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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

J. B. TRAYES, P.D.G.M.,  
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### AGAINST COERCION.

BY BRO. WM. E. GINTHER.

The turbulent and revolutionary spirit that pervaded the unhappy Grand Lodge of Quebec, at her inception, has again culminated in an edict of non-intercourse; this time with the mother Grand Lodge of the world, and all of her subordinates and individual members in all parts of the earth.

When her first bull of excommunication was promulgated, January 1st, 1885, a prominent Past Grand Master of Masons of Illinois, whose counsel was potent with her leaders, and who sympathized with and encouraged her high-handed measures, said:—"Now that the Grand Lodge of Quebec has acted, there will come up from every legitimate grand body of our continent, hearty congratulations;" and this sentiment was logically followed up by getting the Grand Lodge of Illinois to take up the quarrel and "play second fiddle" to Quebec; and all thinking Masons, who are posted on the past events, doubtless will agree with me, that the signs are propitious for a further attempt, to have her again follow suit, at her next annual communication in October, unless made unpopular by a revulsion of feeling among the rank and file.

As is well known by reading Masons, the extravagant expectations of universal sympathy with the policy of ostracism and coercion have not been realized, hence it is a little

singular that Quebec should launch another and more extended act of hate, affecting in its baneful consequences every limb of the great fraternal tree, at a time when the reverse was becoming painfully manifest; for, with the exception of Illinois, and possibly two others, ominous disapproval of this violence and unfraternal action, has been for some time wasted, more or less pronounced, from various grand jurisdictions across "this tempestuous sea of trouble," gathering force at every turn.

It may be, however, that apprehension of the overwhelming growth of this healthy opposition caused the attempt to forestall its force, by compelling immediate "harmony" through a "coup de grace." This seems probable from the evident disappointment of her authorities, apparent in a letter by her Grand Secretary, to the editor of *The Keystone*, an influential Masonic weekly, published in the city of Brotherly Love, to effect a reconsideration by him of his article in the issue of July 24th, in which he condemned the edict by Grand Master Walker, and the revolutionary course of his Grand Lodge, as well as the bullying assistance given them by Illinois, supporting his position by quotations from the Grand Master of New York, "Lux e Tenebra" and *Kansas Light*, deprecating the same wickedness. If the consolation administered in the

answer to the misguided and belligerent brethren of Quebec, and indirectly to Illinois, was not very edifying, it ought to have been instructive, and, in my humble opinion, ought to be convincing, and cause them to halt in their wicked course. It is as follows:—"We have carefully reconsidered our expressed views, as requested by our esteemed correspondent, Grand Secretary Isaacson, but we see no reason to alter those views in any particular. While we regret that the Grand Lodge of Quebec is not now practically supreme over all its territory, and never has been supreme, we cannot endorse the efforts of the Grand Lodge of Quebec and the Grand Lodge of Illinois to boycott the Grand Lodge of England. Boycotting has been judicially declared, by profane courts, to be unlawful; still more should it be deemed so in Masonic circles. The Grand Lodge of England has never invaded, in any manner, the territory of the Grand Lodge of Quebec, but has merely declined to revoke the warrants for its subordinate lodges therein. It has, very properly, as we understand, advised lodges in Quebec to connect themselves with the Grand Lodge of Quebec; but it has declined to compel them to do so, by the revocation of their warrants. We think the Grand Lodge of England has a Masonic right to take the position it has, and, unless we are very much mistaken, the large majority of the American Grand Lodges will so determine, if the question is brought before them."—Editor *Keystone*.

One of the passages in the letter of Right Worshipful Bro. Isaacson, referred to above, is the key to all the misery wrought, threatening to engulf the whole Masonic world, if the suicidal policy of coercion is not speedily suppressed. It is the following:—"The Grand Lodge of Quebec was regularly and properly formed and established, in strict accordance with Masonic law and usage, in 1869. Since then it has been recognized by

sixty-four sister Grand Lodges (including Pennsylvania) as being the only Masonic governing body in and over the territory of the Province of Quebec."

Now, whether it was "regularly and properly formed and established in strict accordance with Masonic law and usage," depends upon what this law and usage is. Our Quebec brethren maintain that a majority of lodges in a territory can combine in the formation of a Grand Lodge, and then coerce the minority not assenting into obedience and affiliation therewith; and this view is shared by leading brethren in this grand jurisdiction. In a preceding communication published in this journal, under the *nom de plume* of "Lux e Tenebra," I denied the soundness of this proposition, and gave my reasons, which, I believe, are unanswerable. So far they have not been assailed, certainly not overcome; and I am pleased to see them powerfully supported, in almost the same identical phraseology, by *Kansas Light*, endorsed by and published in *The Keystone*, of Philadelphia, in the issue of August 21st, as follows:—"The position of the three lodges in Montreal and the two Encampments of New Brunswick, are identically the same. At the time of their formation, the entire British territory in North America was Masonically unoccupied; any Masonic power was at liberty to enter the field and establish bodies therein in accordance with its own statutes, and the bodies thus created were amenable only to the power which created them. And when, in due time, all the bodies jointly occupying a certain political jurisdiction, are unanimous in their desire for self-government, then, and not until then, should a governing body be established. The foundation of all free States is consent of the governed; the entire theory of Masonic government is based on free will and accord; the member of a Masonic body is amenable to the rules and regulations of

the body to which he has subscribed; the body itself is bound by the tenor of its warrant of constitution to support the constitution of the body which has given it existence. When the bodies within a certain territorial limit, by their proper representatives, combine to form a governing body, it is by their own free will that they resign their original warrants and accept new ones from the body of their own creation—free-will and accord pervade every portion of the entire Masonic system. In the United States, the 'State Rights' theory has prevailed in Masonry. It is considered in the interest of that peace and harmony that should ever prevail among Masons, that all the bodies located within the limits of a State or Territory should join in the formation of a grand jurisdiction; but in order to properly lay the foundation for the future, present unanimity must prevail, and all the local bodies must take part in the formation of the new body. In this act majorities cannot govern. Coercion is unknown in Masonry. The moment force is used to compel a body to renounce its present allegiance and accept another, Masonry there is no more—discord prevails, and brotherly love gives place to hatred. Perhaps, in the background may be seen the dark shadow of ambition directing the discordant elements."

And the same authorities support my general view upon the nefarious scheme of force, as follows:—"These unfraternal edicts of non-intercourse will accomplish no good to Masonry in Canada or elsewhere, but rather work a great injury to the institution. The Grand Lodge of England cannot withdraw its protection from her children, lawfully begotten, who cry to her for aid; nor will the Convent-General of Scotland disinherit her own progeny who are loyal to her. 'Haste makes waste,' is an old proverb, particularly applicable to the state of affairs in Canada. It would be far better that the governing

powers restrain their towering ambition for a time, and consider the benefits to be derived from the practice of that truly commendable virtue, patience, before resorting to extreme measures. We anxiously await the result of this un-masonic application of the 'boycott' to a pretended Masonic purpose. Exclusive jurisdiction is no part of Masonry itself, and when coercion is used to enforce that theory, the result will be no jurisdiction—Masonry has departed. It is hoped that our American bodies will keep their 'knives' securely sheathed, and if they have aught to say, let it be words of brotherly admonition in the interest of true Freemasonry—harmony and brotherly love."—*Kansas Light.*

So mote it be! May our "big" brethren of the Grand Lodge of Illinois take due notice thereof and govern themselves accordingly.—*Voice of Masonry.*

#### MASONRY ON THE BATTLE-FIELD.

It is published to the world, upon the very respectable authority of Prof. Lawson, that, in the deadliest of the fight, at Buena Vista, near where McKee, Clay, Vaughn, and Willis fell, a young Kentuckian of the 2nd Infantry, was struggling with unyielding and manly courage to protect the honor of his flag and the bright renown of his gallant State, when, upon a vigorous and overwhelming attack of the enemy, he found all the brave hearts that supported him borne down by the sabres of the Mexicans, and himself cast to the earth, dangerously wounded, whilst a hundred bright lances gleamed above him. In this hopeless situation, when all his comrades had fallen, and the chances of the fight had entirely deserted his cause, he felt justified, by his love of life, to appeal to a sign that is never made to a true Mason without a response.

The sign was scarcely made, before the bravest Mexican of them all leaped from his saddle, took him to his embrace, and, in a glorious effort to save his fallen brother, was himself felled to the earth by his dastardly and ferocious countrymen, who were ignorant of that holy tie which thus bound those two kindred spirits together in the dread collision of arms, and winged their gallant souls from the glory field of death to the bright fields of Paradise above. Locked in each other's arms, they both yielded up their lives, and thus gave to the world one more imperishable example of the force of those links that unite the hearts of Masons, in prosperity, in adversity, and in life and in death.

The gallant, blunt old hero, Putnam, was once captured by the Indians. As he was known to be as dreadful as the thunderbolt in war, these merciless and vindictive savages subjected him to every species of privation, of hunger and pain, until his manly form was wasted to the merest shadow. At last the great day which was to gratify the thirst for vengeance that rankled in the breasts of his captors had arrived. The feast was prepared, the victim was tied to a stake, the faggots were piled around the brave old soldier, the lighted torch was touched to the fuel, the blaze ascended, and at the same time the yells and shouts of his enemies arose to the heavens. For once the spirit that never quailed in battle had nearly given way. But he remembered that he was a Mason—he made a sign (never made in vain) of distress. In a moment his cords were cut asunder, and he was rescued from the fire, and from the hands of his diabolical foes by a gallant Frenchman, who was with the Indians, at the imminent hazard of his own life.

In further illustration of the benefits of Freemasonry, it is suitable to give the thrilling narrative of Capt. Barralier—of his sufferings in the

Peninsular war in 1812, and of his deliverance from certain death by no other means than the devotedness of Freemasons to the sacred principles of their Order, and to the holy vows and obligations they assume when they become admitted and initiated into the rites, ceremonies, and degrees of the fraternity.

It was his fate to be joined to a Portuguese regiment, commanded by Col. Stubbs, and in the progress of the action, and in the conflict which took place with the French under Marmont, on the 17th, 18th, 19th, 21st and 22nd of July of that year, he was dangerously wounded by a gun shot, plundered, and left for dead on the battle-field.

In the course of the fight, all besmeared with blood, and oppressed with thirst, hunger, loss of strength, and the loss of all the vital powers, as he was, in some of the movements of one of the French divisions, a column of infantry passed by him, and a soldier, discovering that there were yet signs of life in him, put his bayonet at his breast, and was in the act of thrusting him through the body, when, upon his discovering, by an appropriate sign, that he was a Freemason, a French officer flew to his relief—warded off the blow, and preserved him from destruction. But the action was still raging, and his wounds were fast festering, and he was dying for want of nourishment and attention, and no one had either the time or the inclination to staunch the rents of his body, or to afford him succor.

As the ground was again occupied by his own division, he was attempted to be murdered by a soldier of his own brigade, but was saved by a soldier of the 74th British regiment, who gave him water, but he having to leave him, a sergeant of the 60th came up, and gave him wine and water, but he was constrained to leave him too, until the dying captain reached up his hand, which was grasped by the sergeant, and in a

moment his prospects for life were renewed, and a new lease was given to his existence. The heroic sergeant was electrified to meet a brother Mason. It is sufficient to remark, that, at the risk of his life, at the risk of his reputation, at the risk of all he held dear on earth, he never ceased his exertions for the wounded officer until medical aid, and every comfort, and every means of restoration were supplied him that could be procured in such disastrous times.

