

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE

Canadian Craftsman

AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

\$1.50:
PER ANNUM.



\$1.00 IF PAID IN
ADVANCE.

"The Queen and the Craft"

CONTENTS.

	PAGE		PAGE
Editorial Notes	157	CRAFT TIDINGS—	
England vs. Quebec	161	Canadian	181
Barlon Masonic Lodge Centennial... ..	162	American	181
Annual assembly of the Cryptic Rite. . .	168	Foreign	182
The Doctrine of Exclusive Jurisdiction. .	170	MISCELLANEOUS—	
Dedication of the Temple	172	Armenia	182
Knights Templar	174	Rosicrucian letter of Benjamin	
Progressive Masonry	175	Joehla	183
Hard on Freemasonry	175	Masonic Incidents	185
Another "Old Charge."	177	Who should be a Mason	187
Unnecessary Prempting	178	Subscriptions Received	188
The open Bible	179	Pleasantries	188
Freemasonry and Masonic Templars. . .	179		
Practical Masonry	180		
The March of Masonry	180		

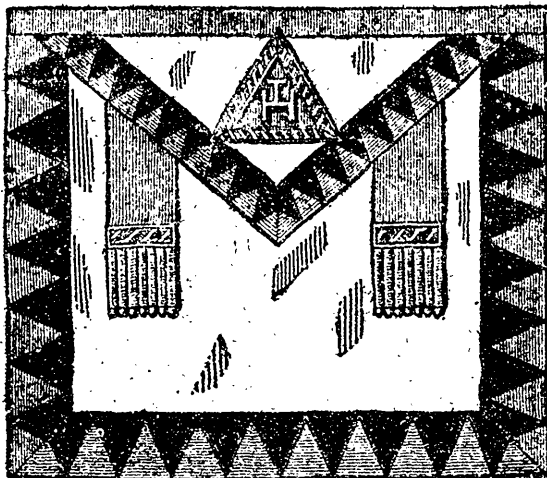
J. K. KERR, Q.C., *Pres.* DANIEL ROSE, *Editor and Manager.*

Published by THE CANADIAN CRAFTSMAN Publishing Company of Toronto (Limited),
78 BAY, TORONTO.

THE MASONIC REGALIA FACTORY OF CANADA

It is our aim to give such complete satisfaction that the Masons of Canada will not require to look outside of the Dominion for any of their supplies. In addition to every description of

REGALIA,
UNIFORMS,
BANNERS,
BADGES,
JEWELS,
- &c.



We are making a specialty of

LODGE

PARAPHANALIA

and shall be pleased to give quotations to new Lodges or those requiring new furniture.

Correspondence Solicited.

The Dominion Regalia Co.,
76 YORK STREET, TORONTO.

