers was duly constituted: R. Ex. Comps. G. Smyth, as Z.; R. Lewis, as H.; H. A. Baxter, as J., assisted by R. Ex. Comp. Wm. Carey. The following officers were installed at Parkhill: Comps. Wm. Carr, M. D., Z.; Geo. Holinde, H.; John Corbett, J. The Chapter starts under very favorable auspices.

NEW MASONIC TEMPLE FOR LONDON COMPANY.—The Board of Directors of the New Masonic Temple Company have had their first meeting for the election of officers, resulting as follows: W. Bro. R. Lewis, President; R. W. Bro. G. S. Birrell, Vice-President; W. Bro. H. A. Baxter, Treas.; Bro. J. R. Dixon, Sec'y; Bros. Fraser & Fraser, Solicitors; Bankers, Bank of Commerce; Auditors, V. W. Bro. Wm. Fleming, Bro. John Burnett. The Company has purchased the lot on Richmond street south, from the City Hall to King street, 160 ft. deep, for \$200 per foot. On this very valuable lot they propose to erect a creditable building of stores, offices, and all the requirements for the next fifty years, in shares of \$20 each, payable in forty months. Stock laid at \$80,000, of which \$44,000 have been taken up at date. This is the way loyal Masons do their business.

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## THE GRAND CHAPTER.

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(Concluded from last CRAFTSMAN.)

Moved by M. E. Comp. Jas. Seymour, seconded by V. E. Comp. Despard:—

That the Hamilton District, as now constituted be divided into two separate Districts—the Hamilton District to be composed of the City of Hamilton, Counties of N. and S. Wentworth, and Halton; and the Niagara District to be composed of the Counties of Lincoln, Welland, Haldimand and Monck.

Objection having been taken that notice of this amendment to the Constitution did not appear in the Minutes, it has to stand over.

### WARRANTS.

Grand River, Waterloo; Prince of Wales, Amherstburgh; Keystone, St. Thomas; Erie, Port Stanley; Beaver, Strathroy; Mount Nebo, Drummondville.

And in the case of St. Clair, Milton, they recommend a Warrant to be issued, although they have not yet met under the dispensation, being assured by recommendation that the Comps. are well qualified to carry on a Chapter.

We have also before us an application for a Warrant from certain Companions in Toronto, to be named Occident, but as it lacks the recommendation of the Grand

Superintendent of the District, as required by the Constitution, your Committee would recommend that the same be referred to the M. E. the Grand Z., for him to take such action as he may deem meet.

HENRY MACPHEESON,  
*Chairman Ex. Com.*

REPORT ON ADDRESS.

The Executive Committee beg to report that they have considered the very able and excellent address delivered by the M. E. Grand Z., and are glad to find that the present condition of Royal Arch Masonry is such as to warrant cordial expressions of congratulation.

They lament the decease of R. Ex. Comp. Aldis Bernard, and feel that the Craft have sustained a great loss by his death.

Your committee are glad to see that the financial affairs of the Grand Chapter are in such a prosperous condition, and that the Grand officers who have charge of this important branch of the business have attended to their duties so faithfully. They also believe that some measures should be taken to ensure the proper returns being sent in by subordinate Chapters in due time.

They recommend that the action taken in purchasing a suit of clothing for the M. E. G. Z. to become Grand Chapter property, be sustained.

Your committee also endorse the appointment of Representatives as mentioned in the address, and they have no doubt but that Grand Chapter will cordially welcome R. Ex. Companions appointed by other jurisdictions, to the end that fraternal relations may be more cordial and pleasant.

With regard to the present position of our Representative near the Grand Chapter of the District of Columbia, your committee do not see that any further action on the part of this Grand Chapter is necessary at this time; they hope that the reply which is now expected from that Grand Chapter will be of such a nature that this matter may be considered at an end. They recommend the matter be left in the hands of the M. E. Grand Z.

Your committee heartily endorse the action of the M. E. Grand Z., with regard to those Companions who have been lately expelled by the Grand Lodge of Canada, and they recommend that the same course be pursued towards them by this Grand Chapter as was taken by the Grand Lodge of Canada.

Your committee are glad to notice the favorable remarks of the M. E. Grand Z. on the Report on Foreign Correspondence, as this valuable epitome of Masonic news is of great service to all the Companions.