It is written by pretty good authority, that at the battle of Jenappe, the 17th regiment of French chasseurs entered the town and made its inhabitants prisoners; but being fired upon from a window of a certain house, and having some of their number wounded, they determined upon killing some of their wounded enemies near; and when they were just proceeding to their diabolical act of vengeance, a poor disabled Brunswick officer communicated to the French officer commanding the sign of a Freemason. In a moment the slaughter was arrested, and another illustrious instance was thus furnished of the power, and the efficacy, and the truth of the obligations that bind Freemasons together—in peace, in war, at the banquet-hall, and in the field of battle's most dreadful slaughter.

On the very next day this generous Mason, who had thrown himself between his men and the wounded enemies, and saved their lives, was, in his turn, wounded, robbed, and taken prisoner by the Prussians, and upon its being discovered that he was a Freemason, his money was returned to him, his wounds were attended to and healed, and he was again restored to the world for the further display of those noble sentiments, and the magnanimous conduct that characterize the brethren who wear the lambskin, who enlist under our banner, and swear fidelity to our sacred cause.

Allow me only to relate the account

given of an engagement between an American clipper and a corsair, during our war with the Algerines. The little American vessel was totally over-run and boarded by the superior number of the Algerine. The crew fought as Americans always fight. But the Algerines, stimulated with the thirst for revenge, and with the hope of plunder, fought with the utmost desperation. They thinned the ranks of the crew until there was scarcely a man left upon his feet. Their heroic captain stood in their van, and piled the deck around him with "Moslem slain." At length resistance seemed vain. His men had all fallen, and the simitar blazed above his own head, which was already mangled and bleeding with ghastly wounds. At that moment he thought of the Masonic signal. It was given—it was recognized. The flashing sword fell to the ground; the bearded Moammedan clasped him to his bosom; restored to him his brave vessel; and, as all his men but his first mate had fallen in the fight, he gave him a crew to navigate his clipper to the first Italian port, where it was landed in safety, to evince to the world another and most signal illustration of the glories and the undying honors of Freemasonry.—*Abney's Address.*

#### MASONIC READING.

There are many valuable Masonic newspapers published all over the world. There is much printed and sent broadcast regarding Masonry, in book form. There are a number of histories of the fraternity. There are voluminous proceedings of Masonic grand bodies. The world is full of books on the subject of Masonry, yet there is very little known of the true essence of the craft-teachings. The fact is, there is very little Masonic literature that is read. A Mason thinks because he is a Mason, he must have some history of the Order in his library, just as he

thinks he must have some diploma or Masonic chart framed or hung over the mantel in the front parlor. The book adorns the shelf just as the picture adorns the wall, a matter of ornament merely, not to be consulted for information. And then some Masonic widow or orphan comes around with Addison's "Knights Templar," "Mackey's Cyclopædia," or some other good work, and out of sympathy, and may be, a desire to help a worthy sister, or what is more likely, just to get rid of the agent, he buys the book, never opens it, except to read the title-page, puts it away and forgets it.

There are various reasons for all this. The first and greatest reason, perhaps, is the brother does not feel that deep interest in the Masonic fraternity that he thought he did. For, after all, the number of really interested Masons in the vast army of five hundred and ninety-six thousand that the United States contains, to say nothing of the rest of the world, is very small. They are ignorant of what Masonry has been, what it is to-day, in organization, teaching, and benefit. Many, perhaps the vast majority, join Masonry out of mere curiosity, and when that curiosity is gratified by the degrees they take, they have all they want of Masonry; never attend lodge-meetings, never read a Masonic book, and never take a Masonic journal. Others join because it has pleasant social advantages, and they enjoy the lodge; take delight in helping to confer the third degree, without realizing what the great underlying fundamental principle of the drama is. They never read only to be posted about the ritual of the degrees, so that the few who remain, whose interest is sufficient to lead them to search the records and read the current literature, must support the publications themselves.

The complaint comes from all over the world, that Masons do not read; that they do not support the publications of the Order. From India,

from New Zealand, from Canada, from our own country, everywhere the same cry goes up. This, of course, ought not to be so. Every Mason should be an intelligent Mason, and if he fails to avail himself of the many opportunities for gaining knowledge, he is culpably negligent. But there is also another side of the question. Brethren ought not to be expected to read everything that is found in Masonic periodicals, for there is much printed that is the merest trash. There should be, on the part of those who publish Masonic newspapers, an effort to have the tone of the paper very high. Low, scurrilous articles ought to be excluded; only the pure and beautiful should be published. Masonry is a system of beautiful symbols, and round it should be gathered everything that will bring out clearly and distinctly every hidden glory, and nothing that will tarnish or destroy. There should be variety, not strained monotony. There should be freedom, not stilted stoicism. All should be just such as would appeal to the nobler, higher, purer instincts of the man. Long, prosy articles, on some exploded theory, that may be very beautiful to stand off and look at, are a burden, and make a magazine heavy, and are never read. There has been very much of this in Masonry, too much, and it has been a direct injury to all Masonic publications.

Many of the periodicals, as they are published to-day, are unworthy of the names they bear. They are nothing but the scrapings, the peeling, while the fruit has been thrown away. There is a great deal of genuine talent in Masonry, and the very best of it should be employed on the literature. The trash should be weeded out, and only the true stuff should be preserved. Then the publication should be presented in an attractive form, good type, clear and plain, good paper, and the whole workmanship should exhibit a master

workman. Let those who essay to write, be careful to give only their best thoughts carefully prepared, and those who print, do it in a workman-like manner, and it may be, some of the trouble will be removed. There are some Masonic publications in the world whose very appearance would create a feeling of disgust rather than admiration. The type, the paper, the whole "get up," is so careless and uninviting, that you would expect to find the matter inside equally distasteful. This corrected, and then the matter carefully prepared, so that one may "pick something out of everything he reads," and the cry of want of support will be lessened, and the ignorance of the craft will be supplanted by knowledge, and the tenets of the Order will be understood and more widely practiced, and the grand mission of our noble institution made secure beyond a peradventure.—*N. Y. Dispatch.*

#### MASONIC CHARITY.

Masonic bodies and Masons are somewhat like profane bodies and the profane in this respect, in that they vary in their views of certain important matters, and in their actions based thereupon. Just as some individuals are liberal in thought and action, instinctively being generous, so some Masonic bodies will impoverish themselves, rather than suffer a brother, or his widow, to go empty away. There is another point of likeness between ourselves and the profane—the good things of life are not equally distributed among us. Some lodges, chapters and commanderies are wealthy and unable to spend their income; others are reasonably well-to-do, and need never act illiberally to the distressed; while still others are so straitened in their finances that they often find it difficult to meet their current expenses. The same course of conduct cannot be expected from all of these bodies. Masons are men, and Masonic bodies

have to live and prosper in the good old way, by making their receipts at least equal their expenses; for, if they do not, they subject themselves to the liability of becoming a charge upon the fraternity, instead of being a source of aid to the distressed.

One basic principle, however, should be thoroughly understood and admitted before action is taken or denied to those in distress: Masonic charity is a Masonic duty. It is a debt we owe to the distressed. It ranks with the other debts which the body has. The others are not to be satisfied first and this last. If this principle be comprehended and conceded, it will be found to solve many a difficulty arising in the minds of Craftsmen. The corner-stone of the fraternity is Charity; it is nothing if not charitable. When a Masonic body is reduced to the point of existing only for itself, it had better consider whether its occupation be not gone. Some brethren fail, practically, to apprehend this principle. They act as though they thought that Masonic charity was a work of supererogation—an act very well in its way, but not to be expected of every Masonic body, and not to be expected of any unless it has a plethoric purse. There could not be a falser view. Charity is a work of necessity. It is true Masonic work—as good work as "Making a Mason"—and it may be better. What is the use of making a Mason if he is to be made to starve? Distress is a possibility to all of us. No matter how ample our means are now, no one of us can assuredly say, I shall never be a beneficiary of the craft. The first Grand Master of Masons of England, in 1717, was aided by it only a few years after he went out of King Solomon's chair. The wings of riches are proverbial, and always ready to unfold themselves, and hence we should endeavor to put ourselves in the place of our unfortunate brother, remembering



that his lot to-day perchance may be ours to-morrow.

Some Masonic bodies are so chary in dispensing charity, that you might suppose it was the last thing to be thought of, or acted upon. If sufficient time conveniently remains, then charity may be dispensed—provided there is plenty of money in the treasury. It should be one of the first things to be thought of. It is the truest Masonry. It makes the best Masons, since "it is more blessed to give than to receive." Again, some Masons harshly say, "We never aid a Mason unless he is entirely helpless. He must come to us peniless and forlorn." If he does, sad is his fate; for those who exact abject penury as the qualification of fraternal aid, are sure to leave the distressed very nearly in the condition in which they find him. Or, if a brother's widow seeks assistance from the Masonic body in which such a penurious and illiberal brother has influence, she is asked why she doesn't scrub for a living? Shame on such Masonry! Scrutinize the actions of such a body, and ten to one you will discover that it spends ten dollars upon its own refreshments to one for Masonic charity. It denies others in order that it may feast itself. It never dreams of denying itself. Especially should the so-called (though falsely so-called) higher Masonic bodies see to it that they strike not charity out of their vocabulary. Banqueting bodies should be the most charitable; but experience proves that they are the most penurious and ungenerous. Their members are all Masons, and they should take care that no worthy applicant is turned away, but, on the contrary, that he be treated as a brother beloved.

We are aware of the origin of some of the illiberality abroad in the Masonic world. Brethren have discovered that in certain cases they have been imposed upon, that they have aided the unworthy, or given, perhaps, an excess of aid. Nothing

dulls one's charitable disposition like the realization of the fact that he has thrown away his money upon an impostor. But the remedy for that is not denial to all who call for aid, but a careful scrutiny of the surroundings of each applicant for charity. In our time, Masonic boards of relief do this work most thoroughly, and little or no aid is unwisely dispensed through their instrumentality. True, it were better if the charity could be directly dispensed by the Masonic bodies themselves; but as a rule it cannot. To give to all applicants indifferently is to impair one's ability to give adequately to some of the most needy and worthy.

In this connection we may mention that the establishment, in recent years, of Masonic Homes, has had a most beneficial influence upon the craft. In England they are one of the strongest bonds of union and Masonic enthusiasm. They enlarge our ideas of Masonic charity. They plant the corner-stone—Charity—in the foundation of a noble edifice, which doles out no mere pittance, but generously takes brethren, or their orphans, or widows, wholly under its protection, and cares for them for life. Let such of the Masonic bodies as perform their deeds of charity with a niggard hand learn a lesson from the Masonic Homes. To do good and to distribute forget not, for with such sacrifices the Grand Architect of the Universe is well pleased.—*Keystone.*

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#### FIDELITY TO THE OLD STANDARD.

Banners of war, which have been rent by the storms of battle, but remain undestroyed in the hands of the victors, are justly held in respect and veneration. They are emblems of honor, of valor, of the triumph of might conjoined with right. Freemasonry has its banners, but they are banners of peace; nor are they material, though they are actual. The

fraternity's banner over us is love. It has come down to us through many a conflict. The good, the true, and the beautiful always have to fight their way—there is a lasting conflict between Light and Darkness. The principles of Freemasonry are so just, so true, so useful, that these very qualities ensure to them enemies. Iconoclasts destroyed many an architectural pile which our skilfully operative brethren of the middle ages erected, and iconoclasts would now destroy the moral edifice which the craft of the last two centuries has erected on the remains of the architectural wonders of the past. This cannot be done—not while we fight under the old standard. The future of Freemasonry depends upon itself. If it continues to be unique, to avoid copying profane manners and customs, to maintain the standard of qualification for participation in its mysteries, to preserve unimpaired its foundation principles, to antagonize the tendency that would overlay the ancient degrees with modern ones—then the craft will grow older without becoming decrepit, and with age will only grow stronger. Fidelity to the old standard is the price of its perpetuity, the guarantee of its immortal youth.

