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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

VOL. XXIII.

TORONTO, SEPTEMBER, 1888.

No. 3.

THE
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Several of our exchanges have overlooked the change of address of THE CRAFTSMAN. It is now published in Toronto, not Port Hope.

A number of Grand Secretaries who receive THE CRAFTSMAN in exchange for their proceedings have failed to perform their portion of the contract. Brethren, let us hear from you.

Subscribers who receive accounts in this issue will observe that our subscription price is payable in advance. Failure to make such payment will result in a prompt stoppage of THE CRAFTSMAN.

A brother was roundly and soundly condemned by a Grand Master for inciting strife in a Western district by publishing alleged Masonic news in a

daily newspaper, and shortly after was appointed to an office. Did the "punishment fit the crime?"

M. W. Bro. Otto Klotz's translation of the first seven verses of Ecclesiastes xii. is going the rounds of the Masonic press. Some of our exchanges make a mistake in styling the translator "the popular Canadian preacher."

The following paragraph is going the rounds of our exchanges:—"The 38th, 39th, 40th, and 41st verses of the 15th Chapter of Numbers give Masons a good reason for trimming their aprons, &c., with blue. Read the verses, and profit by the lessons they teach."

In Bro J. H. Brownell, of the *Tyler*, Detroit, the editor finds an old friend, who resided in Toronto twenty years ago. A thoughtful note, written by Bro. B., revealed his identity, and what was always pleasant relationship has been renewed by it, even if a few hundred miles prevent a hearty handshake. May the *Tyler* and its publishers long continue to do good work for Masonry.

No apology is needed for devoting so much space as is this month occupied by extracts from our English exchanges. Wherever we find material that tends to place Freemasonry on the high

pedestal it should occupy by virtue of its teachings and antiquity we shall use it, and if our recent English exchanges were very bright in this respect our readers have the benefit of their choicest gems.

The *Freemason's Repository*, Providence, R. I., says: "We had the pleasure of making the acquaintance of Bro. J. Ross Robertson, * * * District Deputy Grand Master of the Eleventh Masonic District within the jurisdiction of the Grand Lodge of Colorado." We had no idea that Canada had been absorbed by Colorado. But it comes from certain brethren appropriating American titles for our districts, and ignoring their proper designations, as defined by our Constitution.

Even if the constitution of Prince Edward Island is silent regarding public installations of Grand or subordinate lodge officers, we think it was not a prudent step to vote down a motion declaring such installations injudicious. One of the charms of Freemasonry is the absolute secrecy connected with all its business, and the exclusion at all times of profanes. If installations are to be put on the same level as laying corner stones, then it only requires an equally short, sharp curve to put initiations on a level with installations.

At the consecration of Warner Lodge, Chingford, Essex, Eng., Grand Registrar Philbrick, in a happy speech, referred to the causes which led to the establishment of the lodge, and said he did not want "weedy" lodges, that burst up into a blaze at their start, and then—to use an Americanism—"fiz-

zled out" in a short time. They wanted lodges for sincere Masonic work, which could not be carried out without considerable labor and trouble, which was the condition of all things human. This is a grand sentiment, and could be readily transplanted with profit on this side of the Atlantic.

The Baltimore *Telegram* takes the same view of the anti-saloon-keeper crusade as *The Craftsman*, and points out that the Deputy Grand Master of one of the Grand Lodges is a millionaire distiller. It then propounds the following: "Now let us see whether there will be any discrimination in this matter, and if the retailer of liquors is to be punished and the wholesaler and manufacturer go Scot-free." The *Masonic Chronicle*, Columbus, O., holds that the brewer, distiller and wholesaler should be proceeded against as well as the retailer, a fair proposal.

In our August issue was quoted a paragraph from the *Freemason's Chronicle*, London, which stated that a German journal was authority for the announcement that the Emperor William was hostile to Freemasonry. The London *Freemason* is responsible for the following:—"Many rumours have been current of late to the effect that the Emperor William II. of Germany is no friend to Freemasonry, but according to a letter recently published by the Grand Duke of Hesse, his Imperial Majesty is about to present his portrait to a number of Masons' lodges in the Grand Duchy and elsewhere."

At the recent quarterly communication of the United Grand Lodge of England the Grand Treasurer was ac-

cused of "setting them up" in order to secure votes. After a discussion of the subject the following resolution was adopted: "That this Grand Lodge emphatically condemns any entertainment or other inducement given to influence brethren, by any candidates for office in Grand Lodge." We do those things better in Canada. We select an excellent brother for Grand Treasurer, and keep him there, so that refreshment retainers are not necessary to secure votes. If our Grand Treasurer wanted to be relieved from office, and resorted to "setting them up" in order to get the "other fellow" elected, he would soon bankrupt himself, and then not succeed.

At the Quarterly Communication of the Grand Lodge of Pennsylvania a special committee of Past Grand Masters was appointed to consider the Cerneau Rite, among its conclusions being the following:

"Resolved, That the permission by a subordinate Lodge for the use of its place of meeting for the practice of the Cerneau Rite, or for any other purpose than one recognized as Masonic, is unauthorized and improper."

"Resolved, That this Grand Lodge expressly declines to enter upon any discussion of the history, use, or legitimacy of any body claiming to confer what is known as the high degrees in Freemasonry, or to be committed to the recognition of any such body as being Masonic, or as identified with or a part of Ancient Craft Masonry."

The Grand Master of Illinois, M. W. Bro. J. C. Smith, in a recent circular to the lodges in his jurisdiction, drew the attention of the brethren to repeated violations of the Constitution, and warned them that discipline would

follow a repetition of the offences. Among other matters complained of was "calling off" during the summer months. He said: "It is too often the practice of lodges to omit meeting during the months of July and August, and while there may be the excuse of excessive hot weather for not meeting, there is no excuse for failing to ask a dispensation from the Grand Master to omit the same." The practice in this city is to make our by-laws permissive, and as they have been ratified by the Grand Master, the necessary consent has been obtained.

Indiana has set the ball rolling to secure the exclusion of saloon keepers from Masonic lodges. A recent despatch from Mount Vernon, read as follows: "Deputy Grand Master, S. W. Douglass, of Evansville, Ind., arrived in this city yesterday for the purpose of investigating the affairs of our local Masonic Lodge, No. 163. It appears that the lodge was instructed by the Grand Master of Indiana to suspend or expel certain members of the Order who are engaged in the sale of intoxicating liquors. This the lodge refused to do. Last night Deputy Grand Master Douglass, after investigation, took away the charter. The affair has created quite a sensation in Masonic circles, and also much ill feeling." It is now in order to ask what is being done in reference to the makers of intoxicating liquors, and the wholesale sellers. There are a few breweries in Indiana; why discriminate?

M. W. Bro. Walkem, Grand Master, passed through Toronto on the 24th ult., after a six weeks' trip to British Columbia. As we were enjoying a

holiday during Bro. Walkem's stay in the city we were debarred the privilege of enjoying the call he made at our office, but we understand that he was royally received by the brethren of the Pacific and Prairie Provinces. At Victoria, Vancouver, and other places in British Columbia, the brethren were profuse in their attentions, and upheld their reputation for open-hearted hospitality. His experience at Winnipeg was similar, and at Port Arthur he received a right royal welcome. There was a large turn-out on the occasion of his visit when he installed R. W. Bro. Ray, the D.D.G.M. elected at the recent meeting of the Grand Lodge in this city.

H. R. H., the Prince of Wales, G. M. of the Grand Lodge of England, is not a mere figure-head, as he takes a deep interest in the welfare of the Craft. At a recent gathering of Freemasons in Sheffield, Eng., Bro. Col. Shadwell H. Clerke, Grand Secretary, assured the brethren that "they must not imagine because they did not see the Prince of Wales often amongst them in Grand Lodge, that he took only a slight interest in the Order. That was not the case. It had always been a matter of wonder to him that the Prince of Wales with his innumerable engagements could give so much of his time to his Masonic work. When in town he (the gallant Colonel) was constantly sent for to Marlborough House. Some point had cropped up, and the Prince went carefully into the details, mastering them thoroughly. There was no point of any magnitude in which he did not exhibit the greatest interest, which extended to everything connected with the Order."

The National Board of Relief, with which is affiliated several local Canadian boards, meets in Louisville, Ky., on September 29th. The visiting brethren will be looked after by the local board of Louisville, part of the programme being an entertainment at the Masonic Home. The *Masonic Home Journal*, of Louisville, referring to the proposed entertainment, says:—"The expenses of this feast of intellectual and physical tidbits will be borne by the Louisville Board of Relief, and having it at the Home will benefit that institution also, because of the fragments that will be left. Masonic tramps have found, since the organization of this National Board, that their occupation is gone, so far as cities in which contributing boards are organized are concerned, and they now prey upon the lodges in other places, who would find it much to their pecuniary advantage to enquire into the matter."

Among the lodges recently consecrated in England is the Dagmar Lodge, Wraysbury. Rev. Bro. J. Studholme Brownrigg, P. G. Chaplain, explained how the lodge came to be named the Dagmar, his remarks being taken from the *Freemason*, London:—"Upon the death of King Christian VIII., who was deservedly mourned by the nation, as was that Prince whose death they had recently experienced, his successor reigned but a few months, and in character was the reverse of his brother. The Danish nation looked around for a Prince worthy to occupy the throne of the nation, and they selected Prince Christian, who at present occupied the throne, and the blameless life that monarch had lived, and the high character of his Court, winning the

love of his subjects and the admiration of foreign nations, was such, that both the Royal families of England and Russia sought Princesses from the Danish Court to be the consorts of those Princes who would one day occupy the thrones of their countries. One was now their beloved Princess of Wales, while another—the Princess Dagmar—now occupied the proud position of Empress of Russia.”

A long letter has been received from a very worthy brother in reply to the attack made in the June number of THE CRAFTSMAN on M. W. Bro. Klotz and the Benevolent Committee of Grand Lodge. As the present management are not responsible for what appeared in *The Craftsman* prior to the July issue we do not deem it expedient to publish our correspondent's letter. We have the greatest possible regard for Bro. Klotz, and are convinced that his efforts to disburse benevolent grants are made with the view of preventing fraudulent payments, a laudable object, which could be attained, however, with less machinery or red tapeism. Benevolent funds should be jealously guarded, but the Benevolent Committee should recollect that there is a wide difference between benevolence and charity. We dole out charity to the tramp or the street Arab, knowing that we run the risk of being occasionally duped, but in worthy cases the measure of our wealth or the largeness of our hearts regulates our benevolence. We do not hold Bro. Klotz responsible for the shortcomings of the Benevolent Committee, but as the chairman of that Committee he could very properly suggest, from his long experience, a

more simple and less burdensome, but equally efficient, mode of meeting the wants of those who are unfortunately compelled to lay claim to our benevolent fund. There is a growing feeling of dissatisfaction regarding the distribution of this fund, and some of the conditions are so iron-clad that applicants for relief are frequently prevented from securing it during the first seven months of their changed circumstances. Let the work of revision be not confined to the constitution, the ritual, and the districts, where it was not as badly required as in the management of our benevolent funds.

An “Occasional Bulletin,” No. 6, of the Supreme Council for the Southern Jurisdiction of the United States, has been received, we presume from Bro. Pike, in response to the bulletin recently issued by Bro. Gorgas. It is a document of forty-eight pages, but as it was received just as we were getting ready to go to press it is impossible to give our readers a general idea of its contents. From a superficial glance at the bulletin it is plain that the leaders of the rival Scottish rites are widening the breach that exists between them. Bro. Pike endeavors to prove that Bro. Gorgas is very inventive, fancies being furnished by the latter when facts are not obtainable. It is immaterial who will get the better of the controversy, but it is evident that Bro. Gorgas is making headway with his rite, as he has organized several subordinate lodges in the South since his return from Europe. This condition of affairs reminds one of the remark made by a bank wrecker to an unfortunate depositor:—“You can do all the swearing possible, as it don't

affect me, for I have the boodle." So long as Bro. Gorgas can spread his rite he may allow Bro. Pike to devote his energies to printing bulletins, but when the lull does come, as it surely will, then Bro. Gorgas will doubtless display his knowledge of offensive adjectives.

A FREEMASON.

Before I became a Freemason,
Some said it was a damnable thing;
They said it was Witchcraft and Treason,
And swore that the devil reigned King.

But I thought to myself I would venture,
And went without further delay,
With a firm resolution to enter;
To a lodge then I hastened away.

I met an old friend and relation,
Who I heard was a Mason before,
To him I then made application,—
He carried the news to the door.

He bid me to tarry with patience,
And straight to the room did repair;
He quickly returned with an answer,
And bid me to come and prepare.

Good Heavens, then, how my heart panted,—
Expecting to meet with Old Nick,—
The reports I had taken for granted
Began in my conscience to prick.

But he told me he was my brother,
And that I had nothing to fear;
We love and respect one another,
So come and partake of our cheer.

GRAND CHAPTER OF CANADA.

As announced in the August *Craftsman*, the thirty-first Annual Convocation of the Grand Chapter of Canada was held in Toronto on July 10th, the printed proceedings of which reached us on the 17th of August. Comp. David McLellan, the Grand Scribe, is to be congratulated upon the energy displayed by him in getting the Proceedings out with such rapidity, as it is a book of some 400 pages, and the labor connected with its preparation no mean task to successfully accomplish in five weeks.

We find that the total number of chapters on the roll is 79, the number represented at the Convocation being 57. The number of registrations reported for the year was 237, while 60 companions joined, and twelve were restored, making an addition to the roll for the year of 309. The withdrawals were 69, suspensions, 108, and deaths 44, or a total of 221 removed from the roll, showing a gain for the year of 88. The total number of members on the roll is 3,498, and the total receipts for the year, \$2,247.34.

In admissions, Prince Rupert's Chapter, Winnipeg, took the lead with 28, Tuscan, of Brampton, coming next with 16, Antiquity of Parkdale enrolling 15, and St. Paul's, Toronto, 13. Of the 79 chapters working in this province 36 did not admit a candidate, while 10 received only one each.

