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THE
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AND
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THE
Canadian Craftsman,

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All Business Correspondence to be addressed to DANIEL ROSE, Manager, and Contributions to the Editor, W. J. HAMBLY, *Mail Office*.

Grand Master Taylor of Arkansas, in his recent address, truthfully said, "there is too much law and too little love among us."

La Grippe and one of its accompanying complaints laid its heavy hand on the editor, and confined him to his room for over a fortnight. Fortunately his scissors and paste pot were not seized with the popular trouble.

R. W. Bro. David McLellan, Mayor of Hamilton, has decided not to wear any official dress as chief Magistrate of that city. He says that a plain black suit is good enough for him, and as clothes do not make the man he can preside as well over the council in or-

dinary clothes as in official livery. The Little Puritan always had a level head, and we are glad to hear that municipal honors have not had any effect upon it.

The opinion is gaining ground in the eastern part of this jurisdiction that Grand Master Walkem should be given a third term. One reason advanced for this is the still unsettled condition of the English-Quebec difficulty, which Bro. Walkem is doing his best to reconcile. Where diplomacy is needed in the settlement of a difficulty it would be a mistake to refer the matter to one who is entirely ignorant of the intricacies of diplomacy.

Cerneauism has received another blow, the Grand Lodge of Minnesota having condemned it. When our American brethren have exhausted their wind in passing resolutions condemnatory of saloon-keeping Masons, Cerneauism, and other matters entirely outside of the jurisdiction of Masonry, or Blue Lodge Masonry, doubtless they will have an opportunity of pondering over their foolishness.

A brother writing from Owen Sound, asks:—"When the W. M. is saluted is it compulsory that he always return the salute? Take the case of a ballot for

instance: Is it not sufficient that the brother, balloting salute the chair as a matter of form, without waiting for the W. M.'s reply, is it the W. M.'s duty to return the salute?" Where the sign of salutation is given it should be returned; ordinary courtesy demands it. We have noticed the signs returned with a slight bow by the W. M. on such occasions as the one referred to, and when the brethren were passing the East during the installation ceremony, but such acknowledgment is, to say the least, bad form.

We congratulate the Grand Lodge of Quebec upon retaining in office that indefatigable and worthy official R. W. Bro. Isaacson, Grand Secretary, as he is an ornament to any institution and a credit to the brethren who repose confidence in him.

Why should not the Masons of Toronto and vicinity give Bro. the Duke of Connaught, District Grand Master of Bombay who will visit our city in a few months, a reception of some sort, alike befitting the position he holds in the Social and and Masonic world? A move should be made at once, and if nothing else can be done some of our leading brethren should co-operate with the Reception Committee of the City Council, and introduce some Masonic feature in the civic reception. Perhaps Past Grand Master Kerr, W. Bro. Mayor Clarke, R. W. Bro. Kivas Tully, R. W. Bro. Wm. Roaf, and others, will give the matter their consideration.

The sad ending connected with conferring a degree on a candidate in a Royal Arch Chapter in the United States surely teaches a lesson. A very worthy brother met his death under

such distressing circumstances, that the officers of the chapter felt it their duty to give to the public an account of the affair, which is published elsewhere. The lesson to be learned is the absurdity of indulging in such "symbolisms" as are dangerous to the life or limbs of the candidates. Moral lessons can be taught as effectually by the use of well selected words and phrases as by compelling the candidates to act certain parts, which are as foreign to Speculative Masonry as is a mixer of mortar to a Master Mason, albeit there is nothing to prevent even a mixer of mortar being a good Mason.

From the *New Zealand Craftsman* of Dec. 2nd, we gather that some pettifogging brethren are endeavoring to retard the growth of the movement tending to the formation of a Grand Lodge in that colony. Considerable stress is placed upon clauses in the English and Scotch Books of Constitutions which provide that no lodge can become extinct when three brethren remain loyal to it, or in other words, that no lodge can change its allegiance if three brethren object. This is an absurd contention, as the clauses alluded to deal only with the life of an individual lodge, three members being allowed to retain its warrant. If the New Zealand lodges decide upon forming a Grand Lodge, the subordinates are not wiped out of existence, they merely change their allegiance, and not their membership, nor do their members retire from membership. This is one of the weakest quibbles yet resorted to to block a worthy movement.

The General Grand Chapter of the United States, at its recent session, passed a resolution whereby the Past Mas-

ter's degree was divested of its burlesque character. The resolution reads as follows :—"Resolved, That the ceremonies of the Past Master's degrees shall be confined within the narrowest constitutional limits, only retaining the obligation, the induction into the Oriental chair, and the communication of the means of recognition." The degree can now be conferred in less than ten minutes.

The brethren of Leeds, Eng., recently had an opportunity of pronouncing judgment upon the standing of a female Freemason, as we learn from the London Freemason that a case "recently came under the cognisance of the Charity Committee, in which an applicant for relief, a Spaniard, produced not only his own certificate, but what appeared an equally valid one on behalf of his wife, who is said, proved herself in all the Degrees a good Mason. It was explained that in the Spanish lodges from which our brother hailed it was the custom to initiate, pass, and raise the wives of Masons, who were duly vouchered for by their husbands, and that this was done for the purpose of keeping the ladies out of the hands of the Jesuits. The lodges in which this custom prevails are called mixed lodges, but what strikes us as the most extraordinary part of the story is that peace and harmony prevails."

We understand that Bro. Ven. Dean Norman, of Montreal, created a sensation at Quebec recently, when preaching the anniversary sermon to the Quebec brethren. The preacher, who wore over his surplice the collar of the eighteenth degree (Rose Croix) took up seriatim the charges made against Freemasonry by the Roman Catholic Church and other critics, and boldly refuted them all; expressing his regret that he could not devote time himself to assist at more masonic work. He also protested against the language attributed to a Roman Catholic clergyman of Montreal,

who stated that the results of Freemasonry were baneful. Bro. Dean Norman was W. M., when at Oxford, of Apollo lodge, and Rev. Bro. Petry, who assisted in the service, was made a Mason in the same lodge when Sir Michael Hicks-Beach was W. M. and Lord Robert Cecil, now Lord Salisbury, one of the wardens.

GRAND LODGE BENEVOLENCE.

In our last issue we directed attention to an apparent irregularity or wilful neglect on the part of some one connected with the distribution of Grand Lodge benevolence, and called for an explanation from some person. By a strange coincidence, the writer of the letter who drew our attention to the matter, and M. W. Bro. Otto Klotz, Chairman of Grand Lodge Benevolence, wrote us on the same day. As the brother who made the complaint found out where the fault rested, we give his letter first. He says:

"In December last I called your attention to the fact that the grants from the Benevolent Fund to the persons entitled to receive them had not been received. I have since made enquiries about the matter, and find that the Secretary of our Lodge was the person who is to blame. It appears that there is a statement to be made out by the Secretary of the Lodge, through who the grant is made regarding the disposal of the funds granted, and our Secretary did not make the necessary statement until his attention was drawn to it by the Grand Secretary, or the Chairman of the Benevolent Committee. As soon as the statement was forwarded I have been informed the checks were sent. The Secretary informs me that he was not aware that the statement required from him was needed, and indeed I think such to be the case, as from my personal acquaintance of him for a number of years I have found him very prompt in his business affairs and

I believe he is the same in Lodge matters. When I wrote I did not wish to make it appear that I had not confidence in the Committee on Benevolence as to their doing what they thought was best. I believe they are right to take care that no unworthy person receives assistance, but I think they should make their regulations known to the brethren at large, either by distributing circulars with the regulations printed thereon or through the Masonic press, so that there would be no reason why me or any other brother who wishes information, or who takes an interest in the welfare of the Craft, should be in the dark. Thanking you for the notice you took of my communication, and asking the pardon of any brothers who may have been hurt by it, I remain," etc.

The brother is to be commended upon his promptness in placing the blame upon the proper person, who doubtless was ignorant of the regulations regulating benevolent grants. His complaint will do no harm, as the attention of officers of other lodges has been forcibly drawn to their duty in an important point, and they will probably pay more attention to such important details in the future. We have a faint recollection of publishing the regulations only a few months ago.

Bro. Klotz, in his letter said:—"Under your editorial notes, page 195, you ask an explanation, why orders have not been forwarded to persons entitled to the same for grants in July last, and you especially mention; Morning Star Lodge. If the complainants had read the Grand Lodge Proceedings, especially such parts, which are notices to private lodges which are in default, in making returns to Grand Lodge for benevolent grants, the answer would have been found therein. On page 150 G. L. P. of 1880, Morning Star is in default \$100, and unless the return is made thereto, the grants made in July last amounting to \$110, will not be paid. Let the return be correctly made and the lodge will at once be taken off the list of defaulters and the orders for grants issued, but not before."

There is an apparent roughness of speech in Bro. Klotz' closing words. They have the hash ring of a keen, close business man, but it must be remembered that Bro. K. has been for years the subject of a deal of severe comment, and it is but natural he should resent it when he is blameless.

FREEMASONRY IN QUEBEC.

The Grand Lodge of the Province of Quebec met in Quebec on Jan. 28th and 29th. The address of Grand Master Stearns was well received, being an able outline of the progress and condition of Masonry in his Jurisdiction. That portion of the address referring to the withdrawal of the edict against the Grand Lodge of England, at the request of Grand Master Walkem, was received with applause, and the entire address was unanimously adopted.

The reports of the Grand Secretary and Treasurer show an increase in the membership of subordinate lodges, and an improvement in the finances of the grand lodge. The membership is now 3,050.

The election of officers resulted as follows:—I. H. Stearns, G.M., re-elected; Henry Russell, Quebec, D.G.M.; Henry Davidson, Sherbrooke, G.S.W.; George E. Robinson, G.J.W.; District Deputy Grand Masters: E. T. D. Chambers, Quebec District; H. S. Couper, Montreal District; Augustus A. Lee, St. Francis District; C. B. Tabor, Bedford District; Frank B. Farnsworth, Sheffield and Brome District; James W. Wright, Ottawa District; Rev. W. Percy Chambers and Rev. J. F. Renaud, Chaplains; Frank Edgar, Grand Treasurer; J. H. Isaacson, Grand Secretary; Geo. R. White, Grand Registrar.

The Grand Chapter of the Province of Quebec met in Quebec on January 28th, under the presidency of Comp. Edson Fitch, Past Grand Z., in the ab-

sence through illness of Grand Z. Will. H. Whyte, of Montreal.

No business of importance was before the meeting, and the following is the result of the election of officers:—David Seath, Grand Z. ; Charles Knowles, Grand H. ; Joseph Martain, Grand J. ; A. D. Nelson, Grand Treasurer; Joseph Mitchell, Grand Scribe E. ; T. D. Chambers, Grand Scribe N. ; S. Lebourveau, Grand Principal Sojourner ; Grand Superintendent, Montreal District, A. R. Fraser ; Grand Superintendent, Quebec District, H. Griffiths.

DEATH OF A VETERAN.

The mortal remains of Bro. Joseph P. Huyck, of Belleville, were consigned to their last resting place with Masonic honors on January 31st, a large number of brethren and many citizens attending the funeral. Bro. Huyck was the oldest Mason in Canada, if not in America. Bro. Richard Holmes is an older man, but he was not initiated as early as Bro. Huyck. The Subject of this sketch was in his ninety-seventh year and on the fifth of last August it was his proud boast that he had been a Craftsman for seventy-one years. Bro. Huyck was born in Albany, N. Y., on the 14th March, 1793. His father removed to Ameliasburg and took up land a few miles from Belleville early in eighteen hundred. He died from senile decay.

BRO. CHITTICK'S LETTER.

In the January CRAFTSMAN was published a letter from V. W. Bro. W. H. Chittick, of Dorchester Station, one of the Grand Lodge stewards, who took issue with Grand Master Reed, of Wisconsin, on the subject of disciplining members of the Craft who were interested in selling intoxicating liquors. Since the publication of that letter we understand that Bro. Chittick received a congratulatory note from a Past Grand

Master, who thus expressed his approval of Bro. C's. views :

“Allow me to congratulate you upon your truly Masonic and good common sense article in THE CRAFTSMAN, though the editor is afraid of either endorsing or repudiating it. Such a position as you take is necessary to guard against that fanatical innovation instituted by men who belong to a modern institution, and who, in their zeal, blinded by fanatic haranguers, want to engraft the substance of their new obligation upon that ancient and venerable Masonic tree. How, otherwise than through blinded zeal, or zeal with blinded mental eyes, could ever any Grand Lodge (as a number of the G.L.'s in the U.S. have done) have passed such laws respecting parties who sell liquor, or prohibiting wine or beer at any Masonic refreshment or banquet, as many have done? Who else but a person blinded by prejudice and a desire to force others to submit to his arbitrary ideas could attempt to set aside, to override and overrule unalterable rules, duties, obligations and privileges as they are laid down in the ancient charges and regulations of a Freemason?”

