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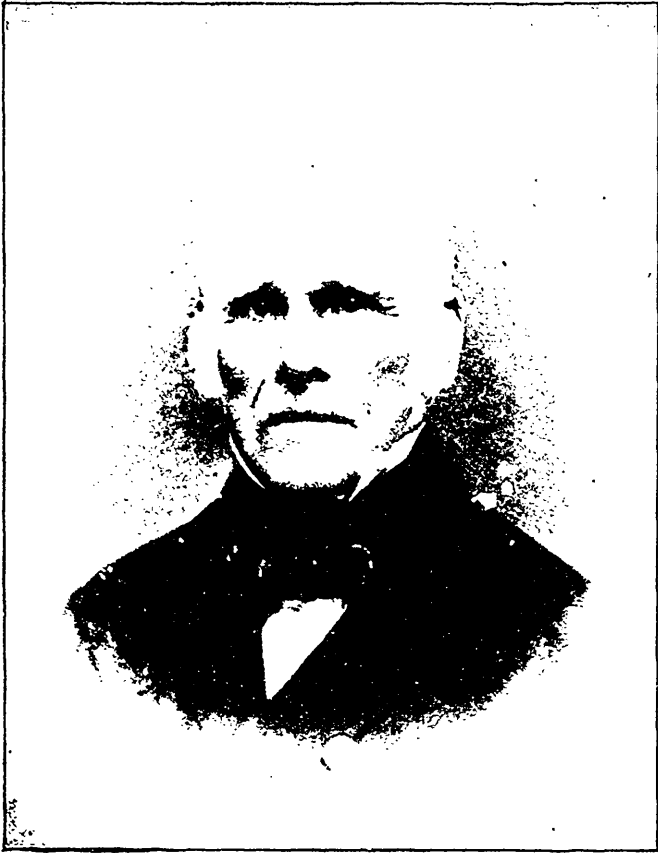
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BRO. ROBERT LAND,
SECRETARY OF BARTON LODGE, 1798.

THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

VOL. XXXI.

TORONTO, JULY, 1896.

No. 1.

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WITH this number we commence the 31st Volume of the CANADIAN CRAFTSMAN. Our magazine has readers in all quarters of the Globe, and there is no Masonic library of any standing in which it is not found. We have endeavored in the past to make the magazine a duly representative Canadian Craft magazine, and if our friends in the different Grand Lodges of Canada would only help us, we would still make it more useful. That our efforts are duly appreciated, the kind remarks from our various subscribers duly testify. A New York friend in remitting his subscription says:—"The CRAFTSMAN has been made a real live Masonic journal and I must congratulate you, not only on the able manner in which it is edited,

but on the excellence of the typography and general appearance." A subscriber from South Dakota, writes: "Can you supply me with missing numbers; I would like very much to complete my volumes and then have them bound. I am doing this with other publications, and among all that I receive there is none that I prize more highly than the CANADIAN CRAFTSMAN." Another, a letter from the Grand Secretary of Victoria, Australia, asks for missing numbers of "your valuable magazine" to complete volumes for their library. We might fill a considerable part of our space with letters duly appreciating our work, but the CRAFTSMAN will never fulfill its mission until it is found in the homes of all our members, and the Craft will never take the place it is designed for until all our Craftsmen become intelligent readers of our masonic literature.

WE present our readers with a portrait of Bro. Robert Land, who was Secretary of Barton Lodge in 1798. The records of the Lodge show that fines were plentiful, and Bro. Land records the following against himself: "On April 7, 1798, it was carried unanimously 'that Bros. John Smith and Robert 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' "

THE annual communication of the Grand Lodge of Canada takes place in the city of Belleville, on Wednesday and Thursday, the 15th and 16th of July. In the August number of the CRAFTSMAN a full account of this meeting will be given.

WE have to congratulate M.W. Bro. J. Ross Robertson, P.G.M., and R. W. Bro. William Gibson, D.G.M., on their election to the House of Commons.