The joinings were confined to seven-teen chapters. Out of a total of 60, Tuscan, Brampton, claimed 14, Australasian Kilwinning, Melbourne, 10, and City of Melbourne, Melbourne, 11, which shows that the balance was widely diffused.

The restorations, twelve in number, were confined to nine chapters, Ark, of Windsor, heading the list with 3.

Suspensions occurred in seventeen chapters, Hiram, of Hamilton, leading off with 18, and St. John's, Hamilton, following closely with 16, and St. John's, London, and Prince Rupert's, Winnipeg, being each credited with 14.

St. John's Chapter, Hamilton, was the greatest loser by deaths, eight Companions having been called away during the year. Palestine, St. Thomas, lost five members, and Carleton, Ottawa, Mount Moriah, St. Catharines, and Prince Edward, Picton, three each. Twenty three chapters met with losses by death.

Hamilton has the largest chapter—The Hiram—consisting of 177 members, St. John's, also of Hamilton, ranking next with 156; King Solomon's, of Toronto, following closely with 146. Only two other chapters have a membership exceeding one hundred, namely:

St. Andrew's and St. John's, Toronto, 104, and Prince Rupert's, Winnipeg, 122. Among the chapters with small membership, are :—Australasian Kil-winning, Melbourne, Australia, 10 ; City of Melbourne, Melbourne, 11 ; Pembroke, Pembroke, 12 ; and Erie, Ridgeway, 13.

The report on correspondence, prepared by Comp. Henry Robertson, Collingwood, occupies 186 pages, and gives every indication of having been attended to with his usual carefulness. This is the twenty-first report prepared by Comp. Robertson, an experience that enabled him to do full justice to the work, and cater with intelligence to the wants of his Canadian companions.

RUM AND RITUALISM.

In certain jurisdictions in the United States an effort is being made to give prohibition a boom. The advocates of temperance have commenced a crusade against saloon-keepers, and some Grand Lodges have declared saloon-keeping un-masonic ; while others have gone so far as to legislate against all retail-vendors of liquor, which should certainly, if justice is to be done, include the distiller and the wholesaler as well as the retailer. If selling liquor is un-masonic, it only requires one short step to declare drinking liquor un-masonic, and the brethren who indulge in such a habit amenable to Masonic law.

We believe every Grand Lodge should legislate for the good of the Craft at large, keeping prominently in view the requirements or necessities of its own jurisdiction. We further believe that every Grand Lodge is the best judge of matters that require special legislation, and we view interference by outsiders as nothing short of impertinence. Holding such belief, it is with a degree of diffidence that we venture to express opinions regarding proposed and past legislation.

When it has been clearly demonstrated that Freemasonry is subservient to prohibition, or that total abstinence

is a shibboleth that secures for its adherents positive admission to our Institution, then we will view the legislation here referred to as perfectly just. Until this is done, and the supremacy of temperance maintained over Freemasonry, we cannot but view class legislation as a dangerous innovation. That intemperance is an evil all will admit, and that every legitimate effort made to lessen the evil is a good work none will deny ; but that work should be carried on in its proper field, which is not in a Masonic body—grand or subordinate. The system of morality taught in Freemasonry cannot be excelled by the teachings of any religious body. If the lessons so regularly imparted are not bearing fruit, more's the pity ; but would the addition of iron-bound conditions lead to better results ? We believe not. Freemasons should be moral men, not from necessity, but by choice. If temperance is to be made a stepping stone to Freemasonry, instead of one of the virtues which its votaries are requested to practise, then where is the boasted freedom of our Institution ? In fact, it will at once cease to be an Institution, and become a mere adjunct of all temperance organizations.

There may be peculiar circumstances in certain jurisdictions in the United States which prompt the brethren to wage war on saloon-keepers, but be the circumstances what they may, nothing can justify Freemasonry becoming a class Institution. If tavern-keepers are not desirable material—and many are not—let the ballot-box speak ; but by all means refrain from passing laws that are entirely at variance with the spirit of Freemasonry.

The other disturbing element over the border is the K. T. Ritual. From what we have read regarding the ritual, it appears that a number of unwarrantable innovations were introduced, a weakness with all ritual revisers, as recently exemplified in our own jurisdiction. The ritual has been roundly denounced by more than one Grand Commandery, and the result has been

the suspension of the Grand Commandery of Iowa. Iowa not only condemned the ritual, but refused to use it, which so excited the ire of Grand Master Roome that suspension followed. In the Grand Commandery of Iowa there are some of the brightest Freemasons in the United States, and it is difficult to believe that they would rashly, or without fully considering the result, set at defiance what is recognized as duly constituted authority. If the ritual was objectionable, was there not a proper court of appeal, or a more reasonable, but less emphatic, way of showing hostility to it than by refusing to use it?

On the other hand, if Iowa Templars did act disloyally, as Grand Master Roome asserts, and that act was based on their interpretation of the law, was he justified in playing the autocrat, and resorting to extreme punishment at the outset? The suspension of a subordinate body is a serious matter, and a step that should not be resorted to unless continued contumacy is the offence; but to suspend an entire jurisdiction, and without any warning that suspension would follow their disobedience, has no precedent, unless we accept the administration of law by Judge Lynch. The legality of the suspension will, we hope, be ventilated when Grand Encampment next meets, as too many rulers run away with the impression that their exalted positions confer upon them powers that are centred only in the body that made them rulers.

It is to be regretted that such unseemly wrangling exists, and that the wranglers embrace Freemasons of well-known ability and repute. When brethren well skilled in the craft, and burdened with degrees and titles, indulge in bitterness, what is to be expected from those who are less favored or honored? The thousands of brethren who claim that Craft Masonry, or the Blue Degrees, is the only true Freemasonry, and that all other adjuncts are mere side-shows, have ample proof, in the many dissensions now existing, that additional degrees or

titles do not bring a corresponding increase in brotherly love or fraternal feeling.

—♦—♦—♦—

A Run to New York, down the Hudson, with St. Andrew's Lodge.

Under the auspices of St. Andrew's Lodge No. 16, a large party, including many ladies, left Toronto on the Civic Holiday by the "Cibola," for a ten days' trip to New York. The excursionists wore neat Union Jack badges, while the committee wore in addition a handsome distinguishing badge. At Buffalo "Pullmans" were the order of the night, and the agility with which many of the older members of the craft clambered into an upper berth, and did the semi-undressing act was enough to fill younger men with envy.

To even casual observers it would be apparent that Masons are remarkably careful of their health, as nearly all carried mixtures of various kinds as potent precautions against nearly every kind of sickness that might take advantage of their distance from home and the family doctor, and catch them unawares; and as sound sleep cannot always be insured even in a "Pullman," many had—so it is said—a sleeping potion to be taken on going to bed. I am grieved to say that when any recognized temperance member of the party took a nip of this soothing liquid the younger and more irreverent members of the party declared they were "working the growler," a slang expression conceived in envy, for it was noticed that those who could not get a taste were the only growlers. At any rate, whatever the nature of the compounds were, the whole party were able to report fresh and happy on board the steamer "Albany," at Albany city on Tuesday morning, ready for a ten hours' sail down the Hudson. I need hardly say that the appointments on the steamers sailing the Hudson as to diet and general comfort are the very best. A good orchestra band discourses sweet music nearly all the way, so that while the eye is photographing the beautiful scenery, the ear is charmed by the sweet sensation of harmonious sounds. After breakfast on board the steamer, where some of those who had taken the "St. Lawrence degree" gave their friends a pointer on how to order a breakfast on the Hudson, the party broke up into little groups on deck and took in the ever changing landscape.

It is not our purpose to "write up" a

description of the trip down the Hudson, suffice it to say that commencing narrow and shallow at Albany the river gradually deepens and widens, when the steamer has full scope for putting on speed. Here you pass a regular colony of barges being towed to and from New York. There and at frequent intervals are large ice houses sending forth their stores of ice to cool the over-heated metropolis. On we glide past the Catskills, recalling Washington Irving's mythical Rip Van Winkle. On past classic Vassar and the largest cantilever bridge in the world. On past historic Newburgh of revolutionary fame; and now the lofty Storm King and the Highlands seem to bar the way, but still on through most romantic scenery we sweep round West Point, the great military training school of the United States. Soon the river becomes lake like in its dimensions, the indications increase of the proximity of a great city; here a fast steam yacht on pleasure bent, there a fine mansion on the hill. Yonder Sing Sing, Tarry Town, and Yonkers, to the left the gloomy Palisades, in front the smoke and hum of a great city, and we are in New York, the streets thronged by busy crowds, the wharves lined with vessels from every land.

Unlike our own St. Lawrence, the Hudson has no swift current, no falls, no sparkling, rushing rapids, but it is a beautiful river, steady and slow in its progress to the sea, more characteristic of the Dutch who first settled on its banks, than the go-ahead, pushing people who have taken their places.

Our party having landed in New York it might not be desirable to follow too closely their movements, indeed it could not be done, as each on the following day struck out a route to suit his own taste, wishing his fellow as they parted a happy to meet, sorry to part, happy to meet again in Toronto.

A predatory Bedouin with the name of W. M. Baker, claiming to be an engraver from Akron, Ohio, is going through the country making an especial effort to swindle Nobles. His scheme generally is to pretend that he is a warm personal friend of some prominent local Noble to whom he is desirous of giving something as a token of esteem, a gold-headed cane, or something like it. When he collects anything he skips to another field with the proceeds. He is about 32 years old, sallow complexion and skim milk eyes.—*Tyler, Detroit.*

Correspondence.

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

BRO. GOULD THE HISTORIAN.

Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND BROTHER.—I am very much indebted to all the Grand Secretaries of the "Dominion," without a solitary exception, for sending me the Annual Proceedings of their Grand Lodges, and it is with the hope of rendering my Canadian collection even more complete than it is at present, that I ask permission to record my existing indebtedness.

The printed Proceedings I now possess are:—

CANADA.—Vol. 1. 1855-60; 1870-74; and 1885-87.

QUEBEC.—1881; 1886-87.

NEW BRUNSWICK.—Vol 1. 1867-76; 1877-87.

PRINCE EDWARD ISLAND.—1875-87.

BRITISH COLUMBIA.—1871; 1880-87.

MANITOBA.—1877-78; 1881-87.

NOVA SCOTIA.—Nil.

The Proceedings of the Grand Lodges of Canada and New Brunswick, especially the first bound volume of each, were of particular assistance to me, while writing my History of Freemasonry, and I have always felt under a great weight of obligation to Bros. Mason and Bunting, respectively, for the promptitude with which my request for the early transactions of their several Grand Lodges was complied with. To the Grand Secretary of New Brunswick, and indeed to all the officials of that class throughout the Dominion,—notably Bros. G. W. Wakeford, and W. G. Scott—my acknowledgments are also due, including,—it may well be on the principle that, "Gratitude is the sense of favors to come"—the Worthy Grand Secretary of Nova Scotia, whom I have hitherto failed in inveigling into a correspondence.

Lastly, I shall be very thankful indeed to any brother who will assist me in filling up the gaps in my files of Grand Lodge Proceedings.

Yours fraternally,

R. F. GOULD.

Junior Army and Navy Club,

St. James's St., London, S. W.

August 3rd., 1888.

England.

JURISPRUDENCE.

Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND BRO.—Article 120 of the Constitution reads:—"The Officers of a warranted lodge . . . shall severally hold office until their successors respectively have been regularly elected or appointed, and installed or invested in their stead." Article 146 reads:—"Every private lodge has the power of suspending a member . . . for non-payment of dues."

Do those articles conflict? Can Article 146 be enforced against an officer of a lodge, and in what way?

ENQUIRER AFTER LIGHT.

[The generally expressed opinion is, that no officer can be suspended for N.P.D. We find some hesitation in accepting this doctrine, and incline to the belief that any officer, excepting the W. M., can be proceeded against for N.P.D.]

Another generally accepted opinion is, that no officer can resign. This, in our belief, is entirely at variance with the spirit and teachings of Freemasonry. As no person can be made a Mason unless he is free, and as he is assured in the ceremonies that he enjoys a freedom of inclination, why should any brother be compelled to remain in office or retain membership contrary to his wishes? Masonic teachings are so liberal that it is preposterous to accept the idea that its adherents become its slaves.—ED.]

THE RITUAL AND LANDMARKS.

Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND R. W. BRO.—When one who has heard a D.D.G.M., while officially visiting a lodge a few years ago, inform the W.M. and P.M.'s that they were giving lectures which did not belong to Canadian Masonry, comes to read the article on "Ritualism," on page 63 of the August CRAFTSMAN, he is apt to ask why all this disputation over a very necessary endeavour to institute a uniform system of working? Don't you really think that in the face of this display of considerable unmasonic warmth, which can only tend to cool the enthusiasm of the young Mason, it might be well to accept matters as they are, and to let well alone? What is to become of the young Mason who has the new work transmitted to him, if recurrence be made to the working of a few years ago, which was most certainly not

uniform, and if not uniform, how can any particular individual certify as to its correctness?

I hear the "ancient landmarks" spoken of, but no one can tell me what they are; would you kindly enumerate them; one R. W. Bro. told me he thought there were nine, but that the Ritual had nothing to do with them — ? —

Yours fraternally,

ONE WHO WANTS TO SUSTAIN MASONRY.

[What our correspondent refers to was a clipping, and not an opinion of ours. No one finds fault with a "uniform system of working," but fault is found with robbing our Ritual of its ancient phraseology, which is in keeping with our claims of antiquity. "It might be well to accept matters as they are, and let well enough alone," remarks "One who wants to sustain Masonry." History shows that agitators were always aggressive, and those that were robbed of their rights, or allowed their possessions to be despoiled, were of the listless, phlegmatic sort, who were content "to let well alone." Brother, you can't sustain Masonry in the way you propose. Where you see innovations introduced, it is your duty and privilege to protest against them. If you want to see a modernized Masonry, with our ancient Institution placed on a level with the scores of benefit societies that surround us refuse to use the brains which your Maker has given you, and devote your time to singing, "Wait till the Clouds Roll By."