The Past Grand Master who penned the above must be a strange combination of blindness and boldness. Had he read THE CRAFTSMAN intelligently for the past twelve months he could not but have noticed that it unhesitatingly denounced much of the temperance legislation that is being enacted over the border claiming that Freemasonry does not require teetotalism to bolster it up. Failing to notice the criticisms or opinions of THE CRAFTSMAN, whether from natural or wilful blindness, or unjustly withholding comment he now rushes in boldly, and endorses Bro. C's views at the same time hinting at THE CRAFTSMAN lack of courage. If this P. G. M. has the courage of his convictions, and is anxious to meet a worthy foeman, in the person of Past Grand Master Reed we will place our columns at his disposal, but with the express understanding that the P. G. M. does not conceal his identity.

BLOOD ALWAYS TELLS.

The following appeared in a recent issue of the *Evening Telegram*, a publication owned or controlled by Deputy Grand Master Robertson :

"The W.M. of a lodge not far from this city has won fame, but even his best friends doubt whether he has won anything else. Whatever he may be elsewhere, it would appear that he has proved deliciously fresh as a lodge ruler, and he is that vain of his display of authority that if he continued there much longer he would probably hang out a sign. He declined to instal the brother elected to succeed him on the solitary objection of another brother who put forward a very lame plea in its support. It is even asserted that he will hold to his action, defy all comers, 'cry havoc, and let slip the dogs of war.' His foot is on his native heath, and he will keep it there, even if the patrol wagon has to be called in. He knows that when he steps down he steps into lasting Masonic obscurity, and he is lothe to relinquish his grip. It is threatened that he may become a pamphleteer, and give to the world a collection of the little things he knows, and call it 'Mulgatawney, or Railroaded to the Chair, the Experiences of an Amateur Craftsman in His Rapid Flight from Ignorance to the East.' All this he may do, and more, but he is in the tureen just the same, and no amount of stubborn obstruction will help him out of it. He tried for re-election, but the brethren preferred somebody else. Why, then, can he not accept the situation manfully, and submit to the majority?"

As the above extract appeared without quotation marks or was uncredited to any other journal it is fair to assume that the opinions expressed are those entertained by the Deputy Grand Master. He has as much right to hold opinions as any other member of the Craft, but we certainly question his taste and judgment in publishing such an

item in a paper that is prepared exclusively for circulation among the masses and which is read by thousands who are non-Masons. There are certain Masonic officials who should add dignity to the positions they occupy. Their failure to do so stamp them as unworthy of office or proclaim the institution as a worthless one.

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omissions that may occur:

Rev. W.G. Howson, \$1.00; C.W. Brown, \$2.00; G.W. Wakeford, \$3.00; L.A. McBrien, \$1.00; Otto Koltz, \$1.50; Richard Cormack, \$1.00; The Senate \$1.00; J. Walsh 50 cents; Ewing Cameron \$2.00; Hugh McDougall \$4.00; H. L. Robinson, \$1.00; Geo. Verry \$1.00; Wm Nelson \$1.00; Angus McWilliams \$1.00; Andrew McCallum; \$1.00; Archy Thompson \$1.00; Archy Love, \$1.00; John Kerr, \$1.00; Ira Bates \$1.00; J. S. Ballantyne \$1.00; H. Sinton \$1.00; W. Sutherland, Jr. \$2.00; A.B. Jardine, \$1.50; J. Peterson, \$1.50; W. E. Hickey, \$1.50; J. A. Shaver, \$1.00; S. L. Beadson, \$3.00; G. B. Campbell, \$5.00; H. H. Wells \$1.00; J. A. Frazer, \$1.00; S. B. Harman, \$1.50; J. W. Elliott, \$1.50; R. M. Pearce, \$1.00; W. J. Sheppard, \$1.00; John McDougall \$3.00.

Craft Tidings.

CANADIAN.

Jerusalem Lodge, Bowmanville, recently lost one of its old members, R. W. Bro. John Milne, and now it is called upon to mourn the loss of W. Bro. Robert Armour, registrar of that town, who died a few days ago ripe in years and honors, and deeply regretted by his brethren and townspeople.

Rev. Bro. Wade, in a sermon to his brethren in Woodstock, recently, said if you are loyal to Christ you will be loyal to Masonry, and if you are loyal to Masonry, you will be to Christ. Call not yourselves loyal Masons until you have rendered your souls to Him, until

you can say from the bottom of your hearts, "God Himself is my Master, my King."

Bro. James Rogers, P. M. of St. George's Lodge, London, died on Jan. 27th, in his fifty-first year.

Bro. David Gardner, of London died recently in St. Thomas. A few months ago he was the the victim of a robbery while driving from London to St. Thomas a young man in his employ securing a pocket book containing over \$100 of the old man's money, most of which however was subsequently recovered. Bro. Gardner was a member of Union Lodge 380.

Bro. Patrick Barrett, of London West, recently visited his farm in Westminster township, and was returning with a load of straw, when the axle of the waggon broke and the load turned over into the ditch, burying the unfortunate man under the straw. He was found soon afterwards, but life was extinct. Deceased was an old and respected member of St. John's Lodge, 209, and St. John's Chapter, No. 3.

R. Ex-Comp. J. Baker, of Stratford, Grand Superintendent of Huron District, G. R. C., paid an official visit to Lebanon Chapter, Wingham, recently.

Bro. Joseph Whetman, treasurer of the Burford Lodge, 106, was buried with Masonic honors the other day. He was a prominent man, and died deservedly esteemed by all.

On the evening of Jan. 15th, Bro. Rev. W. G. Howson delivered his Lecture on "The History and Mystery of Freemasonry", in Beeton, under the auspices of Spry Lodge, No. 385. He rivited the attention of his audience from the the beginning; and no further proof is requisite of the manner in which it was accepted by an intelligent audience than was shown by the repeated applause that was called forth during the two hours that he so ably and clearly illustrated his subject. Illness prevented Past Grand Master Spry from occupying the chair,

The London Free Press of Jan 25th thus refers to recent deaths in that locality:—"The mortality amongst older citizens has never been more marked than during the past two weeks in this vicinity, and four of the eight lodges here have been called upon to assist in consigning to the tomb brethren who were in fraternal sympathy with the Craft, and who had spent a large portion of their earthly career under the grand and comprehensive banner of the order. One of them was the oldest Past Master in the city, and the turnout of brethren at his funeral, despite the inclement weather, testified unmistakably the esteem in which he was held by his brethren. Let those who are left strive to so conduct themselves, that when they are summoned to the Grand Lodge above their names will be written on the scroll as good and faithful servants of the Great Architect of the Universe.

Grand Master Walkem has been elected president of the Kingston Curling Association.

The Lodge of Instruction held in the Masonic Hall, Strathroy, on the 9th ult. was a brilliant success. Visiting brethren from all parts of St. Clair District were present. The several degrees were exemplified by Wor. Bros J. Pool, Geo. McBeth, and T. O. Currie, respectively.

Right Wor. Bro. Dr. Armstrong, of Mooretown, Grand Chaplain of the Grand Lodge of Canada, preached the annual Masonic sermon to the brethren of Strathroy and vicinity, on the 12th ult.

The Masons of Thamesville held high festival recently. Invitations had been sent to sister lodges in the district to take part, but few responded owing to the bad weather and roads, except Ridgetown, who turned out in full force. W. B. Albertson, W. M. prsided. The programme consisted of the dedication of the new hall and presentation by the members of Erie District, No. 1, of the new regalia to Bro. Clark, D. D. G. M.:—The presentation to Bro. McNab, of Chatham, P. D. D. G. M. of the old St. Clair district, with the regalia of .hat

District, for the great services he had rendered the craft in the past.

Bro. Dr. J. B. Hunter died early in January in Peterboro, and was buried with Masonic honors, the interment took place on Sunday, Jan. 5th, and was attended by over one hundred brethren in regalia. Among those in attendance were R. W. Bro. Dr. Hunter, D. D. G. M., Woodstock, a brother of the deceased, R. W. Bro. Hoodless, of Hamilton, R. W. Bro. Ben. Shortly, P. D. D. G. M., and Bro. J. R. Stratton, M. P. P., etc.

UNITED STATES.

The Grand Lodge of Mississippi has altered its constitution so as to exempt from the payment of dues all brethren over 70 years of age who have been affiliated. Masons twenty-one consecutive years.—*San Francisco Call*.

A Masonic temple to cost one hundred thousand dollars is talked of in Little Rock, Ark.

In the year 1779, General Sullivan, a New Hampshire officer and a zealous Mason, was sent into Susquehanna county by General Washington, to check the inroads of the indians. Colonel Proctor, of the artillery, had secured a warrant from the Grand Lodge of Pennsylvania to form a Military Lodge. Almost every night after the halt and refreshment, this Lodge was opened. At Tioga Point a large tent was prepared for this purpose, and, on clearing away the leaves, an old iron square, very rusty, was found, which coincidence so pleased the brethren, that they used it for Masonic purposes all through the campaign.—*Keystone*.

The Grand Master of Michigan has decided that a Grand Master has no power to confer degrees at sight. Sensible.

The Grand Lodge of Minnesota has condemned Cerneauism.

The Masonic Temple in Baltimore is burdened with a debt of about \$70,000. The Fraternity contemplate holding a fair in October, 1890, and with the aid of the ladies raise the amount necessary for its payment.

The Grand Lodge of Florida has issued an edict forbidding all fraternal intercourse between the Masons of Florida and such as own or acknowledge fraternal allegiance to or connection with what is known as the "Foulzhouse Supreme Council of Louisiana," a branch of the clandestine Cerneau Rite.—*Tyler*.

Bro. David Clark, Past Grand Master of Masons in Connecticut, is deceased, at the ripe age of 83 years. The lessons taught by Freemasonry were speedily grasped and interwoven with his life and character. His charities were ever flowing, like water from a copious spring, his liberal means being a blessing to others as well as to himself. Bro. Clark was also Past Grand High Priest and a Past Grand Commander. Grand Master Swartwout, of Connecticut, has issued a fraternal circular-letter, setting forth his virtues and the loss his death entails upon the Craft.—*Keystone*.

The formation of an independent Grand Lodge is being pushed rapidly, although the lodges are far from being unanimous. The Scotch are strongly supporting the movement, and a "Basis of Union" has been drawn up providing for the establishment of a Grand Lodge modelled almost entirely upon that of Scotland, with the same extensive array of Grand Officers, who, we are sorry to say, are to be all elected, a regulation which in a "parcelled out" country like New Zealand is certain to lead to dissension. The Earl of Onslow is to be asked to become the first G.M., and the Prince of Wales to become Grand Patron.—*South African Freemason*.

The Maharajah of Mysore has granted a loan of 10,000 r. to the Freemasons of Mysore, for the purpose of erecting a Masonic Temple. It is reported that his Highness is anxious to become a Mason, and that he contemplated asking Prince Albert Victor to initiate him into the mysteries of the Craft when His Royal Highness visited Mysore.

BRO. REV. CANON O'MEARA'S
SERMON.

The Brethren of Toronto, met in the Masonic Hall, Toronto Street, on Sunday the 19th ult., at the call of R. W. Bro. Roaf, D.D.G.M. of the Toronto District, for the purpose of marching in procession to All Saints Church, to hear a sermon on Freemasonry, by Bro. Rev. Canon O'Mara, of Winnipeg, Grand Master of the Grand Lodge of Manitoba. Wilson Lodge was duly opened, the brethren present registering their names. The absence of certain prominent brethren from the Lodge Room, was commented on. Among those present were: R.W. Bro. Roaf, D.D.G.M.; R.W. Bro. J. Greenfield, P.G.J.W.; R.W. Bro. W. C. Wilkinson, P.G.R.; N. W. Bro. W. C. Morrison, and a large number of Past Masters. The Lodges represented were: St. Andrew's, King Solomon, Ionic, Rehoboam, St. John, Wilson, Stevenson, Ashlar, Doric, Zetland Orient, Occident, St. George, Alpha, and Zeta. Bro. Captain Manly, assisted by Bros. D. Armour, McMullen, Harvey and Smith, acted as Director of Ceremonies. The church was filled to the doors. A special service was printed for the occasion, and a collection taken up on behalf of the Widows' and Orphans' Fund. Bro. Rev. W. H. A. French, Cookstown, Chaplain of Manitoba Lodge No. 236, read the lessons, and Bro. Rev. E. C. Saunders, B.D., a member of Sussex Lodge, No. 7, New Brunswick, the prayers and intoned service. Mr. G. H. Fairclough was organist.