AN AGENT WANTED

IN EVERY LODGE TO SOLICIT SUBSCRIBERS FOR
THE CRAFTSMAN.

~~~~~  
TERMS LIBERAL.



OFFICERS  
OF THE BANTON LODGE NO. 6  
G.A.C. CAMP LEWIS & CLAYTON 1866

THE  
CANADIAN CRAFTSMAN  
AND  
MASONIC RECORD.

VOL. XXX.

TORONTO, DECEMBER, 1895.

No. 6.

THE  
**Canadian Craftsman,**

PUBLISHED MONTHLY BY

THE CANADIAN CRAFTSMAN PUB. CO. (LTD.)

AT

78 BAY STREET, TORONTO.

SUBSCRIPTIONS—\$1.50 per annum, or \$1.00 if paid in advance.

ADVERTISING RATES.—Lodge or Business Cards of five lines, \$5.00 per year. Contract rates will be furnished on application.

All Correspondence to be addressed to DANIEL ROSE, Editor and Manager.

THIS number of the CRAFTSMAN finishes our work for the year, and so we wish our readers "a Merry Christmas and a Happy New Year," and would remind those in arrears if they wish to enjoy their Turkey on Christmas Day with a good conscience they should send their subscriptions along and thus enable the CRAFTSMAN also to enjoy his Christmas dinner.

WE would like to remind our friends that all kinds of Book, Commercial and Society Printing are done at the CRAFTSMAN office, and we would feel obliged that when requiring anything on our line they give us a call, or send their Order by post, which will receive our prompt attention.

At the annual meeting of St. Andrew's Lodge, No. 16, Toronto, held on the 10th inst., W. Bro. Charles E. Edmonds, the retiring W.M. was presented with a beautiful Past Master's Jewel. We have to congratulate this, the oldest Lodge in the District, with having elected to their chairs three such able craftsmen as J. W. Dowd, W.M.; J. E. Hansford, S.W.; and F. Bell-Smith, J. W.

W. BRO. HENDERSON is now engaged in organizing Courts of Foresters. During the month he instituted "Home Court," which he might have styled "Masonic Court," from the large number of brethren that rallied around him. When we say that R.W. Bro. Ben. Allan is Chief Ranger; W. Bro. J. L. Hughes is C.D., and most of the other offices are filled by well-known members of the Craft, Bro. Henderson deserves credit for his exertions. He is now forming another Court which we also trust will be largely composed of members of the Craft, as we hope the time will come when every Mason dying will leave his widow and family a policy of at least from one to three thousand dollars as an aid for their support instead of a claim on the benevolent fund.

R.W. BRO. RICHARD DINNIS, D.D. G.M., paid an official visit to Georgina Lodge, on Saturday, December 7th. As usual a large number of visiting brethren were present. There were the names of five members on the circular for Initiation, and two for affiliation. W. Bro. Dr. Oronhyatekha, P.M. Richardson Lodge, was proposed by R.W. Bro. H. A. Collins and seconded by W. Bro. C. C. Whale. They will soon have to change the name from "Georgina Lodge" to Forester Lodge, if the members of that Order continue to flock in as they are now doing. Georgina Lodge is to hold a musical "At Home" in their Rooms on the 21st inst.

WE fear nothing has been heard recently of the proposed Masonic Hall, and as nearly all the leading members of the Independent Order of Foresters, are also members of the Craft, we would suggest to the Masonic Hall Trust the advisability of corresponding with the Foresters, to see if arrangements cannot be made by which a portion of the new building they are erecting on Richmond and Bay Streets, may be acquired for Masonic purposes. As we understand the architect has provided for Lodge rooms even larger than the Toronto Street Hall, and from the central position of the building, and its beautiful architectural design; not to mention modern elevators, (a want much felt in the present building), the premises will be suitable in every respect for the purposes of a Masonic Hall. Knowing Dr. Oronhyatekha's love for the Craft we have no doubt that arrangements might be made and the rental fixed for a term of years at a reasonable rate.

WE would invite our readers attention to an article taken from the *Montreal Witness*, reviewing a work entitled *La Patrie*, purchased by the Government of Quebec to be distributed as prizes in their public schools. If this is a sample of the kind of teaching which the "hierarchy" is aiming at, in separate schools, under their own control, with a government that is merely their tools, it is time that the question of the Church's ability to superintend education was looked into. Why do they call Public Schools "godless schools," is it because the common sense of laymen does not believe in this gross ignorance?

ON Thursday evening, Dec. 5th, a grand Banquet was held in Masonic Lodge Room, Sterling, in honor of R. W. Bro. John Shaw, P.D.D.G.M., of Prince Edward District, who has visited every Lodge in his District. R.W. Bro. Shirly Dench, the present D.D.G.M. paid his official visit the same evening and was received with due honors. Among the prominent brethren present were Rev. Bro. Thompson, Rev. Bro. Daw; Bros. Hudson, Ex-M. P. P., Ex. Warden Duncan, Dr. Sprague, Bro. Carstairs, B.A., and Bros. Vandewort and Mullett, W. Masters.

THE Directors of the Montreal Temple Company gave an "At Home" to the Shareholders and their lady friends in the Temple Building on December 3rd. The event was a brilliant one socially, for not only was there a large gathering of Freemasons present, but there was also a large assemblage of ladies, who, although unacquainted with the mysteries of the

Craft, nevertheless enjoyed themselves. The building presented an animated and picturesque appearance, being effectively decorated with bunting, plants and flowers. It was to show that the Masonic Order has its social as well as charitable side and to give outsiders an idea of the handsome rooms the Montreal Masons now have, that the Directors hit upon the happy idea of last night's gathering. The guests who numbered over a thousand, were received by the following lady patronesses: Mrs. I. H. Stearns, Mrs. Fred. Massey, Mrs. Frank Edgar, Mrs. John McLean, Mrs. Will. H. Whyte, Mrs. J. B. Tressidder, and Mrs. G. C. Nicholson. At 9.30 the guests assembled in the music hall, where an impromptu concert was held, and an address of welcome to the "housewarming" extended to those present by R.W. Bro. Tooke, President of the Temple Company. Songs were rendered by Mr. and Mrs. G. H. McLean, Miss Langstaff, R. H. Bartholomew, W. J. Venables and W. M. Miller; a recitation by G. Severs, piano solos by Mrs. Lewis and Miss Gray, and a French-Canadian dialect recitation by Fred. Shaw. At the conclusion of the programme an adjournment was made to the large hall upstairs, where dancing was indulged in to the strains of Ratto's orchestra. At midnight refreshments were served.

WE were amused at reading an article in a country newspaper, written apparently by a novice in Masonry, which attacks a Masonic journal in this city for the want of "Brotherly Love," and then proceeds to enlighten the readers of that paper on what he conceives to be the true principle of

brotherly love, by a criticism on the articles found in that journal. We make a short extract of his ideas of what this masonic journal teaches, and his duty to his obligation, of laying this same criticism before the "profane" as an object lesson of "how these Masons love one another." We would suggest to the brother in future if he has any "dirty linen to wash" he should do so in his back yard and not hang it out to dry on the front fence:

"Some of the articles are so grossly offensive that no respectable secular journal would admit them to its columns. The basest of insinuations against some of the brethren and the coarsest expressions are used to express what could easily be written by any person with a pure mind in respectable language. Masons may well despair of improvement if such is a fair sample of the Masonic press. There can be no doubt of the correctness of the statement that Masonry, during the last decade, has lost its high social status in Toronto if this writer is a sample of the people who edit Masonic papers. Can it be expected that men of high social standing will belong to a fraternity that permits unjust asperations to be cast upon them with impunity? Of course the country Mason do not expect to associate with the men of high social standing who daily eat meat and break bread with this dainty editor, but certainly do expect and require, those with whom we associate to use more courteous language, even if it is not considered an accomplishment by the Masons of such high social standing."

In another issue of the same paper, our young friend gives the readers of that paper an insight into the high aims that animate Masonic journals. He proceeds to inform his readers "that there is little that is secret in Masonry, outside of the means of recognition and

some minor details known only to the initiated." If he has discovered such to be the fact, we would suggest that he devote himself to missionary work, and proceed at once to the Province of Quebec to enlighten the "heirarchy" that they are mistaken, that the Order is not in league with satan, that the church is safe, and that they can sleep safely the "sleep of the just," as the idea that masonry and satan is in league is a lie put up on the "puir auld deil" as a Scotchman would say. Our young friend knows better, and the government might save money which they need badly by countermanding the order for the 500 copies of "La Patrie" which they have bought for prizes for their school children. Our young friend further illustrates his ideas of "masonic charity" "that thinketh no evil" in the following strain :

"It has long been felt by the Craft generally, especially those residing outside of Toronto, that the journals now published ostensibly in the interest of Freemasonry are largely issued to enable a few to give expression to their views, who from financial or other reasons gain access to their columns. The CRAFTSMAN, of Toronto, is the best and most respectable exponent of the fraternity, because it is free from the personalities which should not appear in any respectable journal, but which finds expression in other quarters. These columns will, therefore, in future afford an opportunity for those craftsmen who desire to give expression to their views on matters of interest to the fraternity, provided they are expressed in courteous language and free from personal allusions, which find expression in one of the Masonic journals."

We are deeply grateful for his kind allusion to the CRAFTSMAN, but its remarks about its being printed "to

enable a few to give expression to their views who from financial or other reasons gain access to their columns," is sadly out of harmony with fact. The CRAFTSMAN has always aimed to represent the whole Craft in the Dominion of Canada, and it can proudly look back on its record of about thirty years service, that it has sustained its reputation of upholding Masonry in its purest and best form. Considering the large amount of outstanding subscriptions due, we would be very much pleased, however, if some of our readers would advance us some *financial* aid by paying up their indebtedness, even if they are suspected by so doing of "gaining access to our columns."

We have received a Catalogue of Masonic Books for sale by Bro. H. Robertson, Collingwood, Ont., containing a large number of Historical and Miscellaneous works, as well as Proceedings of Grand Lodges. Among the Masonic Periodicals we notice a complete set of the CRAFTSMAN from 1866 to 1895. First 3 volumes bound in one, 1867, 68, 69; 1870 to 1887 bound in 18 volumes; 1888 to 1895 unbound. Price \$30.00. Brethren anxious to add to their Masonic library would do well to send to Bro. Robertson for a catalogue.

We beg to acknowledge the receipt of the following :

REPORT on Foreign Correspondence of the Grand Council of Royal and Select Masters of the State of Ohio, at the Annual Assembly in Cleveland, Sept. 10th, 1895, by S. Stacker Williams.

HISTORY of the organization of the General Grand Council of Royal and



Select Masters of the United States of America by S. Stacker Williams.

MARK Masonry in New South Wales, by S. Stacker Williams.

REPORT on Foreign Correspondence to the Grand Chapter of Royal Arch Masons of the State of Ohio, at the Annual Convocation at Cleveland Sept. 11 and 12, 1895, by S. Stacker Williams.

PROCEEDINGS of the Sovereign Great Priory of Canada, Knights Templar, 1895, Vol. V. M.E. Sir Kt. William H. Whyte, Montreal, Que., S.G.M.; M.E. Sir Kt. Daniel Spry, London, Ont., Grand Chancellor. Twelfth Annual Assembly held at St. Johns, N.B., on Friday, Aug. 23rd, 1895. This was the twentieth Annual Assembly as a national body.

PROCEEDINGS of the Grand Chapter of Minnesota, Royal Arch Masons, 1895. Being the thirty-fourth annual convocation held in the city of St. Paul, on Oct. 3rd, 1895. M.E. Comp. Charles D. Boyce, Minneapolis, G. H. P.; R.E. Comp. Thos. Montgomery, St. Paul, G. Sec.

PROCEEDINGS of the M.W. Grand Lodge of Manitoba, 1895. M.W. Bro. Charles Napier Bell, G.M.; R. W. Bro. William G. Scott, Winnipeg, G. Sec.

---

#### ENGLAND vs. QUEBEC.

---

ON another page will be found an interesting article from *The Freemason*, London, on "The Doctrine of Exclusive Jurisdiction." In the article the principle of territorial jurisdiction is acknowledged as having been admitted by the Grand Lodge of England in 1770, when "in acknowledging the new Grand Lodge of the Netherlands

it agreed to refrain in future from establishing any new lodges in that country," but, and it is here our English brethren made their mistake, when it "insisted upon the right of such Lodges of its Constitution in Holland as chosen to adhere to their English jurisdiction being allowed to do so undisturbed." The brethren who managed the affairs of the Grand Lodge of England one hundred and twenty-five years ago, living in an age when the "divine right of kings"—or power,—was fully believed in, showed that they grasped the principles of freemasonry in its right to territorial jurisdiction far in advance of the common doctrines held by the ruling powers of the world as then constituted, and if they erred in restricting the right in a slight degree for that time and circumstance, still that is no reason why the rulers of the Craft in England, at the end of the nineteenth century should continue their mistake and grudge the exclusive right of self-government to its own children, speaking the same language and imbued with the same loyal sentiments as animate their mother Grand Lodge, whose Grand Master is to be their future king to rule over the greatest empire the world has ever seen—Britain. In regard to the doctrine of Masonic exclusive jurisdiction being taught exclusively in America, we would like to enquire, what field of Masonry is the principles of the Order better understood and its mission of charity better exemplified? With all its large number of Grand Lodges, and new territories that form Grand Lodges, what land has exemplified better the principle laid down by the Grand Lodges of England, Scotland and Ireland over a hundred and twenty-five