The R. W. Bro. was slightly astray regarding the landmarks, as there are twenty-five, not nine. We asked a brother who paid us a visit the other day how many landmarks there were. He answered, "In our lodge we have only two; first, pay your dues; second, blackball all candidates." If these were added to the ancient landmarks by some of our law-makers, constitution-amenders, and ritual-revisers, would our correspondent be satisfied "to let well alone?" We hope not. In our next issue will be printed the twenty-five acknowledged landmarks, with remarks on them by M. W. Bro. Pike.—ED.]

R. W. Bro. Judge Macpherson, of Owen Sound, passed through Toronto on his return from a five weeks' sojourn in Scotland and England. The Judge looked well, was somewhat bronzed by the sea voyage, and said he had enjoyed himself thoroughly.

THE GRAND MASTER HONORED.

Bro. Charles A. Leaney, Secretary of Shuniah lodge, 287, Port Arthur, kindly forwarded the following account of an installation ceremony and banquet held recently in that town :—

A very pleasant time was spent by the officers and members of Shuniah lodge, together with the members of Fort William lodge, No. 415, on the occasion of the visit of M. W. Bro. R. T. Walkem, Grand Master of the Grand Lodge of Canada in Ontario, on Tuesday evening, August 21st. It being our regular meeting night, and a candidate for initiation being in waiting, the first degree was conferred by the W. M., after which the M. W. G. M. installed Rt. Wor. Bro. S. W. Ray, as D. D. G. M. for Algoma District No. 17, and treated the brethren to a most interesting and instructive discourse on Masonic work and principles generally. He expressed himself as being well pleased with the manner in which the work was performed by the officers of the lodge. After lodge the brethren adjourned to the Northern Hotel to partake of a banquet given in honor of the G. M. The G. M., in replying to the toast of "Our Guest," made an excellent speech, and was followed by Rt. Wor. Br. Ray, D. D. G. M.; Rt. Wor. Bro. Thompson, P. D. D. G. M.; Wor. Bros. Dobie, Carpenter and others. After the usual lodge and fraternal toasts had been drunk and responded to, the brethren dispersed well pleased with the evening's entertainment and expressed themselves "Happy to meet, sorry to part and happy to meet again."

Knights Templars.

The annual conclave of the Grand Commandery of Ohio was held in Cleveland on August 18.

Pennsylvania has the largest Grand Commandery, and North Carolina the smallest.

The Grand Commandery of Mississippi has receded from its action in refusing to adopt the new ritual, and the Grand Commander has written the Grand Master proclaiming the allegiance of the Grand Commandery to the Grand Encampment. Iowa now stands alone.

The Grand Commander of Louisiana, A. G. Brice, has issued an edict to the Sir Knights in his jurisdiction regarding the new ritual, in which he says :—" We have nothing to do with the criticisms on the language of the rituals, nor with changes in them which may be thought desirable. Such changes may be made hereafter by the Grand Encampment, when coming before it in a proper and constitutional manner, as it, in its assembled wisdom, may determine. But now they are the rituals (the work) of Templar Masonry, and should be observed so long as they remain such." This opinion is endorsed by ten Past Grand Commanders of that State.

The ritual foisted upon the Templars at the last session of the Grand Encampment is not to be adopted without much vigorous kicking, squirming, and protesting. No wonder! A greater aggregation of incongruities and inconsistencies never before was put together and presented to an intelligent body of men for adoption and approval. We can only account for its adoption by the Grand Encampment on the theory that the majority of the members of that body were not allowed sufficient time to examine the merits of that work before acting upon its adoption. The ritual tinkers presented it and recommended its adoption, and it went through as a matter of course, on the presumption that it was all right.—*Minneapolis Spectator.*

The *Masonic Tidings* says :—" We believe the Sir Knights of Iowa are true and courteous, and as loyal to the Grand Encampment, as are the Sir Knights of New York, Michigan, or any other Grand jurisdiction—that they are at all times as ready to obey all of its constitutional requirements as are they. But upon this point a difference of opinion has arisen between their Grand Commandery—a body composed of as true Knights and as intelligent as any other in the United States, the Grand Encampment not excepted—and the Grand Master. They are not alone in their opinion. Who can or should decide? Should it be by the dictum of one man? Should he be clothed with power? Has he the power to declare the Knights Templar of Iowa disloyal, and forbid our fraternizing with them? With all due respect to our old friend Sir Roome, the Grand Master, and acceding to him the same right of opinion we claim for ourselves—knowing that the welfare of the order is at all times near his heart,

and that in this matter that and that only has been his aim—yet we can come to no other conclusion than that in the action taken by him he has exceeded his power ; that no power other than the Grand Encampment could or should be allowed to settle such questions as this arising between State Grand Commanderies and the Grand Encampment.”

Royal Arch Masons.

The Supreme Grand Chapter has investments and cash on hand amounting to \$6,615. At its recent meetings applications were received for the establishment of two Chapters in New South Wales.

Two additional English chapters, one in Darlington and the other in Portsmouth, have been in existence 100 years, and their members have been granted permission to wear the recognised centenary jewel.

Lord Leigh, Grand T. of the Grand Chapter of England, is the oldest Grand Superintendent in that country, having been 24 years G. Superintendent of the Province of Warwickshire. Lord Leigh has also occupied the position of Prov. G. Master in the Craft in the same Province for even a longer period, having been appointed to that position in 1852.

COMPANION.

It was not until near the close of the last century that the word Companion was used to designate a royal Arch Mason. In the records of St. Andrew's Chapter the term is first applied October 20, 1795, on which date Thomas S. Webb, of Temple Chapter, Albany N. Y., was present as a guest of St. Andrew's Chapter. It was about this time that considerable changes in the Royal Arch Ritual took place—changes lately due to the fashioning hand of Webb—and most likely the word *Companion* was then introduced to distinguish Royal Arch Brethren from Master Masons. Companion is a word of less general use and application than brother. Dr. Mackey, in pointing out the difference in the meaning of the two terms, says: “The latter refers to the universal Fatherhood of God and the universal brotherhood of man ; but the former represents a companionship or common pursuit of an object—the common endurance of suffering or the common enjoyment of happiness. Companion re-

presents a closer tie than Brother. The one is a natural relation shared by all men ; the other a connection, the result of choice, and confined to a few. All men are our brethren, but not all are our companions.—*Freemasons' Repository*.”

Quebec.

GRAND MASTER WALKER'S PROPOSALS.

M. W. Bro. J. Fred Walker, G. M. of the Grand Lodge of Quebec, made the following propositions to the English lodges in Montreal :—

“1. That they surrender their English charters and unite with the Grand Lodge of Quebec. 2. That their charters be numbered 0, 0¹, 0². 3. That the Master or a Past Master, of No. 0, be elected Grand Master for one year, and that No. 0¹ be accorded the office of Senior Grand Warden, and No. 0² the office of Junior Grand Warden, for the same time. 4. If there are Past Masters of the three lodges worthy of it, that they may be given the honorary rank of Past Grand Master or Past Grand Warden. 5. That all this be done as a means of giving the three lodges as desirable relations under the new allegiance as they now enjoy with regard to the Grand Lodge of England. The latter body, if so requested, doubtless would return to them the cancelled charters as mementos, and thus, all in all, they would be better off than now.”

British Columbia.

REMARKABLE MASONIC CAREER.

Canon W. H. Cooper, F.R.G.S., who was recently installed W. M. of the Spalumcheen Lodge, No. 13 Grand Register of British Columbia, has had Masonic experiences that few Masons can boast of. Canon Cooper's maternal lodge is No. 40, Belfast, Ireland, where he was initiated, passe^d and raised in 1856. At that time Bro. Cooper was an ensign in Her Majesty's service, and his regiment being ordered to Dublin, he was made an honorary member of No. 6, in which lodge he was raised to the degree of Mark Master Mason. Two years later, being then quartered in Devonport, he joined lodge Sincerity, of which Lord Valletort, now the Earl of Mount Edgecomb, was the W. M.

Having in 1860 taken holy orders, after three years' work at home, he offered himself for mission work in the colonies, and

on his arrival in Australia found that a lodge had been started in the town of Woodspoint, which was the centre of his district. This was the "Alpine" lodge, and was situated in the middle of the Australian Alps. Bro. Cooper acted as chaplain to this lodge for eighteen months, and on his removal to Melbourne joined No. 12, "Meridian" lodge. He also joined a lodge under the Scotch constitution, and was appointed District Grand Chaplain, S. C.

In 1870 Bro. Cooper moved to New Zealand, where he affiliated to St. Augustine's lodge, Christchurch, and in 1872 was appointed District Grand Chaplain, E. C., which appointment he held for five years. During his residence in New Zealand he was exalted to the R. A. Degree in the "Western Pacific Chapter," Hokitika, and also was one of the founders, and the first W. M., of "Akaroa" lodge. He was re-elected for a second year as W. M. of this lodge.

In 1877 he was obliged from ill health to go to New South Wales, where he joined "Glen Innes" lodge, of which he was installed W. M. in 1879.

Returning to England, after seventeen years' absence, he, in 1885, organized the formation of a new lodge, No. 2038, Harlesden, London, of which he was first W. M. Since his arrival in British Columbia, ten months ago, Bro. Cooper has taken the greatest interest in the welfare of the craft. He is a member of "Mountain" lodge, Donald; a member and the chaplain of "Kamloops" lodge; and now first W. M. of the new lodge at Spallumcheen, of which lodge he was one of the most active promoters. When about to visit Canada and the North-west for the first time, H. R. H. the Prince of Wales directed the Grand Secretary of England to give Bro. Cooper a general letter of commendation to all Masons in the Dominion and the United States.

No one is better able to speak with authority as to the world-wide influence of Freemasonry as Bro. Cooper, he having visited the Masonic lodges nearest the north and south poles, and while he was "exalted" on the western shores of the Pacific, he is now member of the Grand Lodge which is situated on the eastern shores of the same ocean. — *Victoria Colonist.*

DEATH OF P. G. M. CHAMBERS.

M. W. Bro. Coote M. Chambers died at St. Joseph's Hospital, Victoria, on

August 3rd, in his 50th year. The distinguished brother was Grand Master of British Columbia in 1881. He was a P. M. of Mount Hermon Lodge, a member of Vancouver Quadra Lodge, and a resident of the Province for 29 years. He held several important positions, and at the time of his death was accountant in the Dominion Government Savings Bank at Victoria. About four years ago he resigned the position of school trustee, which he had held for a number of years. He was an important member of the Victoria Orchestral Society, and was foremost as leader of the same in giving musical festivals in behalf of charitable institutions. The burial took place on the 5th ult. from the Masonic Temple on Douglas street, under the auspices of Vancouver Quadra Lodge No. 2. The beautiful and impressive funeral ceremony of the Masonic order was conducted at the grave by Worshipful Master Morris Moss, assisted by Grand Master A. R. Milne. After the services at the hall, the sad cortege slowly wended its way to the Reformed Episcopal Church on Humboldt street, where service was conducted by Right Rev. Bishop Gridge, assisted by the full choir. Mr. J. F. Sullivan leader, and Mrs. Peter Leech organist. The funeral procession afterwards proceeded to Ross Bay cemetery, attended by many brethren of the Masonic and A. O. U. W. fraternities, of both of which societies the deceased was a highly respected and beloved brother.

Prince Edward Island.

GRAND LODGE PROCEEDINGS.

Through the courtesy of R. W. Bro. B. Wilson Higgs, Grand Secretary of the Grand Lodge of Prince Edward Island, we have received a printed copy of the proceedings of that body. The thirteenth annual communication was held in Charlottetown, June 26th, when ten lodges were represented by forty-two delegates, M. W. Bro. John Yeo, Grand Master, presiding.

In his address the Grand Master said he had granted two dispensations for conferring the third degree at shorter intervals than required by the constitution, as the brethren were leaving the province, but two similar applications were refused, as sufficient reasons did not accompany the applications. "I have not been called upon," said the Grand Master, "for any decision during the year, which is, I

think, good evidence that the Masters and officers of the subordinate lodges are well-informed on the constitution and ancient landmarks of Masonry." In closing his address he asked the brethren to relieve him from the position, as his business relations were of such a nature as to render it impossible for him to devote that time to the office which its importance called for. Notwithstanding his appeal, Bro. Yeo was re-elected, and now fills the position for the fourteenth term, or since the formation of the Grand Lodge.

From a scrutiny of the returns we find that the number of Master Masons on the roll in 1887 was 459, while in 1888 the figures were slightly reversed, 495, or a gain in the year of 36. There were twenty-three initiations during the year, five being the highest number initiated in any individual lodge. Of the twelve lodges nine admitted neophytes. Five lodges received twenty-four affiliates, Orient leading off with fifteen. Three lodges reinstated one brother each. Thirty-one brethren were passed in ten lodges, and thirty-five in eleven lodges. The losses during the year were eleven withdrawals, thirteen suspensions for non-payment of dues, and two deaths. The suspensions were confined to two lodges, eight in one and five in the other. Two rejections were reported and they occurred in one lodge.

The cash receipts for the year, including a balance from last year of \$188.72, were \$483.42, + expenses \$264.95, leaving a balance on hand of \$218.47.

The question arising, "That there is nothing in the constitution prohibiting the public installation of officers of a subordinate lodge," it was moved and seconded, "that in the opinion of this Grand Lodge it would be decidedly injurious to have any installation of officers, either of Grand Lodge or any subordinate lodge, take place in public." The motion was lost.

The only salaried officers of Grand Lodge are the Secretary and the Grand Lecturer. The former receives \$150 per annum, which includes office rent, and the latter all expenses connected with his visitations. The Grand Tyler receives \$5 for attending Grand Lodge.

The election of officers resulted as follows :

John Yeo, G. M., Port Hill.
Neil McKelvie, D.G.M., Summerside.
G. W. Bentley, S.G.W., Charlottetown.
Harry Brownell, S.T.W., Souris.