THE SERMON.

Rev. Canon O'Meara selected as his text, Eccl. xii., 14.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

He said in part: "To anticipate in some measure the divine judgment is the task of the preacher to-day. We have to consider this, afternoon, my

brethren, the principles and the teachings of that ancient and illustrious order of Freemasons; we have to consider the teachings of a secret thing—the most ancient and most illustrious of secret societies. Now, I think, in the very foreground of my text lies the answer to an objection that is sometimes made. It is said the Masonic order must be evil because it is a secret society. I do not think we can come to that conclusion from the words of my text, 'God shall bring every work into judgment, with every secret thing.' The Divine Spirit evidently then contemplates the possibility of a thing be at once secret and good. Many object to this order of ours, my brethren of the ancient craft, because it is surrounded

WITH SO MUCH MYSTERY.

Well, I want to say one thing. If man wants to get rid of mystery he must first get rid of life. This human life of ours is ringed around everywhere with mystery. Look about you. Go out into the midnight and let your eye climb the golden stairway that kindles heaven, and as your vision arises from star to star, from galaxy to galaxy, each breathing like a great equestrian of the sky, obedient to the eye, the soul is hushed and smitten dumb with solemn silence by the beautiful mystery of the story of the skies. Go out in the spring-time to the fields and see the herbs how they grow, the trees bud forth into fruit, and inhale the sweet scent of flowers and the soft glory and the perfume of the spring and you will see there pulses and beats, flows and ebbs the tides of a new life. Can you explain that new life? The botanist and the astronomer will attempt to classify it; but can either of them begin to explain to you the profound and

AWFUL MYSTERY OF LIFE?

Look, even as I speak to you to-day, my thoughts, conveyed by the vehicle of my speech, go to your hearts, and yet can you explain that great mystery? The material can become the immaterial, sense can be translated into thought, thought can move and some-

times moves the universe. If you can solve that mystery, you can solve the riddle of the angels, against which human thought has dashed itself in vain for scores of bygone centuries. But still above you, around you and within you there is a mystery. Shall you, then, object to this craft of ours because we veil our proceedings to a certain extent in mystery? You say it is a secret society, but is not every dear and cherished home a secret society, and does not every man value his home to a large extent because it is a secret society? He may have certain ties, which bind him to the farm or the workshop, but let him once enter the door of his house and withdraw into the secrecy of his family, he is then in reality in a secret society, where he can speak with a full and free heart, without the slightest fear of his words being twisted or wrung, and there he can withdraw himself from the

PRYING EYES OF CURIOSITY.

And it is because it is a secret society that he values it all the more dearly. And what is this masonic craft but one great family, within the closed portals of whose home brethren meet as indeed brethren in heart and soul. There is no reasonable objection, that I can see, under the sun to Freemasonry because it is a secret society. Having dealt with this subject, pass we now to the judgment. We are to judge this craft of ours, whether it be good or evil. What does it teach? What measure can we apply to gauge its nature and character, and having approached our Lord in praise and prayer what better test can I find than that of religion? How does Freemasonry relate itself to religion? If it will not, if there shall be found anything from end to end of our ceremonies and teachings contrary to religion, we must pronounce it a thing that is evil. It must go. But what is the relation of

FREEMASONRY TO RELIGION?

Let me just say, in the first place, Freemasonry is not religion; nor does it

pretend or profess to be such. The very essence of religion is the offering of sympathies and atonement for sin. The offering up of the blood of thousands of silent victims that has flowed so freely on a thousand altars, the dark mystery of human sacrifice, all speak of the hunger of the human heart for consolation with an offended God. Now, brethren, you know Masonry makes no provision for the atonement of sin, but at her altars prayers are offered and vows of fealty are made by the members, who say it does not in any way profess to be a religion; and only that man who is prepared to stand up against the universe, and holding up clean hands in the presence of the eternal God and declare his soul as free from sin; only that man has a right to say that Freemasonry is all the religion that he wants. That man utterly mistakes the true nature of Freemasonry and religion who makes Freemasonry at all take the place of religion. But although that is the case, and it is well we should know it, it also remains a fact that

RELIGION HAS NO MORE LOYAL,

no more valuable a handmaid than this same institution, this Freemasonry of ours. That is my statement and it is a statement based upon fifteen years if my connection with the craft and my work as a clergyman of the church of Christ. Let me go to prove my statement. I shall show you that woven in the very web and woof of the teachings of our craft are some of the broad principles, many of the essential principles, of religion itself. I need not remind you, my brethren, that Freemasonry, for entrance within her portals, requires faith in the great verities of religion. You know faith is one of the very corner-stones on which is built up the whole structure of religion, and I need not tell you of how much value faith in the great verities of religion is in the eyes of a true and sincere mason. Faith is strength in place of weakness. That is the story of history. When was it that Rome's true greatness pre-

veiled? Was it not in the early days of the Republic, when the city's altars smoked with sacrifice and fervent prayers went up to God? Was it not men of strong faith who laid the foundations of

OUR GREAT ENGLISH CONSTITUTION and sowed theseed on Plymouth Rock of the great republic to the south? Faith in God, as revealed in His Word and the power of prayer and in the hereafter. if such were to be swept away with the besom of destruction I would not give our modern civilization, with all its boasted superiority, half a century to fall into ruin. Religion, then is over the portal of entrance to our Masonic lodges. Secondly, you know worship of the Most High is one of the most frequent duties inculcated upon us by the teaching of religion. The devout Masons bows in loyal reverence to his Father and his God, and is again and again called upon to join in the voice of that anthem of adoration which is ceaselessly roaring up, and worshipping at the entrance to the throne of the Eternal. Thirdly, the Mason is taught the necessity of love. Love is the very essence of religion. A man may shout the war cries of creed, but if he has no love to give to his fellow-man, burning with the sacred fire in his heart, his religion is a mocker and the highest corruption. Love is the very essence of the beautiful teachings of our ancient craft. The first element of

MASONIC LOVE IS TENDERNESS

for another's faults. We, as Masons, are taught to be tender towards the faults of an erring brother. Then there is another element in Masonic love. It is mutual help. We Masons are bound by mutual ties to keep shoulder to shoulder in the crush and strife of life and have made vows to practice daily this universal law of mutual help which elevates humanity ever higher and higher to the true ideal of progress and prosperity. I need not remind you that Freemasonry points to the Bible as the law of life and guide to the stumbl-

ing steps of weak and erring men. I have the sincerest conviction in my own heart that there is no human instrumentality outside religion itself that is better fitted to prepare the heart of man for entrance into the world of right than the teaching of this ancient craft of ours. Let us try by the presence and power of our Father, to reach the ideals which breathe for us in every word of our beautiful and ancient ceremonials, so that the world wide over, wherever the world-embracing dominion of our craft is found, Freemasonry shall become a name of honor and renown."

ROMANTIC MASONRY.

LODGE OF ANTIQUITY.

One of the most interesting Masonic gatherings which has been held in Montreal for a long time was the meeting of Antiquity Lodge on Wednesday evening, 18th Dec. It was the annual meeting of the lodge and also the occasion of the official visit of the Grand Master of the Grand Lodge of Quebec, accompanied by officers of Grand Lodge. The meeting derived its chief interest, however, from the fact that it was made the occasion of ceremonies commemorative of the early history of the lodge. This history reads like a romance. The lodge is the oldest in Canada, having been established May 4, 1752, with a travelling warrant obtained from the Grand Lodge of Ireland by masons in the old 46th regiment, now the Duke of Cornwall's Light Infantry, then stationed in Ireland. It is claimed that George Washington was made a mason in this lodge, and there are perfectly authenticated records of the lodge regalia having been twice captured by enemies of the brave regiment in which it was fostered, first by the Americans and subsequently by the French.

As the lodge was a regimental one it accompanied the 46th through all its campaigns, and a history of the lodge

is practically a history of the regiment. In 1756 the regiment was ordered to Nova Scotia, a significant fact that the lodge should hold its first meetings outside of the immediate territory of its parent grand lodge in the country in which, after brief sojourns and great perils in all parts of the world, it was ultimately to find a home. The regiment took part in the conquest of Canada, and it is understood that Antiquity Lodge held its first

MEETING IN MONTREAL IN 1760.

when the 46th Regiment formed part of the victorious British force which saw the last act of the great drama which ended in the cession to Great Britain of this Canada of ours. In 1761 the regiment embarked for Barbadoes, was on service in Havannah in 1762 and returned to this continent in 1764, remaining in some of the English colonies to the south of Canada for four years. The year 1767 saw the regiment once more in Ireland and eight years passed before the bullock trunk with brass mountings, which carried the lodge's regalia throughout its wanderings, was again packed to accompany the regiment to America in 1776 to join the little army with which Great Britain expected to keep the population of the present United States in subjection. Staten Island was the next location of the lodge. Shortly after landing the 46th was actively engaged against those who on the occasion of their former services on this continent had been their friends, and in some cases brethren and visiting brethren of the regimental lodge. The regiment greatly distinguished itself all through the trying campaigns which followed. It shared in all the operations against New York, White Plains and Fort Washington and participated in the dashing pursuit of Washington's forces across New Jersey towards Philadelphia. It wintered at Amboy, where regular communications of the lodge were held. It was present at Peak Hills on March 22, 1777, and embarking on Sandy Hook was present at the gallant affair

at Brandy Island on September 11. During this campaign the regiment gained a distinction of which its members to this day are particularly proud. An American brigade of fifteen hundred men under General Wayne being posted so as to greatly annoy the British force the light companies of the regiments were ordered to dislodge them. These three hundred men made a night attack, inflicting a bloody defeat on the Americans. The heaviest portion of the fighting fell on the company of the 46th and the Americans were so enraged over the defeat as to

SPECIALLY VOW VENGEANCE

on the regiment. The men of the 46th laughed the boastful threats of their enemies to scorn and considerably notified them that if they were particularly anxious for revenge they were welcome to it, and that to enable them to distinguish the men of the regiment at the next engagement their shako balls would be stained red. Sure enough the next time the armies met the white balls in the shakos of the 46th had been dyed red, it is said by dipping them in blood. The 46th wore the red shako balls all through the revolutionary war, and when the regiment returned to England the men were allowed to continue to wear red "pompons" in their shakos in commemoration of their particular gallantry on this occasion and their distinguished services throughout the whole of the American war. The distinction has been kept up to this day in spite of army reforms and regimental changes. The regiment is also popularly known as "the Lacedemonians" from an incident which occurred during the French war in Canada. The men were holding an exposed position against an overwhelming force when the Colonel coolly standing on an elevation full in view of the French sharpshooters, delivered a learned lecture to his men on the Lacedemonians, urging them to imitate the warriors of olden times. The 46th was quartered in Philadelphia during the winter of 1777-8 and the lodge resumed its regular meet-

ings. In the spring it was engaged in arduous detachment duty and afterwards took part in the fatigues and difficulties of the march of the army from Philadelphia and in the repulse of the American force at Monmouth Court House. The regiment was afterwards at Martha's Vineyard and the end of the war found it at New York with the proud record of having a clean deserter's sheet, not a man having deserted to the enemy during the war. All through the war, despite fatiguing marches and the exigencies of the service, the regimental lodge kept up its communications, giving a fresh impetus to many of the established lodges of the districts in which the regiment happened to be stationed. The bullock trunk carrying the regalia and lodge books accompanied the regiment when practicable, but in some cases, for want of transport, it and the other regimental transport had to follow some days behind. On one of these occasions the chest fell into the hands of the Americans but was

RETURNED BY WASHINGTON.