In conclusion, your committee would desire to record the cordial appreciation of the members of this Grand Chapter of the manner in which the onerous duties of Grand Z. have been performed during the past year by M. E. Comp. Henderson, and they hope he may long be spared to assist us with his advice and counsel.

All of which is fraternally submitted.

S. B. HARMAN,  
*Chairman.*

MONTREAL, August 9th, 1876.

AMENDMENT TO THE CONSTITUTION.

In accordance with notice given at last Regular Convocation, (see page 60, pp. '75) it was moved by M. Ex. Comp. Jas. Seymour, seconded by M. Ex. Comp. C. D. Macdonnell, that Section No. 1 of the Constitution, relating to the Executive Committee, seventh line, be amended, by erasing the words "Committee may elect its own," and substituting therefor the words "Grand H. shall be the;" making the complete amended sentence read "The Grand H. shall be the presiding officer, and four members shall constitute a quorum for the dispatch of business." *Carried.*

In accordance with notice given, a vote of Grand Chapter was severally taken on the places put in nomination for holding the next Annual Convocation of Grand Chapter, and on motion of Ex. Comp. Waterman, seconded by R. Ex. Comp. J. O'Connor, the vote was declared in favor of the City of London.

The following notices of motion for next Annual Convocation were given:

By Ex. Comp. Macpherson.

That Article 9 of the Grand Chapter be changed so far as relates to the time at which the Annual Convocation be held.

By Ex. Comp. Geo. Watson, Toronto.

That the words, "an Installed First Principal or," and inserting in lieu thereof, the word "A," in reference to qualification for Grand Superintendent of District be expunged.

The following named Companions were elected members of the Executive Committee for the ensuing year:

R. Ex. Comps. J. B. Nixon, Toronto; Henry Robertson, Collingwood; Ex. Comp. H. Macpherson, Owen Sound; R. Ex. Comps. W. H. Weller, Cobourg; W. Carey, London.

By an open vote of Grand Chapter, Comp. Hood, of London, was elected Grand Janitor for the ensuing year.

Moved by M. E. Comp. Seymour, and seconded by Ex. Comp. H. Macpherson, that this Grand Chapter declare the following Comps., viz: F. Westlake, J. R. Peel, W. D. McGloghlon, John H. Ley, Peter Grant, and Mark Solomon be caused to show cause what they should not be expelled from Masonry for violating their obligations as Royal Arch Masons. *Carried.*

They were then severally called at the portals of Grand Lodge, after which it was moved by M. Ex. Jas. Seymour, and seconded by M. Ex. Comp. S. B. Harman, and resolved—

That having been duly called at the portals of Grand Chapter, and having failed to answer or appear, are hereby severally excluded and expelled from all the rights, privileges, and benefits of Royal Arch Masonry, of which all Chapters and Companions will take notice and govern themselves accordingly.

Moved by R. Ex. Comp. F. Menet, seconded by R. Ex. Comp. Hovenden, and resolved—

That the M. Ex. the Grand Z. be requested to issue his dispensation for the opening of Occident Chapter, Toronto.

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## MASONIC MARKS.

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Bro. Rev. E. R. Parr, Prov. Grand Chaplain of Cheshire, England, recently said, in a sermon before the Craft: "It was about seven years ago—before I was made a Mason myself, I was one day walking in Chester Cathedral, with one whose memory will live in the grateful and affectionate remembrance of English, and especially of Cheshire Freemasons—I allude to the late Edward Gardner Willoughby—when, calling my attention to what I had always before considered but an ornament of church architecture, an ornament which, let me say in passing, is found in many of our cathedrals and ancient parish churches, he said: 'This is a Masonic emblem, and wherever you see it, either here or elsewhere, it is the work of a Mason. A Mason either made the plans or helped to carry them out in the building.' And, though Masonry is every year developing more and more into what we call 'Free or Speculative Masonry,' yet I am happy to think that the Brethren prove that they are still willing to acknowledge the connection that I have been trying to show which exists between Christianity and the Craft; and, at the same time, to maintain our ancient traditions by contributing, as they have done, some particular work of art to most of the restored cathedrals in England. And this, you know, Brethren, has been notably the case in our provincial Cathedral in Chester, where two bright gems in that beautifully restored edifice, the pulpit and the sedillia, are the gifts of the Brethren of this and the neighboring province. Bright gems they are in themselves, and worthy of those who gave them."