years ago in regard to the exclusive right of self government *in its entirety*, and acknowledged its daughter Grand Lodges with less friction and hearty god speed than these same Grand Lodges, and when we contrast the grudging, selfish spirit exhibited by England in its retention of power over the few lodges it leaves behind to mar the noble structures that it has made, it will be better for Masonry when the principle of Exclusive Masonic Jurisdiction is acknowledged by its rulers. But why continue the controversy, surely twenty-five years of good Masonic work by the Grand Lodge of Quebec, attending to the wants of the hundreds of Masonic brethren of England, who are stranded in its cities, should be suggestive of gratitude to a Grand Body who looks after its needy members with so liberal a hand, it not justice to a grand principle that works with such good effect on this continent, in spreading the divine principles of Masonry. Is there not sufficient statesmanship in England to get over this difficulty without humiliating anybody who has taken a part in this controversy? We suggested a plan once, which we feel sure would be effective. Cannot our contemporary bring its great influence to bear in getting this matter settled, and so bring a great scandal on our Craft to an end.

—

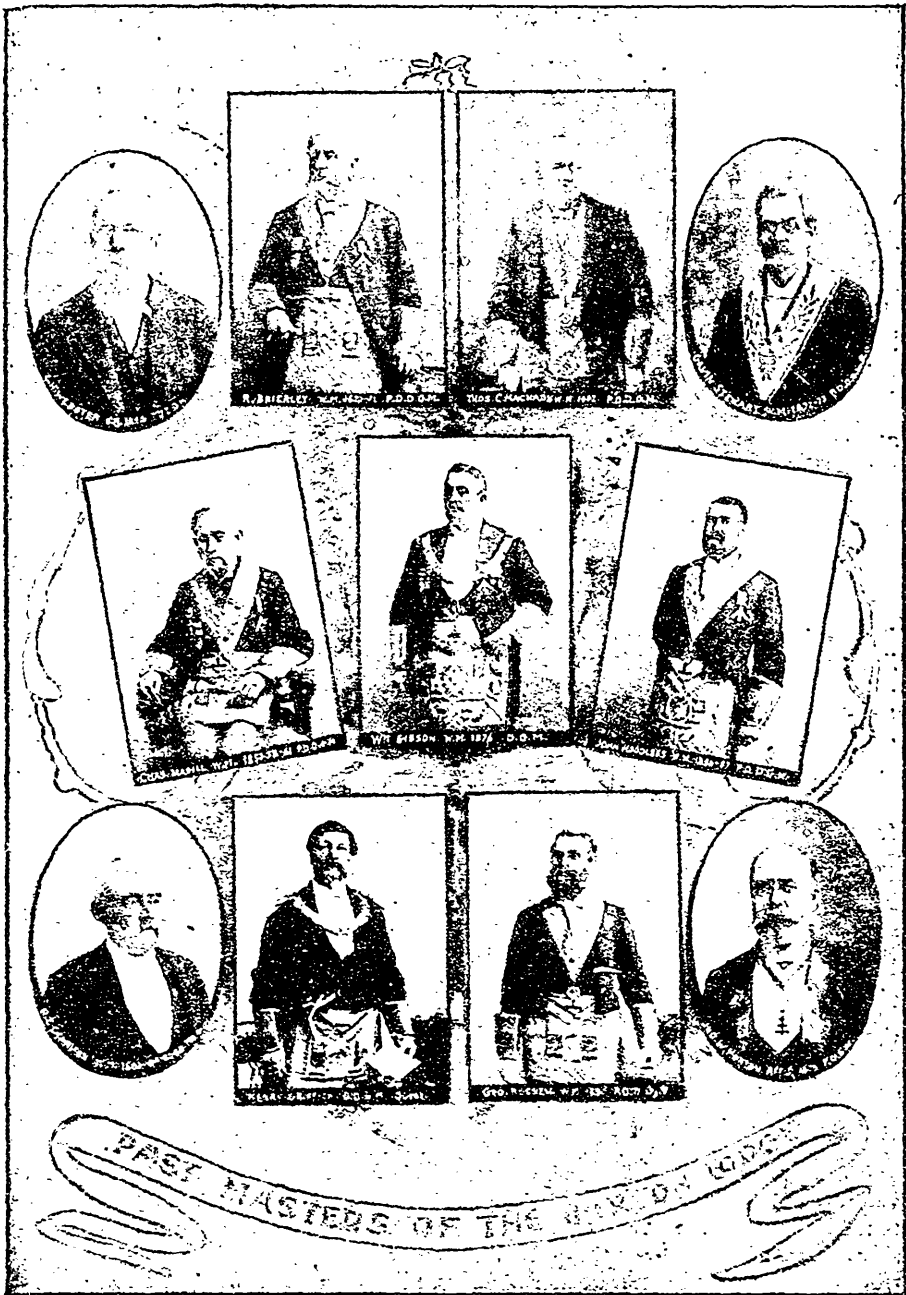
We congratulate R. W. Bro. Major John A. McGillivray, Q.C., P.D.D.G. M., on his election to the House of Commons, to represent the constituency of North Ontario in the present parliament. Bro. McGillivray's numerous friends feel highly satisfied at his success.



### BARTON MASONIC LODGE CENTENNIAL.

We take up considerable space in this number with an account of the centenary celebration of Barton Lodge, Hamilton. In a new country like Canada, a hundred years covers a long span in its history, and we need no apology in placing on record this Masonic event.

The Lodge of Ancient Free and Accepted Masons, now known as Barton Lodge No. 6, G.R.C., was instituted in the year 1795. The original warrant or dispensation under which it was constituted was issued on the 20th of November of that year, and the place where Hamilton now stands was known as the "Head of the Lake." The lodge was constituted eighteen years before Hamilton was known even as a village, and twenty-nine years before it had a regular church building, and sixteen years before even a waggon way was cut between the "Head of the Lake" and York, now Toronto. During its hundred years the lodge has gone through many vicissitudes. There were years of inactivity, during the troublesome times following 1812, minutes and various valuable documents disappeared, jewels were lost and other setbacks were experienced. A good many of the documents have been recovered, and only a few days



ago the first silver jewels, after much tracing, were found in Chicago, in the possession of the widow of an old member of the lodge. We can recognize the significance of what one hundred years mean in this Province when we find that it was only three years previous to the institution of Barton Lodge (in 1792) that the Province of Upper Canada was itself formed into a separate Province with Lieut.-General John Graves Simcoe, as Lieut.-Governor. At the same time it was made a separate Masonic jurisdiction and R. W. William Jarvis was appointed its Provincial Grand Master.

On Sunday, Nov. 17th, commemorative service was participated in by a great many members of the Masonic Order in Hamilton and the country. The procession formed at the Masonic Hall and went by way of James street, round the Gore and back down James street to the cathedral. The gathering was the largest of its kind seen here in years, there being about 900 of the fraternity in the procession. The members of the six city lodges turned out in full force, and the lodges at Dundas, Ancaster, Stoney Creek, Grimsby, Beausville, Binbrook and Burlington were largely represented. From Toronto came R. W. Bro. E. T. Malone and others. W. Bro. Jas. Bicknell, W. M. of Barton Lodge, was supported by R. W. Bro. Wm. Gibson, M. P., D. G. M., and M. W. Bro. Hon. J. M. Gibson, P. G. M. The body of the cathedral was completely filled by the Masons, and a good many citizens were unable to gain an entrance. The services of the church were heartily joined in. The preacher was R. W. Bro. Rev. E. Horace Musson, M. A., of Aurora, Grand Chaplain of the Grand Lodge of Canada. He took for his text II Timothy, 2, xv. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth," from which he preached a powerful discourse.

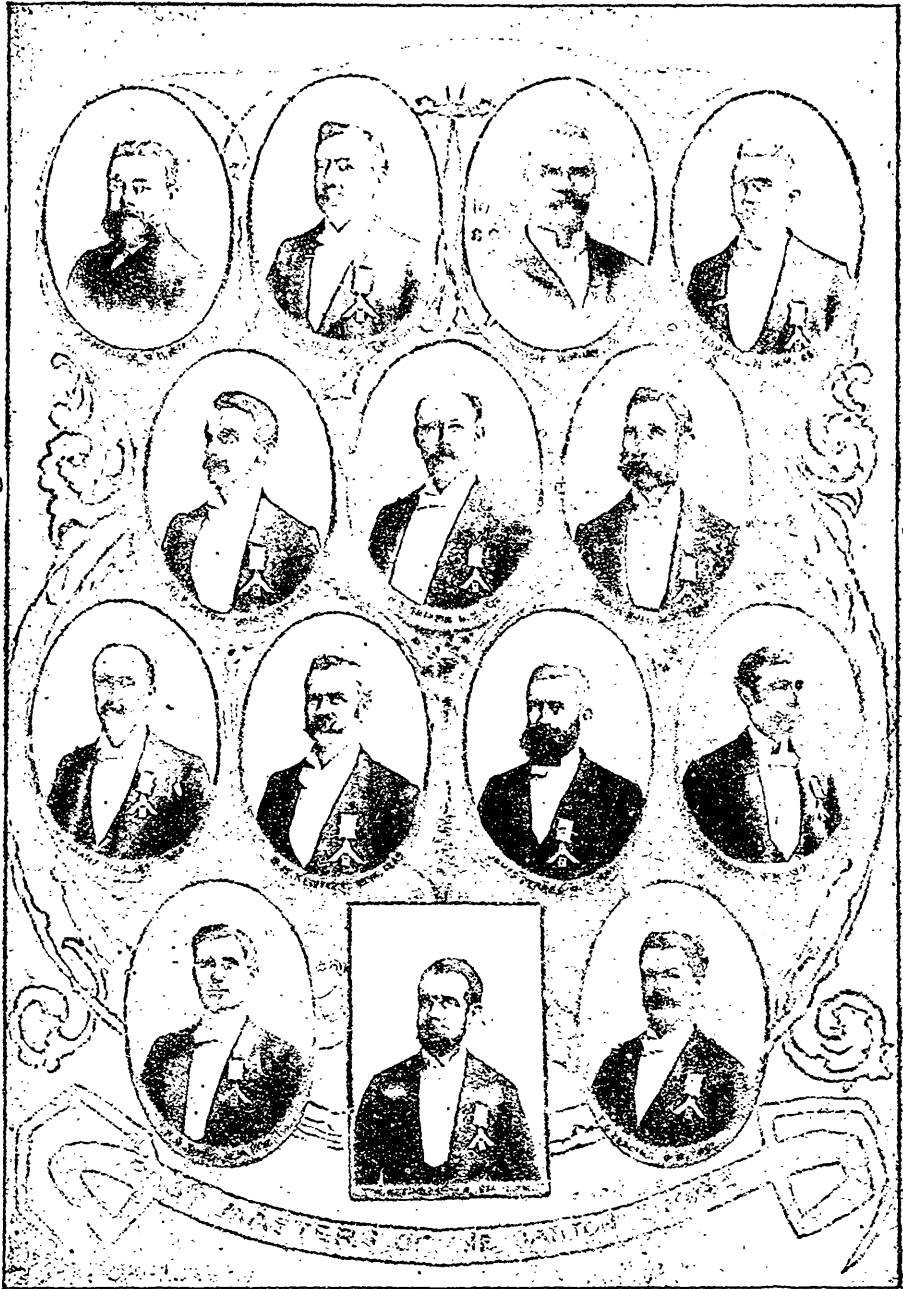
On Wednesday, Nov. 20th, an Emergent Meeting of the Lodge was

held at the Masonic Hall, James Street, when the following Order of Proceedings were gone through with: 9 a.m. Initiation of Candidates; 12.30 p.m. Lodge called from labor; 2 p.m. Reception of the M. W. the Grand Master W. R. White, Q. C., and the Officers of the Grand Lodge of Canada, in the Province of Ontario—and a reception of the D. D. G. M., and the Worshipful Masters, Officers and Members of the several Lodges in the 8th Masonic District, and other visiting brethren; 3 p.m. Exemplification of the work in the First Degree; 4 p.m. Historical Address by Bro. A. T. Treed, S. W.; 4.30 p.m. Reminiscences by the older Brethren.

In the evening an "At Home" was held in the Dull Hall, when an immense crowd of the brethren, their wives and friends assembled. The armory was beautifully festooned and decorated, making the surroundings very attractive. During the evening the fine band of the 13th Regiment furnished an excellent entertainment in the way of music. Many old Masonic emblems and records, chiefly belonging to Barton Lodge, were on exhibition.

#### EXTRACTS FROM THE MINUTES OF LODGE.

In the minutes it is shown that an emergency meeting was held on the 7th of March, 1796, and the petitions of John Smith and Caleb Reynolds were a second time read. These petitions were not presented on the 31st of January. Again, in the minutes of 2nd of April, 1796 Bros. Beasley, Aikman and Henry were raised to the sublime degree of a Master Mason. A copy of the minutes of a meeting held on January 31, 1796, and A. L. 5,796, reads as follows:—"Lodge opened in the entered apprentice degree, fellow crafts and apprentices being present. The lodge was closed and opened in the Master's degree, when Bro. James Wilson was duly installed Senior Warden. The Masters' Lodge was then closed and an apprentice lodge opened when



the by laws were laid before the lodge, and being read and considered paragraph by paragraph, were approved. Bro. Daniel Young was elected Treasurer, and Bro. John Thomas, Secretary for the ensuing six months, or until St. John's Day next. The lodge closed at a quarter past ten in good harmony. John Thomas, Secretary.

"Brethren present:—Worshipful Davenport Phelps, Esq., Master; Bro. James Wilson, Senior Warden; Bro. John Ryckman, J. W. pro tem.; Bro. Daniel Young, Treasurer pro tem.; Bro. John Thomas, Secretary pro tem.; Bros. Warner Nelles, Wm. Nelles, John Aikman, Wm. Smith, Saint John, John Young, and Capt. Brant. Visitors:—Bros. Fry and Bradt, and Past Masters Clark and Cozen.

"N.B.—The lodge expenses of the night amounted to £5, 6s. J. T., Secretary."

Bro. Saint John was without doubt Bro. Saint Jean Baptiste Rousseaux. Bros. Fry and Bradt are believed to be members of Lodge 156 in the 8th Regiment of Foot at Newark (Niagara); Bro. Cozen, Past Master of Lodge No. 8 at York (Toronto), and Bro. Clark, Past Master of Lodge No. 7, at Fredricksburg.

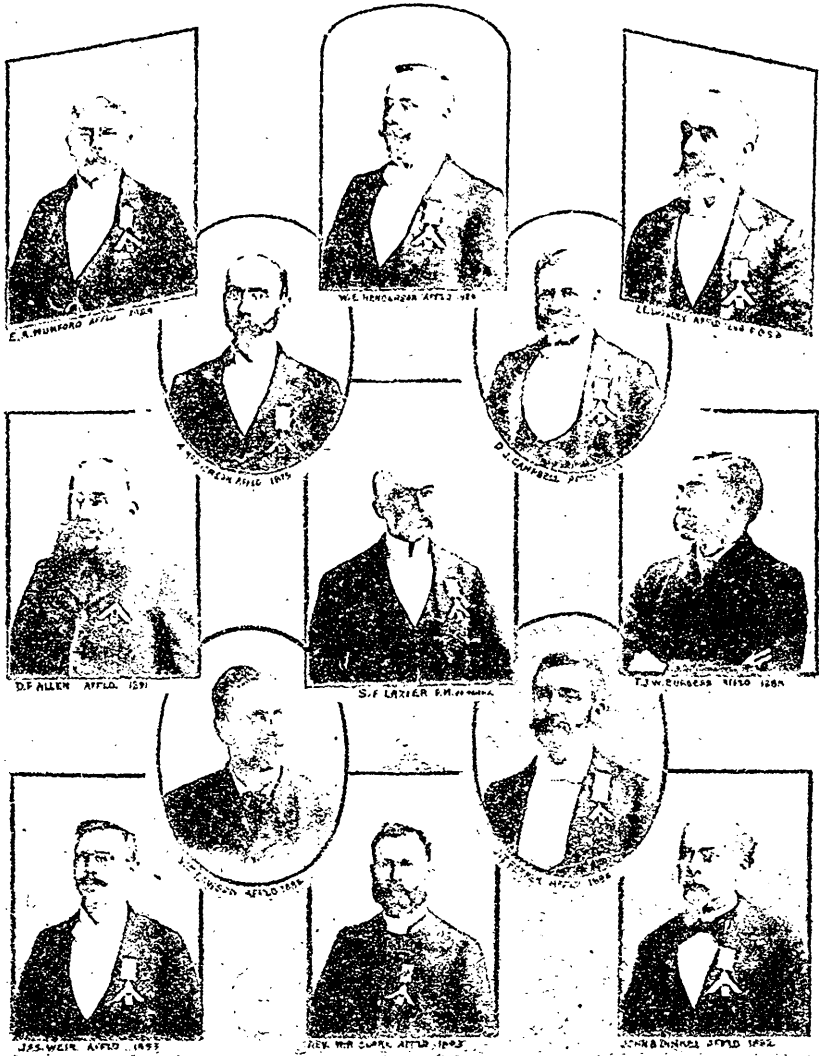
Clause 2 in the by-laws passed reads as follows:—"That the lodge shall meet at the hours hereafter mentioned, viz., from the vernal equinox to the autumnal equinox at 7 o'clock in the evening, and sit until 10, and from the autumnal equinox aforesaid to the vernal equinox following, from 6 o'clock until 9. And if any members are absent one hour after the appointed time of meeting he or they shall be fined two shillings; and if absent the whole night or time of business he or they shall be fined four shillings each, except such absentee be sick, lame, in confinement or more than three miles from the place of meeting, or some other sufficient excuse; and that such fines shall be deposited in the fund for the relief of indigent brethren. Clause 7—"That no visitor shall be admitted after lodge hours, viz., not after 9 in

the winter and 10 in the summer, nor at any other time without the consent of the presiding officer." Clause 10—"If any brother in the lodge curse, swear, lay or offer to lay wagers, or use any reproachful language in derogation of God's name or corruption of good manners, or interrupt any officer while speaking, he shall be fined at the discretion of the Master and majority." Clause 11—"If any member of this lodge comes disguised with liquor he shall be admonished by the presiding officer for the first offence; for the second of the same nature he shall be fined five shillings, and if a third of a like nature should happen that member shall be excluded and reported to the Grand Lodge."

To the above documents are appended the actual signatures of 57 names. The records show that the lodge was in its early day in prosperous and comfortable circumstances.

The records of fines are plentiful. On April 7, 1798, it was carried unanimately "that Bros. John Smith and Robt. Land, for interrupting the harmony of the lodge, be fined the sum of two shillings each, to be put in the fund for the relief of indigent brethren." Bro. Land was the Secretary at the time, and recorded the fine against himself and Smith. On Nov. 14, 1800, Bro. Aikman was fined four shillings for not furnishing the lodge with liquor agreeable to the minutes of last lodge night. Later, on Oct. 9, 1801, he was again fined for not furnishing the lodge room agreeable to the last minutes. Bro. Rousseaux, on Jan. 14, 1803, was fined one shilling for neglecting to bring a small "Bible" (an extra Bible) to the lodge room.

From the list of refreshments furnished it is apparent that the fraternity at that early age conformed somewhat to the usages of the times and allowed spirituous liquors to be brought into the lodge room, which in this present age would make the lodge liable to have its charter taken away. Some of the minutes of accounts and orders read as follows:—Sept. 12, 1800, "That



PAST-MASTERS OF THE EASTON LODGE

1795 Lodge No 10 To B. Phelps — 8  
 1805 To fees for Warrant to G. Secy 10 3. 4  
 To be due Grand Lodge — 1 3. 4  
 Copy of proceedings of G. Lodge  $\frac{8.3}{20/1/11}$

March 14, 1799

Rec<sup>d</sup> from Brother B. Young, Treasurer of Lodge No. 10  
 Two pounds fourteen shillings & eleven pence in full  
 of the above — B. Phelps G. Secy

BILL AND RECEIPT FOR THE FIRST CHARTER, BARTON LODGE.

Bro. Aikman furnish liquor and light." Aug. 12, 1803, "That the Treasurer take as much money out of the chest as will purchase three gallons of whiskey against the next lodge night." June 24, 1805, "That Bro. S. King furnish the lodge with bread and cheese." Barton Lodge prospered from its inception, and now is one of the largest on the Grand Register of Canada.

For want of space the many interesting incidents in its history for the last half century have to be left unnoticed, save the event of this week, "the celebration of its 100th anniversary." The total number that have been initiated during the history of Barton Lodge (now No. 6 in the Grand Register of Canada) is 605, and the total number affiliated 225, making a total who have joined its membership in the 100 years of 830 altogether.

ANNUAL ASSEMBLY OF THE  
 CRYPTIC RITE.

The twenty-fifth annual assembly of the Grand Council of R. and S. Masters of Ontario was held in the Masonic Hall, Toronto Street, last month, Grand Master Nelles presiding. The Grand Recorder's report showed a decided advance for the Rite from that of the preceding year, and the Grand Master's address likewise gave promise of a substantial revival in

Cryptic interest. The following were selected for office: G. C. Patterson, Toronto, Grand Master; J. C. Morgan, Barrie, D.G.M.; James Wilson, Toronto, G.P.C.W.; J. B. Nixon, Toronto, Grand Recorder; R. J. Craig, Cobourg, Grand Conductor; W. J. Hallett, Barrie, G.C. of G.; J. Hetherington, Toronto, Grand Treasurer.

The next annual assembly will be held in Toronto on the evening prior to the meeting of the Grand R. A. Chapter. Adoniram Council, No. 2, of Toronto, subsequently received the visiting Companions, and the officers of Heraclius Council, Barrie, illustrated the working of the Cryptic Rite. A pleasant hour in the banquetting room closed a successful reunion. The following were among those present: J. A. Nelles, G.M., Guelph; D. F. MacWatt, P.G.M., Barrie; G. J. Bennett, P.G.M., Toronto; J. Hetherington, P.G.M., Toronto; J. C. Morgan, G.P.C.W., Barrie; G. C. Patterson, G.R., Toronto; James Wilson, I.G., Toronto; R. J. Craig, Cobourg; F. Wilson, W. J. Hallett, J. W. McPhee, D. W. Spry, Barrie; L. E. Horning, Cobourg; Ed. Davies, J. J. Cassidy, R. Walker, A. G. Horwood, A. Allan, Joseph King, W. Graham, L. I. Patterson, W. J. Morris, W. G. Eakins, W. A. Barclay, Benjamin Allen, E. Egan, S. Stoodley, John Patton, D. McDonald, C. A. Matthews, W. J. Lake, etc.



- |                            |                                   |
|----------------------------|-----------------------------------|
| 1 James Wilson             | 8 B. Phelps, M.                   |
| 2 Daniel Goumey            | 9 Rob <sup>d</sup> Mells          |
| 3 Jos <sup>ph</sup> Thomas | 10 John Nyckomann                 |
| 4 Wharles Douglass         | 11 Rich and Brasley               |
| 5 James Mells              | 12 J <sup>as</sup> Young          |
| 6 John Smith               | 13 J <sup>as</sup> P. P. P. P. P. |
| 7 James Henry              | 14 John C. C. C.                  |
| 15 Calab Duprat            | 20 George Chaddock                |
| 16 Elias Long              | 41 Charles Depeud                 |
| 17 John Depeud             | 42 Robert Shearer                 |
| 18 James Young             | 43 Rell <sup>d</sup> M. Munden    |
| 19 Benjamin Springer       | 44 Ebraim Lond                    |
| 20 R. K. K. K.             | 45 Josiah Bonnett it              |
| 21 William Mells           | 46 M. C. C. C. C.                 |
| 22 Robert Lond             | 47 William Lottidge               |
| 23 John Lottidge           | 48 Susan Mudd                     |
| 24 Ebenezer Jones          | 49 Joshua P. P. P.                |
| 25 A. Jones                | 50 Joseph Birney                  |
| 26 Peter Bowman            | 51 Jacob Peterson                 |
| 27 George Thud             | 52 Fredericka Lockman             |
| 28 James Menden            | 53 John Wier                      |
| 29 Leonard Bailman         | 54 John Conell                    |
| 30 Allan Nixon             | 55 Aaron Bunk                     |
| 31 Jonathan Moore          | 56 Chas. Redman                   |
| 32 John Shavers            | 57 George King                    |
| 33 John Taylor             |                                   |
| 34 Abel Lond               |                                   |
| 35 George Mungian          |                                   |
| 36 Robert Coom             |                                   |
| 37 Philip Jones            |                                   |

MEMBERS' NAMES APPENDED TO BARTON LODGE BY-LAWS PASSED AT A MEETING HELD JANUARY 31, 1796; ALSO OF OTHERS JOINING UP TO 1804.