ON Tuesday, July 7th, Orient Lodge, 339, G.R.C., celebrated its 21st Anniversary and Past Masters' night. A very enjoyable time was spent. The following Past Masters filled the various offices:—V.W. Bro. John Jones, W.M.; W. Bros. J. Knox Leslie, I.P.M.; Ira Bates, S.W.; J. McP. Ross, J.W.; F. H. Anderson, Chap.; H. Tolhurst-Sec'y.; R. Kelley, Treas.; E. Sander-son, S.D.; James Hewitt, J.D.; G. S. Cleland, D. of C.; Percy Hill, S.S.; R. E. Bailey, J.S.; R. Richardson, Organ-ist; James McFarlane, I.G.; J. Bed-ley, Tyler.

AT the regular meeting of St. John's Lodge, No. 75, in this city, Wednes-day, June 24th, W. Bro. Mathew Stewart was presented with a beautiful Past Masters Jewel on his retirement from the chair, as a token of the esteem he is held in by the brethren. Bro. Joseph Tomlinson was installed W.M.; Spencer Love, S.W.; James G. Boyce, J.W.; and M. Laverty, Sec'y. After the ceremony of installation a banquet was held in the refreshment hall.

WE are receiving repeatedly requests from our subscribers for back numbers of the CRAFTSMAN to complete volumes for binding. We are short of the number for NOVEMBER, 1889, and would feel obliged if any of our readers who do not intend to bind, would send us a copy if they have one to spare.

THE Steamer "Eurydice" has been chartered to leave Toronto on Wednes-day, July 15th, at 8 o'clock for an Ex-cursion to Grand Lodge at Belleville. As many cannot afford the time and expense of a two days meeting of Grand Lodge, this excursion will enable them to be present at the most important session at a small expense. We trust there will be a good turn out of the brethren, and a pleasant time will no doubt be spent on the Steamer.

W. BRO. Wm. T. Allan, Past Master of Ashlar Lodge, A. F. & A. M., No. 247, who is moving to Collingwood, was made the recipient of a testimonial by his lodge at its regular meeting, 23rd Junc. He was presented with an il-luminated address, beautifully got up in book form, and an elegant morocco bound set of the Standard Dictionary. The address set forth the excellent service rendered to the lodge by the de-parting brother, the high esteem in which he is held and kind words for his welfare in his new sphere. The address was signed by W. Bro. Curran Morrison, W. M., and Bro A. R. Mur-phy, Sec. The presentation was made by the Grand Senior Warden, R. W. Bro. Benjamin Allen, who added a tri-bute of his own. The recipient feeling-ly replied and referred to his happy connection with Ashlar Lodge. Then all those present were called to refresh-

ment in the form of a banquet. Notwithstanding that it was election night, there were over sixty brethren present to do honor to W. Bro. Allan.

M.W. Bro. John Ross Robertson, P.G.M., has again added to his other great acts of charity, the furnishing of a hospital in the Island of Lewis in memory of his mother. A Scotch newspaper publishes the following item:—A new hospital at Stornoway, in the Island of Lewis, has been erected by public subscription. It is one of the finest in the North of Scotland, and is situated near the farm of Goat-hill, on the outskirts of the town. The hospital has been furnished and equipped by J. Ross Robertson, a Toronto publisher, in memory of his mother, Margaret Sinclair, who was born at Goathill in 1800, and who lived there with her father, Hector Sinclair, up to 1822. A condition of the gift is that two beds, one for a boy and another for a girl, shall be free to the children of Freemasons of Lodge No. 108, Grand Lodge of Scotland, to which Mr. Robertson's grandfather belonged from 1798 to 1822. The *Highland News* says:—"Sheriff Brand of Stornoway, in opening a bazaar recently held in aid of the endowment fund, said that besides local effort the promoters of the hospital had been fortunate in finding willing subscribers from a wide area, and that, amongst others, Mr. J. Ross Robertson, of Toronto, had come forward handsomely, having a special attachment, through his mother, to the farm of Goathill, which is in close proximity to the hospital, has signalized the occasion by himself ordering and paying for the whole furnishings required for the existing wards of the building. Thus does a man who has achieved success in one of our greatest colonies evince and perpetuate the affection he has never ceased to cherish for the land where his mother was born."