The Grand Lodge of Pennsylvania is about to celebrate the centenary of its independence. Four years ago, in 1882, it celebrated the sesquicentennial of its origin. There is no just ground for pride in age alone, unless it be vigorous and changeless in principle. Hence the present is the time to consider whether the age of the craft in this jurisdiction is a green old age, or a ripe one, betokening decay and death.

One of the devices on the banner of Love which the fraternity waves over us is faith in God and in the immortality of the soul. Without a belief in these, Freemasonry would be as a dismantled bark at sea, at the mercy of the winds and waves. With them she is afloat for all time,

guided by compass, answering her helm, with the blue sky of Divine Providence over her, and sailing on, a thing of beauty and of life, freighted with one of the richest cargoes that was ever sped over the sea of existence.

Another device is, Love to the Brethren. This love we can manifest in a thousand ways—not merely by the sympathetic word and the fraternal deed to those who are in distress, but by our kindly affection for all our brethren, and especially by not bringing into association with them, nor electing to preside over them, any who are not of good report, and in every way worthy to be members of and rulers over the fraternity of Ancient Free and Accepted Masons. The black-ball and the ballot are the guardians of the craft, and their use or abuse will determine whether the fraternity shall become decrepit with age, or enjoy perpetual youth. Brethren, ask yourselves the question, Is the membership of Freemasonry what it once was, in the high character of its initiates? If it is not—if the unworthy are evading the scrutiny of the Examining Committee and of the ballot; if the immoral are finding an entrance, and those exercising unwholesome, not to say degrading, occupations, are being added to our number, then we are not loving the brethren as we should. We are introducing to their company the unworthy, and these same unworthy ones may come to rule over us. Freemasonry can only be wounded in the house of its friends. The man who is of good report, whose vocation is an honorable one, whose life is an example of the triumph of Light over Darkness, will strengthen the fraternity, lengthen its years, and add to its honor, while he who is the reverse will stain its escutcheon, and may imperil its very existence.

Give us always the old standards—in Masonic principles, in Masonic usages, and in Masons. The old

standard bearers of the craft, who were they? Glance over their names in all of our jurisdictions. Men of unsullied character; men of renown in achievement in state, church, the professions, and mercantile life; men whom their fellow-citizens were proud to honor with stations of official trust; men whose word was never broken, whom even the forked tongue of slander never dared approach. Such men must remain standard in Freemasonry, if its future is to equal its past.

As the craft in Pennsylvania is about to enter upon a new century of its independent existence, it is becoming that it should maturely consider these facts. A century hence will find us—where? On the same high plane of action, with the banner of Love waving over the craft, with the old emblems of Faith in God, and in the Immortality of the Soul, still blazing with the light of life? Or shall the fraternity be stranded on the shores of time? Forbid it, Grand Architect of the Universe! Forbid it, every brother linked with us in fraternal bonds! Forbid it, Examining Committees! Forbid it, every one who may deposit a black-ball! Forbid it, every one who may cast a ballot! The eternal years belong to the craft, if it be true to itself. And then the finite shall be merged into the infinite, the lodge below close forever, and the lodge above open for the endless ages of eternity. Fidelity to the old standard is what the craft demands from every candidate who has been brought to Light, and on that old standard are emblazoned the emblems of the eternal gospel of Love.

—Keystone.

#### MEANS OF IMPROVEMENT.

With the present month the season for greatest activity again commences. All lodges are now called to labor, and the order "all along the line" is work. A most opportune time is it, therefore, for considering the question: "How can we deepen the interest and

promote the instruction of the craft in the principles and work of Freemasonry."

Something can be accomplished, no doubt, through the lectures connected with the giving of the several degrees. A little is gathered from the repeated witnessing of their conferring upon new members. But brethren who rely upon these means alone must remain sadly deficient in their knowledge of the Order. In order to obtain an intelligent understanding of Masonry, reading is of first importance. Every lodge-room should be amply provided with appropriate Masonic literature. We wish we could impress upon the brethren the fact, that a good library is of more value by far than a velvet carpet, or jewels studded with precious stones. Have both, if possible, but get the library first. Another means of improvement that we wish to emphasize are exercises of a popular character, judiciously interspersed with the business and work of the lodge-meetings. Lectures covering Masonic history, and the principles and practice of the Order, are within the easy reach of most lodges, and will be invaluable in their character. Discussions, conducted in a fraternal spirit, and with proper decorum, may be made exceedingly interesting and instructive. Papers presented by the older and well-posted members of the lodge, upon topics of local interest; also, good music, vocal and instrumental—all these may be made use of with much greater impunity by our lodges, and the result, we are sure, would be more interested, more loyal, and far more intelligent Masons. It is wonderful how little Masonry means to the uninitiated. To such it is blind, senseless, and Pagan; while to him who has received its sublime degrees, and gone deeply into its history, principles, and spirit, it is wonderful how much Masonry comes to signify. Go beneath the mere surface, then, brethren, it is delving that brings up the gold.—*The Master Mason.*

## DEFINITION OF MASONRY.

Two hundred years ago the Westminster Assembly met to define the doctrines of the Church, and the youngest member of the Assembly was appointed to answer the question, "What is God?" The answer given and adopted was "God is a spirit infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Now, one would think that this was a fair and full definition of God; and yet there is no mention of mercy here, and that, too, as wonderful as if a man were to paint the human countenance and leave out the eyes—as if a man were to explain the solar system and leave out the sun—as if a man were to describe the waters of the world and leave out the ocean! God in His nature is a God of mercy, and the most precious part of Revelation is, that to man He is "God, who is rich in mercy" (Eph. ii, 4). Perhaps, says one, the Assembly thought that as white light is produced by all the rays of the rainbow, all their varied colors combined, so it needed all the attributes of God to express that God in His very nature is a God of mercy. Whatever may be thought of this definition, or answer to this question, "What is God?" there is no misunderstanding the definitions and explanations which are afterwards given of mercy by the assembly of divines. But what we here, in this example, draw attention to, is this, that we are enabled to see how difficult it is for a general statement to become a complete definition of anything. It is difficult to define, by a general statement, what a plant is, as distinguished from an animal; there is a border-land where some seem to partake of both natures. It is difficult to define, by a general statement, what a man is—his body, as related to the material creation around, and his spirit, as related to the spiritual world above. One of the most exalted talents the philoso-

pher can possess is to be able to give clear, distinct and concise definitions. The historian, Macaulay mentions a very grave instance of the want of a clear and distinct definition, where we would least of all expect to find it, namely, in the "Toleration Act," which ranks amongst our great statutes, all of which are epochs in our constitutional history. "To a jurist, this act," he says, "is a chaos of absurdities and contradictions." All the philosophers tell us how difficult it is for them to define a discovery when they have made it. Faraday had, therefore, always to apply to a Greek scholar to give him some compound word that would distinguish, if it could not define, his discovery—telegraph, biology, telephone, are compound words, to distinguish, not to define; they are general statements.

Now, that which is the case with regard to the general statement of other things, is also the case with regard to the general statements of Masonry. Very grave errors have arisen from not considering that a general expression in Masonry is made, as is made everywhere else, more for brevity than explicitness, and so it has become necessary, time after time, to explain what Masonry really professes to be in its settled beliefs and in its practical working.—*Rev. R. Wilson of New South Wales.*

## THE ENDLESS CHAIN.

Some years ago there was quite a lively discussion as to whether or not the emblems found on the pedestal of Cleopatra's needle were evidences of the existence of the Masonic institution at the time of the erection of the monument. It matters very little, for the fact is patent that Masonry exists to-day as one endless chain, binding in a common bond of brotherhood men of all climes, creeds and languages. The ocean cannot divide, nor mountain chains separate, its links of love and sympathy. Wherever the

sound of the Master's gavel is heard, there the strange brother feels sure of finding sincere friends. The touch of the true Mason's hand finds a response in the remotest foreign land. Why should we care about the length of this chain? Its links are as bright and strong as the day when they were first welded together. Founded on principles of fraternity, it has travelled with commerce, expanded with civilization and the progress of the world. It has ever been a conservator of the arts and sciences. By the means of a beautiful symbolism, it has taught humanity that industry is the foundation of all the personal and social virtues. The great principle of doing unto others as you would wish that they should do unto you, unhampered by dogma or anything that could cause dissension, is its peculiar charm. It is no empty feeling, wasting itself in song and ritual, as the fragrance of the rose upon the idle winds; it is at Charleston to-day, silently and unostentatiously helping the needy and suffering; its relief committees in the heart of our great cities are daily doing a noble work that is not sounded on bulletin boards or missionary statistics. Let it, then, be our duties as brothers to keep this chain from becoming rusty, worn, and defaced by the attritions of time.—*Masonic Record*.

#### MASONIC FUNERALS.

The gates ajar—the broken column—the cross and crown—the sheaf of wheat—and other hideous, monstrous inventions of the funeral florist, to say nothing of the vacant chair and every other device which he can conjure up, are too often on hand at our Masonic funerals.

Enough, and generally too much, money is thus lavished, and has been spent on these useless and ostentatious displays—emblems as they are styled—as would have kept the dead brother's family for many months; and too often is the sad tale known

that it required it. If the coffin be filled with floral decorations and emblems of immortelles, the hundred carriages waiting around the corner of the street to join the procession, and regulation six for the real mourners, what is the necessity of so much *fastidious*.

While it is true that the Egyptians covered the casket containing the corpse with flowers, it still had to undergo the judgment of "Council of the dead," even although it were a king. If his sins could not be disproved, the body could not be buried in hallowed ground. Are we different now to what prevailed 5,000 years ago? Yes! The florists make the money and humbug the survivors. And shoddy pays the bill. Masons can be buried at a less expense, and the tribute of respect be shown without encroaching on funds which would ease the pangs of the survivors, whom it would benefit in preference to enriching florists, or impoverishing a family. We are pleased at all times and all occasions to see a departed brother laid quietly away in mother Earth, surrounded by those whom he, when alive, formed the band around the sacred altar, but as charity is the keystone of Masonry, so also should the fraternity pause ere it spends its funds on extraneous pride, glitter, and fleeting shows. A solemn funeral of a brother would have more effect on the profane who witness it than a parade and noise, and they will realize that what we do at the grave is nothing else than a solemn duty.—*Masonic Era and Analytic*.

MOOSOMIN.—Officers of Moosomin Lodge, U.D., G. R. M., installed by W. Bro. J. A. Kerr, D.D.G.M., Alberta District, May 5, 1886:—W. Bro. J. Hewgill, P. M.; W. Bro. Jos. Daniel, W. M.; Bros. John Tucker, S. W.; John McGuirt, J. W.; W. H. Maulson, Treas.; J. Hewgill, Sec.; J. G. Lewin, S. D.; J. R. Neff, J. D.; Jas. Harris, I. G.; T. J. Lake, Tyler.

## THE THIRD DEGREE.

We have observed in some quarters an inclination towards recompilation of the Third Degree, upon the ground that, as at present composed, it is long, tedious, and devoid of dramatic effect.