Wm. H. Findley, Grand Treas., Charlottetown.

B. Wilson Higgs, Grand Sec., Charlottetown.

Geo. W. Wakeford, Grand Lecturer, Charlottetown.

Rev. H. Harper, Grand Chaplain, Port Hill.

Bro. McKelvie has been D. G. M. four years ; Bro. Findley, Grand Treas. seven years, and Bro. Higgs, Grand Sec. nine years.

We congratulate our brethren down by the sea upon the progress they are making, and hope that the present year will be even more successful.

Grand Lodge of Canada.

APPOINTED OFFICERS.

R. W. Bro. J. J. Mason, Grand Secretary, kindly furnished us with the following list of officers appointed by the Grand Master for the ensuing Masonic year :—

V. W. Bro. Henry Clark, Walkerton, G. S. D. ; V. W. Bro. James Alexander, Peterboro, G. J. D. ; V. W. Bro. C. F. Mansell, Parkdale, G. Supt. of Works ; V. W. Bro. James Walters, Napanee, G. D. of C. ; V. W. Bro. Geo. E. Mason, Hamilton, Ass. G. Sec. ; V. W. Bro. B. Paine, Ridgetown, Ass. G. D. of C. ; V. W. Bro. A. Denne, Stratford, G. Sword Bearer ; V. W. Bro. W. J. Pink, Perth, G. Organist ; V. W. Bro. A. R. Rowat, Milestone, Ass. G. Organist ; V. W. Bro. J. H. Bothwell, Lanark, G. Pursuivant ; V. W. Bros. W. F. Miles, Burford ; J. P. Whitehead, Strathroy ; James Newton, Georgetown ; M. Henry, Port Dalhousie ; John. Turner, Campbellford ; E. Biggings, Sault Ste Marie ; W. M. Baillie, Kingston ; E. L. Dickenson, Wingham ; W. B. Irving, Gravenhurst ; H. F. Holland, Cobourg ; James McNeil, Keene, and A. D. Ponton, Toronto, Grand Stewards ; V. W. Bro. L. E. Wissler, Elora, and C. Pye, Clarksburg, Grand Standard Bearers.

Stevenson Lodge, Toronto, donated the profits of its moonlight excursion to the Sick Children's Hospital.

At a recent meeting of the Victoria Lodge, Victoria Road, a vote of condolence was passed and ordered to be presented to the widow of the late Bro. Jas. Caswell, of Clarke.

Craft Tidings.

CANADIAN.

Bro. Lord Stanley, of Preston, Governor-General of Canada, will open the Industrial Exhibition, Toronto, on the 12th.

R. W. Bro. W. C. Wilkinson, and W. Bro John Kent, St. Andrew's Lodge, Toronto, spent their holidays at Grimsby Park.

W. Bro. Walter S. Lee, during his recent European tour, visited a number of Masonic lodges and told them what he knew of Canadian Freemasonry.

The brethren of Owen Sound are already considering the meeting of Grand Lodge next year. Efforts are being made to have that hotel the Judge spoke of painted before next July.

W. Bro. James Alexander, P.M. of Peterborough Lodge, and Second Principal of Corinthian R. A. Chapter, Peterborough, was recently presented with a handsome and valuable P.M.'s jewel, by his brethren and companions, on the eve of his departure for Toronto. Bro. Alexander's connection with the Order in Peterborough covered twelve years, and he was a general favorite. The occasion of his change of residence was a good offer from a Toronto firm.

Bro. Chas. Doebler, of Port Hope, died in that town Aug. 7th. Deceased was at one time W. M. of Ontario Lodge 26, Grand Steward, Z. of Victoria R.A. Chapter, and Grand Superintendent of Ontario District four years. He resided in Port Hope 22 years, where he came from his native city, Leipsic, Germany. His funeral was one of the largest ever witnessed in Port Hope, brethren from adjoining towns turning out in large numbers. The burial service of the Order was read by R.W. Bro. Traves.

An especial communication of Grand Lodge was held at Midland, in St. John's, 74 lodge room, on the 22nd ult., the acting G. M. being R. W. Bro. J. Reynolds, P.D.D.G.M. The occasion of the meeting was the laying of the corner stone of St. George's (Anglican) Church, on the farm of Mr. Arthur Shepherd. Brethren were in attendance from Brockville, Belleville, London, Port Hope, Smith's Falls, Merrickville, Prescott,

Newboro', Welland, Ottawa, Toronto, Delta and North Augusta. The acting G. M., assisted by W. Bro. Brodrick, acting G. S. W., and W. Bro. George Gale, acting G. J. W., laid the corner stone with the usual ceremonies, after which Grand Lodge was closed, when an enjoyable pic-nic furnished amusement for a large gathering, who donated \$350 to the new building.

UNITED STATES.

There are 160 lodges in New York city.

The Grand Lodge of Connecticut will celebrate its centennial on July 8th, 1889.

The Grand Lodge of Tennessee has declared that hereafter no new lodges shall bear the name of any living person.

Mrs. Edson, the mother of the wonderful two-pound baby, is a member of Chapter No. 28, Order of the Eastern Star, Chicago.

The Grand Lodges of Arkansas, Kentucky, Missouri, and Dakota, are to be added to the list of those which make liquor selling a Masonic offence.

The vacancy caused by the death of Bro. Daniel Sayre, Grand Secretary of Alabama, is to be filled by Bro. A. R. Baker, of Montgomery.

The corner-stone of the New Freemason's Hall, Pittsburg, Pa., will be laid with the ceremonies of the Craft, on September 11th, by Grand Master, Bro. Jos. Eichbaum.

Grand Master J. Soule Smith, of Kentucky, has ruled that the "order of business" in a subordinate lodge should not be made in by-laws "subject to Master's will." It should be a permanent rule, to be suspended only as other rules are.

A Michigan pulpit is said to be decorated with the following ironclad inscription: "This is to certify that no minister belonging to any secret society, or who has his life insured, or reads his sermons, or does not kneel in prayer, shall be allowed to preach in this house of God. The Lord of Hosts is Judge."

FOREIGN.

Sir Robert Murray, of Scotland, was made a Mason at Newcastle, England, in 1641. This is the first initiation on English soil of which any record remains.

The first lodge established at Cape Colony was in 1772. It was called the "De Goede Hoop" Lodge, Cape Town. It is still in existence and flourishing.

It is announced that the members of the Longford Lodge, No. 76, Grand Lodge of Ireland, have determined on erecting a Masonic Hall in Longford as a memorial of the late Bro. Col. King-Harman, Prov. G. Master of Meath.

The Grand Lodge of Liberia, Africa, has never been recognised by a single American Grand Lodge, though recognised by English and European Grand Lodges.

Nelson of the Nile Lodge, of Batley, England, celebrated its Centennial on July 5th. Mayor Parker, a P. M., was present. P. M. Bro. Bailey read an historical sketch of the lodge, and an enjoyable banquet followed.

The Grand Lodge of Scotland has in its archives the minute book of the lodge of Freemasons existing in Rome in 1735-37, of which the Earl of Winton was Grand Master. Pope Clement XII. suppressed the lodge.

New Zealand musters 150 lodges, of which 86 are under the E.C., 15 under the I.C., and 49 under the S.C. These lodges are locally ruled by five District Grand Lodges, E.C., three District Grand Lodges, S.C., and one Provincial Grand Lodge, I.C. There are 25 R. A. Chapters.

Bro. Sir Harry Albert Atkinson, K.C. M.G., was recently installed District Grand Master of Wellington, North Island of New Zealand. The newly installed brother said he would visit every lodge in his district, so as to see to their requirements, and in every way he would further benevolence, one of the Masonic virtues.

A quarterly communication of the Grand Lodge of Scotland was held at the Freemasons' Hall, Edinburgh, on the 3rd ult., the Grand Master Mason, Sir Archibald C. Campbell, Bart, M.P.; on the throne. It was reported that the income of Grand Lodge for the first six months of this year amounting to £2894, and for the first six months of last year to £2879, being for this year an excess of £15. For last quarter the income had been £1129, and the expenditure £506, showing an excess of income to the amount of £523. During the same period £105 had been voted from the fund of the Scottish Masonic Benevolence, as grants to distressed Freemasons or the widows of Masons. The number of admissions during the year 590.

Miscellaneous.

TOM'S MASONIC LESSON.

Thomas Beauchamp was a "good fellow," and, like many another such a man, was a Mason, or supposed he was. He had been regularly proposed and elected, and had taken his degrees in due and ancient form. Nor had he stopped with the Lodge, but had had the pleasure of becoming a Royal Arch Mason, in name, at least, and proudly wore on his watch-chain the cross which is the commonly accepted emblem of a Knight Templar. Had any one asserted, in the hearing of Mr. Thomas Beauchamp, that he was not a Mason, that gentleman would have deeply resented the statement, and regarded it as a deliberate insult, yet there were some of the lessons of Fraternity which he had not learned, but which, fortunately for him, and for the world, there was to be a way provided for him to learn.

Thomas Beauchamp was a lawyer; an excellently educated man, full of energy and vigour, and attentive to business. He had been so fortunate as to win in several cases of great importance; had given advice of much worth to two or three men who were rich, influential and appreciative, and by the harmonious actions of all these causes had been rapidly winning his way to both fame and fortune. However pleasant and self-satisfying this had been to him, it was not to continue so far as his supposition as to Masonry was concerned.

One afternoon, when Tom had been unusually busy, and was somewhat worried and annoyed, his friend James Jones entered the office. He was not a Mason, though he had a high, and very just and accurate opinion of the Fraternity. He was a member of the church where Tom attended, not as a member, but merely as a hearer. "I want your subscription to help us purchase an organ for the church," said Mr. Jones, getting straight to the reason for his call, for he knew how busy Tom usually was, and how valuable his time must be.

"How much do you wish?" demanded Tom, equally as brief and business-like as his friend.

"I think you should give fifty dollars at least," replied Mr. Jones.

"I cannot afford it," said Tom, shortly and rather curtly.

"I'd like to know why not. You can afford a fine house, fine horses, books, amusements, and—"

"Yes," interrupted Tom, "I know all that, but one must have those things in order to move in the circle in society to which I belong. Really, the bills I got last month would astound you. I'll give twenty-five dollars, and it is, as circumstances are, absolutely all I can afford."

"You used to be much more liberal, Mr. Beauchamp," said Jones.

"I know it, and I know, too, that in those days I had fewer ways in which to spend my money. Besides I go to church so seldom now that—"

"I wish you came oftener, much oftener, as you would be welcome, and—"

"Freemasonry is good enough religion for me," stoutly said Tom.

"Is it? I do not think that Masonry is religion at all. Are you sure it is?" Jones replied.

"I am sure that any man who lives up to the teachings of Freemasonry will be as nearly perfect as it is possible for a man to be."

"I'll not dispute that. I am not a Mason, not because I am not heartily in accord with the principles I believe it inculcates, but simply because I have never yet found myself so situated financially that I thought I had a right to take the money for the purpose of joining. Not being a Mason, I am in no situation to warrant me in giving an opinion regarding what you have just said, but, how many of you live up to the principles you mention?"

"I don't know. No one, I suppose quite does, but that isn't the question. I'm very busy to-day, and cannot devote time to such a discussion. I'll subscribe the sum I mentioned, and some time, when I am not quite so busy, I'll consider the whole matter thoroughly, and answer you fully." He put his name on the subscription list, wrote his check for twenty-five dollars, and handed it to Jones, who then withdrew.

Tom tired himself over one legal document, worried over another, nodded over a third, and was just thinking to himself how close the room was, and how sleepy he was getting, when something strange happened. A gentleman entered his office noiselessly, crossed the floor silently, and had seated himself at the table, just opposite Tom, before the latter observed him. The new-comer was one of the most remarkable men that Tom had

ever seen. His face was long and sallow. His eyes were black as coal, but seemed full of strange and shifting light, as though there were fire in them. He had a huge moustache, as dark as hair ever was, waxed finely to a couple of upturned points. A tuft of hair, depending from his pointed chin, lengthened out his face more than anything else could possibly have done. He wore a tall silk hat, which he did not remove during the entire interview, yet beneath its brim Tom could not fail to see that luxuriant growth of hair combed into two curious little hillocks just over the temples. He was dressed in sombre black, from head to foot, and wore a long ulster, which must have swept the floor when he walked. He had on fine black kid gloves, which he retained on his hands during his call. Remarkable-looking in every respect, there was nothing which one could well have honestly criticised in his appearance, unless it were his feet, which, judging by the size and shape of his boots, it seemed must be deformed. The stranger placed a small valise upon Tom's table, and looked at the lawyer as though waiting for him to speak. So Tom began:—"To whom am I indebted for the honour of this call?"

"Call me D," replied the visitor, very gruffly.

"And may I ask, Mr. D, what your business with me is? I am very busy, and have no time to spare just now."

"Are you a Mason?" asked the gentleman in black, in a very doubtful tone.

"I am," replied Tom, proudly, and he caught at his showy watch charm, and jingled it, though I suppose he did that unconsciously.

Mr. D drew back a little from the table and seemed nervous and excited. "Please don't do that," he muttered; "that thing would burn me if it touched me; don't you know that? I wonder that it don't burn you!"

"I don't understand you, Mr. D," Tom replied, questioningly.

"Exactly, and I don't understand you, either. I came in this afternoon to see if it was possible to do so. You say you are a Mason? I am going to see whether you have lied to me or—"

"I don't believe I'm very well posted," interrupted Tom, anxiously, and a little shamefacedly. "The fact is, I have not attended lodge very often, and—"

Mr. D laughed, and, when he had recovered his breath, said, "You didn't take me for a Mason, did you?"

"Yes, I supposed you were, as else

you would not have interested yourself in my Masonic associations and actions," said Tom.

"Oh, no indeed. I know nothing about Masonry, excepting what I've found in this little book," D replied, and he opened his valise and took out a copy of the *Freemason's Monitor* with a variety of tools, all of which he placed upon the table. He then continued:—"I heard you were a Mason, but I doubted it. I had an idea that you were an eligible candidate for admission into an Order to which I belong, but as no good Mason could belong to that, I thought I'd come and satisfy myself."