SOME of our American Contemporaries, more especially the *Orient* and *Tyler*, feel in a bad way about the Orthodoxy the "Order of the Temple" When that distinguished body met in what we may call pre eminently the Unitarian City of America, Boston, the "Christian" character of the organization was so little understood by the Unitarian body of that City, that its leading religious papers took no notice of the great honor conferred on Boston by its meeting there.—How could it be otherwise? The only business transacted was passing a resolution empowering commanderies to carry "old glory" in its processions along with *California* bears, &c. Resolutions bearing on the slaughter of thousands of Christians by the blood thirsty Turks, were quietly ignored. Drinking *California* wine and smoking Southern tobacco, lighting their cigars with old Confederate money, seemed to be the utmost aim of the great assembly as far as we can judge, we cannot see why the question of religion should be mixed up with the "boys" having a good time. Templary and the Mystic shrine as far as Masonry is concerned, should be ranked as "twins," outside the pale. It might, however, be as well for the editors of the *Orient* and *Tyler*, to take a course on theology, and read up a little more on Unitarianism before they pursue this momentous question any further. The following is from the *Trestle Board* of San Francisco:—Some of our Trinitarian brethren are endeavoring to exclude those of Unitarian faith from the *magnanimous* Order of the Temple. *The Orient*, of Kansas City, insists that Templary is Trinitarian, and that the Unitarian, "in signing the petition for the Orders has renounced his belief or he is a liar." He also says the question

"is a most important one and affects the fundamental principles of the Order." We have before us the form of the application in use in the Grand Jurisdiction of which we are a member, and no allusion to the Trinity or Unity is therein made, and there is also no reference thereto in the lessons of the Order. We also know that many prominent in the Order do not believe the doctrine of the Trinity. We regret that sectarians are endeavoring to introduce this disturbing element. The Grand Commandery of California has most effectually squelched its agitation in that Jurisdiction.

A narrow minded man is out of place in a Masonic lodge. There must be some breadth of thought and ideas in the true Mason. He should have magnanimity and generosity of feeling. He should have respect for the opinion of other people. The teachings of Freemasonry, by word and symbol, are very poorly illustrated by those Craftsmen who are full of prejudices, and who would like to force their brethren to follow their wishes in all matters. Freemasonry bears the stamp of tolerance and liberality, and its best representatives are those Brethren who do not cherish resentments, who take broad views of all subjects, and who can walk and work with their Brethren of different religious creeds and political opinions.—*Illinois Freemason.*

WHAT IS A "COWAN" ?

A good many young Masons, and probably many old Masons, do not clearly understand what the word "Cowan" means, and for their edification we will give its definition as we understand it. A "Cowan" is purely a Masonic term, and it is derived from the Greek word "Kuno" or "dog." According to the Mosaic law the "kuno" or "dog" was a ceremoniously unclean animal. It was repre-

sented as possessing no sense of respect for things sacred, and in its nature no sense of shame, that is, from the human standpoint, for it would eat that which was unclean, and was called the scavenger of the East, and when the Sacred writings use the term "dog" as a term of detestation, it does not refer to the animal itself, but purely to the animal or Dog-like propensities as found in degraded humanity. Then we find those who had not been initiated into the Christian mysteries were termed "dogs," for in St. Matthew 7-6, it says: "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." Then again a degraded woman is counted as a "dog" and men noted for their impudence, greed and love of gain are also designated the same, for Paul says in his letter to the Philipians 3-2: "Beware of dogs, beware of evil-workers, beware of the concision," and in Revelation 22-15, it says: "For without are dogs, and scorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." In fact we might claim that anything which deprives or degrades a man in the shape of unworthy desires, evil passions, pride, greed, envy and contempt, comes under the comprehensive term "Cowan," "kuno" or "dog" which a Mason is cautioned to guard his heart against during his progress in Masonry. The term "Cowan" has also been applied to an uninitiated person or a profane, but we think its proper application is to typify the many evil characteristics that are to be found in man. (H. T. S.)

