

bership of 70,000. Is primarily an order for women, but Master Masons are admitted. To be eligible for membership a woman must be wife, widow, sister or daughter of a Master Mason. The sister or daughter of one may be a member and hold office, although her husband is not one; but the widow of a Master Mason who marries again is not entitled to membership if her husband is not a Mason, unless she has previously been a member. The Chief of the Order is one Robert Macoy, who has held office since 1868, and his title is Supreme Patron. There is also a Grand Matron, Associate Grand Matron and Grand Directress. There are nine Lodges in New York City alone, with over 1000 members. There are also in the United States other orders of Androgynous Masonry, such as the Good Samaritan, the Heroine of Jericho, and the Mason's Daughter. The first and second of these are limited to R. A. Masons and their wives, or in the latter order also widows. The order of the Good Samaritan is founded on Luke X. 30-35, and one member is bound to nurse another when summoned. The order of Mason's Daughter is conferred on Master Masons' wives, sisters (if unmarried), and daughters. It originated in the Western States, and is founded on chapters XI. and XII. of the Gospel of S. John. We have met Masons in New Zealand possessing some of these orders or degrees, which however are confined as organizations to the United States.—*New Zealand Craftsman.*

THE TEMPLAR'S CREED.

"In some respects the history of the Templar's creed is unique. The same charge has been brought here as against the creed of 1517, viz: That it was a regress. The same answer is pertinent: It was a great regress back to the Bible—God is good and goodness is God.

The goodness and greatness of the Templar must put on the garment of pure religion, and we must say that the history of Templar Christianity is

the most marvelous on earth. Their creed of the 12th century, to which they were bound by oath to defend at the peril of life embraced all the Christian mysteries in dogmatic definition. This included the seven sacraments, the 14 articles of belief, the Apostles and Athanasian creeds, the Old and New Testaments, with the interpretations of the fathers as approved by the church, the unity of the divine nature, and the Trinity of the Persons; in fine, the scholastic interpretation of Christianity. It would be interesting to trace this sacred evolution. What is your creed to day? In the ecclesiastical and technical sense you have none. But we believe and teach every fact in the New Testament. Can you forget your novitiate when solemn music whispered hope? When a hush guarded by darkness, as a sentinel, spoke louder than words? When you listened to a recital of the facts of our Saviour's life? When in panoramic splendor you saw the Saviour's cross, the sacred tomb, the glorious Ascension? When the cross was placed about your neck as the badge of our Order and the symbol of your faith? No occult interpretations; simple facts. Each draws his own inference, and none dare ask another what another thought. Representatives of every creed, except the one hostile to Templarism meet, and never a reference as to what church claimed their several allegiance. Matthew Arnold was right when he said that Christianity, in its present shape, was not the form in which it should triumph. I believe that the Templar idea comes nearer a solution of the vexed question of Christian unity than any known to the world—*Rev. Sir Fitzsimmons, G.P. of Tenn., K.T.*

"A good Mason" does not mean a man who can roll off the ritual like a phonograph, but one whose hand-shake has an electrifying shock of good fellowship, that draws you toward him, and one whom you want to confide your sorrows, and with whom you want to share your joys.