"But Mr. D, why may not a man belong to Freemasonry, and to your Order as well?"

"Because, my good fellow, it is the province of Masonry to build up, and it is the province of my Order to tear down, to destroy, to degrade, to ruin. What are the working tools of an Entered Apprentice?"

"The twenty-four-inch gauge and the common gavel."

"How do you use them," Mr. D inquired, with emphasis and significance.

"I don't think I understand you, and I cannot really say," Tom replied, not a little disconcerted.

"Shall I make a suggestion?" Tom assented. "You use the twenty-four-inch gauge for ignoble and inglorious purposes. Emblematical of the day, you divide your day into *two unequal* parts. You find a half dozen hours for the vocation by means of which you gain your living, and thrice that time for excess and luxurious living. For God and a distressed brother you find nothing!"

"Sir," said Tom, indignantly, I protest against all this."

Mr. D. Smiled. "Will you kindly let me see that document lying by your elbow?" Tom shook his head and tried to keep it from his visitor; tried to put it out of sight, but all his efforts were in vain, and Mr. D took the document and opened it. "A mortgage, isn't it?" he asked, and something in his tone made Tom's heart sink within him. He bowed his head in silence, and doubted if he could have said anything, even if his life had depended on it. "A mortgage," continued Tom's visitor, "and securing a note at a very high rate of interest. Five hundred dollars would satisfy the debt, while the property is worth at least four times that, and yet you are going to foreclose your claim, are you not?"

"Of course I am," said Tom, sullenly, and rather against his will. "What would you have a man do, if it were any of your business?"

"I may make it my business, my dear fellow, before I am done with you. This debt is one you could afford to lose, so far as that is concerned, but there is no danger of you having to lose it. The interest has always been paid promptly, and the principal will be paid eventually, if you will only wait patiently. What are the working tools of a Fellow Craft?"

"The plumb, the square, and the level," replied Tom, promptly and unhesitatingly.

"Please explain their symbolic meaning," said D, with a piercing look.

Tom opened his mouth, and he heard the words spoken, but he could hardly believe that it was himself who was speaking. His heart protested, vainly, against the words he uttered, but he went relentlessly on. Never had he imagined that words could be so perverted and misused: "The plumb permits us to talk proudly, giving heed to neither God nor a humbler brother, squaring our accounts with the unfortunate by means of the pitiless square of the law, and—"

Mr. D laughed. "You're frank, my dear fellow, to a most praiseworthy degree, though little else about you is praiseworthy. There is no doubt you live up to what you have said. I think this mortgage is against the estate of a deceased Freemason, and for his widow to pay it at once, would be to take food from the mouths of his orphan children, and— But enough of that! What is the use of the trowel?"

"I cannot say," stammered Tom, "and I think I never knew."

"I know you never did," said Mr. D, savagely, as he arose to his feet and leaned across the table until his hot breath fell upon Tom's face. "I know you never did. Who ever knew you to further friendship and accord when you could coin money out of men's contests? Who can think of brotherly love and of you in the same connection, you impudent, self-sufficient, time-serving fellow?" Mr. D paused for a moment, as though to get breath. Then he reached over, caught Tom by the collar, and dragged him slowly up over the table, at the same time saying slowly and significantly, "You are no Mason, no matter how many degrees you have taken, and you never will be. The Order which pulls down, and builds not up again—the Order which destroys,

and puts nothing in the place of that which is ruined—the Order which magnifies self, and which never heard of fraternity—that is the Order for you, and this very night you shall be initiated therein." Tom struggled violently, cried incoherently—and awoke. Mr. D and his visit had been only a dream.

The fire was out, the room was cold, and it was already twilight—a twilight which was rapidly darkening into night. Tom put away the mortgage; wrote a letter to his debtor, generously giving her more time, and then turned, without opening and re-reading it, a letter of a different tenor which he had written earlier in the day. "Thank God it was only a dream," he said, gratefully, as he hurried along the street, "but such a dream—such a dream!" he added, with a shudder. "Thank God it was only my other self, my better self, that attacked and humbled me, instead of being what it might have been! Thank God that I have not been a bad man, and that now I shall not be; thank Him that his Heavensent vision found me at the parting of the ways—at the crisis of my life."

Tom called upon James Jones on his way home, and handed him another twenty-five dollars. Mr. Jones seemed astonished. "I supposed you abided by your decisions," said he. "What induced you to change your mind?"

Tom laughed, which spoke well for the salutary effects of the lesson he had received, and he pleasantly replied, "A little thoughtful consideration of the principles of Freemasonry."

"I've been saving money for some time," said James Jones, suddenly, "with the intention of applying for admission to the Masonic Fraternity. I am going to try to be a Mason, and I hope I can gain acceptance. Will you get me a petition and recommend me?"

"I will," said Tom, and then, as he walked slowly and thoughtfully homeward, he said to himself:—"I have had an escape, to-day, which I shall never forget. Jones is going to try to be a Mason, and so am I!"—*Voice of Masonry.*

THE OBLONG SQUARE.

Our ritual-tinkers, patching and clouding the old work, seem ashamed of many precious and beautiful things only because they are *old* and *our own*. To this class of thought belong the terms *oblong square*, *so mote it be*, and the like, so old and

worn that Blue Lodge Masolry is almost lost without them.

I think we want no "revision" in our monitorial and esoteric rituals. They have certainly stood the test of nearly two centuries, and, like the standard phraseology of King James' Bible, they serve as punctuation points in Masonic literature. Referred to the best literature of the first quarter of the eighteenth century, these terms in our language are found singularly accordant with the best essays in the *Spectator* and other writings of Addison and his contemporaries. The term "violate the chastity" stands, word for word, in the *Spectator* as we use it. The oblong square is the old expression for "right-angled parallelogram."—*Rob. Morris.*

THE GRAND MASTER'S POWERS.

Some Masonic jurisdictions are being troubled by discussions as to the extent to which the prerogatives of the Grand Master can be carried without giving umbrage to the Craft, upon the plea of authorization by the ancient constitutions. The litigant Masonic functionaries in dispute over this question should be reminded that this venerable code of imaginary Ancient Masonry is thoroughly obsolete, if it even had a legal existence, and that the sovereignty of the Grand Master, as portrayed in the traditions of the Craft, was rendered nominal almost immediately after the Revival of 1717. For example: Old Masons contended that a Grand Master had a positive right to make a Mason "at sight," and more modern ones qualified the existence of the usage through assertion of his being primarily necessitated to open a Lodge of Emergency, wherein to exert his inherent privileges. The fact is that the Grand Master never possessed any such right or any of the fabulous ones attributed to him by Masonic ignorance. It is recorded that Anthony Sayers, the first Grand Master of whom mention is made in our authenticated history, resorting to usurpation of this power of "making at sight," evidently "to raise the wind," came near being expelled from the Craft for making clandestine fellows. The truth is that, in the present condition of Masonry in the United States, the Grand Master has been shorn of all traditional authority, and is less of a legitimate autocrat than the Master of a particular lodge—*Masonic Chronicle.*

THE SECOND LADY MASON.

Helene, Countess Hadik Barkoczy, born 1833, was sole heiress of Count Johann Barkoczy, and being the last of her race was permitted by the Hungarian courts to take the place of a son. She succeeded her father on his death in 1871, in the extensive Majorat of Barkoczy. In 1860 she married Count Bela Hadik, aide-de-camp to the unfortunate Emperor Maximilian, of Mexico. With her inheritance she came into possession of an extensive masonic library. She was a highly educated lady, and made the masonic literature her earnest study; and having mastered the statements concerning almost every degree in Freemasonry, an ardent admiration for the masonic "Idea" was aroused in her. She was well acquainted with a few Freemasons, through whom she endeavored to gain admittance into the craft.

Her desire was granted, and she was, in 1875, duly initiated in the Lodge Egeynoseg in Unghvar, holding a constitution from the Grand Orient of Hungary.

On learning this glaring violation of the statutes, which only allow the admission of men into the order, the Grand Orient of Hungary instituted proceedings against the guilty brethren, *i. e.*, against the Deputy Master of the Lodge, Bro. Geza Mocsary, who conducted the initiation, for "breach of the masonic vow, unjustifiedly conferring masonic degrees, doing that which degrades a Freemason and Freemasonry, and for knowingly violating the statutes," and against the Bro. Orator, the Bro. Junior Warden, and the Secretary of the lodge, for the same offences, with exception of the third, and against the other brethren of the lodge of the third, second and first degree, for the last named offence.

The judgment of the council was given at their meeting the 5th of January, 1876. All the accused were found guilty. The council condemned the Deputy Master to the loss of all his masonic rights, and expulsion from the order forever; the officers to have their names struck off from the lists, and the other members of the lodge to be suspended for a space of twelve, six and three months respectively.

But still the question remained whether the duly initiated Countess Helene Hadik Barkoczy could and ought to be looked upon as a regular Freemason; to claim all the rights of a member of the fraternity.

On this point the Grand Orient of Hun-

gary decided in their meeting of the 10th of March, 1876, as follows:

1. The Grand Orient declare the admission of the Countess Hadik Barkoczy to be contrary to the laws, and therefore null and void, forbid her admittance into any lodge of their jurisdiction, under penalty of erasure of the lodge from the rolls, and request all Grand Lodges to do the same.

2. The Countess is requested to return the invalid certificate which she holds within 10 days, in default of which measures will be taken to immediately confiscate the certificate whenever produced at any of the lodges.

The proceeding of the Hungarian Lodge initiating a woman was universally condemned, but the question whether an initiation once effected could be undone, became a subject of much controversy at the time, and was ventilated in the *Freemason* of 23rd September, 1876.—*London Freemason*.

SILENT WORKERS IN FREEMASONRY.

The silent worker in Freemasonry may certainly be said to be in the majority among the members of the Craft, and this is accounted for from the fact that in most cases seven-eighths of the members have little to do but attend the regular meetings of their lodge, listen to what is going on, vote on the one or two subjects which are brought forward, and then adjourn for an hour or two's social enjoyment. And yet what a vast amount of good is accomplished by these same brethren. If they are silent with their work they are at least practical, and if they get through their duties without any apparent exertion, they see that what they do undertake is for a good purpose.

These silent workers in the Masonic fold offer an insurmountable barrier to those who urge that promotion in a lodge should always go by seniority. They are often content to remain simple Master Masons year after year, and when their turn for office comes round they seem to dread undertaking the duties attached thereto, lest it should force them from the enjoyment of their rest. It often happens that such men express a wish to be passed over in regard to appointment to office, and for years they remain without a collar, unless it be that in the absence of a regular officer they act as deputy. On such occasions they prove

themselves efficient in the duties required of them, and give further illustration of the fact that it is not always those who make the most show who are best at a task. In many other ways the silent worker may make his presence felt, but it is in regard to the whole system of Freemasonry that his influence must be gauged. It is true that the energetic bustling members of the Order do much, but if they were left to themselves for a season or two they would soon find out that the silent worker is the backbone of the Order. Such being the case we think that every encouragement should be offered to men who prefer to adopt this particular method of procedure, in direct opposition to those who strive to make as much show and excitement as possible, but who, more often than not, utterly collapse after a very brief display of their brilliancy.—*Freemason's Chronicle*.

ROGER BACON.

The "Encyclopedia" of Mettenachan claims as a pioneer in the craft, an English monk named Roger Bacon, who made wonderful discoveries in many sciences. He was born in Ilchester in 1214, educated at Oxford and Paris, and entered the Franciscan Order in his twenty-fifth year, and died in 1292. He explored the secrets of nature, and made many discoveries, the application of which were looked upon as magic. He denounced the ignorance and immorality of the clergy, resulting in accusations, through revenge, and final imprisonment. He was noted as a Rosicrucian.

THE MASONIC IDEAL.

The following extract from an address by Rev. Mark Moses, on the "Ideals of Masonry," is well worth republication: "Masonry is independent of social and religious principles. In society, however, it recognizes the relations of human brotherhood; politics, human rights; in religion, the need of divine assistance. The social ideal of Masonry is substantial, and teaches a lesson of brotherly love, unexcelled by all other organizations. The Golden Rule is at the basis of its social ideal. The social friendship between a monarch and his master builder is preserved by the symbols of Masonry, and which inspired one hope, one faith, one principle. The importance of a brother's welfare is constantly impressed upon the Masonic order. This is the

first point where it touches our daily life. The second reaches higher. Above man is the Great I Am. A brother's welfare is followed by the adoration of a heavenly being. There could be no holier bonds of friendship than this, no grander ideal. This is one of the grand social ideals of Masonry. A third is to guard the honor and reputation of a brother's name and a brother's character—an ideal which did not, and should not, shield a man from just punishment, from crime or the transgressions of law. Another point in the social ideal is the advice guaranteed by the truest friendship. The religious ideal does not ask a man of what nation he is, for it recognizes all as brothers. It does not ask a man what his religion is. His religion must recognize God. The basis of Masonry is a recognition of the divine Creator, and the love of your neighbor as yourself. Questions of party politics never enter into Masonry, but Masonry recognized human rights and human welfare. The watchword of Masonic life is light. This was the call of soul. It was one of the commands of the Creator: 'Let there be light.'

SOCIAL FEATURES OF FREEMASONRY.

Masonry has its moral teachings and its social teachings, and each, I may say, depends in a great measure upon the other. The growth of Freemasonry may be, I think, attributed as much to its social features, or nearly as much, as to its moral teachings; for, through its reputation for sociability, men have been drawn from the profane world to the portals of Freemasonry, and there obtained the benefit of its moral teachings that otherwise they would have gone without. From the earliest periods of Freemasonry, as far as we have been able to trace, sociability has been one of its features. In the earlier days the lodges met in public houses; they had not the palatial halls that the lodges of to-day have, and the best places, or places most accessible to them, were public houses. It was the custom, after doing certain work, to clear away the lodge paraphernalia, introduce the pipe and the punch-bowl, and enjoy themselves for a reasonable time, and then resume their labor again, and from that arose the custom of calling from Labor to Refreshment and from Refreshment to Labor.—*P. G. M. Bro. Michael Nisbet of Philadelphia*.