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THE Grand Lodge of All England, at York (constituted 1725, out of the membership of the old Lodge at York, whose minutes extend back to 1705), on June 20, 1780, affirmed the authority of the Grand Lodge at York over the "Five Degrees or Orders of Masonry," and the progression and grades, as stated in its minutes were: 1st, Entered Apprentice; 2nd, Fellow Craft; 3rd, Master Mason; 4th Knight Templar; 5th, Sublime Degree of Royal Arch. These are all the degrees mentioned, and no word of the Ancient and Accepted Rite degrees, or any other Rite or Grade occurs. The Royal Arch was evidently considered to be the climax of Freemasonry, and superior to the Knight Templar; neither does it appear that either of these two degrees was considered the prerequisite of the other. The recognition of Knight Templary and Royal Arch Masonry, by the Grand Lodge of All England, held at York, during the latter part of the last century (but certainly not before 1770, is thus proved beyond a doubt. Such recognition, however, was an *innovation*, and contrary to any precedent down to the middle of the last century. This is the only Grand Lodge that ever recognized Knight Templary in Great Britain, and it is rather a singular circumstance that it collapsed soon afterwards, in 1792.—Hughan's Unpublished Records of the Craft in *Masonic Sketches and Reprints.*

## GRAND LODGE A. F. &amp; A. M. OF ILLINOIS.

THE thirty-seventh Annual Communication of the Grand Lodge of the State of Illinois, was held in Chicago, on 3rd 4th and 5th of October, Deputy Grand Master Robbins acting in the absence of Grand Master Lounsbury, who has been compelled to seek relief from failing health in Colorado.

In the acting Grand Master's address special reference was made to the Masonic schism in Canada in this wise :

*"Masonic Relations.*—So far as I am informed, our relations with other Grand Lodges are of the most fraternal character. Application for recognition, and an exchange of representatives has been received from a body styling itself the Grand Lodge of Ancient Free and Accepted Masons of Ontario, having its pretended seat of government at London, in that Province. From an accompanying document, it appears that the following provision has been incorporated into the constitution of this new body: "In case of the sickness of any brother, disqualifying him from labor, three dollars per week is to be appropriated by the lodge to which he belongs, for his sustenance; and in case of the death of any brother, fifty dollars is to be appropriated by the Grand Lodge for the benefit of his widow and orphans, if any."

The Grand Lodge of Canada, with which we are in fraternal correspondence, and which is everywhere recognized as a sovereign body, already fully occupies the territory of the Province of Ontario; but were it not so, the Grand Lodge of Illinois could not enter into fraternal relations with an organization which, by the incorporation of the above-quoted provision into its organic law, had already taken itself out of the category of Masonic bodies. The doctrine on which that provision is based is utterly subversive of the principles and groundwork of Masonry, and the provision itself at once converts the society built upon it into a mutual benefit society, with which Masonry can have nothing in common until it shall have lost those grand characteristics which distinguish it as a charitable, instead of an insurance association. That in recent years we have been drifting in a mercenary direction, and coming to make Masonry more and more a matter of dollars and cents, cannot be doubted, nor can any thoughtful brother view without alarm the increasing tendency in this direction. Heretofore these tendencies have manifested themselves only in such ways as to make their repression by legislative action difficult; but now that they have culminated in this revolutionary innovation, attempted by a body otherwise so revolutionary as to compel action with reference to it, I trust that the Grand Lodge of Illinois, while recognizing in unmistakable terms the jurisdictional rights of the Grand Lodge of Canada, will in terms no less unmistakable emphasize its determination to hold no intercourse with any self-styled Masonic body whose organic law is a denial of that fundamental principle of Masonry, which more than any other is characteristic and vital."

The committee on jurisprudence reported that they concurred in all the decisions of the Grand Master; that they approved his views concerning the so-called Grand Lodge of Ontario, and that they recommend that he should issue an edict forbidding Masonic intercourse with that body, its subordinates or members.

## AN IMPORTANT HISTORICAL FACT.

TO THE OFFICERS AND COMPANIONS OF GATE OF TEMPLE CHAPTER, NO. 208, R. A. M.,  
NEW YORK.