to the regiment under a flag of truce, and escorted by a guard of honor. This incident is considered by some authorities as of great importance in view of the controversy which took place many years ago as to George Washington having been made a mason, or having taken some degree in the lodge of the 46th Regiment, or the "Lodge of Social and Military Virtues," as it is officially known. In 1831 Lieut.-Col. Lacy, of the 46th, discovered an old Bible which had been used in the lodge, and on the fly leaf was a memorandum stating that it was the Bible on which George Washington had received a degree in Masonry. There had always been a tradition to that effect, and it was considered very likely to be true, as before the revolution Washington had been on service with the 46th. Some American Masons, however, claim that there are records showing that Washington took his Masonic degrees in a Pennsylvania or Vir-

ginia Lodge. The friends of Antiquity on the other hand claim that the honors paid to the regalia and jewels of this lodge by Washington after they were captured show that he had some special affection for them. The American war over, the 46th proceeded to the West Indies in November, 1778, and returned to England in 1782. On the declaration of war with France in 1803, the regiment was dispatched to Dominica, and it was while the regiment was, owing to the exigencies of service, once more separated from its lodge property that it once more fell into the hands of the enemy with the mess plate and other regimental property. After considerable correspondence, extending over a period of two years, the chest was returned to the 46th by Napoleon. Since the French war the regiment has been stationed in India, New South Wales, Gibraltar, Canada, Corfu and the Crimea, and while in Australia the lodge regalia and Bible were used in instituting the first Masonic Lodge in that colony. It is worthy of remark that Masonry owed its

ESTABLISHMENT IN THE UNITED STATES

largely to the Masonic lodges attached to the British regiments which formed the garrisons of the old colonial settlements. In 1846, the 46th being then stationed at Kingston, Ont., the lodge, owing to changes in the regiment, appeared destined to collapse and Capt. Childs, of the 46th, willingly handed over the property to Brother W. Shepard, a sergeant-major of the Royal Artillery, who was anxious to start a permanent military lodge in Montreal. The Grand Lodge of Ireland willingly granted a renewal of the warrant and the "Lodge of Social and Military Virtues, No. 227 Irish Register," was permanently established in Montreal. It appears from the by-laws dated 1848 that the lodge had been erected in order to enable naval and military brethren temporarily stationed at Montreal to enjoy the rights and privileges of freemasonry without being subjected to the fee usually required from per-

manent residents. On the formation of the Grand Lodge of Canada the lodge threw in her lot with the newly formed Grand Lodge, and at the second annual communication of this Grand Lodge, held in Montreal in 1857, a resolution was passed permitting the lodge to change its name to "Antiquity," wear gold instead of silver jewels and to take precedence over all numbered lodges. On the formation of the Grand Lodge of Quebec, "Antiquity," recognizing a principle, threw in her lot with the new grand body.

At Wednesday's communication all the members of the lodge and visiting brethren, members of militia organizations, attended in uniform in honor of the old associations of the lodge, all the city corps being represented. Three of the Grand Lodge officers were also in uniform: Most Worshipful Brother Lieut.-Col. Butler, of the Prince of Wales Rifles, Past Grand Master; Right Worshipful Brother, Lieut.-Col. Massey of the 6th Fusiliers, Grand Senior Warden, and Right Worshipful Brother Captain Seath, 6th Fusiliers, Grand Registrar.

The lodge is at present in a very flourishing condition, a goodly proportion of its members, including the Worshipful Master, Sergt.-Major King, late of the Montréal Field Battery and the senior warden, treasurer, and senior deacon, being members of the city militia corps.—*Montreal Star.*

ANOTHER MASONIC PITCHER.

Our English Brethren would say "Jug," but it goes to the Haigh Masonic Library, where so many rare things have been gathered. Its height is ten inches; on the right side is displayed masonic emblems, including three columns, and carries the following:

"To judge with candor and to speak no wrong,
The feeble to support against the strong,
To soothe the wretched and the poor to feed,
Will cover many an idle, foolish deed."

on the left side are two columns, one bearing the words "*Vide Aude Tace,*" the other, "*Sit Lux, Et Lux Fuit.*" Emblems of Masonry are also displayed on this side, and the words "*Memento Mori*" are included. The figures of "Faith, Hope and Charity are done in colors; the checkered pavement is exhibited, and below all are the words, "United for the Benefit of Mankind." Evidently the pitcher is an old one, and in this respect as well as in expression it will give additional interest to the large collection (fifteen) of similar ones now owned by Brother John Haigh.—*Liberal Freemason.*

A. & A. Scottish Rite.

SCOTTISH RITE REUNION.

The Annual Reunion of the Ancient and Accepted Scottish Rite in the Valley of Hamilton, comprising Morton Lodge of Perfection 14°; Hamilton Sovereign Chapter Rose Croix 18°; Moore Sovereign Consistory 32°, held their tenth annual reunion in the rooms of the rite, Masonic Hall, in the city of Hamilton on January 22nd, 23rd, and 24th.

The following visitors and members were present from Cleveland, Toledo, Buffalo, Detroit, Toronto and London: D. B. Babcock 33, Cleveland; J. V. Ellis 33, St. John, N.B.; J. W. Murton 33, Hugh Murray 33, William Reid 33, Ed. Mitchell 33, Hamilton; S. Davison 32, H. M. Wright 32, Toronto; F. J. Jeannot 32, Youngstown, O.; G. F. Potter 32, New York; Evan Morris 32, Girard, O.; P. L. Johnson 32, Cleveland, O.; E. B. Butterworth 32, Ottawa; W. H. Ballard 32, C. W. Mulligan 32, J. W. Millard 32, D. McPhie 32, Thomas Lees 32, J. M. Little 32, C. R. Smith 32, James Garland 32, Wm. Bowman 32, A. R. Whyte 32, Francis Mills 32, Hamilton; Wm. Gibson 32, Beamsville; A. Murdock 32, W.

G. Townsend 32, James Robertson 32, R. A. Hutchinson 32, Colin McRae 32, H. A. Mackelcan 32, P. D. Carse 32, M. R. Couiter 32, D. Dexter 32, Richard Bull 32, W. R. Stuart 32, J. J. Mason, 32, John Morden 18, J. C. Taylor 18, Hamilton; J. H. Bowman 18, Dundas; Jas. Johnson 18, W. E. Brown 18, G. R. Robinson 18, Fred Johnston 18, H. S. Case 18, S. M. Kenny 18, T. Clappison 18, N. Humphrey 18, G. W. Brent 14, John Hoodless 30, John Malloy 30, A. D. Stewart 30, John Lennox 30, John Campbell 30, A. L. Pentecost 30, F. J. Howell 30, R. J. Husband 14, John McCullough 14, Gilbert S. Percy 14, J. H. McCabe 14, Robt. Junior 14, A. T. Freed 14, Thos. Smith 14, Jas. D. McKay 14, Hamilton; T. G. Margette 14, Niagara; Dr. C. R. Church 14, G. Henderson 14, W. H. Tracey 14, Geo. S. May 14, W. McArthur 14, P. E. FitzPatrick 14, I. H. Winn 14, W. E. LaChane 14, Wm. Crawford 14, Hamilton; C. V. Howell 14, Brantford; Jos. Stephen 14, Hamilton; John Leslie 14, Winnipeg; Geo. D. Forbes 12, Guelph; R. Quance 5, Elfrida; Wm. Tocher 14, Dr. Thos. H. Wilson 32, Walter Anderson 14, Allan Land 18, W. J. Fearman 14, S. G. Moore 18, Hamilton; R. Hobson 33, J. S. McMahan 32, James Bicknell 14, J. El Pointer 18, W. J. McAllister 14, Chester Fearman 14, S. C. Mewburn 14, Lyman Lee 9, E. A. Dalley 18, R. Brierly 32, D. McLellan 33, S. B. Sinclair 14, Hamilton; C. A. Palmer 32, Detroit; G. M. Gibbs 13, Guelph; W. H. Hutton 33, Montreal.

On Wednesday 22nd, the degrees conferred were from the fourth to the thirteenth, on Thursday fifteenth to eighteenth. The reunion terminated on Friday night in a grand banquet in the banquet hall of the rite. The affair was a fitting wind-up of one of the most successful reunions ever held here. Nearly 200 members, comprising the elite of the craft of the city and neighborhood, sat down to supper. Ill. Bro. Hugh Murray 33, presided, and among the prominent visitors and members who surrounded him were W. H. Hut-

ton 33, Montreal, past sovereign grand commander supreme council of Canada; B. D. Babcock 33, commander-in-chief, Cleveland consistory; Col. G. T. Potter 32, grand prior, grand consistory, New York; Samuel Briggs 33, lieutenant-commander Cleveland consistory; C. A. Palmer 32, Detroit, Mich.; F. T. Jeannot 32, Youngstown, O.; Hugh Huntingdon 32, Cleveland, O.; Forshaw Day 32, M.W.S. Rose of Sharon chapter, Rose Croix, Kingston; E. B. Butterworth 32, T.P.G.M., Lodge of Perfection, Ottawa; J. W. Murton 33, first lieutenant-commander supreme council; W. H. Ballard 32, T.P.G.M., Murton Lodge of Perfection; Donald McPhie 32, M.W.S., Hamilton Sovereign chapter Rose Croix; Edward Mitchell 33; Gavin Stewart 33; Wm. Reid 33, and many others of high rank in the rite.

Chairman Ill. Bro. Hugh Murray in a brief speech welcomed the visitors, and proffered them the hospitality of the bodies. Ill. Bro. Edward Mitchell, in a very eloquent speech and with many touching tributes to those who had passed away, read the roll call of the dead, a very pretty custom which is now observed on these occasions. He concluded by proposing a toast to the Honored Dead, which was drank in silence by the company, and the choir sang a verse of the hymn:

Oh, think of the friends over there,
Who before us the journey have trod;
Of the songs that they breathe on the air,
In their home in the palace of God.

The regular toast list was then proceeded with, the first being The Queen and The Rite. The toast of the Supreme Council of Canada was replied to by Past Grand Commander Hutton, in a speech replete with gratifying information regarding the progress of the Rite.

The toast of The Supreme Councils of the Northern and Southern Jurisdictions was received with great enthusiasm, the company singing the Star Spangled Banner. Appropriate and characteristic speeches were made by Ill. Bros. Babcock and Briggs, of Cleveland, and Col. Potter, of New York.

The Grand Lodge of Canada was represented by Grand Treasurer Mitchell, and Grand Secretary Mason.

The toast of The Candidates was responded to by Ill. Bros. I. Church (Ottawa), W. A. Edwards, A. T. Freed, Bicknell and Fitzgerald.

The festivities were brought to a close about two o'clock.

The banquet hall was handsomely decorated with flags and bunting, the American flag finding a conspicuous, but not too conspicuous, place in honor of the guests from over the water.

The musical arrangements were perfect, the toast list being lavishly interspersed with songs, choruses and glees. The latter were contributed by a choir composed of Bros. A. D. Stewart, John Hoodless, J. C. Taylor, R. L. Gunn, James Johnson, S. H. Kent, C. W. Mulligan and A. F. Manning, and under the leadership of Bro. George Robinson, and in addition most of the gentlemen named gave songs. A quartette made up of Bros. Hunt, LaRue, Parker and Graham contributed much to the enjoyment of the evening.

The rousing reception given to Ill. Bro. J. W. Murton, who is justly regarded as the father of the Rite in Hamilton, and the youthful veteran, Ed. Mitchell, must have been very gratifying to those gentlemen. The latter made one of his characteristic "Get there, Eli" speeches, which have made him so popular at these gatherings.

The unanimous expression of the supreme council officers and visitors was that the work of the various degrees had been exemplified in a manner which has not been surpassed in America.

POWERS AND PREROGATIVES OF GRAND MASTERS.