## THE DOCTRINE OF EXCLUSIVE JURISDICTION.

We regret exceedingly that we should have missed the opportunity of seeing the Editor of our respected contemporary, the CANADIAN CRAFTSMAN, on the occasion of his recent visit to the old country, and showing him those courtesies which a visiting brother is entitled to, and which it is a pleasure and a privilege as well as a duty on the part of the brother visited to show. We should gladly have discussed with him, so far as time permitted, questions of general interest—all and singular—affecting the welfare of the Fraternity. Especially should we have been prepared to humor him to the top of his bent in considering the vexed question of Exclusive Masonic Jurisdiction, which has formed the subject of more than one article both in his and our columns. We do not imagine we should have got much further than we are now in establishing a common basis of agreement in respect of this doctrine, not because we are less open to correction than other people, but because the doctrine is essentially modern and almost exclusively American. There has always been, as far as we know, some general principle governing the interjurisdictional relations of Grand Lodges with each other, and as Bro. Chetwode Crawley, in his "Notes on Irish Freemasonry" No. II., in Volume VIII., Part 2, "Ars Quatuor Coronatorum," points out, "at the present time almost every Grand Lodge in the world has given its implicit or explicit adherence to some modification of the principle which may thus claim to that extent, and no more, the force of an Established Usage, though it can never be classed as an Ancient Landmark." But the extent to which this principle was, and outside Freemasonry in the United States and British North America still is, limited, is shown in the passage he quotes from an anonymous pamphlet published in London in 1765, and entitled, "A Defence of Freemasonry as

Practised in the Regular Lodges, Both Foreign and Domestic, under the Constitution of the English Grand Master";—"But the *English* Masons should be cautious with whom they converse, as there are many *irregular* Masons, *i.e.*, modern *Lodges* under the title of *Ancient* or *York*, who some time ago pretended to be *constituted* or *authorised* by the Grand Master of *Ireland*, who (bye-the-bye), I am credibly informed, refused to countenance them, as it would be highly absurd for one Grand Master to constitute Lodges in the Territories of another." The same writer in the same article quotes a case noted in the minutes of the Grand Lodge of Ireland in 1796, in which sundry brethren of the "Loyal Inverness Fencibles" applied for a warrant of the said Grand Lodge and were referred by it to their own Grand Lodge in Edinburgh; and though we cannot lay our hands for the moment upon the reference, we have read of a similar case in which certain Scottish brethren, residing in London, applied to the Grand Lodge of Scotland for a warrant, and were referred to the Grand Lodge in London. This principle of the territorial jurisdiction of Grand Lodge was, indeed, as Bro. Speth points out in a note on Bro. Crawley's article, established, so far as the Grand Lodge of England was concerned, in 1770, when "in acknowledging the new Grand Lodge of the Netherlands, it agreed to refrain in future from establishing any new lodges in that country, but it explicitly insisted upon the right of such lodges of its Constitution in Holland as chose to adhere to their English jurisdiction being allowed to do so undisturbed." The principle thus laid down in 1770 has been consistently followed by the Grand Lodge of England ever since, and as far as we know by the Grand Lodges of Ireland and Scotland, which have concurrent jurisdiction with it in those parts of the British Empire in which there are not recognised local Grand Lodges. In the United States of North America, each State has its Grand Lodge, whose

territorial limits are coincident with those of the State. In British North America—exclusive of Newfoundland, which remains under the jurisdiction of the Grand Lodges of the United Kingdom—there are seven separate and independent Grand Lodges, each with its territorial limits clearly enough defined, but in Nova Scotia there is one lodge, and in the Province of Quebec three lodges, which have elected to remain in their old allegiance to the Grand Lodge of England. Turning our attention to the Craft at the Antipodes, we find one lodge in New South Wales and one in Victoria still remaining in allegiance to the Grand Lodge of England, and in South Australia one which retains its connection with the Grand Lodge of Ireland; while as showing that we adopt towards other Masonic powers the principle we have laid down for ourselves, there is in Cape Colony and adjoining territories a considerable body of Dutch lodges under the administration of a Deputy Grand Master, notwithstanding that Cape Colony has been British territory ever since the early years of the present century.

Up to this point we imagine that the editor of the CANADIAN CRAFTSMAN and ourselves would have been in perfect accord; indeed, we do not see that it is possible for exception to be taken to what we have said thus far, seeing that we have confined ourselves wholly to statements of fact which are incontrovertible. The divergence, however, would begin from this point. Our contemporary would lay it down as a principle—or as he has before designated it, a *Landmark*—that the moment a local Grand Lodge is established, all lodges situated within the territorial jurisdiction of such Grand Lodge *must* acknowledge its sovereignty and enrol themselves under its banner under penalty of being declared irregular or clandestine. As we understand it, the American doctrine of Exclusive Jurisdiction lays it down that when a local Grand Lodge has once been set up by a majority of the

lodges located within a certain territory, the lodges constituting the minority, though deriving their warrants from the identical Grand Lodge or Grand Lodges which set up the majority, cease, *ipso facto*, to have any will of their own. They are no longer free agents, nor have they the right to say—We derive our existence from the Grand Lodge of England, Ireland, or Scotland, as the case may be, we have flourished under her banner, we desire no change, much less do we wish for a severance of the connection with our parent Grand Lodges. You claim the right to secede and set up your own Grand Lodge, and we trust you may have before you a long and prosperous future; but we claim, with equal right, to remain as we are and as we have been from the very outset of our existence. The laws of the Grand Lodge or Lodges which warranted us sanction our adoption of this course, nor will those bodies accord you recognition as a supreme authority unless you allow us that freedom of action which you are exercising for yourselves. But we demur emphatically to the claims thus set up in favour of this law of Exclusive Jurisdiction. We say that in the form which it is now sought to give it, no such general law has ever existed in Freemasonry. It may or may not be accepted as such among the Grand Lodges of the United States, but it does not follow that, if or because it is so accepted, all the other Grand Lodges in the world must accept it likewise, and so elevate it to the dignity of a universal law of Masonry. Bro. Crawley has shown that the law of territorial jurisdiction was enacted in the first instance by the Grand Lodges of England and Ireland, while the interpretation placed upon the law by the bodies which enacted it has been consistently the same as shown by Bro. Speth in the case of the Grand Lodge of the Netherlands in 1770, and by the course adopted by England and Ireland when recognising the Grand Lodge of Canada and Grand Lodges of later creation. As Bro. Crawley very per-

tinently remarks: "It seems impossible to resist the conclusion that when the Law is to be interpreted, the limitations laid down by the authorities that enacted it must be accepted as part of the Law." This, however, is just what the supporters of this law of Exclusive Jurisdiction decline to do. They take the law, put their own interpretation upon it—ignoring all other interpretations—and christening it a Landmark call upon all other Grand Lodges to accept it or reject it at their peril. This, or something very much to the same effect, is what we have said in former articles on the subject, and this is what it will be our duty to repeat in any further discussion that may arise. There is, however, just one remark which it may be convenient to add. No agreement will ever be possible between the advocates and opponents of this supposed law of Exclusive Jurisdiction until the former are prepared to allow that a Masonic doctrine which is taught almost exclusively in America is not on precisely the same level as a doctrine that is accepted universally by the whole body of Masons. When this point has been conceded, the greatest difficulty in the way of an exact definition of the law will have been overcome.—*The Freemason (London)*.

#### DEDICATION OF THE TEMPLE.

##### A RED LETTER DAY FOR MONTREAL MASONS.

Thanksgiving Day, 1895, will long be remembered as a red letter day in the history of Freemasonry in the Province of Quebec. That evening the new Masonic Temple on Dorchester Street was solemnly dedicated and consecrated in due and ancient form to the uses of the Order by the Most Worshipful the Grand Master, assisted by his Grand Lodge officers, and as such a ceremony had not been performed in the city of Montreal for twenty-six years—the Masonic Hall on Place d'Armes Square having been

dedicated on that occasion—it naturally drew together a large and representative gathering of the ancient and honorable fraternity. The interest in the proceedings was also enhanced by the fact that M.W. Bro. William R. White, Q.C., of Pembroke, Ont., Grand Master of the Grand Lodge of Canada in Ontario, was present.

Precisely at eight o'clock R.W. Bro. John Smillie, D.D.G.M., opened the meeting of the District Lodge with the following Officers: R.W. Bro. Alex. Murray, I.P.M.; V.W. Bro. W. Simpson Walker, S.W.; R.W. Bro. the Rev. E. Friedlander, J.W.; W. Bro. Charles R. Willis, S.D.; W. Bro. F. Upton, J.D.; V.W. Bro. H. Trepannier, I.G.; Bro. G. C. Bown, Treasurer; W. Bro. W. T. Anderson, D. of C.; V.W. Bro. W. N. King, W. Bro. W. Seale, and Bro. John Green, Stewards; Bro. J. Laurance, Tyler. Shortly afterwards M.W. Bro. Fred Massey, Grand Master, was announced, and upon entering the District Lodge he was received with grand honors. The Grand Master was accompanied by M.W. Bros. John P. Noyes, Frank Edgar, T. P. Butler, and Acting Chief Justice, M. M. Tait, P.G. Master; R.W. Bro. H. E. Channell, Deputy Grand Master; M.W. Bro. I. H. Stearns, Grand Treasurer; M.W. Bro. J. H. Isaacson, Grand Secretary; R.W. Bro. J. B. Tressider, Acting Grand Senior Warden; R.W. Bro. David Seath, Acting Grand Junior Warden; R.W. Bro. the Rev. R. Hewton, Grand Chaplain; V.W. Bro. Geo. O. Stanton, G.S.D.; R.W. Bro. H. Dunne, Acting G.J.D.; V.W. Bro. E. W. Wilson, G.D. of C.; V.W. Bros. C. J. Williams and J. McBeth Taylor, Grand Stewards; V.W. Bro. W. Campbell, Grand Pursuivant; R.W. Bros. James Fyfe, I. B. Futvoye and John McLean, Light Bearers, R.W. Bros. S. P. Frauchot, W. M. LeMessurier, P. A. Crosby and W. Bro. W. Paterson, Bearers of the Ark; W. Bro. David Ferguson, Bearer of the Law.

The Grand Master then proceeded, according to ancient custom, and in the name of the Supreme and Eternal

God, the Great Architect of Heaven and Earth, to dedicate the Hall to Freemasonry, to virtue and to Universal Benevolence.

This ceremony over M.W. Bro. W. R. White, Grand Master of the Grand Lodge of Canada in Ontario was presented to Grand Lodge. He received an enthusiastic welcome from the brethren, which he acknowledged in suitable terms.

The following choir rendered the musical portion of the proceedings in an admirable manner: W. Bro. C. W. Hagar, and Bros. J. Venables, E. M. Renouf, G. A. Irwin, R. C. Verner, Wm. Miller, Jas. Johnson, F. G. Payne, J. T. Barlow and J. C. Poole. Bro. P. J. Illsloy, organist.

The Grand Lodge Officers and brethren were subsequently entertained at a banquet by the directors of the Montreal Temple Company, at which R.W. Bro. B. Tooke, P.D.D.G.M., presided. The toast list included "The Queen and the Craft," "The Grand Lodge of Quebec," "The Grand Lodge of Canada in Ontario," and "Past Grand Masters and Grand Lodge officers." All the speeches in response breathed a spirit of congratulation to the promoters of the Temple Building, which reflected credit not only upon the Montreal Masons, but upon the entire fraternity in the Province of Quebec. Those who responded were: M.W. Bros. Fred Massey, W. R. White (Pembroke, Ont), John P. Noyes, Acting Chief Justice Tait, and R.W. Bros. S. P. Franchot and the Rev. R. Hewton. The speeches were interspersed with singing and recitations.

During the evening M.W. Bro. Massey presented M.W. Bro. John P. Noyes, the immediate Past Grand Master, with two large copies of the Anniversary photographs of the Grand Lodge Officers and Members, handsomely framed, which M.W. Bro. Noyes suitably acknowledged.

Great credit is due to R.W. Bro. W. H. Whyte, Secretary of the Temple Company, for the admirable manner

in which the arrangements were carried out.

In addition to the names already given in connection with the dedication proceedings the following brethren were present: R.W. Bros. David Barr, Ottawa Dist.; G. R. Dewar, Geo. W. Lovejoy, M.D., and John McLean; V.W. Bros. J. T. Gladston and McD. McTavish, W. Bros. W. J. Kerr, Joseph Wilson, W. T. Rickaby, R. G. Foster, Geo. Weldon, T. Wynde, R. Levi, E. H. Blurton, W. F. Buckland, D. Pollock, C. F. Dawson, C. Lamarche, David Guthrie, L. Garrett (Winnipeg), J. Blackie, A. McKeand, J. W. Hersey, A. Harrison, W. Baker, G. A. Miller, A. S. Hart, Jas. Walker, Jas. P. Griffin, L. P. Mead, James Wilson, Bros. J. T. Courtenay, W. J. Chipchase, W. J. Wright, S. S. Kimball, W. R. Fee, J. Dick, H. S. Stafford, J. M. Ferguson, J. Beamish Saul, Charles Kenrick, W. Marshall, D. Matheson, J. T. Barlow, jr., A. C. Shaw, Fielding, R. H. Bartholomew, G. W. Farr, H. Courtemanche, L. Lavigne, W. E. Bradshaw, W. V. B. Hall, J. W. Stark (Chateauguy), G. G. J. S. Rothwell, H. Wilson, J. Scars, J. Johnson, W. J. Cox, W. Hughes, G. F. Fischer, A. Maer, H. W. Lumer, A. Burnett, Jas. Somerville (Saratoga), H. Smith, C. C. Varey, J. E. de Hertel, J. S. Cowan, J. E. Jones, G. H. Stevens, D. Ferguson, A. H. George (Quebec), H. Levy, M. Markus, A. J. Williams, Jas. N. Percy, S. H. Hamilton, A. B. Ware, J. M. Lough, W. E. Middleton, D. Kinghorn, J. M. Proctor, J. M. Bowden, J. B. Vosburgh, W. T. Rodden, F. J. Shaw, John Shaw (Quebec), Chas. Pownell, G. Tetreault, Jos. Euzer, E. A. Davidson, W. J. Haire, R. A. Wilson, E. D. Staton, John Greenwood, E. C. Holloway, J. E. Burritt, W. Prescott Sharp, W. McKee, R. Fraser, Geo. Duncan, W. Ware, C. F. Richards, S. W. Joseph, Andrew H. Ewing, A. Campbell Shaw, R. S. Page, J. C. Wray, S. Callard, D. J. Dickson, M. L. Roberts, W. Graham, W. D. Tucker, Rev. J. B. Pyke and J. A. Cameron (Chateauguy).

## KNIGHTS TEMPLAR.

INSTITUTION OF PRECEPTORIES BY R.  
E. SIR KNIGHT JAMES B. NIXON.