COMPANIONS,— Tradition, the Bible, and certain written and unwritten information which has been transmitted to us, have to a certain degree familiarized us with the Temple Builders, the Temple, its vast extent and magnificence, as also the rites and observances celebrated therein. We have also learned through the above sources to form a just conception of the greatness and magnificence, grandeur and wealth of the Jewish nation when at its zenith. We have hitherto entertained the belief that everything that the field of diligent enquiry, a search of the Scriptures and erudition could bring to light, had been obtained, and that nothing remained for us to accomplish in that direction—our efforts being limited to the availing ourselves of the material which the labors of our predecessors have secured for us. Such, however, strictly speaking, is not the case, and "another stone fit for the builder's use" has been found in a most

unexpected quarter—viz.: In the archives of imperial Rome. It is in the form of a Roman Senator on the observances in Jerusalem of the Day of Atonement and the seven Days preceding it. The discoverer of the manuscript translated it from the original Latin into Hebrew and German. From the latter language I have had the pleasure of rendering it into English.

The existence of the document is known to a very limited number of persons, none of whom, I am convinced, are Chapter Masons, and possessing, as it does, the intrinsic merit of a comparatively recent revelation, in addition to furnishing a key to the unknown, and a confirmation of the known, I hasten to transmit it to you, my worthy companions, in the full expectation that you will appreciate its importance and my humble efforts. Rendering unto Cæsar what is Cæsar's, it would be a simple act of justice to state that to Dr. Solomon Virgo, a great historian, who flourished in the twelfth century, we owe the discovery of the document. Dr. Virgo, however, was either apathetic in regard to it, or failed to estimate its great importance; unnoticed and uncared for, it was handed down from the twelfth to the present century, until it was, in a measure, resuscitated by one of the greatest *savans* of modern times, while delving in the mines of ancient lore. I allude to Moses Ladau. He was a citizen of Prague, and died about the year 1850, ripe in years and honors. He was the leading Orientalist of our century, but his studies were not confined to the Eastern and ancient, but included most of all the modern languages, in all of which he expressed himself with equal proficiency as a profound prose and poetry writer.

With these preparatory remarks I claim your indulgence for the following translation:—

“The second service which I attended was the entry into the sanctuary. I observed nothing of the actual divine service on the Day of Atonement, but I was an eye-witness to the before mentioned entry into the sanctuary and departure from it; the sight of which amazed me to such a degree that I was impelled to praise the Almighty that He had imparted to those pious people a portion of His glory. Seven days prior to the, to them, most important and distinguished day, which they call the Day of Atonement, seats had been prepared in the house of the high priest for the dignitaries of the church, princes, the leaders of the priests and for the King, in addition to seventy silver seats for the seventy senators. As soon as these had all assembled the senior priest arose and addressed the following exhortation to the high priest: Mark well before whom you are about to appear and reflect that you might fall to earth a corpse should you allow your devotional thoughts to become distracted, in addition to which the atonement of all Israel would count for naught; the eyes of the whole world are centred upon you; examine your conduct; how easily may you have committed a transgression, which to all appearance was a trivial one, but which who can foretell, might outweigh many meritorious actions, as the judgement of sins and rewards is reserved to the Almighty. Examine and purify also your brothers, the priests; consider that you are to appear before the King of Kings, seated upon His throne, and holding all evil in abomination! Would you appear before Him with an impure spirit? He replied, that he had not only performed penance for any transaction he may have committed himself, but that he had also assembled all his brother priests in the sacred halls, where he had conjured them in the name of Him to whom the temple was dedicated (God), to confess their own sins and everything which had come to their knowledge regarding their colleagues, adding that he had already allotted the proper penances for each transaction. The King also addressed the high priest in a very friendly manner, and in order to raise his spirits promised that he would bestow marks of honor upon him as soon as he would leave the sanctuary after the conclusion of divine service. After the proclamation was made that the high priest was on the point of entering into his chamber in the sanctuary; at which all approached to escort him thither. I observed the following procession proceeding him: In advance were all those who were of royal Israelite descent, those following and nearer to the high priest, were always of higher ranks; after them followed the descendants of the kings of David in proper order, before whom a herald proclaimed: ‘Give honor to the house of David!’—then followed the Levites, before whom a herald proclaimed: ‘Give honor to the house of Levi!’—there were thirty-six thousand of them; their leaders on this occasion were clothed in blue silk garments, but the priests, of which there were twenty-four thousand, were clothed in white silk; then followed the singers, then the musicians, then the trumpeters, then the door-keepers, then those who prepare the incense, then the curtain-makers, then the guard of honor, then the treasurer, then a band of scribes or recorders, then all the other stewards or administrators of the sanctuary, then the seventy senators, then one hundred priests, with silver axes with which to clear room, then finally, then the high priest accompanied by all the senior priests, two by two. On all the street corners stood the chief teachers of high schools,