Past Grand Master Bro. Vincil, says in reviewing Bro. Drummond of Maine:—"Bro. Drummond is a very learned Mason; and an able writer. For him I entertain the highest appreciation. But he has never yet written

and published an argument sufficiently convincing to even *incline* me, to the view that solemnly enacted, Constitutions can be *suspended* by the *ipse dixit* of a Grand Master. You may reply that it *has* been done. I beg pardon. The Constitution has not been *suspended*. It has been Broken. If I assume an obligation to 'support and maintain' a law, and do what that law *forbids*, have I not *broken* the law? Yea, more, I have *violated* my vow of fealty to the law. Here is the ground on which I am bound to reject the claims of the 'prerogative' school. In Missouri our Grand Masters govern the Craft according to the written Constitution and act within the limits of the law. If matters come before them for consideration concerning which the law is silent, then they pass upon such questions and settle them according to the principles of right and justice. Such cases are reported to the Grand Lodge, which body approves, or corrects, by proper legislation, the rulings of the Grand Master, and thus precedents are established. The decisions of the Grand Master have the force and effect of law until the meeting of the Grand Lodge, and no longer. If his rulings are approved, they become the law of the Grand Lodge by its *own act*, and not by any mighty 'power in me vested' as some Grand Masters phrase it. Are such acts by Grand Masters, *ad interim*, to be styled 'prerogatives?' To meet a necessity, not provided for by the law, and settle a principle for future guidance, would seem more like the exercise of *administrative* functions in the discharge of official duty than the use of what is called 'prerogative.' If 'prerogative' means the right on the part of a Grand Master to do some proper thing not provided for by law, then it is not such a big thing after all, because the Grand Lodge will approve, or disapprove his act. In doing so, the Grand Lodge shows itself to be a greater power than its Grand Master, and may annul his acts or rebuke his temerity. But this is not the kind of 'prerogative' claimed

and exercised by the 'higher law' advocates. Their 'prerogative' is a good, *above* all 'gods, even above Constitutions which must bow and cry loud and long,

" 'Great is Diana of the Ephesians.'

"Excuse me, Diana. I bow only to God and law. It would be amusing were it not so ludicrous, to observe the inflation of some brethren upon whom this dowry of *power* may chance to descend. With the placing upon them of the official jewel, they become dowered, and empowered to do things 'Solomon in all his glory' never knew or heard of. 'A *greater* than Solomon is here.' 'By the *high power* in me *vested*,' Constitutions are broken. Masons are made at sight. Questions of time and residence are ignored. The rights of innocent candidates are trampled upon, with many other things 'too tedious to mention.' All these have been done in the name of 'prerogative,' and 'by virtue of the high power in me vested.' Yes, and done in the face of Constitution and Laws, promised obedience to which was required before the Grand Master could enter upon an office that was to endow him with such rare and extraordinary 'power.' Whence this investiture of 'power?' It is not derived from the law. If not, what is its warrant? I was twice inducted into the office of Grand Master, and twice invested with an official jewel. But I received no such 'endowment' of power as some of my brethren claim who use the term, 'by virtue of the high power in me *vested*.' It must have *come upon* them. They did not have it before, and the Constitution cried out 'not in me.' Now you don't have it. Now you do. Whence came it? You say you are '*vested*' with it. You ought not to say you have it unless you *know* it. If you are so *confident* of its *possession*, you ought to be equally clear as to *whence* it came. But it is the old truth, 'ye cannot tell whence it cometh, nor whither it goeth.' And like the wind thus described, its claims and pretensions are varied, empty and bluster-

ing. Anything else in Masonry, as useless, harmful and boastful would be abolished by the Craft without delay. 'By virtue of the *high power* in me vested,' an immature and inexperienced mind will perpetrate things by suspending laws which were enacted by the best brains and ripened experience of the Grand Lodge. In defence of your little god, whom even the Ephesians would not worship, your great *abuse* of power must not be charged to the power itself. It is sufficient to say in reply that any power liable to such abuses as 'prerogative,' has no business in Freemasonry. It should be abolished for the wrongs perpetrated 'by virtue' of its existence.

"I waited long, am waiting still, for my share of the 'high power' with which the Office of Grand Master is endowed. But it never came to me, and my dowry was the law. 'Only this, and nothing more.' Perhaps 'prerogative' is chary and very select. This may explain why I was slighted. But it does not explain why 'prerogative,' like Noah's dove, found no place to rest in Missouri Masonry. In this jurisdiction, the Constitution and Laws of the Grand Lodge have always been accorded a higher position than an 'unknown quantity' in the problem of Masonic government. In closing this notice of Maine, for 1887, I wish to give to Bro. Drummond renewed assurances of my most distinguished consideration. In the language of my venerated Bro. Richard Vaux, of Pennsylvania, 'I do so love my dear Bro. Drummond' that I can take great liberties with him and enjoy the full freedom of fraternal discussion.

MYSTERY!

BY BRO. CHARLES H. GOULD, GRAND ORATOR, G. L. OF MONTANA.

Mystery, simple in its usual definition, but considered from its influence upon Freemasonry, and upon the influence that it has exerted upon the destiny of the human family, is as

boundless as the universe. Anything mysterious in its character, whether it be the mystery of Freemasonry, religion or any proposition or creed designed to make men better for having investigated its teachings, is morally certain to call out the opposition of the bigoted and narrow-minded few who have burdened the earth with their presence since God said, "Let there be light."

The word mystery, to these self-constituted critics, is a potent emblem invented by Pluto for the purpose of leading mortals to immoral practices and disreputable companionships; but to the God-trusting and truth-loving, the word has a far different meaning. To them it is the key to a beautiful system of allegories written by Omnipotent fingers, and designed to lead man by peaceful paths to the pure springs and sweet waters of morality and virtue, where he may drink and be satisfied, even as God has promised in His Word, whose promises you accepted and on whose glowing pages your hands were placed, my brethren, ere you were permitted to cross the tessellated border and stand unchallenged upon the checkered pavement of Freemasonry.

It would be utterly useless, and Masonically unusual, to honor the first-mentioned by answering their arguments, or noticing their existence, although I shall allude to them more particularly before closing. But with the last-mentioned, I hold all things in common, and to them, to you, my brethren of the mystic tie, feeling assured that whatever I may say which has merit will be cordially received, and that if, unfortunately, I give expression to thoughts inappropriate to the occasion, they will be excused by an application of the fraternal charity which should ever prevail among Masons.

Let us begin with the first words which fell upon our expectant ears when, on bended knees, we asked to be received among the Sons of Light. "And the earth was without form and

void, and darkness was upon the face of the deep." Phoebus had not fashioned the royal chariot of the sun; Diana, of the crescent moon, had not hung her silver bow in the western horizon, and Sirius, the dog-star, had not set his silent watch in the sky. The mountains were not; neither hill nor verdant plain, nor smiling valley, to greet the tardy morning; no leafy groves invited weary life to cool shadows, dreamy rest, and "balmy sleep;" no bursting bud or perfect flower or ripening fruit; no dewy morn or fervent noon or evening's cooling breath; no bright-plumed bird shook the dew from his breast, and rose on buoyant wing to warble his morning hymn to the Creator; no babbling brook or rippling lake to break the awful silence; no life; but the quietness of death was everywhere. The inky dome of a starless sky settled down upon an inanimate world; Night held her court in the halls of silence, and the black waves of a sunless ocean fell with remorseless fury upon the surf-line of chaos.

"Let there be light, the Almighty spoke;
Refulgent beams from chaos broke
T'illuminate the rising earth."

The purple wing of the first sun flashed across the firmament like the blade of a scimitar; jocund Day smiled as startled Night spread her sable wings and flew to the uttermost parts of the earth. The mountains shook the waves from their rugged shoulders and lifted their proud heads above the clouds to catch the golden glory of the first morning; hills nestled, like broods of frightened fledglings, at the feet of their lordly neighbors, contented to rest in their protecting shadows. Valley and plain, mountain peak and rocky canyon, flashing lake and restless ocean, singing brook and thundering cataract, acknowledged the mystery of Creation.

God willed it, and the earth was carpeted with green, interspersed with clinging vines and plants of fiery splendor. His hand scattered the seed, and the magnolia threw its delicious

fragrance to the southern gale; the oak arose like a slumbering giant from the bosom of the plain, and in its strength bid a defiance to the storms; the pine tree flung its green banner to the wind and stood on solemn duty guarding the portals of the north; the crash of avalanches, the rumbling of mighty torrents, the cyclonic whirl of ocean storms, the songs of birds, the chants of rejoicing angels, and the voice of man proclaimed the "mysterious" power and the goodness of God.

As it was mystery at the beginning, so it will be mystery at the ending; my brethren, man borne of women is as prone to mystery as smoke to join the clouds; "as the hart thirsteth for the water brooks," so man has an insatiable thirst for the mysterious.

When the Almighty sent the first pair out into the world to wring from an unwilling soil the bread to sustain physical life, He gave them two particular blessings, which have clung to them through all the ages as only Divine favors can cling to man; one was connubial love, designed to people the earth with multitudes like unto the stars of the firmament and heaven with angelic hosts.

The second was love for the mysterious, designed by the Great Architect to be the Archimedian lever which should lift mankind from the clay of sensual depravity and the mire of ignorance to the high grounds and pure atmosphere of spiritual and intellectual excellence.

Man in his wilful blindness may fail to see the trail, but the instinct, the desire, is firmly rooted in the bed-rock of his nature, and like the "untutored savage" he may "see God in the trees and hear Him in the winds," if he will only read the mysterious characters that his Creator has strewn with lavish hand all along his pathway.

To ancient imagination, all nature was peopled with invisible beings, who in mysterious power governed all objects. The firmament of heaven, the earth and the waters under the earth were in the vassalage of some spirit or

deity of higher or lower degree. The husbandman sowed no seeds; the woodman entered not the sacred forest; the mariner refused to "smite the sounding furrow;" the hunter joined not the chase or bent the supple bow; the warrior planted his spear in the earth and refused to try the hazard of arms, and the most ardent lover sought not the bower of beauty, till by libations, sacrifices, or hastily-muttered prayer, they had sought the favor of their guardian deities.

Surrounded by such influences, we find little reason to wonder that the mysteries of Freemasonry were more than a thousand years old when the star of Bethlehem arose and angels chorister sang, "Peace on earth, good will toward men."

Love for the mysterious is "the Christian's vital breath." To study the mystery of theology the scholar burns the midnight oil, forsakes the world and its transient pleasures to dwell in an atmosphere of purity and love.

To study the source and history of the mystery of Ancient Craft Masonry Robert Morris, of blessed memory, left home and native land to dwell among strangers. The dangers of ocean travel, the heat and dust of arid plains and sandy deserts, the angry glance of Bedouins, or the threatened violence of infidels, awakened no alarm in his faithful breast, and sent not a tremor of fear to a heart dedicated to God and devoted to the mystery of Masonry.

If the mystery of our Order had no other plea for its existence than that its heroic and Christian disciple, Robert Morris, joined the East and West to each other by a fraternal bond of affection, which time cannot corrode, but will abide until empires crumble into dust and are forgotten; it would be young a thousand years hence.

Every useful art and science, every comfort and convenience, every prayerful thought or reverential emotion that has made life worth living, and advanced man to a nearer walk with his Creator, is the direct result of his

restless desire to drop a plumb-line into the depths of the ocean of mystery which surrounds him.

It is said that the return of the seasons, the beauty and variety of man's natural surroundings, the wondrous display of planetary systems, each particular planet held in its orbit by a mysterious power utterly beyond his comprehension, gave man his first idea of order and symmetry. It did far more than this. It fired his heart with a noble ambition to study the mysteries of his surroundings and improve his opportunities. He had only to cast an observing eye about him, to see that an All-Wise hand had scattered blessings innumerable all along the path of his mortal existence, and left him only the task—sometimes simple, often more complicated—of divesting them of some portion of their mysterious character and adapting them to his use.

It took a Franklin with a silken cord more potent than bands of steel or hammered gold, to draw the mystery of electricity from the clouds and adapt it to the use of his fellows:

Watts, in a silent reverie at his mother's ingleside, discovered the mysterious power of steam, and its benefits to man are beyond the computation of mathematicians.

Newton studied nature till in an unguarded moment she allowed him to catch a glance at the secret of gravitation, and then dropped the curtain to her mysteries forever.

The mystery of navigation charmed Columbus from the marts of trade to the courts of kings; mystery lent magical charms to his arguments; mystery filled his sails, stood at the wheel and guided his frail craft over her own mysterious and unknown sea, till a continent arose with a majestic sweep across his bow, and millions of men, who enjoy freedom, divested of kinglycraft and bigotry—freedom, from which the chaff of persecution and abridgment of personalities has been winnowed by the zephyrs of liberty—

will speak his name with grateful lips through all the coming ages.

Had this love for the mysterious been left out of our nature, this land of freedom had been unknown; the inspiration of liberty had never been felt; the patriotism which renders this country invincible in war, and noble and just in peace, respected abroad and revered at home, had been an unknown quantity.