## PRINCE EDWARD ISLAND.

Prince Edward Preceptory was organized at Charlottetown, P. E. I., on the 12th Nov., and is the first Preceptory instituted in the Province. The officers are Dr. R. McNeill, (Grand Master, Grand Lodge, P.E.I.), Preceptor; Dr. Darrach, (Past Grand Master), constable; T. A. Maclean, (Deputy Grand Master), marshal; J. A. Meservey, sub. marshal; Leonard Mortis, chaplain; Benj. Rogers, treasurer; D. Maclean, registrar; John J. Davis, first standard bearer; A. Bouness, 2nd standard bearer; A. Anderson, C. of G.; W. H. Batt, guard,

On the evening of Wednesday the 13th, a dinner was given at Hotel Davis by the members in honor of their organization and to extend courtesies to R. E. Sir Kt. J. B. Nixon, special Deputy of the Supreme Grand Master who was the guest of the evening. Deputy Grand Master Thos. A. Maclean, acted as president with Bro. Benj. Rogers, as vice-president. The seat on the right of the president was occupied by Dr. R. McNeill, Grand Master and special Deputy J. B. Nixon, filled the chair at the president's left, about forty of the prominent brethren of prince Edward Island occupied seats around the board. The following toasts were proposed: The Queen and the Craft; The Grand Master; Our Guest; Ancient Craft Masonry; The Dairy Industry of Prince Edward Island; The Ladies; Sister Lodges; Prince Edward Preceptory; Our Host and Hostess. One of the most enjoyable evenings ever spent at Hotel Davis, where the art of entertaining has been brought to a science, was closed at an early hour with the junior Warden's toast followed by Auld Lang Syne.

## CITY OF MONCTON, N. B.

The Ivanhoe Preceptory of Knights Templar was instituted in the Masonic hall, Moncton, on Tuesday evening, the 26th inst., by R. E. Sir Knight James B. Nixon and R. E. Sir Knight Robert Marshall, K. C. T., provincial prior. The officers were duly installed as follows: H. B. Fleming, presiding preceptor; Geo. Ackman, constable; Geo. M. Jarvis, marshal; G. R. Sangster, chaplain; Edward Tweedie, treasurer; J. E. Masters, sub marshal; L. B. Archibald, registrar; J. B. Sangster, E. S. White, standard bearers; W. A. Davis, sword bearer; A. Y. Clarke, almoner; W. A. Metzler, capt. of guard; F. C. Barker, organist; J. Jonyce, guard. The other fraters of the new preceptory, which starts under most auspicious circumstances, are: John L. Harris, Chris. P. Harris, T. V. Cooke, A. Y. Clarke, F. N. Hall, James Barnes, L. T. Joudry, Frank L. Thompson, F. C. Barker, Fred. W. Givan, George W. Willett, E. W. Givan, J. S. Benedict, S. E. Wilson, Alfred Bishop, R. A. Borden. After the preceptory had concluded its organization about forty-five members of the order sat down to a splendid supper; at which Eminent Sir Kt. Hendry Blair Fleming was chairman. The first toast: The Queen and the Craft, was responded to; then followed the toasts of the Supreme Grand Master and M. E. Grand Chancellor of the Sovereign Great Priory of Canada, responded to by Sir Knights Nixon and Marshal. The special Deputy of the Grand Master R. E. Sir Knight Jas. B. Nixon; the Provincial Prior of New Brunswick, Hon. Robert Marshall; the City of Moncton coupled with the name of Hendry B. Fleming; the Malta Preceptory at Truro, N. S., responded to by R. E. Sir Kt. L. B. Archibald and R. Eminent Sir Kt. W. B. Alley; other toasts followed. The occasion was one long to be remembered, and from it will surely date a new era of prosperity in Masonry in the prosperous city of Moncton.

### PROGRESSIVE MASONRY.

Masonry may truly be defined to be a "progressive science." But it may be well to inquire how, or in what way, progressive? Can the sublime truths upon which it is founded be improved? Can that which is truth be made more true by elaborate reasoning or reasearch? Can the secrets, which are known only to the craft, be changed by the innovator, and made something different from that which has been transmitted to us from time immemorial? Can the ceremonies be changed, to be adapted to the view of the progressionist? Can the signs or tokens be varied, and made to differ from what they originally were? We say not; and no one would certainly undertake to say that Masonry is progressive in the common acceptation of the term, or that the essentials of the institution can or may be improved in in any way. The laws upon which Masonry is founded are immutable, and are not subject to change. It is progressive in the way indicated by many who have written upon the subject of Masonry, from Dr. Oliver down to the present day, who define Masonry to be "everything but what it really is."

It is true you may *add* Masonry in the same way that you may add bricks and mortar to a building, but this does not alter the foundation. This can not be removed until you have razed all that has been reared upon it; hence to come to the foundation, you must destroy the entire superstructure. But we believe in "progressive Masonry" in the same way that we believe in the progress of any great truth. The stone that is cast into the wave will cause circle after circle to ripple upon the surface until it is lost in the deep bosom of the ocean. So a truth once proclaimed will find its way into the pure light, though it may have been lost or forgotten for ages. Masonry progresses, not by adding to its ritual, but by extending its principles from mind to mind, and carrying its charities from

door to door. The principles of its truth can not be improved, except by cultivation in the soul, and the sublime precepts of its charity can only be advanced by bringing relief to the needy, succor to the distressed, and joy and comfort to the disconsolate. This, it is true, is only the *practical* progression of Masonry, not the *speculative*. Give us, however, the *practical* evidence of its progress.—*Lodge Weekly*.

### HARD ON FREEMASONRY.

#### THE DISRUPTION OF THE BRITISH EMPIRE.

#### A SAMPLE OF WHAT IS BEING TAUGHT TO OUR YOUNG FRENCH CANADIANS.

The government of the Province of Quebec having purchased from the publishers five hundred copies of a novel written by Mr. T. P. Tardivel, called, 'Pour la Patrie,' for distribution as a prize to the pupils in the Roman Catholic schools, it becomes our duty to draw the attention of the public to the contents and character of the book.

The first chapter opens with a scene in a Masonic Lodge, with only one member present, who being desirous of comfort and advice calls upon Satan to appear. After much solicitation he makes his appearance, and recommends the young man to go to Canada where his services will be of great utility in the promotion of Satanic interest. The young man who is a Parisian, for the scene opens in Paris, is enraptured with the idea and emigrates to the Province of Quebec, which according to the author, affords the finest field for his operations.

In the second chapter France is described as impious and atheist, (page 19), and he styles France the enemy of God and the Church. On page 65, Lamirande, who is the hero of the novel, and whom we may take to be Tardivel himself, says that every one

is ruined by barbarous Masonry. The plot of the novel is laid in the year 1945. On page 74 England has fallen to the third rank of nations, lost the Indies and Russia has absorbed her Eastern possessions, and the Freemasons, in league with a President of the United States, are about to absorb Canada. England in consequence, has to recall her last Governor. There are three parties in the state—the 'Statu Quo,' Legislative Union, and Separatists. The latter party is led by the hero Lamirande who wishes to establish in Quebec an independent French-Canadian and exclusively Roman Catholic nation. Sir Henry Marwood the Premier, is a Freemason and belongs to the 'Statu Quo' party, and is hostile to the Church. He tries to bribe and buy Lamirande after the true Conservative style of politicians by offering him the consul-generalship at Washington (page 83), but Lamirande will not sell. \* \* \* Then we are introduced to a bosom friend of Lamirande, who is a sceptic and infidel, (page 93), having been vaccinated with infidelity in the public schools of Ontario, and confirmed in his infidelity by a residence in London and Paris, and who is afterwards

#### CONVERTED TO THE TRUE FAITH

by a miracle, the raising of Lamirande's daughter from the dead. \* \* \* On page 106 we have an account of Sir Henry presiding at a meeting of a Masonic lodge, the lodge being opened by a prayer to Satan which the master recites before a triangle hung upon an altar, and a policy is announced which is to banish from Canadian soil the infamous superstition which prevents our progress. (page 150). Lamirande announces his policy of the union of Church and State to be the exclusion of all save the one true Church. Finally (p. 173) it is decided by the Freemasons in complicity with Sir Henry Marwood to poison Lamirande. The cup of tea which he is about to drink in the restaurant is poisoned, but his wife changes her cup of coffee with

Lamirande, who is not fond of tea, and drinks the fatal cup. There is a general election and the Nationals are beaten. (p. 195). Even the French-Canadian vote is in favor of the government of 'statu quo' or Conservative party. Lamirande, who is thoroughly disheartened by this defeat, throws himself at the feet of the statue of St. Joseph, whose aid he invokes. The statue comes to life and St. Joseph speaks to Lamirande and exhorts him to persevere in his patriotic course, (p 107). His wife dies, advising him to marry her sister. Lamirande resolves to persevere in saving his country from the secret society whose object is the ruin of the true Church. Sir Henry visits the editor of the 'Libre Pensee,' whose chief anxiety is that the frightful sums of money which have been disbursed from the public treasury for purpose of bribery and corruption shall not be exposed. The editor of the 'Libre Pensee' has twinges of conscience as to his past career in journalism, goes to hear a Jesuit revivalist preach at Longueuil, is so impressed with the sermon that he repents and resolves to lead an honest life which is impossible if he continues the career of a party journalist. He seals his reformation by making a confession of the secrets of Masonry to the Jesuit father and proceeds to deposit with the Bishop of Montreal the whole of the archives and records of the Masonic order, he being their secretary and the papers and books not being very numerous.

This is a comparatively easy task. He deposits with the bishop all the Masonic secrets and is assassinated on his way home on St. Catherine street within two doors of the police station, by an agent of the Freemasons, who is disguised in black spectacles and long overcoat. There is a coroner's inquest, very short and business-like, differing greatly with the year 1895 in this respect. No one seems to think it strange that the murder took place two doors from the police station. If that had occurred in Montreal in 1895



nobody would have been surprised and even if some curious alderman referred to the neglect of the police force in the year 1946 the matter would have no doubt been referred to the Finance Committee of the body and nothing more heard of it. The coroner's jury in the case returned a verdict of 'killed by an unknown member of a secret society,' although there was no proof of the fact, and everyone was satisfied. The Bishop having got possession

#### OF THE MASONIC SECRETS

is deterred from exposing them on account of a threat of the secret order to massacre all the priests in the province. He is relieved from this obstacle. Every priest in the Province writes the Bishop a letter expressing his willingness to die in order that the Masonic secrets may be exposed. The Bishop reveals the secrets at the right time by a message to parliament, which defeats the Conservative Premier and completely destroys the Conservative party. And all this in spite of the attempt of the Premier to destroy Lamirande by poison and by a railway accident. There is nothing to show what effect the overthrow of the Conservative Government had on the country. Lamirande, the hero of the tale, having retired to a Trappist monastery in France, it is to be presumed that the Province of Quebec, under the new regime continued to prosper without any union of Church and state.

The book is a libel on Roman Catholics and Protestants, alike calculated to perpetuate religious discord and to inspire the immature minds of our children with distrust and hatred of their countrymen. It is a libel on the Masonic order, a society composed of honest men and good citizens. It is a libel on the Conservative party in that it makes of their leader an accomplice of assassins. If this is a specimen of the literature supplied as prizes to our scholars in religious, God-fearing schools, and paid for by the money of Protestants and Catholics alike, it is no

wonder that the Manitoba authorities have abolished religious instruction in their schools. It would be interesting to know if the Council of Public Instruction have approved of this publication being adopted as a prize book, or if it was purchased by the Government just to oblige a poor friend in need of pecuniary assistance. In the latter case we must suppose that at least one of the ministers must have read the book. At all events the book is a disgrace to the Government which has given it its approval and its distribution to children ought to be forbidden.—*Montreal Witness.*

#### ANOTHER "OLD CHARGE."

We are very pleased to announce the discovery of another Roll of the "Old Charges." It is written on paper, and dates from about A.D. 1670, the document being slightly imperfect at the commencement and at the end.

Bro. Hughan is satisfied that this transcript from an older scroll was made in the latter part of the 17th century, and has entered it under the "Grand Lodge" Family as D 40, there being now that number of MSS. of that particular text. All information as to this "Family" and as to all the known MSS. may be obtained by consulting Bro. Hughan's "Old Charges of British Freemasons," just issued, of which there are only a few copies left as yet unsubscribed for, though only published last month.

It has been decided that this Roll shall be No. 3 of the Reproductions of the Newcastle College of Rosicrucians, and the copy will be placed in Bro. George Kenning's hands for publication in the Christmas *Freemason*, on the sole condition that the reproduction shall be as well done as possible. An introduction is promised by Bro. W. J. Hughan, P.S.G.D. of England, the authority on the subject, the Transcript and notes being by Bro. F. F. Schnitger, of Newcastle, who has already done good service in the preparation and editing of the "Newcastle College

MS." and the Alnwick Records, 1701-1754, of exceptional value and importance.

The newly-discovered Roll is to be called "The Langdale MS.," and measures six feet in length, the width being fully six inches. Any more particulars may be learnt by communicating with the owner, care of Librarian, Newcastle College, S.R.I.A., Central Masonic Hall, Newcastle-on-Tyne, where the document may be inspected by previous appointment.

It is most fortunate that the Roll is in such competent hands, as the text will be done justice to and be widely known through the medium of the Christmas *Freemason*.—*The Freemason*.