We presume that these would-be reformers desire to invest the legend with a theatrical tendency, and to remodel it into something of a fugitive acting drama, with accessories, dissolving views, and a calcium light apparatus.

Upon the European continent the First Degree is as it should be, a crucial test for a candidate's nerve, veracity, personal interest, and courage. It comprises a series of arduous ordeals, borrowed from the elements, characteristic of process of initiation into the ancient Egyptian mysteries. Severe as are these initial trials, they answer a purpose American Masons fail to comprehend, inasmuch as any postulant, terrified or demoralized at this earliest stage in his career, will naturally decline further progress, and in this way the fraternity is relieved from the presence of a member in whom cannot be placed implicit trust. The Third Degree, on the contrary, inculcates a moral lesson in a most solemn and dignified manner, intended to convey an initiate's ideas beyond this mundane sphere. It should be expressed in solemn, lofty language, befitting the melancholy ceremonial it is designed to portray, and conducted with an impressive sincerity in accent and manner, inspiring awe, in place of gratifying curiosity, or pandering to ignoble instincts. It is in reality a significant introduction to a region to us unknown.—*Masonic Chronicle*.

IN Maryland, no Master can be installed, until he produces a certificate from the Grand Lecturer that he is competent to work the three degrees.

## ANNUAL MEETING OF THE A. &amp; A. S. RITE.

The annual session of the Supreme Council of the A. & A. S. Rite, 33°, was held in the Asylum of the Rite, in the city of Montreal, on the 20th October. The following officers were elected:—

- John Valentine Ellis, 33°, St. John, N.B., M. P. Sov. Gr. Com.  
 John Walter Murton, 33°, Hamilton, P. Lieut. Gr. Com.  
 Hugh Murray, 33°, Hamilton, Ill. Sec. Gen. H. E.  
 Hugh Alexander Mackay, 33°, Berlin, Ill. Treas. Gen. H. E.  
 Daniel Spry, 33°, Barrie, Grand Chancellor.  
 Wm. Reid, 33°, Hamilton, Ill. Grand M. of C.  
 Isaac Henry Stearns, 33°, Montreal, Ill. Grand Marshal.  
 David R. Munro, 33°, St. John, Ill. Grand Stand. B.  
 Eugene Mortimer Copeland, 33°, Montreal, Ill. Grand C. of G.

## DEPUTIES.

- Daniel Spry, 33°, Barrie, for the Province of Ontario.  
 E. M. Copeland, 33°, Montreal, for the Province of Quebec.  
 B. L. Peters, 33°, St. John, for the Province of New Brunswick.  
 Francis Partridge, 33°, Halifax, for the Province of Nova Scotia.  
 H. Sumford, 33°, Winnipeg, for the Province of Manitoba.  
 Eli Harrison, Sr., 32°, Victoria, for the Province of British Columbia.  
 G. T. Smithson, 33°, Halifax, for the Provinces of Prince Edward Island and Newfoundland.

Ill. Bros. David McLellan and J. M. Gibson, honorary 33°, were advanced to the rank of S. G. I. G. Ach. 33°.

Bro. IRA BERRY, the veteran Grand Secretary of Maine, is slowly recovering from a stroke of paralysis. He is nearly eighty-five years of age.

### IS MASONRY EXCLUSIVE?

Upon this question there may be a diversity of opinion. It is right that a father should guard carefully his own household. In this respect he should be strictly exclusive, for the reason that the members therein are nearer to him than all others, and the same rule holds good with societies, associations, clans, communities, or whatever the formation may be. A man must give his own kindred the preference. When a body of men are joined together by ties of the strongest nature; when these men worship at a shrine that is as extensive as the world itself, and whose motto is universality, we think that, after taking all things into consideration, such a body should be exclusive. When it comes to national affairs, matters of business, or anything outside of a fraternal nature, then Masonry should be non-exclusive, for every man should meet one another, in all his dealings as a man. And when a brother violates the laws of the country, or those of society, then the fact of his being a Mason should not shield him from receiving the penalties that the violations inflict.

From our conception of Masonry, we should prefer our own as far as it is consistent. We should act judiciously and discreetly, and the mere fact that a man is not a Mason should not deter us from bestowing toward him the good feeling, kindness, and all the blessings of life that a good man has a right to expect and enjoy.—*Freemasons' Journal*.

### MASONIC NOTES.

GRAND LODGES OF ENGLAND, QUEBEC, AND ILLINOIS.—Past Grand Master Gurney, referring to the alleged quarrel between the Grand Lodge of Masons of Great Britain and the Grand Lodge of Illinois, says: "All there is about it is this:—There are three lodges in the territory of the Grand Lodge of Quebec, which were

chartered by England. They had an existence when the Grand Lodge of Canada was recognized by Great Britain, and as a condition of the acknowledgment of the Grand Lodge of Canada by the Grand Lodge of England, these three lodges were allowed to retain their original warrants. The territory of Canada was divided by the Grand Lodge of England at the time of the division, when the Province of Quebec was created. The Masons within the Province then organized the Grand Lodge of Quebec, and, like all Grand Lodges, claimed exclusive jurisdiction over its territory. England set up the claim, that as Canada had allowed the three lodges to exist, it was the duty of Quebec to do so. The Grand Lodge of the Province had been trying for fifteen years to induce the three lodges to surrender their charters to it, the only legitimate authority in the Province. They steadily refused to do it, and Quebec was compelled, in order to maintain its dignity as a grand body, to interdict their connection with the Masons without its territory. It was followed by the Grand Lodges of this country, which have conceded its right to exclusive jurisdiction within its own domain. There is no quarrel between the Grand Lodge of England and the Grand Lodge of Illinois. Our action last October was entirely in harmony with the law on the subject, and was only against the three lodges."—*Inter-Ocean, Chicago*.

INTER-VISITATIONS are of untold value to all secret organizations. If one lodge visits another in a body, it widens the usefulness of both. If one member visits another, it creates a universality of feeling, and inaugurates new friendships; it shows that the citizen loves his neighbor, and desires him to put shoulder to shoulder in the plan to maintain order against every foe at all hazards. Therefore, let the lodges inter-visit frequently.

COMMITTEE ON PETITIONS.—From an experience of several years as Master of a subordinate lodge, and from what I have been able to observe and learn during the years of my Masonic life, I am satisfied that under the present system the committees appointed to investigate the character and habits of applicants for admission to our Order do not perform their duties with sufficient thoroughness to make their labors of value or benefit to the lodge reposing the trust. A committee may be actuated by the best of motives, and by a desire to do right, and yet may have false conceptions as to the qualifications necessary to a candidate to be received in our Mystic Brotherhood. By relying too implicitly on our committees, we receive into the Order a large number of members who have neither the head to understand, nor the heart to appreciate its merits, or to be governed by the precepts so often repeated in their hearing, and thus Masonry numbers a host of those “dropped from the rolls” and “non-affiliated.” This is not as it should be. The material for our Masonic structure should be more carefully inspected and tested.—*Ex.*

BRO. WM. BLATT, in his Report on Correspondence to the Grand Lodge of Dakota, says:—“Let us not be led astray by false notions nor high-sounding degreeism. While many may be misled into the belief that the lodge is but the threshold to a system of Masonry, let those who know the fallacy of such belief, boldly avow their views and permit of no innovation that declares as Masonic anything but the three degrees in Masonry, and the supremacy of the Grand Lodge. We deem the action of the Grand Lodge of Massachusetts as undermining the very foundation of the institution, and making it the battle-ground of societies who live and thrive upon its very bone and marrow. From the information gathered during the two years since

the passage of the amendment to which the action of the Grand Commandery of Ohio has so far been a sequel, we are led to believe that the ‘high contracting parties’ have had direct and personal interests in this class legislation. The safest ground for Grand Lodges is to follow the example of that of Pennsylvania, which claims to stand still. We do not agree with some of her laws, and the views held and expounded by her teachers, yet we prefer her conservatism to the radicalism of Massachusetts. Let us once get adrift and we shall be thrown upon the rocks or stranded.”

THE THREE VERSES.—The *Hebrew Leader* publishes the following three verses from Isaac Leeser’s translation of the Bible:—

1. And he set up the pillars, for the porch of the Temple, and he set up the right pillar, and he called its name Yachins; and he set up the left pillar and called its name Boaz.—1 Kings, vii. 12.

2. Then they said unto him, Do say Shibboleth; but when he said Shibboleth, and was not able to pronounce it correctly, they laid hold of him and slew him on the passages of the Jordan, and there fell at that time of the Ephraimites forty and two thousand.—Judges, xii, 6.

3. And Zillah, she also bore Tubal Cain, an artificer in every article of copper and iron; and the sister of Tubal Cain was Naamah.—Gen. iv. 22.

“THE ring rules the lodge.” How often do we hear that plaint? Every day, almost. Who do we hear make the remark? The drones, the stay-aways, the men who like to have committees formed, and put the workers on those committees, and then “lay” for the mistakes they may possibly make, and rise up and go for them. This class of men is not only a discredit, but a positive disgrace to any Order; and if the few rule the lodge,



why is it? Because the many stay away and let the few do all the work. The stay-aways do a vast amount of grumbling, but do absolutely no work. If these two classes will reform and attend to their duty, the "ring" will soon disappear, because all will be inside; and it is only the outsiders who see "rings."—*Light*.

MASONIC LAW.—Without a thorough knowledge of the foundation of Masonic law, those into whose hands is committed the governing power are liable to fall into great error, and, perchance, by unwise legislation, render irreparable injury to our revered institution. The Master of a lodge, when installed, is required to give his assent to the Ancient Charges and regulations, and also to promise to preserve the ancient landmarks which the father set up. It is therefore his duty to study those antique laws, not only for his own guidance in the performance of the duties he has assumed as the Master of the lodge, but also, and more especially, that he may become qualified to be the instructor of the lodge over which he has been called to preside.—*Masonic Record*.

RESOLVED,—That all non-affiliated Masons in this jurisdiction shall have the privilege of visiting lodges for the period of sixty days, but such non-affiliates shall petition some lodge within thirty days thereafter for membership, or contribute to some chartered lodge in this jurisdiction its regular dues, and in case of non-compliance, shall be debarred from all Masonic rights and privileges, as follows:—First, They shall not be allowed to visit any lodge. Second, They shall not be allowed to appear in any Masonic procession. Third, They shall not be entitled to any Masonic charity. Fourth, They shall not be entitled to Masonic burial.—*Montana*.

PER DIEM EXPENSES.—This is a heavy charge upon the Grand Lodge of New York, but the following item, from the *Sunday Times*, shows a commendable spirit within its influence:—"The sessions of the Grand Lodge cost about \$5,000 a day. Each member draws \$5 a day, with \$3 while travelling, and mileage." W. Bro. Toop, of Alma, No. 728, arose in his place and donated his *per diem*, \$15, to the Hall and Asylum Fund. His example was followed by several others. Then by all the Grand Lodge Officers, others followed in course, and the sum of \$1,663.40 was thus converted into and added to the fund.

As a rule, Masons appear to take little interest in supporting journals that devote themselves to the interest of the craft. We frequently hear from brethren that they are too much engaged to find time for reading about Freemasonry. To many of these we return answer—the loss is yours. All men who take an interest in any society they are associated with should be able to give some account of what is being done by that society. Masonic journals, conducted on broad and sound lines, are worthy the support of members of the craft.