The roar of the mighty cataract of the Great Falls of the Missouri river, whose reverberations almost reach our ears from this place; the ponderous force soon to be harnessed for the use of man, would only reach the ears of wild men and savage beast. This little city, bright and beautiful as an artist's dream, soon to be the seat of industry where happy homes will multiply; where free schools, free churches and a free press shall join hand in hand with an elbow touch that makes the whole world akin, in the grand march towards the very pinnacle of earthly happiness, had not been a possibility. Great is mystery!

Most Worshipful Sir, no words of mine can add to the glory or detract from the fame of the mystery of Ancient Craft Masonry. Earth's most celebrated orators and most grave and reverent philosophers have sounded its praises, enriched its literature and widened the circle of its influence, since Apollo first tuned his lyre.

My brethren, the cement of my weak philosophy can add nothing to the Temple whose foundations were laid upon the bed-rock of Eternal Truth, before Miriam, the exalted, "sounded the loud timbrel o'er Egypt's dark sea," the ark of whose covenant was guarded by the angels of the Most High; ages before Nebuchadnezzar swung the gardens of Semiramis in the air, or herded with the beasts on Chaldean plains; whose brazen pillars held the deposits of the Craft long before the wolf-suckled twins laid the foundations of the Roman empire, or meditated the Sabine rape to gratify the lusts of their thick-necked fol-

lowers; whose glittering minarets pointed to the Pleiades centuries before the egotistical Xerxes wedded the ocean waves in his pride or scourged them in his disappointment and fury; whose "Holy of Holies" was filled with the glory of Divine presence, while the material for the Sphinx still slumbered in the mountains which guarded the valley of the historic Nile, and before Thebes opened her hundred gates to the armed hosts of Rameses. Great indeed is the antiquity of the mystery of Freemasonry.

It seems to gratify the inmost nature of the pessimist to note the failings of humanity. He scornfully points the skeleton finger of his criticism at the professed Christian who in a moment of weakness succumbs to the wiles of the ungodly, and inwardly thanks the gods that he is not as other men. He remarks with evident satisfaction that "Masons are not always patterns of morality and virtue," as they should be, and condemns the mystery of religion and Masonry as unworthy of esteem; he fails to see "sermons in stones," and good in everything, but sets himself up as a judge of the frailties of his brother man, forgetting the charitable instincts of the human heart, which admit that man never yet attained perfection, and fails to remember with reverential awe that Divinity has said "Judge not."

I acknowledge with sorrow that Masons and Christians alike, being human, are liable to err—neither the one nor the other will deny the fact. Lucifer was an angel of light, but he fell.

Men have led good and pure lives, walking uprightly before God and man, till age bleached their locks and bent their forms, and then ended their days in a felon's cell. Women have attained motherhood, led prattling children to the feet of the Saviour, guided their tender feet through the intricate paths of the world, till their years and experience fitted them for the cares and duties of life, and then weak humanity gave way to the tempter, and the erstwhile Christian wife and

mother departed from the path of virtue. But why should the frailties of the few be noted, when the world is full of noble men, who exemplify, in their daily lives the moral teachings of Freemasonry and Christianity? Why should we observe the fall of one unfortunate woman, unless to pity and reclaim, when the influence of Christian wives and mothers, daughters and sisters, have made so many lives sublime; have been the pillar of strength, the column of beauty and the capstone of virtue to every great moral reform since the days of civilization?

I deny the right of any person to stand outside the mystery of religion or Freemasonry and criticise their power for good. Such a criticism is manifestly mistaken and unfair. As light sprang from the tomb of impenetrable darkness, glorifying the heavens, warming and vivifying the earth, and filling with life and beauty that which was "without form and void," so the science of the mystery of Freemasonry, springing from the dark avenues of the remote past, throws its refulgent beams over the pathway of man, breaks through the dark clouds of superstition, draws aside the veil of ignorance and falls like a heavenly benediction upon his wayward heart.

As the tent of the Indian recedes before the tread of the pioneer; as night gives way to approaching dawn, so bigotry and intolerance give away before the moral teachings of Freemasonry.

These facts are indisputable and undeniable, and while Masonry has the Bible for her compass and sails not a point away from the north star of her teachings, it can sail over all the foaming seas of bigotry ever invented by man or inspired by the devil, as safely as the albatross sleeps upon the tossing wave, and as truly as the dove wings her way to her cot.

When Ulysses, the mythological hero, was married to the beautiful Penelope, and the happy pair were about to sail for the groom's home in Ithaca, the bride's father attempted to

dissuade her from leaving the ancestral home. He pictured his lonely life and childless old age in such pathetic language that even the stern heart of his warrior son-in-law was moved to pity, and he gave his consent for her to go with him or remain with her father.

Penelope dropped her veil and turned away; her father urged her no longer, but on the spot where they parted was erected a statue to modesty. Penelope owed a daughter's duty to her father, but the duties of the wife were paramount to those of the daughter. Masons owe certain duties to the world which are in nowise to be neglected, but they owe paramount duties to themselves.

By living moral and upright lives before the world and by dropping the veil of mystery before their temple, and by allowing none to pass through the door of the preparation room, who by nature or habit are unfitted to become "living stones in that spiritual building eternal in the heavens" before whose awful portals all mankind must pass in judgment, they may reasonably hope to set an example before the profane, worthy of imitation, and leave a monument to virtue "more enduring than brass, more splendid than gems of the Orient."

A MASONIC VICTIM.

HOW REV. J. W. JOHNSON MET HIS DEATH AT HUNTINGTON, W. VA.

Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va., which resulted in the death of a candidate taking the Royal Arch degree. It is the first instance on record where any accident of a serious nature has occurred in the ceremonies of that degree. In fact, the ritual which initiates the candidate into the Royal arch mysteries is considered much less dangerous than that of any other degree. Prominent local Masonic lights state that, as far as their records and memories go, there have

not been over half a dozen such accidents in this country. The startling fatality has thrown the City of Huntington into general mourning, and by no class of the community is Mr. Johnson's fate more regretted than by the secret fraternity whose ceremonies closed the reverend gentleman's useful career. Mr. Johnson was pastor of one of the largest churches in Huntington, and outside of his immediate flock was also held in the highest esteem. So deep was the general sorrow that at the union services held Sunday night the largest hall in the city was densely packed, and hundreds were turned away from the door. The remains of the victim arrived in this city by the Chesapeake and Ohio train, shortly after 7 o'clock yesterday morning. They had been escorted from Huntington by a delegation of prominent citizens and Masons. At the Grand Central Depot the casket was transferred to the Big Four train, the destination being Hannibal, Mo. The immediate escort conveying the remains to the family in Missouri consisted of T. W. Peyton, representing the Huntington Masons, and Rev. Mr. Black, pastor of the Southern Methodist Church at Catlettsburg, Ky., and an old and intimate friend of the deceased.

The building was built especially for Masonic purposes. In the third floor is the lodge room proper. As is usual, three candidates had offered themselves for the Royal Arch degree, but owing to a recent accident one of them was absent. It was decided to put through the remaining two. Rev. Mr. Johnson, pastor of the Methodist Church, and Rev. W. F. Marshall, pastor of the Episcopal Church. One feature of the ritual occurs in what is known as the dark room. This is an apartment on the third floor. It is about 8 feet wide and 20 long. At one end is a window and at the other a door opening into lodge room proper, which is lighted with electricity. In the middle of the little room is a 3-foot trap which opens into a vault, or an arrangement like an elevator shaft. This vault extends from

the ceiling of the second story to the floor, is some 8 feet square and walled up with wooden partition. It has a depth of some 13 feet. In the ceiling of the dark room is a hook, to which is fastened a double block and tackle. The first block is close to the ceiling, while the second is near the floor and directly over the trap. A rope seven-eighths of an inch thick passed three times over the top block. It is attached to a ring above the second block, the end being wrapped around similar to a hangman's knot. Beneath the lower block hangs a short loop, through the end of which is passed a short stick or bar.

This stick is straddled by the candidate, his legs hanging on either side, while he clutches the block with his hands and holds himself in position. He is then lowered into the vault by the members of the lodge, who have hold of the other end of the rope, which generally lies loosely piled upon the floor. The ceremony at this point is symbolic of the search in the ruins of King Solomon's Temple.

The block and tackle had been in constant use by the Huntington Lodge for over three years. There has never been anything to arouse the slightest suspicion of its weakness. In fact, the machinery, paraphernalia and furnishings of the lodge room were the finest and most complete of any in the State.

The initiation of the two preachers began last Friday evening. It was about 10 o'clock when the dark room was reached and arrangements for the final ceremony commenced. One of the members, Mr. Crider, had descended into the vault and made the usual preparations. He had been taken out. Rev. Mr. Marshall then went through the ordeal, was lowered into the symbolic ruins and again returned to the room. There were six or seven members taking part in the ceremony besides the two candidates.

Neither of the candidates was blindfolded; both could see everything that was going on and perfectly understood the workings of the machinery

by which they were to descend into the vault. Mr. Johnson was a tall, well-built man, weighing some 180 pounds. He had seated himself astraddle the bar and caught the block with his hands. Suddenly there was a whirring sound. The end of the rope was seen to jerk loose from the ring above the block. In some way, most probably from the long and constant use, the rope had been gradually becoming loosened and unwrapped, and Mr. Johnson's heavy weight detached it entirely. The end flew toward the ceiling and there was a sudden relaxation of the entire machinery. Mr. Johnson disappeared and an instant later was heard the dull sound with which he struck the hard floor of the vault, 13 feet below. The members standing about the trap and holding the rope were almost paralyzed by the accident. Their cries brought the rest of the lodge to the apartment. One coil of the rope still remained over the upper block. With it Mr. Peyton, a slightly built gentleman, was lowered into the vault. Lights were brought and the unfortunate preacher was found lying on his side at full length. He had struck on his left hip. Mr. Johnson was not unconscious, but his deep groaning showed he was suffering the most intense agony. A ladder was lowered, and with Mr. Peyton's assistance he was enabled to slowly mount until ready hands could draw him out of the vault. He was carried to a stretcher, and Drs. R. D. Vickers and John D. Meyers summoned.

THE DYING MAN'S STATEMENT.

While awaiting their coming Mr. Johnson described his experience. In the brief moment while he was falling his whole life, he said, seemed to be passing in review before him. He expressed mentally his satisfaction that there were not others dependent upon him, and that if death came he was ready to meet his God. The minister told this, as the sixteen members of the lodge surrounded the stretcher, and urged upon them the importance of

always being ready, for none knew when the summons would come. For nearly two hours Mr. Johnson lay in the lodge-room. The attending physicians examined him, but could detect no outward sign of injury. This led them to pronounce his condition as not dangerous. Still he continued to complain of the most agonizing pain, especially about the lower portion of the spine and chest. He was borne to the Methodist parsonage, where he resided. All that night and the next morning he continued perfectly conscious. He repeated the assurances which he had given as he lay in the lodge room immediately after the accident, that he held the members entirely blameless for his injuries had resulted purely from an unforeseen and unavoidable accident. Although suffering almost unbearable agony, Mr. Johnson calmly declared that he was resigned to his fate, and that he felt the supreme satisfaction of a Christian ready and anxious to meet his God. The scene was a very affecting one several of the members shedding tears. It was resolved to attempt to make no secret of the manner in which Mr. Johnson met his death, but rather to give the fullest possible publicity to the details, in order that no censure might rest on the lodge.

About 3 o'clock Saturday afternoon he became semi-conscious from the powerful drugs administered to alleviate his intense suffering. He lingered in this condition until 10 o'clock Sunday morning, when he peacefully passed away. Naturally the reports of the accident created intense excitement in Huntington.

Sunday evening special services were held at the Southern Methodist Church, of which Rev. Mr. Johnson had been pastor for a little over a year. At 8 o'clock a union memorial service was held at the Opera House. It was crowded throughout, and fully 1000 persons were turned away from the doors. Remarks eulogizing the deceased were made by Rev. M. Sadler, of the Baptist Church; Rev. Messrs. King and Black,

of the Methodist; Rev. J. M. Sloan, of the Presbyterian, and Rev. Thos. Clayton, of the Congregationalist. Rev. Mr. Marshall, who was Mr. Johnson's companion candidate in the Initiation, stated how the accident occurred, and very feelingly described the scene in the lodge room.