#### UNNECESSARY PROMPTING.

Our attention has lately been arrested by a letter in the *Masonic Review* of Madras, E.I., upon the unnecessary prompting of the Senior Deacon, and we feel like taking up our parable, just where the Indian brother concludes. In the first place we fear there is entirely too much slipshod form and ceremony not to say careless indifference on the part of the official who propounds the "constitutional interrogations" in the ante-room. The candidate is asked his belief in a Supreme Being and of course assents. But what supreme being? Is it the Obi of the Ashantee or the Jehovah of the Bible? Men who are associated together as are Masons do not sacrifice all rights to companionship or the character of the same. The candidate may be in the habit of interlarding his language with blasphemy and still profess a belief in the God he insults. Of course, the investigating committee is presumed to make close scrutiny into the personal habits and character of the applicant, but the fact is, we have many blaspheming members, who give the lie direct to the great tenet of Freemasonry, that of the reverence due to God, and we could not be more horrified in hearing a minister of the gospel curse, than in hearing a Master

Mason use profane language. And yet this man believes in the existence and sovereignty of the Almighty! When we realize the guilt that rests upon the man who takes God's name in vain, we wonder not that "because of cursing the land mourneth." There is either a God that punisheth sin, willfully committed, or there is no God. We believe in God, with what we humbly trust to be, a saving faith in His restrictions and promises, and to this we add a firm belief in the reverence due to His holy name, which is inculcated in Freemasonry.

So the belief in God (?) being fully learned and report made by the Bro. Secretary, the candidate is asked a few moments later, where his trust is reposed, and he is lost at the magnitude of the interrogation. Then the Senior Deacon comes to the rescue and reminds the candidate of what "he believed in" a few moments previous. He is set right immediately and his "trust" in banks, railroads, mines, factories, foundries, ranches, grocers, butchers, bakers, and all else is settled for him by the whisper of the S. D., taken from the motto on the American nickel. Of course he reposed his trust there. How in the world could he have overlooked the fact? Thank you, brother Senior Deacon. Had he been asked, if his mother was a woman, would the S. D. have furnished for him the correct answer in, say "yes, me Lud?" Had he been asked if Detroit was located in India or Africa, would the S. D. have prompted his answer by saying, "It's in Michigan, U.S.A., me Lud?" Some difference is due to the primary intelligence of a candidate and he should be permitted to give his own reply and kept waiting until he did so. There is entirely too much vicarious work expended in conferring degrees and we were gratified once in hearing an intelligent newly made brother answer the interrogatories of the Junior and Senior Wardens, in the first person nearly as accurately as the Senior Deacon. We do not ask for this intelli-

gence, but we do ask that a grown-up man of presumed common sense be permitted to correctly answer a question that a Sunday-school tot of five years old could give the right answer to. Bro. Senior Deacon, just let your candidate alone till he pulls himself together and tells where his trust is reposed.—*American Tyler.*

#### THE OPEN BIBLE.

A great deal of stress is laid in some lodges as to the particular passage at which the Sacred Writings should be opened in the various degrees, and our ruling is frequently invoked on the subject. There is no fixed rule on the subject, neither is it a matter of paramount importance. Dr. Oliver suggests the following:—First Degree—Psalm cxxxiii. ; Ruth iv. ; Genesis xvi., xxii., xxviii. ; or 2 Samuel xxiv. Second Degree—1 Kings vi. ; 2 Chronicles iii. ; or Judges xii. Third Degree—2 Chronicles iii. or vi. Mackey truly says that the Bible is used among Masons as the symbol of the will of God, however it may be expressed. Therefore, whatever to any people expresses, that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed on the altar, while Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahmin, it everywhere, Masonically, conveys the same idea—that of the symbolism of the Divine Will revealed to man.

#### FREEMASONRY AND MASONIC TEMPLARISM.

In the present number of the *Repository* an article may be found which clearly sets forth the universality of Freemasonry. There can be no question as to the rightfulness of the proposition thus affirmed. The Masonic

Institution is designed for all nations and climes—for worthy men attracted to every faith and form of worship. It has but one unvarying test, a recognition of Deity; and beyond this declaration of religious belief it does not ask the novice to pledge himself. Freemasonry, therefore, is a grand cosmopolitan society, established on the principles of Brotherly Love, Relief and Truth. It has a fitness for universal acceptance.

Templary, on the other hand, is limited. By its definitions, formulas, and ceremonies, it requires faith in the crucified and risen Saviour, and demands that each of its members shall avow himself to be a disciple of Christ the Lord. As another has well said: "A man goes beyond Freemasonry when he enters an Order into which any one of his Masonic brethren is debarred from being admitted on account of his religious belief. Let us then, once and forever, put from our minds the idea that we form an *essential* part of Freemasonry. Attached to the Grand Order of Freemasonry we certainly are, and it is in our province either to become an ornament or a blemish to the noble institution. It must naturally follow, therefore, that our Order being essentially religious, we must not expect that it will extend with the same rapidity as the purely Masonic Orders. But there is one consolation that in this our Temple we are in a position to keep excellent guard over the admission of candidates, and we can feel fairly assured that, if a man can pass with honor through the Masonic degrees, with all their tests and trials—is thought worthy of being elected for installation as a Knight Templar—and can, moreover, conscientiously declare his belief coincident with our requirements, he will be able to sustain and perpetuate an Order composed of men to whom the moral teachings of Freemasonry have been of the greatest benefit, and in so doing will become truly an ornament to Freemasonry, and will be enabled, with the greatest possible effect, to pro-

mulgate the teachings of the Great Captain of our Salvation."

The foregoing statement not only points out a line of distinction between the Masonic Institution and the Templar Order, but it also indicates in what way the members of the last named organization shall be promoters of the true life of Freemasonry. They ought to exemplify the graces and virtues of manly character, and thus exert a personal influence which shall be a lifting power to the Fraternity. They ought, because of their preferment, because of the special lessons taught them in the Templar system, to be more ready to show sympathy with and regard for their Masonic brethren, and to aid them more generously in every time of need. If Knights Templar become imbued with the wholesome teachings of the Order they will become more zealous as Craftsmen, and thus furnish the best evidence of the close and helpful relation which exists between Freemasonry and Templarism.—*Freemasons Repository*.

#### PRACTICAL MASONRY.

Upon several occasions the *Record* has called the attention of its readers to the great necessity of doing something practical towards relieving the distress and embarrassment of worthy craftsmen who are so unfortunate as to be out of employment. Every one realizes that never before has this country witnessed such wide-spread destitution as is at present about us. All large manufacturing corporations, railroads, builders, merchants, etc., have reduced their working forces to the minimum, resulting in the discharge of many thousands of employes, among whom are a number of our Masonic brethren, and it is our solemn duty to do all in our power towards helping them obtain some sort of employment, whereby they may be enabled to make both ends meet without calling upon the lodge for assistance. A man who is deserving of help will appreciate more an opportunity to help

himself than any pecuniary aid that may be rendered.

Our duty does not entirely end with aiding these unfortunates. In the families of these brethren there are no doubt some one who would be only too happy to obtain something to do, so that they might help to bear the burdens of the household.

So far as we know, the first lodge to systematically take hold of this matter was Minneapolis No. 19. Over a year ago this lodge started an employment bureau, which has been the means of accomplishing a great deal of good. Mecca Temple, of New York city, has also done the same. And now, the various lodges of St. Louis, Mo., have established a "Masonic Employment Bureau," and a circular to the fraternity gives the names of thirty-eight brethren out of employment. The bureau is regularly organized, with code of bylaws, officers and managers. From the prospectus there can be gained a knowledge of their plans, which must work great good to the unemployed brethren. They have positions awaiting eleven applicants.

We have our full quota of unfortunates in this jurisdiction. Who will start the movement in St. Paul.—*Masonic Record*.

[Could not our Board of Relief start such a Bureau in Toronto.—ED. CRAFTSMAN.]

#### THE MARCH OF MASONRY.

In many respects Masonry is one of the wonders of the world, for, kindred with the primitive ages, its antiquity has made it venerable, without fossilization, or the detriment of organic feebleness. It has travelled down along with the ages as a favored child of time, as simple and modest in its pretensions as it has ever been in its movements and practical charities. It has witnessed the rise of kingdoms with dignity and complacency, and seen their fall without a single relative in-

jury. Revolutions have not convulsed it, or in any sense scattered in any of its vital parts. Even in the darkest storms of the nation it has stood unshorn in the raiments of its own moral beauty, and under all the vicissitudes dispensed its charities to the destitute with an unselfish but cautious frugality.

Never intermingling with the bigotry of political chicanery, or with the intolerance of speculative theology, it has escaped the mutations of the one and the asseverations of the other, and hence it lives in the divinity of its universality, to fulfil its mission of "Brotherly Love, Relief and Truth," with the hand of readiness and the heart of charity. To give aid to the needy—consolation to the afflicted—protection to the orphan—comfort to the dying, and burial to the dead, are some of the labors of its mission; and, making no entangling alliances, it has been enabled to "live and move and have its being," under any and every form of government which human whims and prejudices have instituted, and which revolutions have destroyed.

Never selfish, never disinterested or indifferent of the public welfare, it has always, in every government, acted publicly in the display of its principles and in its vindication of virtue and morality. Holding jurisdiction only over its own membership and standing responsible only for its own perpetuity, its prosperity never hangs with the advancement or the overthrow of any other institution or government—either ecclesiastical or political.

It lived as well in the hearts of the ancient Hebrews as they wandered in captivity along the banks of the rivers of Babylon, as it did amid the splendors of the throne of Solomon.

The thousand years of the dark ages did not quench the glory of its sunlight, or check the onward march of its progress, for it has ever been faithful in finding enough personal integrity to save it from destruction, and a sufficient work of humanity to preserve it from decay and fossilization. Hence

its *light* has been found burning on its mystic altars among all nations, without regard to the particular forms of their governments or the changes of their administrations. Our own Republic has been sustained from the beginning by Masonic faith and Masonic integrity, and in the aggregate it has never enrolled greater numbers in its ranks, or more talent, or more learning, or more weight of character than its present showing.

The great prestige of its American progress has preserved much of its ancient honor, while the other nations and people of the earth, in *the one faith* of humanity vindicate the same mystic integrity. And until this humanity shall lose the type of its character, and morality, philanthropy and beneficence cease to be cardinal virtues, the crowning excellence of the "Mystic Tie" will doubtless continue to be exemplified in promoting the universal brotherhood of man—*Masonic Advocate*.

---

## Craft Tidings.

---

### CANADIAN.

The *Winnipeg Free Press* of a recent date said that Grand Secretary Scott, of the A. F. & A. M., received from Mr. W. W. Bannatyne, of that city, the Mason's apron worn by his father, the late Hon. A. G. B. Bannatyne, which was brought from Chicago in 1865, and is honored as a relic, having been the first ever worn in Winnipeg. Mr. Bannatyne found it among his father's papers. Mr. A. G. B. Bannatyne was a member of Northern Light Lodge, which received its dispensation from the Grand Lodge of Minnesota, and of which Sir John Schultz was the first Worshipful Master. The apron will be placed among the other valued relics of the earlier Masonry in the new Temple there.

### AMERICAN.

Among the active members of the Supreme Council of the Southern Jur-

isdiction are five over eighty years of age.

TWENTY-EIGHT YEARS OLD.—Time has demonstrated that twenty eight years is a remarkably old age for a Masonic journal. Our best information is that only four have ever existed for that length of time, and we are proud to say that the *Masonic Advocate* is one of the fortunate number. We are also proud of the fact that its present editor has occupied the editorial chair for more than twenty six of these years, which exceeds the similar service of any Mason now living, and only in the instance of Bro. Cornelius Moore, who edited the *Masonic Review* thirty one years, has it been exceeded by any one.—*Masonic Advocate*.

"The *Masonic Advocate* for October has a very good editorial on 'Masonic drones,' which we fear is wasted ammunition, for but few Masonic drones are likely to see it. The drones and the *knowing* ones rarely read Masonic papers. The former are too indolent, Masonically, and the latter, who can usually rattle off the ritual like a parrot, are too egotistic. They know about as much of true Masonry as the phonograph does of the song it sings."—*The Texas Freemason*.

#### FOREIGN.

The Grand Lodge of Hungary has addressed a petition to the Emperor of Austria, asking him to exercise his authority to put down the practice of duelling, which appears to be on the increase in Austrian territory.

The captain of the ill-fated steamer *Elbe*, which was recently lost in the North Sea, was a member of the Craft, having been initiated in Lodge *Zu den drei Ankern* at Bremen. This Lodge initiated a subscription for the families of those who were lost in the steamer, and the sum of 15,419 marks has already been collected for the purpose.