RISE OF MASONIC DEGREES.

W. Bro. W. J. Hughan, an authority on matters Masonic, and a past grand officer of the Grand Lodge of England, lectured recently on the above subject in Glasgow. Bro. Hughan began by giving a sketch of the character of Freemasonry, its aims and objects, prior to the era of Grand Lodges, and proceeded to show that whilst there naturally existed the three grades of Apprentice, Fellow Craft (or Journeyman), and Master, there could (as was amply proved) have been but one simple ceremony. The Three Degrees he labelled as *circa* 1720, and said that the earliest reference to the M.M. Degree was to be found in the records of a musical society, now in the British Museum, of date 1725. The first mention of this Degree in Scotland occurs in the minutes of "Canongate Kilwinning," No. 2, in the year 1735. "Mother Kilwinning," No. 0, follows in 1736, with "Mary Chapel," No. 1, in 1738. Bro. Hughan then alluded to the records of a meeting in London, in 1741, of the Royal Order in Scotland, and proceeded to speak of the work of Dr. Dassigny, published in Dublin, 1744, wherein the Doctor states that the Royal Arch had been in operation in that city, London, and York for a few years previously; from which we may infer that the Arch really existed from about 1740. The next important point was the record of the "*Scotts' Masons*" at Salisbury, 1746, which opens up an interesting question as to whether this body had any connection with the Scottish Rites then worked in France. He then touched on the subject of "High Rodiam" at Durham in 1746; of "Harodim" at Sunderland, 1756; and made some instructive comments on the grades of K.T., Rose Croix, &c.

In connection with the lecture, of which the above is the barest possible outline, the following letter was published subsequently in the *Glasgow Evening News*:—

"Freemasonry has existed for hundreds of years, operative Masonry for thousands of years. There were Apprentices, Fellow-Crafts, and Master Masons hundreds of years ago, yet Bro. Hughan asserted in St. Mark's Masonic Hall, before a large number of brethren, on the 10th inst., that there were no Masonic degrees in existence until the beginning of last century—namely, about A. D. 1717, or thereby. What existed before then were Masonic grades, the Apprentices,

Fellows, and Masters being all on a level as regards secrets, for in a number of the old lodges it was a law that so many Apprentices had to be present at the due admission of Masters and Fellows. Hence there were three grades of members, not three degrees, with special ceremonies and secrets for each degree. What the old Masonic secret word was amongst the lodges before A. D. 1717 we do not now know, nor, as Bro. Hughan observed, what their secrets or ceremonies exactly were. The old Freemasons were Trinitarians before 1717, as their charges abundantly testified, but when the new system of speculative Freemasonry was instituted in London, in 1717, Freemasonry became cosmopolitan. Its watchword was the Fatherhood of God and the Brotherhood of Man. The first Masonic Grand Lodge in the world was the Grand Lodge of England, formed in 1717, and no Masonic 'Grand Master' existed before then. The pseudo-Masonic historians of last century, to fill up their books, were not particular as to facts, but dealt largely in fictions, interpolations, and alterations. This is now abundantly proved by the labors of the Masonic historians and critics of the last twenty-five years.

"Previous to 1860, Freemasons, generally speaking, believed that the ceremonies and secrets of the three Craft degrees had existed for hundreds or thousands of years, the majority dating from the building of Solomon's Temple. It was difficult to prove this on documentary evidence, but the excuse was ever ready, that the old documents were lost! It so happens, however, that modern research has discovered many of these old records, and the old Masonic charges, and the old lodge minutes, written long before and up to A. D. 1717, prove that up to that date modern Freemasons and our system of degrees did not then exist. The oldest Masonic minute of the 3rd degree in the world, yet discovered, is dated 1725, and it is in connection with a musical society to which only Masonic Master Masons were eligible. The Kilwinning Lodge, styled by some the 'Mother' Lodge of Scotland, seems to have had no Master degree until 1736, and then it got impregnated with the new Freemasonry from England. There was no Grand Lodge or Grand Master in Scotland until 1736, when the former was formed—after a visit from some London brethren—and the latter was elected then. In Kelso the lodge there first heard of the Master degree in 1754—as this was 18 years after

the formation of the Scottish Grand Lodge, there does not seem to have been much Masonic communication between Edinburgh and Kelso, or else news travelled slowly. There were no daily newspapers, telegraphs, or telephones, in those days.

"The Lodge of Edinburgh, Mary's Chapel, No. 1, has minutes going back to 1593, and the Aberdeen Lodge minutes back to 1670, but these go to prove Bro. Haghan's assertion that there were no Masonic degrees before 1717. The three degrees of Craft Masonry are, therefore, now about 171 years old—possibly three years or so younger, especially the third degree. What are called the higher degrees rose some time after 1717, the first of them probably about 1740, about which time Royal Arch Masonry was started. Then there was the degree known as the Royal Order of Scotland, and in the latter half of last century the Masonic Knights Templar degree was concocted, and so on with many others. While the Freemasonry of the three Craft degrees gloried in being cosmopolitan, the highest degrees were sectarian. The Grand Lodge of Scotland does not recognise the latter. Bro. Haghan received a hearty vote of thanks for his very interesting and instructive lecture. Several of the brethren present expressed themselves as being in entire accordance with the lecturer, while one or two had a difficulty in realizing how all this could be. The latter, however, must recognise the duty of getting 'more light' upon the subject, and so be able to distinguish between the true and the false, the real and the fanciful, and be able to show to the world that Freemasonry has something better now-a-days to recommend it than an imaginary anti-quity."

THE CRAFT IN BOMBAY.

Judging from the proceedings of the District Grand Lodge of Bombay at its 52nd half-yearly communication on the 26th of March last, it is evident that under the auspices of H. R. H. the Duke of Connaught, District Grand Master, the English section of the Craft in Bombay has latterly been making most satisfactory progress. With a solitary exception, the lodges are in a state of active work; the finances of the District Grand Lodge, especially in respect of the benevolent fund, are in a satisfactory state, while the Bombay Masonic Association is also flourishing, the subscriptions, which by the year 1886

had reached 23,594 rupees, having been increased by the end of 1887 by 2,776 rupees to 26,370 rupees. The harmony existing between the English and Scottish brethren is referred to as having become stronger than ever, so that the outlook for the future seems most promising, and there can be no doubt whatever that even in the very unlikely event of His Royal Highness resigning the District Grand Mastership to-morrow, it will be found that his influence and example have been most beneficial.

MASONS IN THE WORLD.

There have been such wild statements published of the number of Masons in the world, that Bro. Stephen Berry of the *Token*, Portland, Me., has endeavored to make a reasonable estimate, with the following result :

	Lodges.	Members.
Spain.....	483	14,300
Cuba.....	53	2,973
Porto Rico.....	20	1,100
Portugal.....	120	500
France.....	476	23,800
Germany.....	289	32,527
Belgium.....	20	1,550
Holland.....	80	4,398
Luxembourg.....	4	200
Hungary.....	39	3,000
Italy.....	224	21,000
Roumania and Bulgaria	24	1,200
Sweden and Norway....	33	3,000
Switzerland.....	34	2,363
Turkey.....	5	250
Egypt.....	8	400
Costa Rica.....	7	350
Argentine Republic....	60	3,000
Brazil.....	240	12,000
Chili.....	11	1,000
Mexico.....	314	10,535
Peru.....	39	2,033
Uruguay.....	53	2,650
Venezuela.....	44	2,200
Australia, Independent	100	5,000
England.....	2,173	217,000
Scotland.....	600	69,255
Ireland.....	381	38,000
United States & Canada	9,864	605,408
U. S, Columbia, New Granada, Greece, etc. estimated.....	40	2,000
	15,838	1,082,992

Although these figures are imperfect, it is quite certain there are as many Masons in the United States as in all the rest of the world, and the prodigious num-

bers published have been the sheerest humbug.

In addition to these white Masons, there are 22,400 colored Masons in the United States and Canada, and probably 2,000 more in St. Domingo, Hayti and Liberia.

A FREEMASON'S WILL.

The subjoined copy of an extract from the will of Mr. Sylvanus Cobb, the well-known novelist and journalist, who died at his home in Hyde Park, Massachusetts, a few months past, is published in the *Voice of Masonry*: "And I do set it down as my express desire that no member of my family, or relative, or friend, shall for me put on at anytime any outward badge of mourning. Let no blackness of crape or funeral weeds, cast its gloom upon my memory. I would that my loved ones would seek the brightness or fragrance of faith and trust in God rather than the gloom which belongs to doubt and unrest. I go to find more light. Add ye not to the darkness who remain behind. God bless you all." That is the language of a Freemason and Christian, and shows that he believed what man calls death to be but the transition from earthly to heavenly realms; the change from the mortal to the immortal land; the raising from the finite to the infinite light, and the exaltation from the transitory glory of time to the endless glory that surrounds the throne of God on high. His trust in God was sublime.

THE QUEBEC DIFFICULTY.

The London *Freemason* of Aug. 4, referring to the unfortunate trouble which might have been settled long ago had more moderation been displayed, says:—It rests now with the members of the three lodges in Montreal, on the roll of the Grand Lodge of England, to say how long the present 'dead lock' shall continue. Until they elect to join the Grand Lodge of Quebec 'of their own free will and accord,' from an English standpoint, it would be Masonically and legally wrong to require them to leave our jurisdiction whilst they obey the 'Book of Constitutions.' The Grand Lodge of England has never, from its formation, erased any lodges from its roll, save for disobedience of its regulations, or because of the voluntary surrender of warrants. We decline to be drawn into 'side issues' in con-

nection with this sad controversy, and having given ample space and opportunity for discussion of the question we now propose to leave it until fresh light is forthcoming, simply expressing our warm appreciation of the excellent spirit exhibited by Bro. Dr. Graham in his several papers, and trusting that a speedy and honourable settlement will be agreed to on the lines indicated, so that all concerned may rejoice together as friends and brethren."

The *Freemasons' Repository*, of Providence, which can certainly view this matter impartially, says:—

"The Quebec difficulty is not yet settled. A little constraint on the part of the Grand Lodge of England, probably no more than a suggestion on the part of the ruling powers across the water, would bring about a solution of the vexed question by the relinquishment of the charters now held by lodges in Montreal which are still in obedience to English authority. The lodges in Montreal regularly chartered by the Grand Lodge of England, never having become identified by any act or consent of their own with the Grand Lodge of Quebec, cannot properly be forced into a connection with that body. We have no doubt, however, that for the good of Masonry the lodges now working under English authority ought to become allegiant to the Grand Lodge of Quebec, which certainly has control of the whole Province so far as the establishment of any new lodges is concerned. The English lodges may have the right to continue their existence under their original jurisdiction, but it would be well if they could be brought to give up this right and unite with the Grand Lodge of Quebec."

QUALIFICATIONS FOR FREEMASONRY.

Who should become Freemasons? What are the qualifications? He should be an intelligent person, without which he could not appreciate the beauties of Freemasonry, for it is a system of Morality veiled in allegory. He should be a reader and a thinker. He should have a large heart and an expanded mind. He should be a believer in the Deity, without which no obligation would be binding on him. He should be a believer in the golden rule: "Be ye to others just as true, as you would that others should be to you." He should love his neighbor as himself. He should be a man willing to live and let

live, and not be selfish ; selfish men never make good Masous. The sublime teachings of Masonry cannot trace their muscular knob called a head, or their small heart. A selfish man is like an egg—too full of himself to admit anything else. Close-fisted, penurious, stingy men should not join the Craft ; they would be like a wild Indian brought into good society ; he would not feel at home there. It is not the wealth, talent or influence of an individual that will commend him to Masonry if he is lacking in those qualities that go to make up the true man.—*Detroit Freemason.*

NORWAY AND SWEDEN.

Several of our exchanges have recently had notices of the Masonic organization in Norway and Sweden. The subject is of special interest apart from being a matter of news, by reason of the somewhat peculiar methods of organization and work in those countries. The degrees are conferred by various bodies : First—The Lodge of St. John, which has control of the first three degrees. Second—The Lodges of St. Andrew, which pass the brethren of St. John Lodges through the fourth, fifth and sixth degrees, or the Scottish Masonry. Third—The Provincial Lodges, which confer the seventh, eighth and ninth degrees. Fourth—The Swedish National Grand Lodge, which not only confers the seventh, eighth, ninth and tenth degrees, but also the dignity of Knight of Rose Croix and other preferments of an advanced grade. The business of the National Grand Lodge is conducted through three directories, each having a separate department of superintendence. The system of government is somewhat complicated, but seems to work to the general satisfaction of those most interested. The present membership of the lodges, as stated by the *New York Dispatch*, is about 10,000.—*Freemason's Repository.*

A MESSENGER FROM THE GRAVE

(I have composed this poem under the shadow of impending death. I have made a few copies by the Hectograph Process, and sent them to particular friends only, asking that they shall not be published, or any public use made of them, until I am gone. What I have said here of myself, therefore, and of my Masonic labors and of my desires to be kindly remembered by

the Craft, will be read as though the writer had *joined the silent*, as he must soon do.

ROB. MORRIS.

LA GRANGE, KY., October, 1885.)

Brothers, when met in June or in December,
Honoring the memory of the dear Saint
John,

Then let some kind participant remember
The name of him who wrote this—*but is gone.*

Let some kind Brother rise, while all are silent,
And with deep pathos, and fond friendship say,

“ He was a Mason, gentle, true, not violent,
And loved old things that do not pass away.

“ *He loved his friends :* in them his heart
found anchor,

Bound in affection as with hooks of steel ;
As for his foes, he gave few signs of rancor.

But bore their slanders patiently and well.
He loved to make, in simple verse, that
rhyming

Where ancient signs and emblems smoothly
lie,

Where deeds of brother-love and truth are
chiming,

And Masonry is wed to Poetry !