Mr. Johnson came to Huntington a little over a year ago from Hannibal, Mo., where he was pastor of a church. He has living there a brother and sister, to whom he requested that his remains be taken. He was about 40 years of age, and had been a widower for some time. A peculiarly sad feature is that he was to have been married February 12 next, to a prominent young lady of Catlettsburg. All arrangements for the nuptials had been completed. Members of his congregation were looking forward to the wedding with much gratification, and were preparing to welcome the bride to the parsonage. The deceased was over 6 feet tall and built in proportion. He wore a long, dark beard and was exceedingly dignified and graceful in his manners. With his own church and the people generally in Huntington he was exceedingly popular.

THE REMAINS AT HANNIBAL.

The remains of Rev. J. W. Johnson arrived to-night 13th from Huntington, W. Va., and will be interred to-morrow beside those of his wife in Mount Olivet Cemetery. Rev. Johnson was formerly pastor of the Park Methodist Church, in this city, and went from here to Louisiana, Mo., thence to Huntington, W. Va., where he met his death.—*Globe Democrat*.

CONNECTICUT MASONS.

The Connecticut Grand Lodge of Masons commenced its one hundred and second annual session at Hartford, Jan. 15th, Grand Master J. H. Swartwout, of Stamford, presiding.

The past year has been one of the most successful which the order has had in this State. The total membership on the 1st of January was 15,211, the net gain for the past twelve months

being 480. There were 219 deaths during the period. The whole number initiated during the year was 613. Only one man in the jurisdiction was expelled for unmasonic conduct. The general finances of the order are in good condition. The Masonic Charity Foundation fund now amounts to \$10,518 71, and is securely deposited in savings banks in this city, New-Haven, Bridgeport, and Danbury. The Trustees of the fund are Messrs. N. G. Hinckley of Hartford, Edmund Tweedy of Danbury, and William R. Higby of Bridgeport. The total funds in the Grand Lodge, Jan. 15, 1890, amount to \$1,304 37.

The annual address was delivered by Grand Master Swartwout, reviewing at length the year's work in Masonic circles throughout the State. It appears from the address that political parties are not the only organizations demanding complete secrecy of the ballot. The Grand Master says his attention has been directed to a practice, more or less prevalent in the lodges, which practically defeats a secret ballot. This is the natural result of the introduction of methods into the lodge rooms, he adds, that are both vicious and unmasonic. Secrecy of the ballot is essential to its perfect exercise. "To secure secrecy and protect the purity of choice in the lodge room it has been established as a usage, not only that the vote shall be taken by a ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote."

During the past year edicts have been received from the Grand Masters of Pennsylvania, Nebraska, Florida, and South Dakota declaring the so-called "Cerneau Rite" clandestine. In consequence of the Masonic interests involved, the opinion of the Committee on Jurisprudence—Luke A. Lockwood of Norwalk, Chairman—was solicited by the Grand Master. Mr. Lockwood, who is a New York lawyer, residing in this State, and a gentleman of prom-

nence in Masonry, decides that "so far as the Grand Lodge is concerned there is nothing Masonic except what pertains to the first three degrees of Masonry; that it can no more have Masonic knowledge of the Scottish Rite than it can have Masonic knowledge of the numerous secret societies which exist on every hand." Mr. Lockwood says in addition: "We cannot afford, nor have we the right to do anything whereby a brother guilty of no moral turpitude and performing all his duties as a good Mason and citizen, shall be excluded from this guaranteed brotherhood, simply because some other society declares that he belongs to a schism of that body and is clandestine." Mr. Lockwood can see no reason why the Connecticut Grand Lodge should, or indeed how it can, meddle with either party to the dissensions arising in the independent Scottish Rite. The concurrence of Grand Master Swartwout in this view is full and emphatic. It settles the question that the Connecticut Grand Lodge of Masons will not become an ally with the Grand Lodges of Pennsylvania, Nebraska, Florida, and South Dakota in the crusade against the Cerneau Rite.

There is general rejoicing in the Grand Lodge on account of the re-statement of "Old Hiram Lodge" of New-Haven. The subject is referred to by the Grand Master in his address and the Grand Secretary, J. K. Wheeler, of this city, in his annual report.

On St. John's Day, in June, Grand Master Swartwout refused a dispensation to Washington Lodge of Windsor to turn out as a lodge for the purpose of attending divine service. It had been the custom of that lodge to assemble on St. John's Day and attend service in a body. The Grand Master's refusal to grant permission to continue the practice was based on the ground that a lodge should never appear in public except to perform some Masonic work. But if the custom is to prevail hereafter by the lodges he recommends that the course be authorized under a resolution of the Grand Lodge. In

this way the practice, which is not objectionable in itself, might be adopted by all the lodges in this jurisdiction.

At the annual election this evening Clark Buckingham of New-Haven was chosen Grand Master and Arthur H. Brewer of Norwich, Deputy Grand Master. Hugh Stirling of Bridgeport was elected Grand Senior Warden, Mayor John G. Root of Hartford Grand Treasurer, and Joseph K. Wheeler, also of this city, Grand Secretary. Mr. Wheeler is one of the oldest Grand Secretaries in the United States, having held the position upward of twenty years.

Miscellaneous.

MASONIC SONG.

BY REV. BRO. Z. D. SCORY.

Adapted to "Auld Lang Syne."

The Lodge is gathered, purged, and tyled,
The deacon's at the door,
We'll praise our God who oft has smiled
Upon the checkered floor.

Chorus.

Upon the checkered floor, brothers,
Upon the checkered floor;
We'll praise our God who oft has smiled
Upon the checkered floor.

We meet upon the level where
Ther's acting by the Plumb,
And parting on the perfect Square,
When all the work is done.

Chorus.

When all the work is done, brothers,
When all the work is done,
Ther's parting on the perfect Square,
When all the work is done.

'Tis good and pleasant we do find
To meet as Masons true;
For thus we ever keep in mind
The things that we should do.

Chorus.

The things that we should do, brothers,
The things that we should do:
For thus we ever keep in mind,
The things that we should do.

Before the Great and Sacred Name
With reverence we bow;
And hope His blessing to obtain
On all that we do now.

Chorus.

On all that we do now, brothers,
On all that we do now,
And hope His blessing to obtain
On all that we do now.

- Voice of Masonry.

MASONIC EMBLEMS.

You wear the Square, but do you have
That thing the Square denotes;
Is there within your inmost soul
That principle which should control
All deeds, and words, and thoughts?
The Square of virtue—is it there,
O you that wear the Mason's Square?

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

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

You wear the Trowel: do you have
That mortar old and pure
Made on the recipe of God,
Recorded in His ancient word,
Indissoluble, sure?
And do you spread with Master's care
The precious mixture here and there?

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

My brothers, if you will display
These emblems of our Art,
Let the great moral that they teach
Be engraved, each for each,
Upon your honest heart!
So they will tell to God and man
Our ancient, holy, perfect plan.

MAGICIAN KELLAR TELLS OF
ORIENTAL LODGES.

Next year I shall have been a Master Mason for fifteen years, and during that time I have traveled every continent on the globe, and I have visited Masonic lodges in nearly every civilized country. As to whether Freemasonry may or may not be a benefit to a member I will not express an opinion. I will leave that matter to each of my readers to decide for himself. My province is simply to record facts, and those facts relate solely to Masonry in foreign lands as I have seen it, and to certain incidents connected with this topic that may throw some light upon the workings of this great brotherhood on the other side of the world.

I was made a Mason in May, 1875, in Pelotas, Brazil. I took my first three degrees in a lodge room that had frequently been honored by the presence of the deposed Emperor Dom Pedro, who was at one time an active member of the Scottish Rite body. The Masonic temple was a plain, substantial building, erected solely for the purposes that it was used for, and stood in the very centre of the town. It was plainly arranged and economically furnished. It not only served as the meeting place of the Blue lodge, but it likewise sheltered the Scottish Rite bodies, which are much stronger in Brazil than any other of the higher Masonic bodies. Although for many years the Catholic Church in Brazil has been bitterly opposed to Masonry I think that, in proportion to the number of her inhabitants, Brazil has more Masons than any other country in the world.

After leaving Brazil and South America, I turned my face toward the East, and for several years after that time I lived in the Orient studying Masonry and practicing conjuring, both to my entire personal and financial satisfaction. While I was in Port Louis, on the Island of Mauritius, off the South African coast, I felt the need of more light and accordingly I received the degrees of Mark and Most Excel-

lent Master, and the Royal Arch in Friendship Lodge. I completed my chapter degrees by taking the Past Master's in Keystone Lodge, Shanghai, China. This lodge is under obedience to the Grand Orient of the United States, and it is composed of some of the brightest men in China. While I was in Shanghai I frequently attended a native lodge with an unpronounceable name, the translation of which was "The Rising Sun." This was presided over by a Mandarin of one of the highest ranks. The senior deacon was a prince and the way the work was done would be a revelation to a Western mason. Of course the Chinese language was spoken, but the work is almost identical the world over and I had no difficulty in following it. I have seldom seen work that was any smoother or more impressive. It was in this lodge that I met Kwong Li Mei, the spendthrift son of a rich banker, of whom I shall have more to say before I have finished this article.

In 1880 I took my Scottish Rite degrees in the Triple Esperance Lodge, in Port Louis, Mauritius. This is one of the largest and oldest lodges in the world. It celebrated its centennial while I was there. Its building is one of the finest temples in the fraternity. It is constructed of white marble, only one story high, and stands in the center of a block. Its roof covers over four acres of land and it contains rooms enough to allow every degree in Masonry to be conferred the same night and in a different room. The banqueting hall is as large as the dining room of the Fifth Avenue Hotel. The grounds surrounding the temple are beautifully laid out and are shut in from the public gaze by a stone wall ten feet high. The lodge contains eight hundred active members and quite as many *en conge*.

In China the Masonic temples are particularly imposing structures. The one at Tientsin was erected solely for Masonic uses. The temples in Hong Kong and Shanghai will compare favorably with the Tremont street Masonic Hall in Boston.

Masonry is prohibited in the Philippine Islands, and therefore all lodge meetings are held in secret. I once attended a meeting of the blue lodge in the dining room of Mr. Barnard, a wealthy carriage manufacturer, whose house is directly opposite the Hotel Bala. In Manila, as well as in China, there are many native lodges, but the ones that I have especially alluded to are English, although many natives are enrolled as members.

On one of my visits to South Africa a party of English officers intended starting back toward the mountains from Grahamstown, Cape Colony, on a hunting expedition and I was asked to join. Capt. Thompson was in command, and it was he who collected the natives and saw that our horses and wagons were ready for our use. We started out early in the morning before the sun had risen, and by noon we were miles away from the beaten road and civilization had been left leagues behind us. Recollect this was nearly ten years ago, and in those days the means of reaching the interior were not as perfect as they are now. The Kimberly diamond mining industry was in its infancy then.

We were on the plains at the base of the hills and were having great sport. We had about a dozen white men in the party and not less than thirty natives to drive the wagons, take care of the horses and beat up the game. We had passed a number of springboks and antelopes, and Lieut. Miles, who was my hunting mate, and I had bagged our share.

Among the natives I noticed one man whom I thought I recognized. He had charge of the teamsters and appeared to be a fellow of more than ordinary intelligence. When we broke camp the next morning I had a little difficulty with one of the men whose duty it was to look after my horse. But when we had mounted and started out for the day's sport I forgot all about the occurrence. It appears, however, that the native had a better memory. I think it was the third or fourth night

after this that I started out on a little tour of exploration. It was a glorious night and the moon made the landscape almost as light as day. I had hardly gone a quarter of a mile when I felt a sharp blow on the head. The next moment I was unconscious. When I recovered my senses, I found the foreman kneeling over me rubbing my hands.

"What is the matter?" I gasped. "What has happened?"

"It is lucky for you I was near you," mysteriously replied the Negro, in excellent English.

A few minutes later he explained to me that he had heard the hostler I had quarreled with make threats against my life and he had consequently kept a close watch upon him. He saw him follow me this night and therefore joined in the chase. Before he could reach me, though, he saw the fellow hit me on the back of the head with a club. He fired a shot from his revolver and hurried to my side, but the would-be assassin had escaped.

On our way back to camp I asked him why he had taken such an interest in me. In reply he held out his hand, and, to my amazement, gave me the grip of a master mason. He was a member of the native lodge in Grahamstown and knew me to be a member of the craft by the gold watch charm I always wear.