THE IMPERIAL COUNCIL.

The annual gathering of the Arabic Nobles at Cleveland, O., on Tuesday, 23rd inst., was largely attended. There were 186 delegates present, and fully 4,000 Nobles. Detroit was selected for the next annual meeting of the Imperial Council, without a dissenting voice. Among the matters of business transacted it was decided that hereafter the five lowest officers of the Imperial Council shall be appointed by the Imperial Potentate, instead of being elected. These officers are Imperial First Ceremonial Master, Imperial Second Ceremonial Master, Imperial Marshal, Imperial Captain of the Guard and Imperial Outer Guard. The officers elected are as follows:—Imperial Potentate, Harrison Dingman, Washington, D.C.; Imperial Deputy Potentate, Albert D. McGaffey, of Denver, Col.; Imperial Chief Rabban, Ethelbert Allen, Kansas City, Mo.; Imperial Assistant Rabbin, John H. Atwood, Leavenworth, Ks.; Imperial High Priest and Prophet, William H. S. Wright, St. Paul, Minn.; Imperial Oriental Guide, Lou B. Winsor, Grand Rapids, Mich.; Imperial Treasurer, Wm. S. Brown, Pittsburg, Pa.; Imperial Recorder, Benjamin W. Rowell, Lynn, Mass. Charters were granted temples at Phoenix, Ariz., and Hartford, Conn., and dispensations were granted for temples at Boise City, Ida., Charleston, W. Va., and Savannah, Ga.—*American Tyler*.

GRAND CHARITY FUND.

One of the main objects of the Masonic organization, and the principal reason for its existence, is to afford relief to those in need of assistance. The best method for dispensing Masonic charity has been for many years a subject of much discussion in the Grand Lodges of the United States. The two principal methods adopted among the Grand Lodges are the erection and maintenance of Masonic homes for needy Masons, their widows, and or-

phans, on the one hand, and the providing of a fund for the direct assistance and relief of such needy Masons, their widows, and orphans, at their homes, on the other. After a discussion on the subject in its various phases for many years, the Grand Lodge, of Iowa, two years ago, unanimously adopted the latter method. The Grand Charity Fund thus provided for has, by its judicious expenditure under the direction of the Trustees, abundantly proven the wisdom of the action of the Grand Lodge. The reports of the Trustees of the Grand Charity Fund, made at the last session of the Grand Lodge, and at this session, show that the temporary fund provided for has been carefully expended for the relief of needy Masons of Iowa, and their widows, and we have the satisfaction of knowing that every dollar that has been paid out of this fund has been used directly and solely for the personal relief and assistance of some needy brother or his widow, and that no part of it has been used in the erection or furnishing of costly buildings, or for the payment of interest upon the fund invested or borrowed for the erection of such buildings, or for the payment of salaries, expenses, and support of officers and employes to manage and care for said buildings and their inmates.

We have the satisfaction of knowing that the relief that has been furnished under this system has been in almost every case by the payment of a much less sum than would be necessary for the total support of the persons thus assisted. Had the same persons been sent to a Masonic home the whole expense of their support must have been born by the Grand Lodge. As it is, they have remained at their homes with their families, and with their own friends, and the amount paid, though much less than would have been necessary to support them in a Masonic home, has undoubtedly been of much greater benefit to them by reason of their being permitted to remain with their families and friends. This feature of our system is one that commends it

most highly to our consideration, and were the expenses as great as in a Masonic home, it would, in my judgment, still be much more preferable, and much more satisfactory to the beneficiaries of our charity to furnish them the needed relief in their own homes, and among their friends and acquaintances, when it can be done, than to send them to a Masonic home among entire strangers, and employes who have no personal interest in their welfare.—*Grand Master Geo. W. Ball, Iowa.*

THE TEMPLAR CROSS.