OLD TIME CHURCHES.—An Oxford paper on "Gentilism and Judaism," says:—"In the old time, when they were to build churches, they watched and prayed all night on the vigil of the dedication, and took that point of the horizon where the sun arose for the East. So that few stand true except those built between the two equinoxes. I have experimented some churches, and have found the line point to that part of the horizon where the sun rises on the day of that saint to whom the church is dedicated."

**The Canadian Craftsman.**

Port Hope, November 15, 1886.

**THE LONDON FREEMASON AND THE QUEBEC DIFFICULTY.**

The following article appeared in the London *Freemason* of the 23rd ult. We regret we did not happen to observe the article until our attention was called to it, too late for us to offer any reply in this issue, but we will take a great deal of pleasure in giving due and careful attention to it in the December number of **THE CRAFTSMAN**:—

Our remarks on a recent objectionable article in the Toronto *Freemason* have had one beneficial result. They have elicited from the **CANADIAN CRAFTSMAN** an expression of sympathy with us in our plea for the observance of the proprieties of civilized journalism by all organs of the Masonic press. This is no more than might have been expected from a long-established paper of high repute, and we trust it will have the effect of restraining our Toronto namesake from any further display of its peculiar vulgarities. But with this expression of sympathy there is an end to the agreement between the **CRAFTSMAN** and ourselves. As regards the main question, whether Quebec or England is right in its contention, it considers that our arguments are stale and unprofitable, and that our nuts are easy enough to crack, because "their contents are old—blue-mouldy as it were." We have even gone so far—in the opinion of the **CRAFTSMAN**—as to refer to "the craft in the 'Colonies' in such contemptuous terms, as to lead to the inference" that in our estimation "a 'Colonial' Mason is not as good as an English Mason." In respect of this last allegation, we need not do more for the purpose of illustrating its absurdity, than to point out that in the very

number which contains this charge against us, our contemporary has done us the honor to quote our article on the Empire Lodge and the reception it gave the Colonial Masons some time back, as indicating a strong desire among the craft in this country for a closer communion between Colonial and English brethren. It is answer enough to this particular charge, to say that we should not have supported so strenuously the purpose for which the Empire Lodge was established, namely, to provide, as it were, a Masonic home in the old country for Colonial Masons, if we had been disposed to look down upon them with contempt as being "not as good as" English Masons. There is, probably, not one English Mason whose opinion is worth having, who does not entertain the greatest respect for his Colonial fellow-craftsmen, whether the latter hail from north, south, east or west, from Canada or Australia, from the West Indies or China. We always most heartily reciprocate towards Colonial Masons the kindly feeling which we know will be ours if ever we should happen to be in their neighborhood. Our contemporary must forgive us for suggesting that, with a little more editorial supervision over the contents of its September number, it would not have fallen into this egregious error.

As to our arguments against the claims of Quebec being stale, and our nuts to crack venerable through age, we must plead guilty to the gentle insinuation. Our arguments are old, for no one has been able to disturb them since the time when they were first advanced, and all we have to do, therefore, in treating of these Quebec claims, is to keep on repeating them. But stale arguments are not necessarily unsound, nor can it be known what the contents of a nut are like—whether blue-mouldy or otherwise—until some one has been at the pains of cracking the shell. Therefore, in this Quebec business, so long as our

arguments remain unanswered, or, better still, so long as no one attempts to answer them, so long we fear we must keep on serving them up to our readers; till our present bill of fare is exhausted, there is no need for us to supply a fresh one. What we desire is, that in furnishing arguments the reciprocity should not be all on our side, and when our Canadian contemporary has managed to hatch out one or two, we shall have much pleasure in dealing with it, in the most fraternal spirit imaginable. As to our venerable nuts and their alleged "blue-mouldy" contents, we challenge the CANADIAN CRAFTSMAN to crack, that is, resolve the two that follow—

(1) Is it the case that, if "twenty lodges, forming part of an existing Grand Lodge, are free to set up a Grand Lodge of their own, five or six lodges, forming another part of the same Grand Lodge, are not free to remain as they were?" (2) When a secession of lodges from an existing Grand Lodge takes place for the purpose of setting up an independent Grand Lodge of their own, are the lodges so seceding legally competent, not only to cancel their allegiance to the said existing Grand Lodge—a proposition which in this case of Quebec is not denied—but likewise to acquit themselves of all those obligations which were contracted by the said existing Grand Lodges, as well on their behalf as on behalf of the lodges which prefer to remain in their allegiance? In other words, when the Quebec lodges "seceded" from the Grand Lodge of Canada, were they legally—we will leave honor out of the consideration in a case in which its presence does not seem to be needed—were they legally competent to determine the treaty or compact made on their behalf as well as on that of the rest of the Canadian lodges by the Grand Lodge of Canada with the United Grand Lodge of England? Let the CANADIAN CRAFTSMAN resolve these questions satisfactorily, and then, an it pleases it, it

may describe the contents of our ancient nuts as blue-mouldy, or by any other epithet that will smell as sweet.

Meanwhile we submit a new nut for our Canadian friend to try its prentice teeth upon. A warrant of constitution for a new Masonic lodge is in the light of a solemn contract entered into between the Grand Lodge which grants it, and the subordinate lodge which receives it. If the latter fails or refuses to observe the terms of such contract, it is in the power of the former to cancel the warrant, and the subordinate lodge no longer exists. But so long as the subordinate lodge goes on fulfilling the conditions of its working as prescribed in its warrant of constitution, for just so long is it legally in a position to claim the protection of the mother Grand Lodge, provided, of course, the said Grand Lodge continues to exercise its supreme authority. That is to say, a Grand Lodge grants to its subordinate lodges warrants of constitution which remain in force *quandiu se bene gesserint*. While the three English lodges in Montreal continue to observe the laws of our United Grand Lodge, there is no power under the English Constitution—and certainly none under that of Quebec—which can deprive them of their rights and privileges. The lodges may surrender their warrants, which, however, they appear to be in no hurry to do, but the Grand Lodge of England cannot cancel them. Let the CANADIAN CRAFTSMAN crack this nut, if it can!

It is not worth while noting as regards the terrible edict of non-intercourse which was issued by the Grand Lodge of Quebec against the Grand Lodge of England and all its belongings on the 5th July, that, though upwards of three months have elapsed, the result, as far as we can make out, is *nil*. This is just what might have been expected. When twenty schoolboys send one of their fellows to Coventry, the latter

has rather a bad time of it, but if the one resolved on sending the twenty to the same place, the result would be laughable. Yet this is precisely what Quebec has done. It musters some sixty lodges, and about 2000 members, the lodges and their members being all located within the comparatively narrow limits of a single Province of the Dominion of Canada; and it has boycotted the Grand Lodge of England, which has almost as many lodges as Quebec has members, a strong array of them being dispersed throughout the British colonies and dependencies, and in many foreign countries, so that probably not one English Mason in a thousand will know anything about this wonderful edict, while not one in ten thousand will feel its effects. Our unsophisticated Quebec friends appear to have forgotten that though a storm in a teapot is very terrible to the occupants of the teapot, its disturbing influence is not felt beyond the limits of the said vessel. It is true that in the case of this particular storm raised by Quebec, a few tea-urns have set to hissing and bubbling and boiling over, as a mark of their friendly disposition towards the teapot, but the body against which these outbreaks are being directed, is too far removed from the scene of the disturbance to be in any way affected by their bubblings and boilings over. For ourselves we think it will turn out by and bye that the only people who have suffered inconvenience by the Quebec edict of non-intercourse with England will have been its authors, who already must be wailing and gnashing their teeth at the utter futility of their efforts to disturb the peace of English Masonry. It is just possible that some stray English Masons, having occasion to visit the Province of Quebec, may find themselves denied the hospitality of the Quebec lodges, while Quebec Masons visiting this country, or British Colonies where lodges of ours are in work, are forbidden by their own

authorities from accepting the hospitality which is freely theirs. But our English brethren will no doubt survive the inconvenience, and the Quebec brethren must put up with the consequences of their rulers' folly. As for the members of the three English lodges in Montreal, their position is affected to this extent. Formerly they could, but would not, enter the Quebec lodges; now they cannot, if they will. This is about the sum total of the result of the terrible edict issued by the Grand Master of the Grand Lodge of Quebec on the 5th July last.

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#### EDITORIAL ITEMS.

**WANTED.**—Any one having a copy of the Proceedings of the Grand Lodge of Canada for 1864, to spare, will hear of a purchaser by addressing **THE CRAFTSMAN, Port Hope.**

**MASONIC ABSENTEES.**—There are men in our fraternity who never come to lodge, and whose claims we can't resist, for we have them on our list; but if their names were stricken off, as far as we can judge, they never would be missed, they never would be missed.—*Ex.*

**CREDIT WHERE DUE.**—The brethren who attend lodge-meetings are burden bearers every way; they not only do the work of the lodge, but they are called upon to put their hands in their pockets on every occasion. It is this class who give and go at the behest of all and every one who seek such assistance. For this reason we favor taking money from the treasury to meet demands of charity. Again, we favor the idea of those who do the work controlling its business. We believe that the members who come only to the "annual meeting" should be cautious and not antagonize the faithful, devoted members, to please some restless disturber who has an axe to grind.—*Masonic Journal.*

In Brooklyn last week, during the conferring of one of the chapter degrees, a candidate who should have been penniless, was asked for a loan of a quarter of a hundred. To the amazement of all present, he drew out a check-book and said he would give a check. He was informed that nothing but hard cash would do, when, to the surprise of all, he drew forth a trade dollar.—*Freemasons' Journal*.

A NEW ZEALAND brother ends his address with these words, which we repeat, because they are equally applicable to the brethren everywhere:—"Let us then, one and all, as Masons, with such force of intellect or character as we may possess, seek to impress on the world the high teaching of our ancient brotherhood, helping it forward by wise and kindly sympathy, and above all, by noble life, until at last our work is done and we join the Grand Lodge of God."

BRO. RICE, of Indiana, speaking of the work of Masonry, says:—"When the great Chicago fire laid waste that city and rendered homeless tens of thousands of people, Masonry was first on the ground with relief for the sufferers. When the yellow fever was devastating our southern cities, Masonry was the all-potent force that stayed its ravages, many a brother laying down his life that others might live. When Ohio river floods have driven people from their homes, Masonry has always been first on the ground to succor the needy."

ROYAL ARCH STATISTICS FOR 1886, BY J. H. DRUMMOND.—The total membership is 142,194, against 140,960 in 1885; the Exaltations are 7,839, against 9,469 in 1885; the Admissions and Restorations are 1,822, against 2,029 in 1885; the Dimissions are 3,014, against 2,985 in 1885; the Expulsions are 74, against 92 in 1885; the Suspensions (including suspensions from membership and

names dropped from the roll) are 2,925, against 2,771 in 1885; and the deaths are 1,845, against 1,516 in 1885.

COLORADO adopted the following by-law at the recent Grand Lodge meeting:—"It is hereby made the imperative duty of all lodges to restrain as far as possible the Masonic crime of intemperance, by trial and punishment as the case may require, and to exclude from lodge and ante-rooms all intoxicating liquor, and for the faithful performance of these duties they will be held strictly accountable to the Grand Lodge. It shall be unlawful to initiate or affiliate any person engaged in the sale of intoxicating liquors. All Masons are therefore fraternally advised to refrain from engaging in the liquor traffic."

BRO. HUGHAN AND DR. MORRIS.—Some of Bro. Hughan's admirers, says the London *Freemason*, were recently speaking of his amazing labors, so creditable to himself and so useful to us. It was agreed that he should take more time for the lighter studies of the craft, and being requested to embody the thought in an Acrostic;—here it is!