“ *He loved the Word of God :* its hopes eternal
Grew sweeter as the end of life drew nigh ;

A sinful man, but saved through grace super-
nal,

Trusting in Christ, he dreaded not to die.

At times, a cloud the promises disguising,
And deep humility obscured the scene ;

But the bright Sun of Righteousness uprising
Dispersed the gloom and warmed his soul
again.

“ He gave the widow and the orphan duly
A portion of his hard-earned scanty store ;

And the amount might seem but trifling,
truly,

He gave so cheerfully, it seemed the more.
His heart was in his work, *to Build the Tem-
ple :*

In fervency, he toiled through many years ;
This to Freemasons makes him an example,

A name for triumph, not a name for tears.

“ *He's gone :* the problem that so long he
studied,

That mystery of ‘the World to come’ pro-
found,

Is solved : his Tree of Life which only budded,
Bears now full harvest in Celestial Ground.

In the Great Presence with the wearied
resting,

He has his wages and is well content—
Brothers, in silence stand, your love attes-
ting—

This is the word your dying Brother
sent !”

THE GOLDEN FLEECE.

In mythology the Golden Fleece was the fleece of the ram which transported Phryxas to Colchis. According to the ancient legend when Phryxas arrived at his destination, he sacrificed the ram and gave the fleece to King Aetes, who hung it on a sacred oak. It was stolen by Jason in his "Argonautic Expedition." The reference in the Masonic ritual is not, however, to that fleece or legend, but rather to an Order of Knighthood held in high repute in the Middle Ages. The "Order of the Golden Fleece" was instituted by Philip, the King of Spain, A.D. 1429. It is said by Dr. Reese to have its name and origin from an immense revenue derived from the production and sale of wool of a very superior quality. The members wore the emblem on their collars. It is to this Order and its special decoration that the allusion in the Masonic lecture is directed. —*Freemasons' Repository.*

FREEMASONRY AND CHRISTIANITY.

At the recent annual meeting of the Grand Lodge of Surrey, Eng., a sermon was preached by W. Bro. Lord Victor Seymour, which is reported at some length in the *Freemason's Chronicle*, London. From it we take the following:—

"I would point out that Freemasonry has for ever been the handmaid of the Christian Church, at least in this land. It is said that St. Alban, who in the beginning of the fourth century became Britain's first martyr, presided over a Masonic council. The present Dean of Lichfield, from whose sermon on a similar occasion to this I get much information, also mentions a tradition that St. Augustine took Freemasonry under his protection. That missionary, when he came over from Rome towards the close of the sixth century, found Christianity at a low ebb. He seems to have perceived at once that the Masonic Craft would be of great use and power to him in carrying out his mission: and it is said that to this policy we owe the foundation of no less than four cathedrals, one being that of our own diocese, the others Canterbury, St. Paul's and Westminster Abbey. Three centuries later we find Freemasonry was connected with the name of Athelstan, who encouraged the translation of the Bible into the vulgar tongue, and also for the monasteries which he built. It is said that English Freemasonry owes more to

him than any other, and that a Lodge still exists in York which traces its origin to him as founder. It is noteworthy, though it is not surprising, that the kings whose reigns were famous for church-building efforts, were all patrons of Freemasonry. Edward the Confessor, in 1041, when Westminster Abbey was rebuilt; Henry III., when the foundation of the present Abbey was laid; Edward III., when William of Wykeham founded Winchester; and Henry VII., when the first stone of the chapel at Westminster, which bears his name, was laid. For the last two centuries Freemasonry has ceased to be an operative brotherhood, but, none the less, has been ever active, especially of late years, in the encouragement of church building and restoration."

FREEMASONRY AND MORALITY.

W. Bro. Gibson, W. M. of Alma Master Lodge, Birmingham, recently read a paper on "The place of Masonry among Systems of Mortality," which we find thus reported in the *London Freemason*:—

"Bro. Gibson introduces the primitive morality, so to speak, of the ancient Greeks, who sought to establish right and wrong, as everything else, on logical bases, and in the course of time conjoined reason and right through the pure wisdom of Socrates. From that grand thinker descended the two famous and opposed schools of morality known as the Epicurean and the Stoic. Then, 'in the fullness of time, when the civilized world was permeated with these two schools of thought, there arose on the earth, the pure, simple, perfect morality of Christ—the morality of neighborly love. There is nothing possible beyond this.' Bro. Gibson rapidly glances at the four systems of morality, briefly termed Mosaic, the Epicurean, the Stoic, and the Christian. Reviewing these, he describes the Mosaic as barbaric, the Epicurean as unpolitic and dangerous, the Stoic as unpracticable, almost inhuman, and the Christian as unattainable. The question to be answered is, 'By what chart then shall a man guide himself over the ocean of life. This is the question Masonry seeks to answer.' The reply to the query may thus be epitomised. The Mason adopts as a belief what the old Greeks could only treat as a speculation—a *future existence*. 'He is taught to live that he may be fit to die.' Masonry deals with the perfect, but unattainable, morality of Christ by admitting you

may be a good Mason without being an absolutely perfect Christian, and places before the Fraternity 'the ideal of a God-fearing man, a perfect gentleman in the highest sense of the word in his relations with his fellow-men, schooled to self-control, but justifiably ambitious of self-improvement and advancement; a man adverse to civil disturbances, and delighting in peaceful domestic happiness.' Bro. Gibson concluded his suggestive paper—and, beyond question, has carved out a path of study for himself—by saying—Masonry 'runs side by side with, but does not extend so far as the Christian morality. It has become widely extended, because it exactly coincides with the spirit of the best men of the age. It codifies the law unto themselves of good men desirous of passing through life fearing God, acting fairly, squarely, and kindly towards their neighbors, and properly utilizing their own faculties.' This is a high ideal!"

THE MORGAN MYTH.

A correspondent of the *St. Louis Globe-Democrat* is responsible for the following:—

So much has been said from time to time in relation to the Morgan affair of 1826, that I have been induced to give particular attention to the affair. Half a century ago, most of the men connected with the affair were alive, and willingly gave me their statement of the facts. Some time in 1824, a man calling himself William Morgan, a stonemason, came from Canada to Rochester, N. Y., and settled there. He was a disreputable, worthless fellow, but smart and forward. He brought with him what purported to be a Masonic diploma, and he succeeded by its aid in visiting the lodge there. A few months later he began to travel among the lodges of Western New York, and in 1826 removed to Batavia. Here he was detected as an impostor and publicly exposed. This so exasperated him that he announced his purpose of publishing an exposé of the secrets of Free Masonry, and actually began, in company with one Miller, a printer, to prepare such a work. Some of the more thoughtless Masons threatened him with grievous penalties if he did not desist, and the public gave credence to the idea that he was in peril of his life. Governor de Witt Clinton, who had long been Grand Master, concerned for the honor of Masonry, took the

lead in raising money to induce Morgan to go back to Canada. A committee of most respectable gentlemen took the matter in hand at Mr. Clinton's request, and on September 10th, 1826, Morgan started for Canada where he had promised to settle down near Hamilton, and his family were to be sent to him. But free, and with money in his pocket, he pressed on to Montreal and all trace of him was lost. He may have been murdered for his money by the roughs with whom he associated; or, which to me is more probable, he may have shipped before the mast on a European bound vessel. At any rate he absolutely disappears from the pages of history.

BELIEV ~ IN ADVANCEMENT.

At the festival held recently in London in aid of the Benevolent Fund established by the brethren and members of Grand Mark Lodge of England, the Marquis of Hertford presided. Altogether some 150 ladies and brethren sat down. At the conclusion of the dinner every lady was presented with a bottle of scent, and every gentleman with a box of cigarettes. Grace was sung by Miss Minnie Freeman, Miss Eliza Thomas, Bro. Reginald Groome, and Bro. Stanley Smith. Among the speakers was the Earl of Euston, who said he thought that anyone who went into Masonry approached it first from curiosity. When they found, after going through their first three degrees, it was a good, charitable, brotherly Institution, they liked it and loved it for the good it did. After that they tried to get on for the sake of doing good in the cause, and nobody liked to stop at the bottom of the ladder if he could help it. Nobody would be worth calling a really good Mason if he did, because every one was ambitious, and the man who was not was one who sat down and let things go just as they might, and did not throw his heart into the work he took up.

D. G. M., J. Ross Robertson, is enjoying the sea breezes at Coney Island.

We regret to learn that R. W. Bro. L. H. Henderson, of Belleville, is seriously ill.

P. G. M., J. K. Kerr, returned on the 26th ult., from an extensive European tour. He had an enjoyable trip.

W. Bro. F. M. Morson, of Ionic Lodge, Toronto, has entered upon his duties as acting county judge.

Royal Masonic Rite.

MEETING OF THE SOVEREIGN SANCTUARY

R. Ill. Bro. E. W. D. Butler, 33°, 95°, 96°, Grand Secretary of the Sovereign Sanctuary of Royal and Oriental Freemasonry, 33°, 95°, 96°, for the Dominion of Canada and the Province of Newfoundland, has issued the following circular:—

“I am directed by the Most Worshipful Grand Master General to notify you that the Annual Convocation of the Sovereign Sanctuary will be held at Memphis Hall, 9 Victoria street, Toronto, Ontario, on Tuesday, 18th day of September next, at 8 o'clock p.m., for the election of officers, and the transaction of general business. I beg to call your attention to the law that, as well as the usual officers of the Chapter, all 95° members have the full rights and privileges of the Sovereign Sanctuary.”

AN OLD WARRANT.

Brother Henry Sadler, furnishes the *Keystone*, Philadelphia, with a copy of the warrant of the Grand Master's Lodge (No. 1 on the Register of the Grand Lodge of England) which he believes to be the only one of the kind ever issued. Bro. S. says through the courtesy of the present W. M. of the lodge he was enabled to take a copy of the warrant, which is engrossed on parchment, some of the engrossing being excellent work. It bears no number, showing plainly that the intention of those from whom it emanated was to place the lodge in the front of the register, and be distinguished by its name only, after the manner of its predecessor in Dublin, established in 1749, which has, so Bro. S. thinks, from that time to the present been known as the “Grand Master's Lodge,” but without a number on the register. The warrant reads as follows:—

GRAND MASTER'S LODGE.

{ Five pointed stars within a circle,
in centre of which are Hebrew
characters signifying Jehovah. }

Be it known, To all whom it may concern: That I William Earl of Blesinton Grand Master of the Most Ancient & honorable Fraternity of Free and Accepted Masons (according to the original Constitution granted by PRINCE EDWIN at York) for divers good causes and considerations, particularly for the better improvement of the Social Virtues and

establishing the Charitable and Laudable designs of Free Masons Do hereby authorize and Impower my Trusty and well beloved Brethren the Officers of the Grand Lodge To form and hold a Lodge of Grand Officers to be distinguished by the Name and Title of the GRAND MASTER'S LODGE and I do hereby Nominate, Constitute, and appoint my trusty and well beloved Deputy Mr. Robert Goodman, Master of the said Lodge, my trusty and well beloved Senr. Grand Warden Mr. William Osborn, Senr. Warden thereof, and my trusty and well beloved Junr. Grand Warden Mr. David Fisher, Junr. Warden thereof, and in said Lodge when duly congregated, admit, Enter and make Free Masons according to the most ancient and honorable Custom of the Royal Craft in all Ages and Nations throughout the known World. And I do hereby farther authorize and Impower my said Trusty and well beloved brethren Messrs. Robert Goodman, William Osborn and David Fisher, (with the concurrence and assistance of former Grand Officers, To nominate Chuse and Instal their Successors whom they are to invest with their power and Dignity and such Successors shall in like manner nominate, Chuse and Instal their Successors, &c., &c., &c. Such Instalation to be upon (or near) every St. John's day during the Continuance of this Lodge forever.

Given under my Hand and Seal of the Grand Lodge, London, this thirteenth Day of August, in the Year of Our Lord One thousand Seven hundred and Fifty nine, and in the Year of Masonry Five Thousand Seven hundred and Fifty nine.

BLESINTON, *Grand Master.*

LAW DERMOTT, G. S.

[Seal of the Grand Lodge (Kirk's) on paper.]

ANCIENT CUSTOMS AND RELICS.

The hours of labor in 1491 were from 5 a.m., till 7 p.m., with intermissions amounting to three hours, or eleven hours of labor in summer. In early days apprentices were present at the passing of fellow crafts, showing that the youngest early apprentices participated in all the secrets until separate degrees were instituted in the last century. The earliest minute of the presence of a speculative Mason in a lodge is June 8, 1600, John Boswell, Laird of Aichinleck. The records of the lodge at Aberdeen, show the presence of many speculative Masons as early as 1670, noblemen and others,—and

Hughan thinks the mixed membership may have dated a century earlier. In these early records there is no reference to "perfect limbs." The author of the "History of Freemasonry" doubts Fort's conclusions that the lodge of Melrose dates back to 1136, but he gives a quaint extract from their records which will apply at the present day: "27 Decr. 1690 fd. is votted that everie mason that takes the place in the Kirk before his elder bryer, is a grait ase."

STRIKES HARD.

M. W. Grand Master John Gideon Harris, in his address at the sixty-sixth annual communication of Alabama Grand Lodge, says, in speaking of the evil of profanity among the fraternity:

The lodge that tolerates such conduct is at variance with the very fundamental principles and doctrines of the order. No Mason who properly regards his Masonic character will so far forget himself as to speak lightly of that Divine Being of whom we are reminded when within the walls of a Masonic hall, Profanity is wrong in any man, but in a Mason it is a crime.