Mr. Jacques de Morgan, in his Dasher explorations in 1895, opened some tombs of princesses of the Twelfth dynasty. Among the treasures found was a crown of the Princess Khumit, who was probably the daughter of Amenehat 2d. This crown is composed of "six rosases in gold, formed with four lotus flowers, covered with precious stones, and presenting the design of a cross." A photographic view shows that the cross is a Templar cross, with an enlarged centre, probably a gem. It seems curious to find this emblem at least 500 years before Abraham, perhaps 1,000, and certainly before the flood. We can understand the symbolism of the lotus, because it was dedicated to Isis and Osiris; but what did the arrangement of four together, making a cross, mean? Did it signify four great triads? Or did it allude to the four faces of the pyramid? or both? It certainly had no allusion to the Cross as Christians understand it. Even the cross, which deceived the Roman soldiers, was not a crucifix, but the most ancient emblem of life, and probably came from the fire stick, Mr. Flinders Petric thinks. There are still tribes which use the firestick, and some so ignorant that they are not sufficiently advanced as yet to do so. We could not wonder if the latter thought the fire was brought down from heaven, or if the former worshipped the two sticks with which they brought it down. The

Union, composed of the crosses of St. George and St. Andrew, which characterizes the flag of Great Britain, is the most ancient Chaldean symbol of the Sun, but there is no connection unless it be in the relationship of the cross of St. George with the cross of Thor, for the union was the result of historic change, and was not borrowed from antiquity. Templars probably found their cross in Palestine, and adopted it, but it is very curious that it has never turned up in Egypt before until this tomb of a princess who lived before the flood was opened.—*Masonic Token.*

SEVEN MASONIC LOCALITIES OF THE HOLY LAND.

I. TYRE.

Out of Tyre, which was then the queen of the world in commerce and the arts, went forth Hiram, the Pillar of Strength, and that other Hiram the Artificer, the Pillar of Beauty. To Tyre were sent King Solomon's messages, with the notification of the royal purpose to build a Temple, and soliciting cedars and workmen for the undertaking. Tyre was the capital of the Phœnician Empire, known and felt in every part of the civilized world. Therefore, Tyre is, beyond controversy, entitled to do the first rank as a Masonic locality.

2. GEBAL.

Out of Gebal, then the school of the most renowned artificers, and the seat of the most widely extended Masonic mysteries of the ancient world, went a band of skilled artists, styled "The Gibbiets, or Stone squarers," whose fidelity, experience, skill, and all artistic acquirements, are commemorated in Masonic traditions, particularly in those of the Past Master, the Select Master, etc., as well as in many a structure, whose ruins yet excite astonishment and awe. Therefore Gebal is justly entitled to the name of Masonic locality.

3. MOUNT LEBANON.

Out of these noble heights went the

precious cedars used in the construction of the Temple; materials whose costliness and durability are commemorated in many a Masonic legend. Therefore Lebanon is justly entitled a Masonic locality.

4. MASONIC BAY.

(Near Beyrout).—Out of this beautiful crescent, carved from the roots of Mount Lebanon by the Working Tools of the Grand Arificer himself, went the rafts of cedar beams prepared in the heights above, and freighted for Joppa, for the mighty erection at Jerusalem. This was the chief timber depot of all this region, and justly merits the title of Masonic locality.

5. JOPPA.

Through this ancient port as the place of transit, went all the supplies of materials and of workmen needed in the immortal structure going up some thirty miles to the Eastward. In all Masonic traditions Joppa is emphatically a Masonic locality.

6. THE CLAY GROUNDS.

From the Clay grounds Succoth and Zeredatha went all the holy vessels and the brazen pillars J. and B. For here the foundaries were established in which they were cast. This, therefore, is a Masonic locality.

7. JERUSALEM.

It needs no proof that Jerusalem is a Masonic locality.—*Light in Masonry.*

A NEW ORDER.