ROB MORRIS.

ACROSTIC.

Hughan! bright star of intellect and  
 worth,  
 Untiring deliver in Historic dust!  
 Give to yourself we pray, a time for  
 mirth,  
 Humor and wit, to brush away life's  
 rust!  
 "All labor, no refreshment," stints  
 the powers,  
 Nor grants to joy its portion of the  
 hours.

Bro. Rugg, in the *Freemasons' Repository*, gives the following expression:—"After vacation cometh work—work for the individual, the lodge, and every other craft organization. Let brethren apply themselves to this work

not in a merely perfunctory manner, but rather with earnestness and joy, as they appreciate the fact that life's highest zest comes from service in the appointed ways of related life and duty. Masonic brotherhood implies much of true fellowship, of hallowed communion, and of hearty service in behalf of each other's interests and the common welfare. Craftsmen everywhere need to be reminded of their privileges and obligations in these respects, and thus be roused to their best endeavors. Then will the fraternity be glorified by the words and deeds of its followers."

At the last meeting of the Grand Lodge of Kentucky, it was "*Resolved*,—That the business of saloon-keeping be deemed a Masonic offence, and punishable as other offences contrary to the rules of the Order."

MASONRY has from mediæval times foreshadowed the highest civilization, and nurtured in her traditions and laws the bulwark of civil liberty—a free ballot. A man, if approved, may become a Mason when of lawful age—as soon as he can become a citizen—and the ballot is his sacred and inviolate right. It would be strange if, with its untrammelled ballot, Masonry should, during its centuries of history, be entirely free from the errors, abuses and weaknesses to which any free government is subject and liable. In fact, that she has survived the upheavals, overturnings and revolutions, religious, social and civic, of centuries, is a mark of real worth and a claim upon the attention of those who have faith in the divine interference in the affairs of men. Treacherous, vicious, mercenary and seditious disciples are and always have been within its pale. Even its bitter enemies have been clothed with the lambskin, bathed in its pure waters, and, undaunted by its solemn vows, have been but spies endeavoring to undermine its strong foundations and drag its honor in the dust.

## PLAIN FACTS.

The Monitor records this verse, which is given in the charge at initiation:—"As a Mason you are to study the Sacred Law; to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts."

Probably there is no passage in the whole literature of Masonry that more clearly defines a Mason's duty than the one just uttered. We are apt to look upon this fraternity with a romantic eye, as did one of our contemporaries, who expressed himself in these words:—

"Let the possessor of the secrets of Freemasonry be expatriated, shipwrecked or imprisoned; let him be stripped of everything he has got in the world, these credentials remain. They have stayed the hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancor of malevolence, and broken down the barrier of political animosity. On the field of battle, in the solitude of the uncultivated forest, and in the busy haunts of the crowded city, they have made friends of men of the most hostile feelings."

We would gladly persuade ourselves that this ideal view of Masonry is correct. Men that have this happy opinion are of that nature that enjoy great pleasure in their contemplation and speculations. They look upon it as perfection, and they think that this excellent quality permeates all surroundings. Why is it that a young craftsman is more zealous to all outward appearances than the veteran? Because the former looks at the forms and ceremonies, as well as the teachings, as something that is perfect in itself. So it is, but the old, tried brother who has seen a long and varied experience in Masonic life, has learned that all is not gold that glitters, and that it is best to make Masonry a success by a more practical appli-

caution. You are to study the Sacred Law, says the ritual. If there is one class more than another that should study the Bible it is Masons, for the reason that this "Great Light" is the most prominent feature of the institution.

In one of the higher degrees we get this good instruction:—"Execute true judgment, and show mercy and compassion every man to his brother. Oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in heart. Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and love no false oath; for all these I hate, saith the Lord. Forget not these precepts of the old law; and especially do not forget, as you advance, that every Mason, however humble, is your brother, and the laboring man your peer. Remember, always, that all Masonry is work for the advancement of mankind."

A great writer makes the following allusion, which points directly to the subject:—

"The lectures of Masonry contain an extensive reference to a system of moral duties applicable to every station of life, and to all situations in which a Mason can possibly be placed, although the explanations are not so ample and diffusive as might be wished, they apply in general to the duties we owe to God, our neighbor and ourselves, including brief dissertations on the theological and cardinal virtues, on brotherly love, relief and truth, and a variety of other subjects connected with Bible history; for above all other means of promoting the interests of morality amongst the brotherhood, it is felt that the influence of religion is the most efficient and certain, and hence the system is based on the knowledge of a God who is the creator of the world and the author and giver of every good and perfect gift."

All this confirms the fact that as

Masons we should study the Sacred Law, that we may know what it contains and frame our conduct after its excellent teachings.

We must not lose faith because some brother forgets his obligations, for the reason that the fraternity is much older than the member, whose force of mind is insufficient to permit him to preserve his pledges. As we remarked in our opening lines, we must not make our Masonry an ideal one. On the contrary, it should be practical in the extreme. The excellent symbols of Masonry are good for all conditions of life, and it is in their practice that we realize the advantages and benefits of the symbols. Such a life will be rewarded as assured in the book of Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—*N. Y. Freemasons' Journal.*

#### REMARKABLE EXCAVATIONS. AT JERUSALEM.

An interesting account is given in some Vienna and German papers of excavations made by the French Dominican monks at Jerusalem on some land which they have lately acquired, about a furlong and a half outside of the gate of Damascus. Six metres below the present level of the ground, the workmen came on some arches of considerable extent, the walls of which had been very carefully built. At a short distance they found the basement of a chapel, before the entrance of which there was a tombstone covered with a long inscription. Unfortunately, this stone was stolen before any one thought of copying the inscription, and no trace of it could be obtained. About the middle of their property they found a large, well-preserved mosaic, and upon the space all around being cleared, the bases and other remains of great pillars were discovered. It is presumed that this is the site of the great basilica built in the fifth cen-

tury in honor of St. Stephen, by Eudoxia, the wife of Arcadius, the first of the long line of Eastern emperors.

Still more remarkable is the discovery made just on the boundary of the estate. While digging the trench for the foundations of the boundary-wall which the Dominicans wished to build, the ground gave way, and one of the workmen disappeared. On clearing out the place, they came on a large and beautiful hall, which had been cut out of the rock; where the rock failed, the gap was filled with admirable masonry. From two of the sides two large doorways led into two vaulted tombs, all of equal size. On each side of the vault there was a resting-place for one coffin, and at the end opposite the entrance places for two. At the farthest end of the great hall a passage led to another excavated vault, in which stood three great covered sarcophagi. It is suggested that these sarcophagi contain the remains of Helena, queen of Abiadenos, and her sons. The quantity of bones found in these chambers was very great. In the middle of the great hall, in a hollow specially prepared, a sort of long metal box was found. It was adorned with representations of children holding garlands up on high. Unfortunately, there was no inscription, nor anything which could furnish a clue to the period or the purpose of these sepulchral chambers.—*London Times*.

#### THE TEMPLE: ITS WORKMEN AND MATERIAL.

There were dissatisfied people in the days of Solomon as there are at the present day. Why does not the Temple progress faster, why has its debt not been removed long ago? Why were the stones quarried, and the timbers hewn, and the mortar spread until they had the means to discharge the liabilities thus to be incurred? It was a puerile censure that accused Solomon for his slack-

ness in founding the House of God. Solomon wisely meditated that the matters must all be prepared without ere we build within.

David had made ready a great part of the metals and timber, yet many a tree still had to be cut and squared, and many a stone hewn and polished, ere the foundation even could be laid. The immense cedars of Lebanon could not be cut, sawn, and seasoned in one year. Four years for this preparation would not be over much. Other matters required thought and time to be made proper use of. David had been a great friend to Hiram, why? Because he was well convinced that Hiram was friendly to whatever measure would tend to the glory of God. And this taught Solomon to make such excellent service of his neighbor, his father's friend. Solomon was not fanatical, was not intolerant. He was an exemplar for the Jews and Gentiles to imitate in the present day. Turn to the famous prayer of Solomon at the dedication of the Temple, and see how amply and magnanimously he uses the word "all" in place of the bigoted "our." Thus Solomon did not decline to ask for and accept the assistance of the Gentiles when building the Temple to God. He knew that Tyrian skill was not given them for nothing; not Jews only, but Gentiles, must use their hands in building the Temple of God—but Jews only were employed on the tabernacle. If there was a Tyrian that could work more curiously in gold, in silver, in brass, in iron, in purple, in blue, than an Israelite, why should not he be employed about the Temple? Many a one works for the church of God that has no part in it.

Again, Solomon was generous in his labor of the men. In raising thirty thousand, he would employ but a third of the number at once, thus husbanding the strength and good will of his forces, and rendering everything more perfect in the result.



One hundred and fifty thousand were employed in bearing burthens and in hewing stones; here, again, we see how generous was the king in his work. So should we to-day be ready to bear our share. There is no brother so mean but he may be some way useful to the House of God, or the Temple of the Mason.

The Temple was framed in Lebanon, but it was set up in Zion; no axe or hammer was heard in the one, but the sound of myriad of blows echoed in the forests of the other—it was the noise in Lebanon, it was peace and holy silence in Zion. Whatever tumults there are abroad on the outside of Masonry, there must be quiet, restful peace and harmony within its walls. The axes of schism, nor the hammer of furious contentions should never be heard within the sanctuary of our brotherhood. The hearts of the devotees of the great fraternity are cemented by the unity of the spirit and the bond of peace.

How beautiful is the structure standing upon so enduring a foundation. There was nothing but white marble without, nothing but cedar and gold within. Upon the Hill of Zion stood that glittering and snowy pile, which not only invited but dazzled the eye of the passer-by, even though afar off.

The visible Temple had three divisions—thus, the porch, the holy place, and the Sanctum Sanctorum; so, we are told, that skilful sculptors create the Temple of Man, or his perfect statute, that his height is thrice his breadth, and his breadth twice his thickness, thus in the fabric of the Temple—for its length was double its height, and triple its breadth—sixty cubits long, thirty high, and twenty broad. There was and is an inner Temple in which the Unseen is haloed with glory.—*Hebrew Leader.*

THE total number of lodges in Michigan is 354. Total active membership, for 1885, as per returns, 27,045.

## VOLUNTARY DIMISSION.

Whatever may be said of the theory of voluntary dimission, as provided by our organic law, the facts are that its practical effects are not uniformly satisfactory, at least to the lodges from which the dimits issue.

The law as framed was intended to prevent lodges from retaining members against their will; and so far as this feature is concerned I believe it to be just and proper. I do not believe it to be desirable to retain members in our lodges against their will and pleasure. Membership ought to be entirely voluntary. Those who are not Masons at heart, and who do not love and respect the institution sufficiently to cheerfully retain their lodge membership, will not likely be of any very great service or benefit to the fraternity, and ought to be permitted to retire. Thus they may do of their own free will and accord, and if they would remain away from the lodge meetings and other Masonic gatherings, there would be but little room for complaint; this they fail to do, and hence the unsatisfactory working of the law. At almost every lodge meeting, and especially when a collation or banquet is to be spread, dimitted Masons are to be found. They are very zealous on such occasions.

I have heard them boast of the glorious institution of Freemasonry, and dilate on its grand teachings and principles, and of the distinguished members who have at all times patronized its assemblies, until one might think they were not only willing to help support one, but a dozen lodges. They never miss the banquets, but always fail to see the contribution box.