The lodges in Singapore and Rangoon are regular English organizations, as are most of these in the Indian empire. The temple in Calcutta, where True Friendship Lodge, No. 218, of which I am a member at the present time, meets, is one of the handsomest Masonic buildings I know of. This lodge was organized by the members of the old East India Company, and is one of the best conducted working under the English constitution in the world. I have visited Parsee lodges in Bombay, Persian lodges in Malaga and Bagdad, English lodges in Great Britain, French lodges in France, native lodges in Mexico, Dutch lodges in Java, Spanish lodges in Cuba and South America.

I have seen the work in Arabia, Egypt, Australia and South Africa, and it is needless to say that I am acquainted with the lodge rooms of the United States. I mention the range of my experience to show you that I am prepared to speak authoritatively upon the subject, and when I say that the three finest Masonic temples in the world, according to my judgment, are in Philadelphia, Pa.; Port Louis, Mauritius, and Cape Town, South Africa. I expect this statement to have some weight.

I have already described to you the Port Louis Temple. The one in Cape Town rivals it in beauty, and in certain particulars it excels. It is the property of Kap Lodge. It is situated in the centre of a large grove of oak trees, and its various chambers are fitted out for their work in the most elaborate manner imaginable. For instance, the blue lodge rooms have subterranean apartments, with vaults, passages and tunnels, and the work is given more impressively than I have ever seen elsewhere in the world. The initiations are conducted very much as I imagine the ancient rites of Egyptian priests to have been.

Masonry is essentially the same the world over, but its ceremonies are as varied in form as the flowers of the field. The work in American and English lodges is simple, and depends upon that fact for its impressiveness, while the work in latin lodges, in the tropics, in South America and in the Orient, is very dramatic, and the poor searcher after light may forget his own name, the name of his children, and even the face of his wife's mother, but his initiation never.

In 1885, when I was in China, I went from Hong Kong to Singapore, about 1,500 miles down the south China sea. My assistant and myself comprised the entire party. It was only a four day's trip, but for me it was one of the most eventful trips of my life in certain respects. We had not been out of port twenty-four hours when I missed all my money, which I kept in a wallet in my inside waiscoat pocket,

my watch, chain and charm, but I also lost several of my most valuable "properties." They had been stolen while I was asleep. I was billed to give a performance in Singapore the evening of my arrival, and it would be impossible for me to do so without the lost utensils of my Craft. I was almost in despair. I did not know what to do. I laid my case before the captain, but he was as powerless as I. Our crew consisted of thirty Europeans and about a hundred Chinamen, and it was highly probable that one of the latter was my evil genius. The third mate was a Chinaman and the captain, put the case into his hands. The ship was searched as well as could be done under the circumstances, and considering the fact that my promised reward for the recovery of my property was not backed up by ready cash, the search was not characterized by anything remarkable in the line of zeal.

When we reached Singapore I was literally in despair. There were very few tricks I could perform without my working tools, and those few tricks were by no means new to the Singapore public. You can therefore easily imagine that when I reached my hotel I was not in an enviable frame of mind. I dined that evening with my assistant in my room. We had just half finished our meal when the servant came into the room and said a man wanted to speak with me alone. I sent my assistant out and waited for my visitor to come. In a moment he was before me. He was a stout, well-dressed Chinaman. If I had ever seen him before I did not remember the fact.

"Your name is Kellar?" he asked.

I said it was.

"You lost your money, bloxes, lings, watch, eh?"

I began to be interested.

"Can you tell me where they are?", I said.

"I can," answered the heathen.

"Where are they?"

"Here."

And from under his jacket he drew out the missing articles. Everything

was there, and even my watch had been kept wound up. My new acquaintance was the steward of the steamer, and he told me that he discovered the theft and recovered the plunder. I immediately offered him all the money in my wallet, but judge to my astonishment when he refused the reward.

"Do you remember Rising Sun Lodge, Shanghai?" he asked. "You remember Kwong Li Eei?" He held out his hand and gave me the Master Mason's grip. "Well that's me."

H. KELLAR, 32°

ARE PRINTED RITUALS UNMASONIC?

According to the report of the last Grand Lodge Communication of the U. G. Lodge of New South Wales, that body is publishing under its sanction a printed ritual of all masonic ceremonies to be distributed among the brethren. We very much regret the action of the Grand Lodge of N. S. W. We look on it as a most dangerous innovation, and a grave violation of the ancient landmarks of the order. The Masonic Ritual has been handed down by word of mouth from generation to generation. It has preserved a remarkable uniformity in all its essential parts. Though we sometimes hear of the want of a uniformity in working, we venture to assert there is no more difference to be found in the working of lodges in any country than there is in the pronunciation of English-speaking people. There is as little difference in Masonic working amongst well-informed Masons as there is in grammar and pronunciation amongst well-educated English-speaking people. The defect in the one as in the other, is to be found in the ignorant and the idle. Any Mason who is not prepared to devote a sufficient amount of time and attention to properly learning the Masonic Ritual is unfit to occupy the chair of King Solomon.

Our brethren in N.S.W. seem themselves to be fully convinced of the im-

propriety of their conduct. The very care they take to point out the precautions taken to prevent the outside public getting a peep at the work is sufficient to condemn them. Either it is wrong to print the Ritual or it is not; this is a question that should admit of no compromise. If it be wrong to print it, no amount of precaution will make it right. Either the Masonic Ritual should be laid bare to the outside world, or it should not. If it should, no precaution is necessary. If it should not, no precaution can possibly be sufficiently effective to justify its publication. Once it is printed and circulated, it is as much out of the control of the Grand Lodge as a Master Mason's certificate. Without any fault of the possessor, it may fall into hands for which it never was intended. Take the least objectionable case. A brother may die; his son—who may or may not be a Mason—his executor, a clerk in his employ, his wife or daughter, perhaps a boarding-house keeper or servant girl, would of necessity get possession of the work, despite all possible precautions.

We hope the Grand Lodge of New South Wales will stay its hand before it is too late. We are told by a very ancient writer that a word which has once passed the lips can never be recalled. The same may be said of the publication of a book. This step is certainly—to put it very mildly—an alteration in the established usages and customs of Ancient Freemasonry. How can the Grand Lodge compel any member of the craft to adhere to the usages and customs, laws and landmarks of the Institution when itself as a corporate body, has been guilty of such a flagrant violation of them?—*Australasian Keystone.*

So the Masonic ritual—the ritual, too, spelled with a big R—"has been printed in handy form, with a flap cover, and will thus be found most convenient." Yes, "most convenient" for men without minds, or memories, or apprehension of the dignity or secrecy of Freemasonry. We are

aware of the fact that in many of the so-called "higher degrees" (higher in what? certainly not in appreciation of the Masonic cardinal principles of secrecy and silence) it is customary to have written or printed rituals, but the measure of the distance of their removal from Freemasonry is found in these very printed rituals. The quotation we have made has reference to Blue Lodges in New South Wales, and the Grand Secretary of England appears to be referred to as sending a printed ritual for use in the Australian Lodges. This a peep-hole which needs to be closed. There can be no safety, no secrecy, no silence, no Masonry, where a printed ritual is used.—*Philadelphia Keystone*.

[The *Keystone* is mistaken. It was the Grand Secretary of New South Wales, not of England.—Ed.]

THE ANCIENT GUILD OF BHISTIS.

Does any one know that a fraternity exists in India under vows of brotherly love, secrecy and universal benevolence, savouring much of Freemasonry, quite entitled to the above designation?

It must have been remarked by all who live in India that the bhisti or water-carrier everywhere is distinguished by a coarse red cloth tied round his waist. His capacity, however, is so humble that I do not think many have troubled themselves to ascertain anything about his business or antecedents. After a life-long residence in India the writer, though always much interested in the manners and customs of the people, has only just discovered that this red cloth, besides its utility as a protection against wet, is the sacred insignia of a very large and liberal fraternity, inhabiting the whole of India, and willing to accept within what they consider a holy brotherhood all classes of people that will take the vows of their humble guild and credit its traditions.

The subject in this very illiberal and bigoted country, and at the present time

when the insociability of the different classes of the inhabitants is on the tapis, is one that should be of special interest, as illustrating the possibility of combination in India without regard to creed, and particularly to Freemasons, who, I believe, have already traced a Craft in some respects similar to their own existing in Afghanistan.

The burden of a very old English song is—

“And I hope that his soul in heaven may
dwell,
The first who found out the leather
bottell.”

and I suspect that the use of skin and leather bags as receptacles for liquids may be traced to the most primitive times with all people. I remark this, as it leads me to believe that the mus-suk or leather bag of the bhisti was known in India, as leather bags for irrigation and huge raw hide bottles for keeping *ghi* certainly were, long before the advent of the Mahomedans, and that the guild has a Hindu and far more ancient origin than the rather prejudiced brotherhood of the present day, chiefly Mahomedans, assigns to it.

The bhisti of the present day says that he is a follower of the great Khwaja Khidir, a prophet now in heaven, placed in special charge over all the waters of the earth, and that his apron is the archetype of the red cloth now worn round the loins by bhistis generally. Who this gentleman was historically I leave to those to discover who have more leisure than myself. It may be useful to note that there is a place in Calcutta called Kidderpore. Certain it is that the investiture of the *longi* or apron is a ceremony carried out in the presence of a meeting of the brotherhood and after the aspirant has been tutored by a *guru* or preceptor in the mystic observances and identifying questions and answers of the Craft and has taken vows. One of these vows I know to be never to refuse a drink of water to any soul that asks for it, never to demand payment but to beg it if in need, and not to press if refused; never to refuse a drink to the thirsty,

even if giving it results in inconvenience to yourself, as for example when going a distance with a full waterbag, for opening it and giving out only a small portion of the contents would have the effect of making the water shake, which is unpleasant to the carrier. Another vow is always to help a brother of the apron when in distress, assist his family should he die, and start his boys in life with the implements of the profession.

When a member of the fraternity meets a person he does not know, with a *longi* round his waist and carrying water, he proceeds to put to him certain questions, the answers of which are known only to the initiated, and are secrets never yet divulged to others. Some of these questions are:—How many mouths has a well? How many mouths has a mussuk? How many straps in a mussuk get wet and how many remain dry? and the like. If the man displays ignorance he is reported to the brotherhood as one carrying on the profession out of the pale of the fraternity, and is promptly obliged to select a preceptor and get properly instructed and initiated. Caste and creed have nothing to do with the matter. Hindu bhists who wear the *longi* sit in *panchayat* with Mahomedans, and, as far as I can see, there is nothing to prevent Christians joining the brotherhood.

A master-bhisti is recognized by his proficiency in leather work and leather decoration. One is spoken of as being able to make leather *hookah* bottoms of such strength that they recover their shape after a heavily-laden cart has gone over them.

Bhists never hesitate to take service in any part of India, and you rarely meet an old bhisti who has not travelled, and who does not, when applying for a place, talk of having gone with Mr. Thompson to Assam, and with some one else to Peshawar, and to a dozen other opposite points of India. The reason is that they know they will find, like Freemasons, a protecting brotherhood everywhere. They are

less liable, I understand, than other native camp-followers to shirk the battle-field; and their neutrality, evinced in the moral obligation to give drink to friend or foe being recognized by all, secures them an immunity from hostile interference that would not, I am afraid, be accorded to a Sister of Mercy. The quickness and ease with which bhists organize a strike must have been often remarked, particularly in hill stations.

With regard to the strap and hook worn over the shoulder by the bhisti for suspending the bucket while filling his bag and the leather belt worn over the apron, I believe their adoption is not enforced by the brotherhood; but as the alternative in the absence of the hook is to suspend the bucket by holding the rope with the teeth, Hindus, who are very particular about contamination, refuse to drink water from those who do not wear it. I have not had an opportunity of analysing the cause of objection by the Hindus in the Punjab to drink from bhists who do not wear a leather belt over their aprons.

A bhisti who, by some extraordinary good fortune, sat on the throne of Delhi for a few days, is said to have issued a leather currency; a leather disc with a gold pin riveted in the centre, worth about Rs. 2-8, I have never seen a specimen myself, but have heard of the existence of the coin; and if my memory does not deceive me, Thomas says something about it in his *Chronicles of the Pathan Kings*. The motto of every true bhisti should be, "There is nothing like leather." I feel sure that similar associations will be found to exist in many other Indian trades and professions.—*Allen's Indian Mail*.

The Lodge or Grand Lodge that cannot support itself without the financial aid of those who have been active members for twenty-four years, is not worth the name of Lodge or Grand Lodge.—*Comp. Thomas J. Wilder, Dakota*.