The new Royal Victorian Order, created by Her Majesty as a personal decoration wherewith to endow the members of her household and the officials of foreign towns and countries through which she may pass on her Continental journeys. Whereas, until now, the Sovereigns of foreign states have been provided with and accustomed to distribute some decoration to those officials of the countries they visit during their journeys who have been of service to them, the Queen of England has been without a decoration

to bestow. The creation of the Royal Victorian Order will supply this want. On her recent departure from Nice, Her Majesty honored M. Arsene Henry, Prefect of the Department of Maritime Alps by conferring upon him the dignity of a Knight Grand Cross of the new Order. To the Comte de Malaussena, Mayor of Nice, the Queen gave the Cross and Star of a Knight Commander, while the Cross of a Companion was conferred on M. Paoli, the officer of police charged with safe-guarding the Grand Hotel de Cimiez during the Queen's residence there. The cross is of white enamel of a by no means acutely pointed Maltese pattern, the edges being bevelled and gilt. The centre is formed of an oval, enamelled red, bearing the interlaced monogram 'V.R.I.' within a band enamelled dark blue, inscribed with the word 'Victoria' in gold letters, and surmounted by a Royal crown in gold, the cushion red, and the stones enamelled in red and green. The star is shaped like that of the garter, being of eight points of nine rays, silver, the cross being placed upon it. The ribband is dark blue bordered by two narrow bands of red separated by one of white. The Queen has appointed the Prince of Wales and the Duke of Connaught to be Knights Grand Cross.—*St. James's Budget.*

UPON THE LEVEL.

The great fraternity of Masons are said to meet upon the level, to be bound together by chains of "indissoluble affection," to practice charity and to be actuated in their dealings by a spirit of toleration, forbearance and brotherly love. This is the profession. In the lodge-room it is claimed that all differences of race and opinion are forgotten. That Jew and Gentile, Baptist and Presbyterian, Episcopalian and Methodist, are lost in the common "brother." If this was actually the case the world would be much better off, and Masonry would be as a city upon a hill. But such is not always the case. Unfortunately we see many things that

prove the mere profession of these holy principles, and not near so much profession as there should be. In a lodge not long ago a certain well qualified brother was elected Master. Immediately two brothers who had been leaders at one time, and who happened to be on the side of the minority, asked to be dropped from the roll. Meeting upon the level? Acting with brotherly love? Leaving the fraternity because they could not have their way? Is that the tie that binds so closely? Theory should never be at variance with practice. He learns his lessons poorly, who forgets out of the lodge that he has obligations devolving upon him which his very living in the world demands that he fulfill. It is not enough to say to a hungry brother, go and be fed, and yet not tell him where to go or provide a means for feeding. The theory of this "Level" business is grand beyond the power of words to express, and if practice went hand in hand with theory, as it should, then would we all be happier and better.—*N. Y. Dispatch.*

THE SEAL OF THE STATES.

INVENTED BY AN ENGLISHMAN.

The great seal of the United States is of peculiar interest from the fact that it is possibly the only one in the world that was designed for a government by the subject of an opposing government, says the *New York Herald*. We owe our coat of arms to Sir John Prestwich, a baronet of the West of England, who was a warm friend of America, and an accomplished antiquarian. His admiration for Washington undoubtedly influenced his design, as the Washington arms are rather similar to our seal. Originally the selection of a seal was left to a committee appointed by Congress, and composed of Benjamin Franklin, John Adams and Thomas Jefferson, and they employed a French West Indian named Du Sinitero, not only to furnish designs but to sketch such designs as were sug-

gested by themselves. In one of his drawings the artist displayed on a shield the armorial ensigns of the several nations from whence America had been peopled, embracing those of England, Scotland, France, Germany and Holland.

After several other committees had vainly tried to perfect a seal which should meet the approval of Congress, Charles Thomson, its secretary, several years later received from John Adams, then in London, an exceedingly simple and appropriate device suggested by Sir John Prestwich. It consisted of an escutcheon bearing thirteen perpendicular stripes, white and red, with chief blue, and spangled with thirteen stars, and, to give it great consequence, he proposed placing it on the breast of an American eagle without supporters, as emblematic of self-reliance. At last this met with general approval and out of Congress, and was adopted in June, 1782. So it is manifest, although the fact is not extensively known, that we are indebted for our national arms to a titled aristocrat of the country with which we were then at war. It was cut in brass soon after it had been decided upon, and it is found on a commission dated September 16, 1782, granting full power and authority to Washington to arrange with the British for prisoners of war. This seal continued in use for fifty-nine years. The present seal differs from it only in detail of execution. The design of the reverse has a pyramid, over which there is an eye in a triangle. For some reason this side of the seal was not cut then, nor has it been cut since, but has been allowed to go unnoticed officially until the present day. The second seal was cut in 1841, Daniel Webster then being Secretary of State. This one was continued in use up to 1885, when the seal now in use was cut.