who said to him : 'Welcome, sir high priest ! Pray to the Creator for the preservation and continuance of our lives in our vocation of studying and teaching the holy law. On arriving at the first gate of the mount of the temple a prayer was said for the preservation of David's government for the priests and the holy temple. At its conclusion such an overwhelming amen resounded from the multitude that would have caused the birds to drop from the air. The high priest then bowed to the assembled people and departed meekly and in tears, and was conducted by two leaders of the priests to his chamber, where, separated from all priestly colleagues, he remained the seven days. This was the entry ; the return home was twice as magnificent. All the people of Jerusalem were clothed in white, and numbers went before him carrying lighted white wax tapers ; all the windows were illuminated and hung with embroideries, and the high priests, as told by the priests, has for many years been unable to reach his house before midnight on account of being delayed by the great press of people, as none would return home without having first kissed the hand of the high priest if they could accomplish it. On the following day he gave a banquet to his relations and friends, and passed the day in festivities, because he left the sanctuary in safety, and finally he caused a golden tablet to be prepared, with the inscription : 'I, high priest, son of the high priest, have, in virtue of my office, celebrated the service in the Sublime and Holy Temple, in the honor of Him to whom it is dedicated, on the Day of Atopement, in the year—, after the creation. He who found me worthy to reform this rite may He also allow my son to attain to the service of the Lord.'"

Companions ! I have borne the heat and the burden of the day, and my task is finished ; may it pass the test of the Try Square, be accepted, and prove both entertaining and instructive to you.

Fraternally yours,

H. BOSKOWITZ, M. M.,

*Adytum Lodge, 630.*

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## MASONIC RECORD.

### AT HOME.

UNDER a special dispensation obtained from the M. W. the Grand Master, the officers elect of St. Alban's Lodge of A. F. & A. M., No. 200, Mount Forest, were installed for the current Masonic year on Friday evening last, as follows :—W. Bro. F. W. Stevenson, W. M.; W. Bro. Alex. Gow, I. P. M.; Bro. F. B. Boselly, S. W.; Bro. R. J. Dale, J. W.; W. Bro. T. Swan, Chaplain; Bro. T. G. Smith, Treas.; Bro. Wm. Colcleugh, Secretary; Bro. W. L. Smith, S. D.; Bro. Wm. Evans, J. D.; Bro. R. G. Kennedy, I. G.; Bro. Dr. Jones, D. of C.; Bros. John Stephenson, and Joseph Dawson, Stewards; Bro. W. H. Jones, Tyler.—*Mount Forest Examiner*, Oct. 7.

At a special Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, held in the village of Tweed, on Wednesday, Oct. 4th, there were present :—R. W. Bro. Donald Ross, D. D. G. M. of Prince Edward District, as Grand Master; W. Bro. George Easterbrook, as D. G. M.; W. Bro. A. C. Hynes, G. S. W.; W. Bro. A. H. Gilbert, as G. J. W.; W. Bro. Wm. Wray, as G. Secretary; W. Bro. A. M. Vandusen as Grand Treas.; W. Bro. John Carleton, as G. Reg.; W. Bro. Edwin James, as G. S. D.; W. Bro. W. P. Kerr, as G. J. D.; W. Bro. S. Spangenberg, as G. D. of C.; W. Bro. H. H. Warren as G. Supt. of W.; W. Bro. J. F. Tucker, as G. Pursuivant; W. Bros. John Fuller, Henry Monck, John Bragg and Adam McGowan, G. Stewards; W. Bro. F. Lawrence, G. Tyler.

Grand Lodge opened in form at 12 o'clock, noon. The acting Grand Master announced the object of the meeting of this Grand Lodge, which was for the purpose of laying the Corner Stone of the New M. E. Church in the village of Tweed.

After the Stone had been proved by the various Officers and pronounced well and truly laid, the procession re-formed and marched to Conner's Hall, where a sumptuous dinner had been provided by the good ladies of the Church, for the Fraternity and friends. The proceedings were brought to a close by three cheers for the Queen, and the D. D. G. M., Bro. D. Ross.

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### ABROAD.

THE estimated cost of the new Masonic Temple at Lucknow is 150,000 rupees.

HUNGARY has two thousand Masons and the Order is flourishing. Number of Lodges twenty-two.