Every conceivable excuse is offered for non-membership. Not long since my attention was called to a case in point. The lodge had incurred some expense which seemed to be for the best interests of all; twelve of the most wealthy members applied for

-and took their dimits, rather than pay dues to help liquidate the indebtedness, although no more was asked of them than of the poorest member of the lodge. These same brethren failed not to be present at all the festive occasions, and especially when it was likely that there would be something to eat. The Master of the lodge appealed to me to know what should be done under such circumstances, to which I replied, that under the present status of affairs, there was but one remedy, and that was to object to the brethren visiting the lodge or other Masonic gatherings, and make it so uncomfortable for them that they would either remain away or petition for membership.

The argument is, that a Mason is such by virtue of his own free will and accord, and that he should be privileged to retire from the lodge in the same way. Now it happens that this is but a part of the truth. He not only comes in of his own free will and accord, but he consults the free will and accord of every member of the lodge, a single objection being sufficient to keep him out, notwithstanding his "own free will and accord." His own free will and accord amounts to but little toward getting him into the lodge, provided the "free will and accord" of a single member is opposed to him.

The law does not reach far enough. Let the brother who wishes to do so, take his dimit and retire from the lodge; but when he does so, let him leave at the threshold of the lodge every right and privilege acquired by "his own free will and accord" when he entered. Change the law so that it shall say to him, "Voluntary non-affiliated Masons shall not be permitted to visit or sit in any lodge in this jurisdiction," and the evil is remedied at once. Give the brethren who care so little for the privilege of lodge membership as to withdraw, to understand that they cannot again visit the lodge while dimitted, and

that they are not wanted on festive occasions, and especially at the feast, and a very effectual remedy, as I believe, will be provided against the common practice of dimitting from our lodges simply to avoid paying dues. I submit this subject to the careful consideration of the Grand Lodge.—*Grand Master Darrah, of Illinois.*

### THE INVENTOR OF THE SQUARE

The ancients agree that Doedalus was an ingenious architect. They ascribe to him the invention of the square and the compasses. They further add that to him mankind is indebted for statuary; they even characterize the nature of the progress which this noble art made under him, and mention circumstances which are very credible. Before works by Doedalus and before his time, according to Diodorus Siculus, "statutes had their eyes shut and their arms and hands close to their sides. But Doedalus taught them how to give them eyes; to separate their legs and to clear their hands from the body, which made him greatly admired." From the history of these statues with their feet united, I shall be enabled to give some idea of the origin assigned to Doedalus. The compasses and square, of which he is made the inventor by the Egyptians, were put in the hands of Horus, to warn the husbandman to be in readiness to measure their lands as a surveyor to take the angles and points of compasses and distances, so as to distinguish theirs from the lands of those of their neighbors; in fact he acted as engineers now do, and became the alleged inventor of the symbolic instruments they saw in his hands. We find statutes frequently swathed, and we all know of one found in museums, and that it can be no other than the statute of Civis. This and the statute of Isis and Horus were presented to the people at the time of

the inundation of the Nile. This signified that nothing was to be done then, and inactivity prevailed. The entire cessation of the rural works could not be better intimated than by a figure of Horus swathed, or deprived of the use of his feet, and using only his arms to point out the measure of the water, a vane to show the wind, another instrument to take angles, and a horn to proclaim the general surveying. How much like the vane is the transit of the present day, with its circle of three hundred and sixty degrees, fits vernier to lay off minutes, its revolving telescope striking objects at all angles. Civilization and education have only made use of the ancient instruments. — *Hebrew Leader.*

#### THE QUEEN'S JUBILEE.

English craftsmen are considering how best to give a special recognition to the jubilee year of Queen Victoria's reign. The London *Freemason* calls attention to the fact that the Queen is the head of a family which has maintained an almost unbroken association with the Masonic institution for nearly one hundred and fifty years. It says:—"There is, indeed, no other family, whether noble or untitled, which has been more regularly and consistently associated with our fraternity than that of which the Queen is the present head; nor is there one which has done more to maintain its dignity, extend its principles of loyalty and charity, and enlarge its peaceful and beneficent sphere of usefulness. Moreover, Her Majesty, though precluded by her sex from being a member, is both a regular and generous supporter of all our institutions, being the Chief Patron of the Girls' School, Grand Patron of the Boys' School, and a Vice-Patron of the Benevolent Institution. This series of facts will clearly explain why English Freemasons, over and above those feelings of loyalty and devotion to the crown which they

share in common with other classes of their fellow-subjects, are looking forward so hopefully to the time when the completion by Her Majesty of a fifty years' sovereignty over the British Empire will be publicly celebrated, and why they are so desirous that the Masonic recognition of that auspicious event should be marked by some special and appropriate form of commemoration, which will serve to perpetuate as well the long-enduring association of her family with our Fraternity of Freemasons as the love and respect felt towards her by her Masonic lieges." The journal quoted from further, suggests that a "Jubilee Fund" be raised by the craft, securing to the Queen, and after death to her successors, the right of designating one male and one female annuitant to the Benevolent Institution, one member of the Boys' School, and one member of the Girls' School, thus bringing together in a very practical manner the two grand principles of loyalty and charity.—*Freemasons' Repository.*

#### WOMAN.

The objection so often made by the fair sex, that they are most ungallantly refused an entrance into our Order and knowledge of our secrets, is but answered by a reference to the original operative character of our institution.

That women are not admitted to a participation in our rites and ceremonies is most true, but it is not because we deem her unworthy or unfaithful, or deny her the mind to understand or the heart to appreciate our principles, but simply because in the very organization of Masonry man alone can fulfil the duties it inculcates, or perform the labor it enjoins. Free and speculative Masonry is but an application of the art of operative Masonry to moral and intellectual purposes. We use them symbolically with more exalted designs, thus in our emblems, our lan-

gnage and our rites there is a beautiful exemplification and application of the rules of operative Masonry as it was exercised at the building of the temple, and as King Solomon employed in the construction of that edifice only hale and hearty men, and cunning workmen, so our lodges in imitation of that great exemplar, demand as the indispensable requisite to admission that the candidate shall be free born, of lawful age and in possession of all his limbs and members, that he may be capable of performing such work as the Master shall assign to him.

Hence it is apparent that the admission of women into Masonry would be attended with singular anomaly. As they worked not at the temple, neither can they work with us, but we love and cherish them none the less. One of the holiest of our mystic rites inculcates a reverence for the widow and pity for the widow's son. The wife, the mother, the sister, and the daughter of a Mason exercise a peculiar claim upon each Mason's heart and affections, and, while we know that woman's smiles, like the mild beams of an April sun, reflects a brighter splendor on the light of prosperity and reflects with grateful glow the chilliness of adversity, we regret not the less deeply, because unavailingly no rays of that sun can illumine the recesses of our lodge and call our weary workmen from labor to refreshment.—*Detroit Freemason.*

WHY SOME LODGES ARE FLOURISHING, AND OTHERS DULL.

"Brother Corkran, I understand you had a good lodge last night."

"Yes, we had; but that is nothing unusual with us—we always have a good lodge."

"You do? We usually have a dull one; and yet I don't see any particular reason for it. Why do you always have a good one?"

"I don't know; it is natural for us

to do so. In the first place we have plenty of work—and it is good work, on good material."

"But how do you get plenty of work? You don't employ a drum and fife, do you?"

"The only thing we employ is the interest of our members. We generally have a large attendance of members. Our lodge is not like one I recently visited, where the majority of brethren present were visitors. If you get a good proportion of your membership to attend, you will have no lack of petitions for initiation. Our trouble is not to get petitioners, but to find time to act upon them. We frequently have to hold special meetings, we are so pressed with work."

"And you say your material is good material, notwithstanding you have so much of it. How do you account for this?"

"Very easily. Our material is like our membership. We introduce candidates like ourselves. Like produces like. The candidates are our associates, our friends."

"Do you attribute the success of your lodge to any other cause?"

"I don't know that I can say that the existence of any one fact is the cause of our success, but I do say that the principle actuating all of our officers, and the large majority of our members, is that every one of them takes a pride in the lodge. They don't think of it only on lodge nights, but it is never out of their minds. They enjoy these meetings, and every one does all he can to make them pleasant. The officers are strictly punctual, and the lodge opens on time. At the opening there is a goodly number of members present, and very shortly afterwards the most of them who come enter. They don't come straggling along all the evening, interfering with the business, delaying the work and putting everybody out of humor. We regard every brother who is late as a trespasser, and he is expected to have a

good reason for wasting the time of a host of brethren, and interfering with the general welfare."

"You say you have good work—what do you call good work?"

"We won't differ, I think, about that. By good work I mean accurate work, clean work, impressive work. Our Worshipful Masters are without exception men, not machines. They speak as men to men, and not as poll-parrots. They mean what they say, and they show it by their manner. Every brother in the lodge can distinctly hear every officer. The most subordinate officer feels the same pride in his own work that the Master does in his, and the result is that when a degree is conferred it is a well-rounded performance, something that pleases every member and visitor, and impresses the candidate so firmly that he is permanently instructed, never forgetting the lessons taught. Don't you do the work in your lodge in that way?"

"Scarcely. Several of our officers are always absent, and their places have to be temporarily supplied. The result is, all have not been accustomed to work together, and do not understand each other. Then the Master generally speaks so low, and haltingly, and so mechanically, that the candidate does not more than half understand him, much less the more distant brethren. I am inclined to agree with you that good officers make a good lodge, and that one great reason why ours is usually dull, is that our officers are so careless and uninteresting."

"Uninteresting is the word, and thereby hangs a tale. Whenever a Worshipful Master don't know his work, or reels it out like so much rope, as an automaton, or fails to preside over his lodge with dignity, intelligence and ease, the lodge is uninteresting, and there will be a small attendance of members, and few candidates for initiation."

"Let me ask you another question,

—Does your lodge often have suppers?"

"Yes, often; but not regularly. To have them always would often detain us until too late an hour. We believe in getting home before Low Twelve. Whenever we have a supper we make it a point to get down to the banquet hall reasonably early; then the members don't 'eat and run,' but they remain together to enjoy a season of enjoyable refreshment. No Masonic banquet is worthy of the name that is not enlivened by speech, story and song. Our lodge always has such banquets, and no doubt they contribute their share towards drawing out our membership. But we don't use the banquet as a crutch to stand on—it is supplementary to the lodge work, which is the principal thing."

"Brother Corkran, I am obliged to you for your explanation of why you have a good lodge, and I will try and profit by it. I am strongly inclined to agree with you in all you have said, and so far as I, at least, am concerned, I will try and make my lodge more prosperous hereafter by endeavoring to perform my own individual duty to the lodge. I will be punctual in my attendance; when I take part in the labor, I will strive to give not only the letter but the spirit of the work; when I participate in a lodge supper I will endeavor to do more than 'eat and run;' and generally I will strive to so act that my lodge shall do something more than open, read the minutes, and close."

A good resolution, brother reader, go thou and do likewise.—*Keystone.*

The best test of all true Freemasonry is, what does it do for charity? How does it manifest brotherly love, and sympathy, and relief? I believe in no profession of Freemasonry which does not evidence the reality of its belief and of its principles by these evident tokens of sincerity, of having "counted the cost" of Masonic membership.—*Defence of Freemasonry.*

### THE GRAND ORIENT OF FRANCE.

It seems there is some hope of this body retracing its step whereby the name of the Grand Architect of the Universe was stricken from all its documents. Bro. Eugene Montennis, W. M. of Lodge La France, No. 2060, writes to the *London Freemason* :—

“You are no doubt aware that the Council of the Grand Orient de France, on the 13th February last, sent a circular to the various craft lodges inviting observations on the ritual as at present practiced.