H. calls attention to one of the cardinal virtues—temperance—in the following well chosen remarks:—

There is another vice, to some extent prevalent, and I would be recreant to duty, were I not to raise my voice against it, and warn the brethren of its consequences. Whilst we are satisfied this monstrous evil is on the decrease, yet it is still among us. I allude to intemperance and drunkenness. It is a vice that carries with it wreck and ruin—ruin socially, ruin morally, ruin financially, and therefore ruin Masonically. "Oh! that men should put an enemy into their mouths to steal away their brains; that we should with joy, gayety, revel and applause transform ourselves into beasts, when every inordinate cup is unblest and every ingredient is a devil!" Strike from a man his good reputation and he is shorn of his strength. Drunkenness dwarfs manhood, dethrones reason, destroys character. While our obligations do not prohibit the moderate, temperate use of ardent spirits, yet they do prohibit most stringently the excessive use of every intoxicating drink. Whatever our individual views and opinions may be in reference to the use of every intoxicating beverage, Masonry restricts only to the temperate precepts and tenets. No drunkard, therefore, should be retained

as a member of any lodge. I do not believe it would be a usurpation of authority for the Grand Master to arrest the charter of any lodge that tolerates profanity or drunkenness among its members.

CHINESE FREEMASONRY.

The following appeared in the *Chicago Herald* of the 29th ult. :—

"Thirteen Mongolians were initiated into the mysteries of Chinese Freemasonry at the lodge-rooms of Chin Mon Yeck lodge last evening. It was the most important ceremony that has taken place since the chapter, or company, as the Chinese call it, was established. Two or three Americans, who are members of the lodge, were present and say that the work was most novel.

Chin Mon Yeck Company comprises nearly five hundred members, and is growing rapidly. There are lodges in all the principal cities, and the Yee Tong Hong Company, of San Francisco, is the recognised head. The order was established about twelve years ago, and now has a membership exceeding 15,000. It is not any more a Masonic order than is that of the Knights of Pythias or Odd Fellows. The Chinaman knows nothing of Solomon's Temple or of the Bible, and could not therefore be a Freemason. He is quick to imitate, and knowing that the greatest organisation among the whites is called Free Mason, does not propose to be left, and so calls his society by the same name.

The objects of the Chinese order are mutual protection, benevolence, caring for the sick, assisting the needy and burying the dead. They have regular meetings, pay monthly dues and in fact do for their members all that other societies do for theirs. Besides this they sometimes import goods direct from China and other foreign countries and sell to merchants, the profits going to the general funds of the society. Yee Tong Hong Company is the wealthiest in the United States. It has recently erected a fine building in San Francisco at a cost of \$50,000. This building is occupied by Chinese merchants and contains offices for Chinese agents. Lau Gee Hong Company of New York is another powerful one, and is said to have in its treasury upward of \$200,000. A candidate for membership must possess a good moral character according to the law of Confucius, and the religious rites of his followers enter largely into the ceremonies of the society.

THE DUTIES OF A FREEMASON.

From the *Freemason*, London, Eng., we take the following, which is extracted from the oration delivered by Bro. Rev. T. Cochrane, P. G. Chaplain, at the consecration of Philbrick Lodge, Ohingford :—

“By common consent we, as Freemasons, should ever bear in mind that the most important part of our duties are those of religion—religion which recognises the power of Divine mercy and love, which believes in a future state, which inculcates humility and holiness, which seeks to subjugate evil passions, and prompts us by Divine aid to seek for eternal life. But we know that religion is often characterised by dissension and animosity. The history of the Church to which most of us belong has been too often signalised in bygone times by bigotry and intolerance, while the system of Freemasonry has been so widespread and comprehensive that it has embraced men of every sect, since the religion of Freemasonry is founded on the dual principle of love to God and love to men, which the great author of the Faith which I profess declared to be the sum and substance of the Decalogue. Next to religion I apprehend that most men would say that political duties are the most important. With politics in their baser sense—the strife of party, the contention of faction, the intrigues of cliques—we, as Freemasons, have nothing whatever to do. Although as freemen exercising our opinions in a free State, we have the right to form our own opinions, and to act upon them, political discussion is not only prohibited, but I venture to say is unknown in any lodge under the English Constitution. And however high political animosity might be, I venture to say that amongst English Freemasons it has never disturbed a Masonic friendship or injured our Masonic ritual. But in the higher sense Masonry is intensely political. Everyone who comes amongst us is taught to be a peaceable subject in the country in which he may reside, to pay due attention to the laws of the state in which he may happen to live, and, above all, to remember the allegiance due to the Sovereign of his native land; and, as inspired writings tell us that to serve God and honor the king is the whole duty of man, then we may assert that Freemasonry is very synonymous with the Apostolic injunction. This is a commercial country. Nearly everyone lives by trade. All of us

are affected by its progress or by its depression, and there is no one who is not proud of that good feeling and that reputation which accompanies the name of the British merchant in every part of the world. But, I would ask, what better principles could there be to act upon than those which told every Mason that he should so act that he could always meet on the level and part on the square? Our private duties are not forgotten. We are reminded in the most solemn way that it is possible to imagine of that natural equality and mutual dependence which ushered us into this mortal life; we are taught to walk humbly before God, not turning to the right hand or to the left, and that all our movements ought to be guided by prudence, chastened by temperance, supported by fortitude, and guided by justice.”

HOLDING THE FORT.

At the consecration of St. Leonard's Lodge, Sheffield, Eng., not long ago, the health of Bro. Dr. Bartolome was given a rousing reception. Bro. Bartolome is a Freemason of 52 years' standing and is known as the father of Freemasonry in Sheffield. In replying to the toast, he gave some interesting reminiscences of his Masonic career, which are taken from the *London Freemason* as follows :—

“He became a Mason in 1836 with the late Lord Dalhousie, then Lord Ramsay. He was Grand Steward of the Grand Lodge of Scotland at the centenary in 1836, and had in his possession a jewel given him which constituted him a Steward for life. When he came to Sheffield he naturally inquired for the Masonic lodge, and was directed to the ‘Spread Eagle,’ in Fargate. There he found seven workmen with clay pipes a yard long, and pots of beer on the table. Having accumulated a lot of money they, by a system of black-balling, reduced the membership to eleven; when they passed a resolution to divide the money. Freemasonry had then come to a deadlock. When these seven workmen saw him (the Doctor) they thought they had got hold of a big fish. They asked him to be W.M., and he ultimately consented on condition that they should go to a different building, and they came to the Music Hall, in Surrey-street, where they had a room under the orchestra. Of that room he (the Doctor) was the tenant for 16 years. He was Master for three years, the third by dispensation. By the advice of the Secre-

tary he got possession of the warrant of the Royal Brunswick Lodge, then in pawn for £14. Some Masonic friends clubbed 14 guineas for that purpose, and by the advice of the Grand Lodge that warrant lay in his drawer for about 18 years. It was kept 'in terrorem,' so that when any applications came from Sheffield, Grand Lodge was able to say there could be no necessity for another warrant, so long as the Royal Brunswick was in his drawer. The lodge met once a year for the purpose of electing officers, and they all pledged themselves not to elect any man unless he were a Past Master of the Britannia Lodge. He never held office as W.M. of the Brunswick, preferring to serve in another capacity as Treasurer, which he had done for 40 years, and for which they had presented him with a handsome gold jewel. He felt that he could say with Othello, 'I have done the State some service, and they know it.'

AN ANCIENT RELIC.

Our Grand Lodge Museum has just been enriched by the addition of a venerable relic of by-gone days, to wit, part of the tibia of one of the legs of Hiram, King of Tyre, which was taken years ago by Captain Kiddle, R.N., from the opened tomb which lies near to the spot where formerly stood the eastern gate of the ancient city of Tyre, and which, according to eastern tradition, is the tomb of Hiram the King, who rendered such valuable assistance to Solomon in building the Temple at Jerusalem. In 1859, Bro. Kiddle, then navigating lieutenant of H. M.S. Agamemnon, was sent on shore at Tyre with Admiral Alexander and Captain Johnson to investigate a charge brought by the Maronites against the Druses, and when the inquiry was over, the Consul took them to see Hiram's tomb, which they found, to their great regret, had been broken open and rifled by some of the French soldiers at the time occupying the country. On carefully examining the sarcophagus, Bro. Kiddle picked up a fragment of a tibia, and as the tomb is, according to Robertson, "the best authenticated monument in the land," and knowing the value which ordinarily attaches to tradition in Eastern countries, Bro. Kiddle is anxious that such a relic should be religiously preserved, and has, accordingly, presented it to our Grand Lodge, on condition that it is accepted for what he believes it to be, namely, a relic of

Hiram the King. The tomb from which it was taken will be found described in Dr. Thompson's work, entitled "The Land and the Book," as consisting of five stone slabs, the two lowest being each 13 feet long by 8 feet 8 inches broad by 3 feet thick, the middle one 15 feet by 10 feet by 3 feet 4 inches thick, that above it 12 feet 3 inches by 8 feet by 6 feet, and the topmost of all 10 feet by 5 feet by 5 feet. There is also an engraving of it as the frontispiece to Allen's work, "The Red Sea," and likewise at p. 489 of "The Freemasons' Magazine and Mirror," Vol. X. (New Series), January to June, 1864. We are sure that Grand Lodge and the English Craft generally will fully appreciate the kindness which has prompted Bro. Kiddle—who was raised M.M. at Malta in 1848—⁹—to present this relic to our Museum.—*London Freemason.*

VERY TRUE.

The Grand Master of Kansas lately said: "A great majority of these so-called Masonic trials could be avoided if the Masters and older and better informed members of the lodge would only do their duty, and whenever differences arise between the brethren bring them together and let them reason as brethren should, and do so in the true spirit of Masonry, bearing ever in mind the solemn obligations they have assumed and the duties which they owe to each other and to the Fraternity."

FROM THE QUARRIES.

The Lodge of Kilwinning, Scotland, chose the seclusion of an "upper chamber" for its meetings, but the Aberdeen Fraternity preferred to hold their lodge in "the open fields," rather than in inhabited tenements—"the Mearnes in the parish of Negg, at the stonies [stones] at the poynt of the Ness," being the specified place for entering in the "outfield Lodge."—*Lyon's Freemasonry in Scotland.*

In the year 1417, Anna, née Ulrich, daughter of that celebrated Master, and wife of John Cunn, an equally well-known builder, was enrolled among the Fellows in the Lodge register of the Ulm Minster, as an artificer, and unlike the other "only Lady Mason," the Hon. Mrs. Aldworth, actually received a stipend along with the Craft. Owing to this accessible record, it can be demonstrated that the widows of Lodge filiates were

provided for in certain cases of distress.—*Fort's Historical Treatise on Early Builders' Marks.*

Masons' lodges around a large cathedral or monastery were so numerous that they presented the appearance of villages, and gave the name to the curtilage or plaza surrounding the edifice. Those that stood in close propinquity to St. Mark's at Venice bore the title of *Corti delle Tagliapetra*, or Square of the Stone-cutters. As late as the year 1505 many of these lodges were still in use, having had an undiminished existence from the year 979.—*Fort's Medieval Conventual Builders.*

It is a curious fact, considering the hostility of the Roman Catholic Church to Masonry, that it was a Romanist who largely aided in its introduction into America. We refer to Anthony Browne, Sixth Viscount Montague, who was G. M. of England in 1753, and by whose authority Henry Price was appointed G. M. of Massachusetts. As the family were Romanists, Lord Montague was never permitted to sit in the house of Lords, and suffered other penalties for his conscience' sake. In Masonry he recognised a great level of toleration, and spared neither time nor treasure in propagating its tenets.—*Record.*

Bro. Josiah H. Drummond, of Maine, writes, "We believe that no affiliation fee should be charged in those jurisdictions in which they undertake to *drive* Masons into affiliation; we would prefer that there should be none anywhere, but those jurisdictions in which membership is held to be a valuable *privilege*, are less troubled with non-affiliates than those which hold that it is a burdensome *duty*, which Masons must be driven to perform. We hold that one has a right to be a Mason without being a member of a Lodge, and any law which practically denies this is un-Masonic."

Bro. Dave McLellan, or "Little Dave," as he is generally called by Toronto brethren, will, so a dickey bird says, be the next Mayor of Hamilton. If not too previous we tender him our congratulations.

P. G. M. Henry Robertson has been chosen by the Oddfellows of Ontario to represent them at a meeting of the Sovereign body to be held in Los Angeles, Cal. We hope the trip to the Pacific fruit garden will be of much benefit to him, and that he will return with renewed strength.

Bro. Dr. Archibald, of Rehoboam Lodge, Toronto, who died Aug. 12th, was buried in Norwich on the 14th. Several brethren from Toronto accompanied the remains from Toronto, among them W. Bro. A. W. Carkeek, W. M. of Rehoboam Lodge. At Norwich a large delegation from St. John's Lodge 104, met the brethren on their mournful mission, and joined in giving the remains of the brother Masonic burial.

W. Bro. Martin E. Snider, P. M. of St. Andrew's Lodge, Toronto, and York Lodge, Eglinton, died at his residence, Toronto, on September 8th, after a painful illness, extending over several months. His remains were interred in the family plot at Mount Pleasant, on the 10th. As Bro. Snider was an enthusiastic Oddfellow, the members of that society conducted the burial ceremonies. A large number of Masons attended the funeral.

The Masonic Fraternity has never changed its policy. It says to the profane, you must seek in order to know our mysteries. You will not be sought after. This first step is of the highest importance, and must be strictly adhered to. Any member of the Institution who urges a profane to become a Mason, is guilty of conduct unbecoming a true member of our Order, and deserves to be disciplined for so doing.

"Jealousy has no place in Freemasonry. We are brethren. We all are presumably doing what we can to advance the best interests of the Craft. Our methods may differ, but our purpose is the same."

The Pharisees among Masons are represented by those brethren who form rings—wheels within wheels—by which to mark their own superiority and secure for themselves honors and influence.

A lodge in Massachusetts recently built a hall, attached to which were two "ablutionary studios" for the use of the brethren. This is the Boston way of spelling bathroom.

Here is a rare Masonic event: A father assisting in conferring the degree of M. M. on his twin sons, and their mother and three sisters helping to prepare the banquet which followed the event.

The senior military lodge warrant, under the Grand Lodge of Ireland, is held by the 4th Dragoon Guards, and is dated 1758. The 29th Regt. is second with a warrant dated 1759.