THE Masonic journal published in British India is well sustained, and worthily represents the fraternity of that far off land.

THE Grand Orient of France has given formal recognition to the Grand Lodges of colored Masons, so-called, in Ohio and Missouri.

LODGE "Isthmus of Suez" No. 192, celebrated St. John's Day with a banquet, which was numerously attended by the dignitaries of the Khedive.

JUNE 10th a new Lodge was instituted, to be known as "The Mauritius Lodge of Harmony, No. 1325," Island of Mauritius, English register.—*Square.*

R. W. BRO. BLACKSHEAR has been appointed Grand Rep. of Egypt near the Grand Lodge of Georgia, and Bro. Oddi to represent the Grand Lodge of Georgia.

THERE are one hundred and sixteen Masonic Lodges in British India; ninety-six of them chartered by the Grand Lodge of England, and twenty by the Grand Lodge of Scotland.

M. W. BRO. GIUSSEPPE GARIBALDI has been created Honorary Grand Master of the Grand Orient of Egypt, by a decree issued at Alexandria, by Grand Master S. A. Zola, dated May 27, 1876. Bro. Garibaldi acknowledges the honor in a very fraternal letter addressed to Bro. Zola from Caprera, his present residence.

THE Craft in Cincinnati intend to erect, at an early date, a new Masonic Temple, to cost a half million dollars. Their present elegant and spacious Temple, fully equal, it is said, to any in the West, it is not sufficient to accommodate the various branches of the Fraternity in that beautiful and rapidly growing city, and hence this new enterprise.

THE Crown Prince of Germany spoke as follows at the recent great Masonic Festival at the Hague: "Nationalities have created frontiers; Freemasonry desires charity, tolerance, and liberty without distinction of frontiers. I am happy, on this day, which I shall never forget, to be able to raise my voice in Holland to testify my adhesion to the principles of the Fraternity and to express the hope that, in the struggles engaged in for the free development of the peoples and the liberty of the human mind, the final victory will remain with the Fraternity."

THE London Masonic Club, located at 101 Queen Victoria Street, has just been opened with *clat*, Deputy Grand Master Lord Skelmersdale presiding at the inauguration banquet. Letters of regret at absence were read from the following distinguished Brethren:—The Earl of Limerick, ex-Lord Mayor Stone, ex-Sheriff Hutton, Queen's Counsel Waddy, and other London notables. In his response to the toast drunk to the city of London, Bro. J. B. Monckton noticed the fact, that a very large proportion of the members of the corporation of the city of London are Freemasons.

THE brethren at Sydney, New South Wales, are agitated by a late occurrence there which clearly demonstrated to what extremes some will go in order to exhibit their bitter hostility to Freemasonry. A brother had arrived there in great distress, and being a member of that denomination, he was visited by nuns of the Catholic Church. He made known his circumstances, but upon their ascertaining that he was a *Mason*, they left him to *die in want*. The matter coming to the attention of the Craft, his brethren very soon relieved his pressing necessities, provided for his family, and finally followed him in solemn procession to his last resting place.

A NEW Lodge has just been constituted in the old city of York, England—the mother city of Masonry in England. It is No. 1611 on the register of the Grand Lodge of England, and styled Eboracum Lodge. The Earl of Zetland acted as Grand Master, and performed the ceremonies of constitution. There is but one other Lodge in York, and it has been 99 years since it was constituted. Eboracum Lodge is the fortunate possessor of an ancient Bible, which bears on its fly-leaf the following inscription: "This Bible belongs to the Freemasons meeting at Mr. Howard's, 1760." This valuable memento of the Craft, and of a Lodge now extinct, has been generously presented to the Eboracum Lodge by Mr. Carter, of Stonegate, in whose possession it has remained for many years. The other Lodge in York is York Lodge, No. 236 which possesses so many valuable relics of the Old Grand Lodge of York.