It may not be generally known that that the graves of the French soldiers who fell in Alsace-Lorraine during the

Franco-Prussian war, are carefully looked after by the Lodges in those provinces. A very considerable number of Masons were in the French army, and they, together with many other brave men, perished on the battlefield in defence of their country.

Our brethren at Carlsbad, a much frequented place in Bohemia, held a meeting of their Lodge every week during last season, so that members of the fraternity who were visiting the town might have the opportunity of mixing with their German brethren and of enjoying their hospitality. The success of these weekly gatherings surpassed all expectations, and a very pleasant time appears to have been passed by all concerned. Nor was it forgotten to exercise that great virtue, *charity*, for at one of the meetings 100 florins were subscribed to assist the local hospital for children, and on another occasion 300 florins were collected for the poor of the place.

## Miscellaneous.

### ARMENIA.

BY LOUIS P. CURTIS.

Armenia, O Armenia !

Will nations heed thy cry,  
Or must thou feel the Moslem steel  
Till all thy people die ?

Thy land, that once held Eden,  
Where Adam wept to dwell,  
The savage Turk, by fearful work,  
Hath made it now a hell.

Here Noah's mighty mountain  
Uplifts its ancient head,  
And views a plain piled high with slain,  
Armenia's martyred dead !

Where maidens, Christian maidens,  
Knelt down to fiendish Kurds,  
And on the air they breathed a prayer  
We dare not frame in words.

A prayer that even Satan  
Might listen to with pain,  
As daughters fair, with bosoms bare,  
Begged simply to be slain.

To woman's prayer was answered  
A demons mocking laugh,  
And then the knife that ended life  
Seemed kinder far by half.

O chivalry of England !  
 Of Europe ! Of the earth !  
 Your swords should flash, your cannons crash,  
 For human right and worth.

Ought Turkish tigers shepherd  
 This primal Christian fold,  
 And boast of crimes, unnumbered crimes,  
 Too awful to be told ! ?

Wake, lion-hearted Richard !  
 Shake of the clinging sod,  
 And once again lead England's men  
 Against these foes of God !

---

#### ROSICRUCIAN LETTER OF BEN- JAMIN JOELHA.

Benjamin Joelha, a Rosicrucian and occult philosopher of Jewish birth, but Christian faith, the date of whose existence is uncertain, but of whom a detailed account is given, in the "Aurifontina Chymica," published by William Cooper, at London, in 1680, in a letter addressed to Frederick, Duke of Holstein and Schleswig, as follows :

"My Friend : You have desired of me an account of the Life and Death, Inheritance and Heirs of my Master, B. J., of happy memory. I return this answer in Latine, as yours to me was, though I be not exactly skilled in it. He was by nation a Jew, by religion a Christian, for he believed in Christ the Saviour, and openly made profession of the same. He was a man of great Honesty and gave great Alms in secret. He lived chastely a Bachelor, and took me when I was about Twenty Years of Age out the House where Orphans are maintained by the Publick, and caused me to be instructed in the Latine, French, and Italian Tongues ; to which I afterwards by use added the Jewish or Hebrew. He made use of me, so far as I was capable, in his Laboratory, for he had great Skill in Physick, and cured most desperate diseases. When I was Twenty-five Years of Age he called me into his Parlour, and made me swear to him that I would never marry without his Consent and Knowledge, which I promised and have religiously kept. When I was Thirty Years of Age, on a Morning he sent for

me into his Parlour, and said very lovingly to me :

My Son : I perceive that the Balsam of my Life, by Reason of extreme Old Age coming on (for he was Eighty, eight Years of Age), is well nigh wasted, and that consequently my Death is at the Door, wherefore I have writ my last Will and Testament, for the use and benefit of my Brother's Sons, and of you, and have laid it on the Table of my Closet, whither neither you nor any Mortal ever entered ; for you durst not so much as knock at the door during the hours set apart for my Devotions. Having said this, he went to the double-door of his Closet, and daubed over the Joynings thereof with a certain transparent and chrystalline Matter, which he wrought with his Fingers till it became soft and yielding like Wax, and imprinted his Golden Seal upon it ; the said Matter was immediately hardened by the cold Air, so that without defacing the Seal the Door could noway be opened. Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said chrystalline Matter, and delivered the said Cabinet, after he had sealed it, into my Hands, and charged me to deliver the same to none but his Brother's Sons—Mr. Jesse Abrah, and Solomon Joelha did at that time live in Switzerland, the Eldest of them being a Bachelor. After this he returned with me into the Parlour, and in my Presence dropped the Golden Seal he had made use of into a Glass of Clear Water, in which the said Seal was immediately dissolved, like Ice in Hot Water, a white Powder settling to the Bottom, and the Liquor was tinged with the pale red of a Provence Rose. Then he closed the said Glass Vial with the above-mentioned transparent Matter, and charged me to deliver the said Vial, together with the Keys, to Mr. Jesse. This being done, he repeated upon his bended knees some of David's Psalms in Hebrew, and betook himself to his Couch, where he was used to sleep after Dinner, and com-

manded me to bring him a Glass of Malaga, which now and then he sparingly made use of. As soon as he had drank off his Wine, he bid me come to him, and leaning his Head upon my Shoulders, he fell into a quiet Sleep, and after half an hour's Time fetched a very deep sigh, and so yielded his Soul to God, to my great Astonishment. Upon this I, according to my promise, writ into Switzerland, to give Notice of Death to his Nephews; and to my great Wonder, the very Day after my blessed Master died I received a Letter from Mr. Jesse, wherein he enquired whether my Master were dead or alive, as if he had known Everything that had passed; as indeed he did, by means of a certain Instrument, of which hereafter I shall make mention. A little later his Nephews came, to whom I gave an Account of what had passed; all which Mr. Jesse heard with a Smile, not without Astonishment and Wonder. I gave him the Keys, together with the Glass in which was the aforesaid Golden Solution; but they refused then to meddle with Anything that day, being tired with their Journey; but, on the Morrow, after I had carefully shut all the Doors of the House, and none but they and I being present, Mr. Jesse took the Glass Vial and broke it over a China Dish, which might receive the enclosed Liquor, and took some of the said Liquor, and put it upon the transparent Matter, with which the Cabinet was sealed, and immediately the Matter, which before was hard as Chrystal, was resolved into a thickish Water; so he opened the Cabinet, and took thence the Keys of the Closet. Then we came to the Door of the Closet, where Mr. Jesse, having seen the seal, he wetted it as formerly with the fore-mentioned Liquor, which immediately gave way; and so he opened the said Doubled-door, but shut it again, and falling down upon his Knees, prayed, as we also did; then we entered and shut the Doors upon us. Here I saw great Miracles. In the Midst of the Closet stood a Table, whose Frame

was of Ebony; the Table itself was round, and of the same Wood, but covered with Plates of Beaten Gold; before the Table was placed a low Footstool, for to kneel upon: in the Midst of the Table stood an instrument of a strange and wonderful Contrivance, the lower Part of it, or Pedestal, was of Pure Gold, the middle Part was of most Transparent Chrystal, in which was enclosed an incombustible and perpetually shining Fire; the upper Part of it was likewise of Pure Gold, made in the Form of a Cup or Vial. Just above this Instrument hung down a Chain of Gold to which was fastened an Artificial Chrystal, of an oval Form, filled with the aforesaid perpetual Fire. On the right side of the Table we took notice of a Golden Box, and upon the same a little Golden Spoon; this box contained a Balsam of a Scarlet Colour. On the left Side we saw a little Desk of Massive Gold, upon which was laid a Book containing twelve Leaves of pure beaten Gold, being tractable and flexible as Paper; in the Midst of the Leaves were several Characters engraved, as likewise in the Corners of the said Leaves, but in the Space between the Center and Corners of the Leaves, were filled with holy Prayers. Under the Desk we found the last Will of my deceased Master; whilst we were in the Closet, Mr. Jesse kneeled down, leaning upon the Desk, and with most humble Devotion, repeated some of the fore-mentioned Prayers, and then with the little Spoon took up a small Quantity of the aforesaid Balsam, and put it into the Top of the Instrument which was in the Middle of the Table, and instantly a most grateful Fume ascending, which with its most pleasiug Odour, did most sensibly refresh us; but that which to me seemed miraculous was, that the said Fume ascending, caused the perpetual Fire enclosed in the hanging Chrystal, to flash and blaze terribly, like some great Star or Lightning. After this Mr. Jesse read the Will, wherein he bequeathed to Mr. Jesse, all his Instruments and Books of Wis-



dom, and the Rest of his Goods to be divided equally between him and his Brother ; besides, he left me a Legacy of 6,000 Golden Ducatoons, as an Acknowledgement of my Fidelity. And accordingly first, enquiry was made for the Instruments and Books of Wisdom ; of those that were on and about the Table, I have spoke already ; on the right side of the Closet stood a Chest of Ebony, whose Inside was all covered with Plates of beaten Gold, and contained Twelve Characters engraven upon them. From thence we went to view a large Chest containing Twelve Looking-Glasses, not made of Glass, but of wonderful unknown Matter ; the Center of the said Looking-Glasses were filled with wonderful Characters ; the Brims of them were enclosed in pure Gold, and between the said Brims and Center, they were polished Looking-Glasses receiving all opposite images. After this we opened a very large Chest, or Case, in which we found a most capacious Looking-Glass, which Mr. Jesse told us was Solomon's Looking-Glass and the Miracle of the whole World, in which the Characterisms of the whole Universe were united. We saw also in a Box of Ebony, a Globe made of wonderful Matter ; Mr. Jesse told us, that in the said Globe was shut up the Fire and Soul of the World, and that therefore the said Globe of itself performed all its Motions, in an exact Harmony and Agreement with those of the Universe. Upon this afore-mentioned stood another, which contained an instrument resembling a Clock Dial, but instead of the Figures of the Twelve Hours, the Letters of the Alphabet were placed around this, with a Hand or Index turning and pointing at them. Mr. Jesse told us that this Instrument would move of itself, upon the Motion of a corresponding and sympathetic Instrument which he had at Home, and, that by means of this Instrument, my happy Master had signified to him his approaching Death, and that after this Signification, finding that his Instrument remained without Motion, he

concluded my Master was dead. Last of all we came to the Books of Wisdom which he opened not ; near the said Books was placed a Box of Gold, full of a most precious Powder of a deep Scarlet Colour, which Mr. Jesse smiling took and put up. Near to the Closet, where we were, was another Closet adjoining, which we entered into, and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6,000 Golden Ducatoons in a double Proportion. But Mr. Jesse refused to take for himself any of the said Gold ; for he said that those Things which were afore bequeathed to him, did fully content him, for he was skilled in my Master's Art, and therefore ordered his Part of the Gold to be bestowed on several poor Virgins of Kin to them, to make up their Portions. I myself married one of these, and had with her a good Portion of the said Gold ; she embraced the Christian Religion, and is yet alive. Mr. Jesse packed up all the Things, and carried them Home with him into Switzerland, though since that he hath chose himself a quiet and well-tempered Place in the East Indies, from whence he writ to me last Year, offering me to adopt my eldest Son, whom I have accordingly sent to him. During the time we were in the Closet I saw strange Miracles effected by the Motions of the Instruments of Wisdom, which I neither can nor dare set down in Writing. Thus much, my intimate Friend, I was willing you should know ; more I cannot add. Farewell,"

The word Miracle seems here to be used in the sense of Mirror. It was probably a large Magic Mirror, such as were then, and are still, employed by occult students.

The Instrument is described in a Book called *Ars Notoria*, printed in Latin.—*Notes and Queries*.

#### MASONIC INCIDENTS.

We extract the following from the address of M.E. Grand High Priest,

Comp. Benjamin Parks, published in the *Keystone* :

A few years since, a few Masonic brethren went to a neighboring town for the purpose of opening and constituting a new lodge. In passing along the street to the hotel where they were to stop, their attention was called to the proclamation of an auctioneer, that at 1 o'clock to-day would be sold at the house late of ——— deceased, the whole of the household furniture for the payment of rent. A curiosity well understood by those who have been Masters of lodges, accustomed to listen to tales of distress and want, prompted inquiry. The information obtained was, that ——— had lately died leaving a decrepit widow and two daughters, whose labor at dress-making had for several years barely supported their parents, and that the sickness and burial of their father had so exhausted their means as to render it impossible to pay their rent. They were now about to be left portionless and homeless, with the almshouse in view as the probable home for their mother for the approaching winter. A visit was paid to the ladies, and the information obtained, that among the papers of the deceased was a certificate of membership in a Masonic Lodge in Ireland. This, although not necessary to excite the compassion of the inquirer, made it his business and duty to act, and furnish the key to obtain immediate relief.

The Brethren were called together, a purse made up, and a Brother commissioned to attend the sale and purchase the goods for the daughters. The public, learning that the bidding was for the daughters, forbore to raise the price, so that the purse was not exhausted; and the evening which had been looked to as one of cheerlessness, misery and want, without a bed whereon to rest, found them in possession of all their goods, with a few dollars as a capital upon which to commence a small business, and with a consciousness that in the land of their adoption they had found friends and protectors,

drawn to them by the magnet of that certificate of Brotherhood.