In the Near Future.—Lawyer: "I now offer in evidence a photograph of the broken heart of the plaintiff, taken by the Rontgen process. Judge: "Admitted. Let it be marked 'Exhibit X.'"

THE ANCIENT AND ACCEPTED
SCOTTISH RITE.

FROM "MASTRIES OF ANTIQUITY,"
BY JOHN YARKER.

To enable our readers to understand the peculiarities of these different systems, we will give a list of the degrees of the A. and A. S. Rite, and make comparison with some of the other rites practised.

1 Entered Apprentice—Represents man in a state of nature.

2 Fellow Craft.—Represents man in a state of culture.

3 Master Mason.—Represents man in search of lost truth, and the doctrines of immortality. In the Rite of Mizraim, the legend is founded on the scripture verse :

"And Lamech said unto his wives,
Adah and Zillah, hear my voice ;
Ye wives of Lamech, hearken unto my
speech,
For I have slain a man to my wounding,
And a young man to my hurt :
If Cain shall be avenged seven fold,
Truly, Lamech, seventy-and-seven fold."
(Genesis iv. 23-24).

4 Secret Master.—The duties, to guard the furniture of the Temple. It teaches, through Solomon, the knowledge of one God. It is the 4 of the Ancient and Primitive Rite.

5 Perfect Master.—Alludes to the tomb of Hiram Abif, and teaches the knowledge of God.

6 Intimate Secretary.—Aspirant personates Joabert, Secretary to King Solomon, and the risk he ran. Designed to teach the intimacy between divine and human nature. The degree is also styled Discreet Master, and is the 5 of the A. and P. Rite. The P. W. is known to Arch I's.

7 Provost and Judge.—Over the Temple as workman. Aspirant learns what man owes to his spiritual nature.

8 Intendant of the Building.—Election of H. A. B. Teaches a feeling of order. It is designed to represent an official of the Temple.

9 Elect of Nine.—Punishment of the first assassin. Aspirant learns that

justice cannot be exercised indiscriminately by every member of society.

10 Elect of Fifteen.—Punishment of the other assassins. Reasons upon order.

11 Sublime Knight Elected.—Rewards the zeal of the last degree, and teaches representation. This the 10 in the Rite of Mizraim, the Elect of the Unknown being interpolated.

12 Grand Master Architect.—King Solomon. School of Architecture. Aspirant learns that his knowledge and combination of things for the good of men constitutes him a Grand Architect.

13 Knight of the Ninth Arch.—Alludes to the concealment of the Holy Name by Enoch, and discovery thereof by K. S. It teaches the successive travels through the nine Mystic Arches of the Great Cause - Existence, God, immortality, fortitude, toleration, power, joy, and mercy ; the term of every successful labor ; at one time it formed a first part in England. It is the 31 of the Rite of Mizraim, and the 6 of the A. and P. Rite.

14 Grand Elect, Perfect, and Sublime Mason, or Secret Vault of James VI of Scotland.—It professes to reveal the true pronunciation of the Sacred Name, in all time, and the connection between the Crusaders and the Freemasons. It is believed to have been invented by Chevalier Ramsay, and the apartment represents a vault. The aspirant here learns that there is a future for Freemasonry beyond the Solomonian school. These degrees are termed "ineffable," because they relate to the Holy Name. It is the 20 of the Rite of Mizraim. The 7 of the A. and P. Rite is called the Secret Vault, and is similar, but alludes to the destruction of the Temple by Nebuzeradan.