Last week we received from the Lodge La Bienfaisance Chalonnaise, Chalons sur Marne, their report on this requisition, and they particularly beg that the old formula should be reinstated. They argue that without it, a very useful institution may possibly be formed, but that it cannot, under those circumstances, be properly entitled to the name of Freemasonry.

“*La Chaîne de Union*, a Masonic paper, under the direction of Bro. Hubert, an old 38°, is continually regretting the unfortunate step taken. There is evidently among French Masons, a strong counter-current for the re establishment of the old formula.

“I cannot refrain from the pleasure of imparting to you this good news, as we, of the Lodge La France, are most ardently praying T.G.A.O.T.U. for the re-union of the Grand Lodge of England and the Grand Orient of France, which will enable us to admit to our lodge many visitors, who are believers, but who, from want of knowledge, have unfortunately joined lodges whose certificates do not bear the proper superscription.

“In the hope that the day is not far distant which will see this renewed intercourse, I remain, dear sir and brother, yours fraternally.”

### A TRUE MASONIC STORY.

It is a custom in the Masonic fraternity, so well established as to be entitled to be called a landmark, that a man should never be solicited to become a Mason. Once in a while, however, it leaks out that some brother, with more zeal than discretion, has transgressed the unwritten law. Some years ago, James A. Day, now of California, but at that time W. M. of old No. 27, of Oshkosh, was, with one of his Masonic friends, called upon business to one of the villages not a hundred miles from home; having to remain over night, and learning that it was lodge-night, the two brethren concluded to attend lodge. As a matter of course, the friend reported that Bro. Day was Worshipful Master of his lodge, and he was immediately invited and urged to confer the First degree. Some zealous friend and brother had, it seems, advised the candidate, who, by the way, was a tonsorial artist, that if he would join the Masons, the brethren would patronize him, and his business would be greatly increased. So, it transpired, that when, during the evening, he was asked the question, what one thing in the world he desired most, he replied, “More barbering.” This staggered good Bro. Day for the moment, but he recovered and finished up the work.—*N. Y. Corner-Stone.*

NETHERLANDS.—The Lodge “La Bein Aimee,” in Amsterdam, held a festival on the occasion of its 150th anniversary. Seven hundred and fifty dollars were voted for two charitable institutions. A richly carved gavel, inlaid with gold, was presented to the Worshipful Master. Amongst the many charitable institutions that have originated in this lodge, are “The Institution for Saving the Life of the Shipwrecked,” “Institution for the Blind,” Industrial Schools, and Savings’ Banks.—*Freemasons’ Journal.*

## WHAT IS REQUIRED.

Companion Thomas J. Wilder, of Dakota, commenting on the staying of a candidate on the Past Master's degree, because "the first joint of his left fore-finger was off," says:—"We know of but one rule to govern in all such cases. Can the brother conform to all the requirements of the degrees? If so, enough. Physical qualification has long been a bone of contention among Masons. How often have we seen them reject men who possessed every mental and moral qualification which the most conservative could ask for, because of some slight blemish in the hand, eye, or foot, while some half-fledged counter-jumper, without a single mental qualification, and hardly sense enough to part his hair, or, if he had, parted it in the middle, and was of no more use to the fraternity than a duck's wings are to an angel, was received with open arms, made a Mason, if such could be, and after donning a big square and compass, exhibited himself to the world as a representative of an institution which should be in the hands of men, and not under the control of simpletons. Ours is an organization which does not need numbers; there are too many now of some kinds we have. We want men; men with souls as well as bodies; men of brains, education, and ability, in whose hands the institution will be what it now is, and we trust always will be, the grandest and best in the world for the purpose for which it was designed. Then, once for all, let us settle this question as before intimated, by receiving among our members such men only as are possessed of manhood, education, and ability, with such physical qualifications as will enable them properly to conform to our rules and regulations."

MANITOBA has thirty-one lodges and 1,350 members, with a gain of 113 over the previous year. The initiations were 138.

## GLEANINGS.

NEW MEXICO has thirteen lodges and 553 members, with a gain of 67 over the previous year. There were 70 initiations.

THE Masonic Seal of Erwin of Steinbach (A.D. 1275), is mentioned by Bro. Clavel as being the oldest arrangement of the compasses, square, and the letter G, extant.—*Freemasonry in Europe.*

THE Grand Master of the Operatives, as early as the fifth century, was an officer clearly recognized by royal rescript, entitled to precedence at court, when properly arrayed with his gilded staff of office. In his title of Mastership is to be found nearly the equivalent used in addressing that functionary in modern times—*Magisterium \* \* \* Spectabilem.*—*Medieval Builders.*

GERMANY has 372 lodges, with an aggregate membership of 43,306. There are eight Grand Lodges, situated as follows:—Three in Berlin, one in Hamburg, one at Bayreuth, one at Leipsic, one at Frankfort, and another at Darmstadt. These form a confederation, named "Deutsche Grosslogenbund." Last year these Grand Lodges spent over 50,000 francs in charity.

MASONRY IN SOUTH AFRICA.—A movement, commenced in 1881, has proved to be *au fait accompli* in the constitution of a District Grand Lodge, English Constitution, for Natal Free State, Griqualand West, and Transvaal, in South Africa. There are few towns where Masonry flourishes as healthfully as it does in Cape Town. Masonic buildings, in that section, compare well with some of the handsomest structures in other countries. The Grand Lodge has instituted a Masonic Board of Education, which is in its fourth year, and out of a treasury of £400, spent £200 for education.—*Hebrew Leader.*

ACCORDING to the latest statistics in North America the number of members of the different Orders of Masonry, from the blue lodge to commandery, is as follows:—Master Masons 594,464, Royal Arch Masons 109,960, Knights Templars 70,154.

MIDDLE-AGE GRAND LODGES.—Thirteen years after the completion of the Strassburg Minster turret, Jacob Dotzinger, as Master of Masons employed on the Cathedral, in the year 1452, succeeded in uniting the existing lodges in Germany in a general or Grand Body, and in the year 1450, at Regensburg, the statutes and general regulations of the stonecutters or Masons were reduced to writing. In this constitution the authority of four Grand Lodges is recognized, viz.:—Strassburg, Cologne, Vienna, and Zurich, under whose several jurisdictions various subordinate lodges were recognized. Twenty-two lodges were dependent on the Grand Lodge of Strassburg, and were dispersed through Swabia, Hesse, Bavaria, Franconia, Westphalia, Thuringia, the Provincial territories bordering upon the Moselle, and as far as Italy. The Grand Lodge of Cologne exercised jurisdiction over cities along the Rhine. \* \* \*

Among the Grand Lodges of this age, that of Strassburg was pre-eminent, and was recognized as having supreme authority over all Masonic bodies in the empire. Moreover, the Master Builder, then at work on the Minster at Strassburg, was declared the Grand Master of the fraternity in Germany.—*Early History and Antiquities of Freemasonry.*

STRICT LAWS.—Among the standing orders and regulations of the Grand Lodge of Maryland, we find that the Grand Secretary advertizes the meetings of the Grand Lodge in the public newspapers; that every brother elected or appointed to office in the Grand Lodge, is furnished with a certificate to that effect, over

Grand Lodge seal; that the Grand Lecturer, for each visit to a consistent lodge, is allowed the sum of twenty-five dollars; that the Grand Secretary is required to issue the Proceedings in printed form, inside of sixty days from date of closing of the session; that no brother can be installed Master of a lodge, until he produces evidence from the Grand Lecturer that he is qualified to confer the three degrees of Ancient Craft Masonry; that lodges are forbidden to apply to the General Assembly of the State for charters; that no lodge is permitted to solicit aid from foreign jurisdictions, without permission from the Grand Master; that no (private) Masonic information can be furnished to the public press, except such as may be authorized by the Grand Master of Grand Lodge.—*Masonic Home Journal.*

THE MASON'S AIM.—Forms of the ritual and the externals of the profession, do not fill the requirements of Masonic life. We must look higher than all our symbols for the true import of our Masonic obligation. We must search the motives. They must be laid upon the conscience, and be measured by the highest sense of duty. Any candidate for these honors, at these sacred altars, should first desire to be a better man. Better innately. Better in every high and manly resolution. Better in every relationship to the brethren of the craft. Better in every aim as a part of the moral structure to which you belong, and of which you form a part. Bound more intimately than any other human society, we must all be honored in the success of one, or pained and injured by the failures of one.—*Knightsen.*

FORMS.—Some one has said, "Of what use are forms, seeing that, at times, they are empty? Of the same use as barrels, which at times, are empty too." In Masonry there are many forms, and all are empty unless the real, essential, underlying



principles of brotherly love, relief, and truth fill them. The barrel, if allowed to remain empty, becomes dry, and in time will fall to pieces. The forms and ceremonies of the various degrees in Masonry, if allowed to remain empty shows, will dry up and fall to pieces. There is too little of the meaning of the ceremonies understood by the great mass of the fraternity. Every degree, from the first to the last, has some beautiful moral lesson, and, as in England, every road leads to London, so in Masonry every form should lead to the great central truths of Faith, Hope, and Charity. Of what use are the forms if they do not convey some thought to the mind that will be lasting? The more of the senses we can bring to bear upon a lesson in virtue and morality, the deeper will be the impression made, and the more lasting the results. The ear hears the word of wisdom, the eye sees the beauties fully pictured in form and ceremony, and the feeling is made to receive the impression of the lesson.—*N. Y. Dispatch.*

A BIG JOB.—At the last session of the Grand Lodge of Washington Territory, the following was adopted:—“That the Grand Master elect and Grand Secretary, with three others, to be named by the Grand Master at an early date, shall constitute a Special Committee to investigate the manner in which the various jurisdictions in America have treated the question of rituals and work, and report to this Grand Lodge at its next session, such matters relating to the usages and means adopted by such other Grand Lodges, to settle the vexed question of uniformity of work, together with a brief history (so far as proper to be written) of the work in general use by the jurisdictions on the Pacific coast, and more eastern jurisdictions, together with such other information and recommendations as the committee may find proper to submit upon the subject.

THE MASONIC PRESS.—The Masonic press cannot rely upon the means of gain and sustenance that the popular press does. The importance of the Masonic press, as an institution, can scarcely be over-estimated. It occupies a higher and more tranquil sphere of journalism than that of the secular press. Its influence, however, must not be forgotten in the estimate of the social forces. Unobstructive in its utterances, when compared with the clamorous voices of the political newspaper, its tones, nevertheless, fall upon calmer hearts, and sink deeper into the convictions and life of society. As a medium for communication of moral and Masonic intelligence—an educator, refining and elevating—a fireside mentor, quickening the intellect, expanding the heart, and bearing treasures to myriads, the Masonic journal wields an influence which cannot well be dispensed with, and one that no other moral force can well supply. The duty of the Mason is therefore plain. He has a duty to perform in extending the circulation, and in widening the influence, of the Masonic press. He should not excuse himself from this duty. If he is a Master or officer of the lodge, he may recommend it to his members. If he is not an officer, he can urge its claims whenever an opportunity occurs. The fraternity should awaken to the importance of a more general and decided effort in behalf of the Masonic newspaper and Masonic literature.—*N. Y. Sunday Times.*

In the Masonic lodge all are alike, and meet on one common level.

A MAN cannot be a good Mason if he is not loyal to his country and its flag.

CHARITY is one of the great principles of the Masonic Order. To be a good Mason a man must be charitable.