Another case: Before the construction of the Pennsylvania Railroad, when the mode of conveyance from Harrisburg West was by canal boat and Portage Railroad across the Allegheny Mountains, a boat left Pittsburg for the East crowded with passengers, mostly well dressed and of the class called genteel. Among them were merchants from the South and West, going to the Eastern cities to purchase goods; Eastern men returning home well pleased with their investments in Western lands and mortgages, and one party on their wedding tour, via New York, Saratoga, Niagara and the lakes, home.

In one corner of the boat, on a side bench, lay a man apparently about twenty-five years of age, nearly at death's door with consumption. Weak and wan, he could, with difficulty, sit up during meals while it was necessary to use the bench whereon he lay, as a seat at the table. His deep hollow cough and continued expectation, added to his almost dying look, were painful to listen to and have continually in view. At Johnstown he was placed in the cars and crossed the Portage road to Hollidaysburg, where another boat was waiting, bound for Harrisburg. On reaching Hollidaysburg, the passengers rushed out of the cars, hurried to the boat, and inquired for the Captain, addressing him somewhat as follows:

"We have come on from the West and desire to take passage on your boat, but it must be on this condition, that you do not take on the same boat a sick man now in the cars, whose presence has been so disagreeable to us since we left Pittsburg, that we had rather not go on to-day than to travel with him. We await your decision."

The Captain, who was a resident of Harrisburg, and from the heart outwards every inch a Mason, replied: "Gentlemen, I have heard your statement and refuse your request." He then had the sick man removed on

board, and going out on deck he ordered his men to unloose the boat and shove off, coolly requesting all who desired to take passage to point out their baggage and step on board. The passengers stood on the wharf, evidently surprised and ashamed. At length the wedding party walked on board and the rest followed. The boat started, and the Captain going into the cabin, immediately ordered some toast and tea for the sick Brother. The passengers, after consultation, made an apology to the Captain, and also to the sick man, to whom afterwards they were more attentive.

#### WHO SHOULD BE A MASON?

Among the first things taught in the lodge is the admonition to the newly-made Entered Apprentice, when he is told: "If in the circle of your acquaintance you find a person desirous of being initiated into Freemasonry, be particularly careful not to recommend him unless you are convinced that he will conform to all our rules and regulations, that the honor, glory and reputation of the institution may be firmly established and the world at large convinced of its good effects." This is a proper warning at the right time. The new mason is often zealous and enthusiastic. The light he has received, if properly displayed, has filled him with delight, and he is anxious that others should enjoy the same mysterious influence. Step by step he is led to regard the institution as one deserving the approbation and support of all good men, and if he appreciates the beauties and the purity of the lessons, he will see that there are certain internal qualifications every Mason should possess. His zeal and his desire that his friends and his companions should be with him in the lodge might lead him to hide grave defects and conclude that the lessons would work reformation, and he might be led into the error of proposing a friend whose life and habits would not be in harmony with the teachings of the Fraternity. Hence the warning.

We are often led to wonder how some who are members of the Fraternity ever gained admission. They do not seem to possess any of the qualifications that should recommend a man to Masonry. They are men, but have little more than the physical qualifications. They are not impressed by the ceremonies as they should be; they do not regard the lessons taught, make light of religion, and almost falsify their professed belief in God, for they fairly scoff at Deity. That holy name which they are taught to mention only with reverence, they are continually taking in vain, and almost every other word they utter is fouled with profanity. They do not regard the lessons of temperance, and we are led to doubt if such men possess fortitude sufficient to protect the Fraternity from a revelation of those sacred mysteries with which they have been instructed. Such men, to say the least of it, are too careless to make good Masons.

A Mason should be well qualified mentally. He is to study certain important lessons that are to mark his consequence among men. He must have a mind able to grasp them, and an inclination to understand and practice them. The mere learning by rote of certain catechetical lectures is not sufficient. He should be able to apply it to his life, enabling, beautifying and strengthening him for the duties he owes to himself and his fellow man.

A Mason should be morally as perfect as he can be in this imperfect temptation-filled world. Of that his own heart must be the judge. Outward morality is good, but inward morality is the one great qualification necessary. No man can live in the world without doing wrong. If he shuts himself up in a cloister, and surrounds his life with only religious books, this act of seclusion is in itself wrong. But when a man errs, he is true to God and his fellows to confess it and turn from it. And such a man will find his heart in the right place, if his head goes wrong.

A Mason should be well qualified

physically. One of the oldest of the charges was that an Apprentice or a Fellow should be perfect in all his members. He should be able-bodied and competent to earn his living. The Ancient Charges set forth the whole matter of who should be Masons so clearly that we give it in full here :

"All preferment among Masons is grounded upon real worth and personal Merit only; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despised: Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity: Only candidates may know that no Master should take an Apprentice unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or defect in his Body, that may render him incapable of learning the Art of serving his Master's Lord and of being made a Brother and then a Fellow Craft in due time, even after he has served such a term of Years as the custom of the Country Directs; and that he should be descended of honest Parents; that so, when otherwise qualified, he may arrive to the Honour of being the Warden, and then Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his Merit."

We are sometimes led to advise those seeking membership in the Fraternity to keep out of it because they cannot afford it. A man has no right to join any society at the expense of his own or his family's comfort. Masonry is not an asylum or a school of correction, intended to inform men; it seeks only to make reformed men better; neither is it an institution of benevolence, where a man goes to receive certain monetary benefits or better a crippled condition; it takes care of its own when misfortune overtakes them. He should be able to support himself and family and to lay aside something for a rainy day before he joins a Masonic Lodge.

Good men only should be Masons.  
*New York Dispatch.*

### 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 :

F. G. DeWitt, \$2.00; Henry Walters, \$1; True Britons Lodge, \$1.00; S. F. Matthews, \$1.00; Eureka Lodge, \$2.00; J. J. Erskine, \$1.00; N. Picard, \$1.00; I. Redfern, \$1.00; J. J. Rolson, \$1.00; John Wilson, \$1.00; Henry Sikes, \$1.00; R. H. Myers, M. P. P., \$1.00; Capt. Fred B. Ross, \$1.00; Alex. Burchell, \$1.00; W. H. Sparling, \$3.00; D. F. McWatt, \$1.00; Wm. Sanderson, \$1; Thos. Lawless, \$1.00; I. Dewar, \$1.00; Rich. Dennis, \$1.00; J. W. Dowd, \$1.00; A. B. Crosbie, \$1.00; David Carlyle, \$1.00.

### PLEASANTRIES.

"What time does the last train leave?" asked the traveller. And the gate-keeper at the Boston depot gave him a haughty look and replied, "When the road quits business."

The Deacon's Wife: "I hope you have been careful about the new minister's qualifications?" The Deacon: "Yes. We made him define exactly what he means by 'a few words.'"

"No, Willie dear," said mamma, "no more cakes to-night. Don't you know you cannot sleep on a full stomach?" "We'll," replied Willie, "I can sleep on my back."

A district school-teacher in New Hampshire has had great difficulty in explaining adverbs to a class of children. After toiling faithfully with them, he said: "Bring in a list of adverbs to-morrow. Remember that a great many adverbs end in ly." The next day one boy's list began, "Slowly, fastly, lily, emily!"

Wife (coming down from the store-room): "There you are! We'll have a treat to-day, two cans of oysters I bought when Pirkin sold out last May." Husband: "Last May? Heavens! why have you kept them all this time?" Wife: "The idea! What ignorance! Don't you know oysters are only fit to eat during the months that have an R in them?"

Dr. Guinness Rodgers, the well-known Congregational minister in England, was recently in Oban, Scotland, and was expected to preach. As is customary, the town-crier's service were invoked to secure an audience, and the people learned that they were to listen to Dr. *Genests* Rodgers, until Dr. Rodgers's son heard the man, stopped him, and corrected the distortion.

**JUST PUBLISHED**

A VOLUME ENTITLED

**"FREEMASONRY IN NEW BRUNSWICK,"**

— BY —

**R. W. BRO. WILLIAM F. BUNTING,**

**PAST GRAND MASTER, ETC.**

**C**OMPRISES a History of St. John's Lodge, the Senior Masonic Body in New Brunswick; Particulars of the Old Provincial Grand Lodge (Atholl or Ancients) of Nova Scotia and New Brunswick, and the Private Lodges chartered in New Brunswick under its authority.

Together with a synopsis of all Craft Lodges, Royal Arch Chapters, Knight Templar Encampments, Royal and Select Masters' Councils, A. & A. Scottish Rite Bodies, etc., organized from time to time in the Province.

Royal 8 vo. ; p.p. 400 : Bound in Cl th ; Illustrated. Edition limited. Copies mailed to Brethren—*post free*—upon receipt of subscription price, viz :—

United States and Canada..... \$4.00

England, Ireland and Scotland..... 16/6 Stg.

All applications must be accompanied by Post Office Order. Address,

**WM. F. BUNTING, Saint John, N.B., Canada,**

**ASK YOUR**

**BROTHER MASON TO**

**SUBSCRIBE FOR**

**THE CRAFTSMAN.**

**THE MURPHY  
GOLD CURE CO.**  
OF ONTARIO (LIMITED).

The Toronto Institute is situated at  
**253 Wellesley Street**

Where they are prepared to receive  
patients for the treatment of

**ALCOHOLIC DISEASE, ALSO  
MORPHINE AND TOBACCO HABITS.**

Patients may either board in the institute or  
receive treatment at their residences as ar-  
ranged.

Full particulars on application to  
**JOHN TAYLOR, WM. HAY.**  
Managing Director, Manager,  
Ottawa. Toronto.

**NEW EDITION OF A STANDARD MASONIC WORK.**

**The DIGEST of MASONIC JURISPRUDENCE,**

Especially Applicable to Canadian Lodges,

— BY —

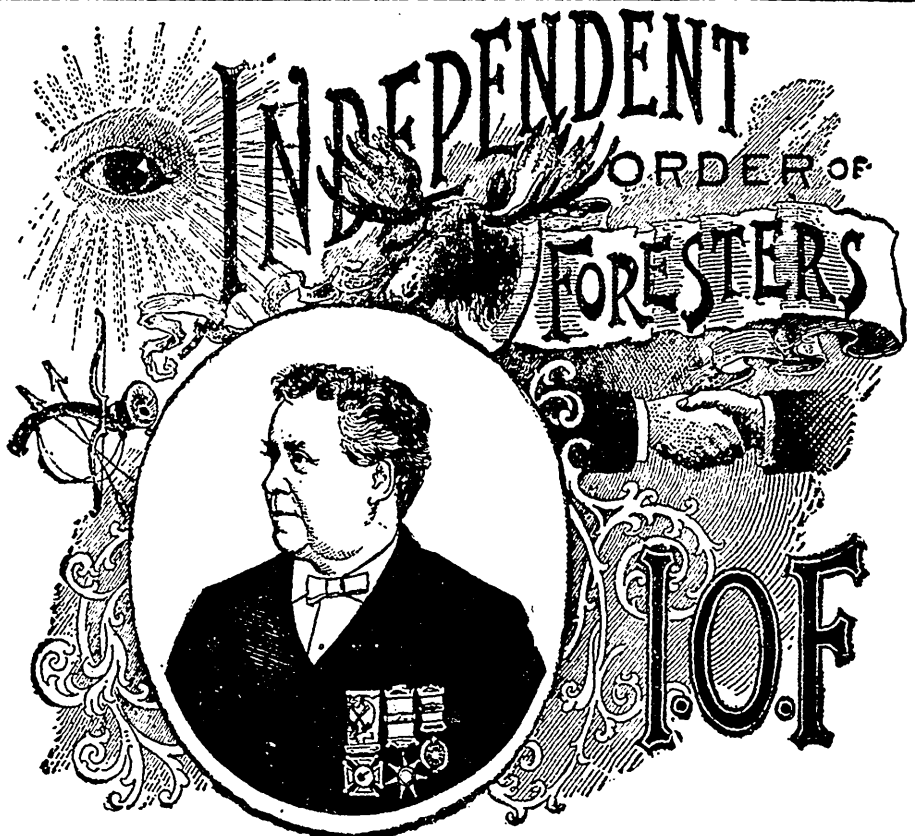
**HENRY ROBERTSON, LL.B.,**  
Past Grand Master, &c., &c., &c.

The Second Edition of this valuable Book of Instruction and Reference is now  
ready for delivery.

All amendments, alterations, rulings and decisions have been carefully collated  
and written up to date, and the whole revised and improved.

**PRICE \$1.00, FREE BY MAIL.**

ADDRESS, **E. R. CARPENTER,**  
COLLINGSWOOD, ONT. CANADA



**E**VERYBODY who knows anything about insurance acknowledges that the Independent Order of Foresters is far and away the **Best Fraternal Benefit Society in the world.** It was founded in Newark, New Jersey, on the 17th June, 1874, and has spread all over the United States and Canada, and is rapidly spreading in Great Britain and elsewhere.

**The Unexampled Progress and Prosperity of the Independent Order of Foresters**

is shown by the following figures :

| No. of Members. | Balance in Bank. | No. of Members. | Balance in Bank. | No. of Members. | Balance in Bank. |
|-----------------|------------------|-----------------|------------------|-----------------|------------------|
| October, 1882   | 880              | January, 1887   | 5,804            | January, 1892   | 32,203           |
| January, 1883   | 1,134            | January, 1888   | 7,511            | January, 1893   | 43,024           |
| January, 1884   | 2,216            | January, 1889   | 11,618           | January, 1894   | 54,481           |
| January, 1885   | 3,558            | January, 1890   | 17,026           | January, 1895   | 70,055           |
| January, 1886   | 3,648            | January, 1891   | 24,466           |                 |                  |
|                 |                  |                 |                  |                 | \$ 408,798 18    |
|                 |                  |                 |                  |                 | 580,597 85       |
|                 |                  |                 |                  |                 | 858,857 89       |
|                 |                  |                 |                  |                 | 1,187,225 11     |

**Membership 1st March, 1895, 73,836; Balance in Bank 1st April, \$1,273,257 95-**

The total number of applications considered by the Medical Board for the year ending 1st December, 1894, was 26,253, of whom 24,027 were passed, and 2,226 were rejected.

The cause of this unexampled prosperity and growth of the I.O.F. is due to the fact that its foundations have been laid on a **Solid Financial Basis**, and every department of the Order has been managed on business principles, thereby securing for all Foresters large and varied benefits at the lowest possible cost consistent with **Safety and Permanence.**

At date all Benefits have been paid within a few days of filing the claim papers, amounting in the aggregate to the princely sum of **Two Millions Seven Hundred and Sixty-Two Thousand Three Hundred and Forty-Five Dollars.**

Look at this list of the Benefits which you may obtain for yourself by becoming a Forester :

**FOR YOURSELF**—1. The fraternal and social privileges of the Order. 2. Free medical attendance. 3. Total and Permanent Disability of \$250, \$500, \$1,000, or \$1,500. 4. A benefit for your old age of \$50, \$100, \$200, or \$300 a year. 5. A Benefit, payable on reaching your expectation of life, of \$500, \$1,000, \$2,000, or \$3,000. 6. Sick Benefits of \$3 to \$5 per week.

**FOR YOUR FAMILY**.—1. Funeral Benefit, \$50. 2. Mortuary Benefit of \$500, \$1,000, \$2,000 or \$3,000.

The cost of admission to the Order in most Courts is only \$7 to \$9, according to the amount of Benefit taken, besides medical examination fee, which is \$1.50 if you are taking \$500, or \$1,000 of mortuary benefit, and \$2 if taking \$2,000 or \$3,000. **Agents wanted in Canada, the United States, and Great Britain and Ireland.**

For further information apply to

**ORONHYATEKHA, M.D., J.P., S.C.R., Toronto, Canada. HON. D. D. AITKEN, M.D., S.C.V.R., Flint, Mich. JOHN A. MCGILLIVRAY, Q.C., S. Secretary, Toronto, Canada. JAMES MARSHALL, Gen. Manager, Great Britain, 172 Buchanan-street, Glasgow. Scotland, or to REV. W. J. McCAGHAN, Gen. Manager, Belfast, Ireland.**