PALESTINE EXPLORATION FUND.—The committee of this Society have received from the Foreign Office a copy of a vizierial letter, in which the Governor-General of Syria is directed to recover from the people of the Safid the whole of the amount claimed by Mr. Consul Moore on account of damages and expenses caused to the fund by the attack on Lieutenant Conder's party last year. The survey party are now working at the Royal Albert Hall on the map. Lieutenant Conder is giving his attention chiefly to the preparation of the voluminous memoirs which will accompany it. In examining his notes he has made a large number of discoveries in addition to those already published in the society's periodical. Among the latest may be mentioned a new site proposed for Emmaus, hitherto a much disputed spot. He finds the name preserved in a corrupt Arabic form, at the exact distance, "about three score furlongs," from

Jerusalem. Ancient ruins are observed there, and it lies close to an old Roman road. Another disputed site is that of Ramathaim Zophim, the birthplace of Samuel. Lieutenant Conder suggests a place for which he argues on the three grounds for identifications which he has observed, viz., the preservation of the ancient name, the nature of the surrounding country, and the order observed in the enumeration of Biblical names. He thinks he has found the three sites of Ebenezer, the "Stone of Help," and the Mizpah of Samuel.

YESTERDAY morning August 14th, Oriental Consistory, thirty-second degree, of the Ancient and Accepted Scottish Rite, arrived from Chicago in this city, *en route* for Philadelphia. They number ninety-five members, under command of the following officers:—A Russell, Grand Minister of State; G. W. Bernard, Commander-in-chief; H. H. Bond, First Lieutenant; John O'Neil, Second Lieutenant; and E. P. Toby, Grand Chancellor. They left Chicago on Saturday evening, stopping one hour at Niagara Falls, and reaching Jersey City via Erie Railway, at seven o'clock yesterday morning. There they were met by a committee of about twenty members from the New Jersey Consistory, under command of D. B. Wyman. John H. Perry made them a welcoming address, which was briefly responded to by Mr. Gilbert W. Barnard. Then, escorted by the New Jersey Consistory representatives, they crossed to New York. At the twenty-third street depot they were received by committees from the Aurora Grata and Cosmopolitan Consistories of this city. Charles T. McClenachan, commander-in-chief of the Aurora Grata, gave the address of welcome, which was replied to by Mr. Barnard. A procession was formed, and the entire party, accompanied by an excellent band of music, marched to the Grand Central Hotel. The Oriental Consistory is the only one in the United States that is fully equipped, and they made a fine appearance in the line. Their uniform consisted of a military black suit, the coats being the same as those worn by Knights Templars; black hat, with red and white plume, and velvet baldric, handsomely trimmed with gold and silver braid.—*New York Herald*.

## MASONIC CHIT-CHAT.

MASONRY in America was first established in Philadelphia in 1730.

BENJAMIN FRANKLIN, was Grand Master of Masons in Pennsylvania in 1734 and 1749.

GRAND MASTER LAURIE, of Nova Scotia, has denied initiation to a candidate who could neither read nor write.

OMAHA is to have a new Masonic Temple. The total cost of the building will be in the neighborhood of \$15,000.

GRAND MASTER BARKLEY, of Mississippi, has decided that "a motion to lay on the table is unmasonic, and out of order."

THE Grand Master of Masons of Texas, ordered that charges be preferred against a brother who spoke in derision of the Bible and called it a book of lies. The brother was tried and expelled.

BRO. DANIEL COXE, was the first Grand Master of Masons in America, made so in 1730. He was Associate Justice of the Supreme Court of New Jersey in 1734. His death occurred in 1739.

BRO. ROP MORRIS was born Aug. 31, 1818, and was initiated at Oxford, Miss., March 5, 1846. He was passed and raised on the same day, July 13, 1846. He has devoted more time to Masonry, and written more on that subject than any Mason living.

STEPHEN GIRARD at his decease bequeathed \$20,000 to the Masonic Fraternity for relief or charity, with instructions to let it lie at interest until it amounted to \$30,000, and after that use only the interest. The \$30,000 has been "in tact" for many years, and its interest is conscientiously applied to charity as directed.

SINCE 1913 the United Grand Lodge of England has had but four Grand Masters: the Duke of Sussex, Earl of Zetland, Marquis of Ripon, and Prince of Wales. The Duke of Sussex was Grand Master for 29 years; the Earl of Zetland, 26 years; the Marquis of Ripon, 4 years; and the Prince of Wales, up to the present time, 2 years.

BRO. ELLWOOD E. THORNE, P. G. M. of New York, has just been presented with an elegant service of silver, enclosed in a handsome rosewood case. Upon each piece is engraved: "M. W. Ellwood E. Thorne, from the Grand Lodge, Free and Accepted Masons of the State of New York, October 2nd, 1876." The presentation was made by Bro. James E. Morrison, on behalf of the Grand Lodge, and was responded to by Bro. P. G. M. Thorne in cordial and feeling terms.