15 Knight of the East or Sword.—Sometimes this is also called the Red Cross of Babylon, Palestine, etc. Refers to the Return of Zerubbabel, to rebuild the Second Temple, as a Red Cross Knight of Persia. It teaches that Cyrus is the precursor of Jesus.

This degree constitutes the period of the English Royal Arch, and in some old rituals formed a second part of the Arch degree. Manningham, in 1757, says the degree was known in Germany, but not in England. It is the 8 of the A. and P. Rite.

16 Prince of Jerusalem.—An appendage to the foregoing degree, referring to the Edict of Darius against Tat. ii. "Governor beyond the River." A mixture of the two foregoing degrees with the Mark was once practised in the North of England. The 9 of the A. and P. Rite is styled Knight of Jerusalem, but alludes to Zerubbabel and the force of truth.

17 Knight of the East and West.—Claims to date from A. D. 1118, when eleven Knights made vows of secrecy, friendship, and discretion, before the Patriarch of Jerusalem. It teaches the work of the second precursor of our Master. It would seem that the English Templars associated this degree some way with the 15. The ceremonial refers to the opening of the Seven Seals of the Apocalypse, and so far, only, resembles the degree of Templar Priest; but they are differently applied. The 41 and 47 of the Rite of Mizraim have these names. The 10 of the A. and P. Rite is styled Knight of the East, and it alludes to the Maccabees.

18* Rose Croix.—This grade has also been styled Knight of Saint Andrew, Knight of the Eagle and Pelican, Heredom, Rose Crucis, Triple Cross, Rosy Cross, Perfect Brother, Prince Mason, Sovereign Prince Rose Croix, etc. The Scottish Royal Order is known by the name of Heredom Rosy Cross, and claims a Templar origin, in 1514. The English lecture, last century, connected the degree with the Rosicrucians, and the resurrection of one of its chiefs, and there is great resemblance to the Templar. The candidate becomes a disciple of the benefactor of our race, and is instructed in the virtues of Faith, Hope, and Charity, and an ascent on the third day to Elysium, as in the mysteries. It is the 46 of the Rite of

Mizraim, which is very finely elaborated. It is the 11 of the A. and P. Rite, and it is followed by a degree called the Red Eagle.

19 Grand Pontiff.—The word pontiff is taken to mean a "builder of bridges." Saint John is claimed as a brother, and the degree refers to the Apocryphical New Jerusalem, and it would seem to be connected with the 17. It builds a bridge of happiness.

20 Grand Master of all Symbolic Lodges.—The title, *ad vitam*, was from 1758 to 1786, amalgamated with the foregoing degree. The candidate represents Zerubbabel receiving this grade. It teaches that many struggles must precede the acceptance of the new law.

21 Noachite, or Prussian Knight.—Alludes to Peleg and the Tower of Babel. Anderson says, in 1723, that Noachite was the old name of Masons which probably suggested the degree to the Germans. It teaches humility and the vindication of truth. Before the year 1800, this was the 20, and the Key of Masonry was the 21. It is the 22 of the Rite of Mizraim.

22 Knight of the Royal Axe.—Alludes to the felling of Cedars for the Temple. The aspirant is taught that a faithful watch must be kept over the new Ark. It was the 22 in 1758. The 32 of the Rite of Mizraim bears the same name.

23 Chief of the Tabernacle.—Refers to the Levitical Priesthood, and it teaches the aspirant to reason on the old and the new law.

24 Prince of the Tabernacle.—Represents the Lodge held by Moses in the Wilderness at the construction of the Tabernacle. It is designed to teach the array of our forces against the opponents of the new doctrine. These last two degrees may indicate to hold some relation to the old Arch Veils. The 14 of the A. and P. Rite is called Knight of the Tabernacle.

25 Knight of the Brazen Serpent.—It claims to have been instituted by John Ralph, at the time of the crusades. Its motto is "Virtue and

Valor," which are characteristic of the doctrines by which we conquer. The 15 of the A. and P. Rite bears the same name, and enters upon the history of serpent worship.

26 Prince of Mercy or Scottish Trinitarian.—This degree shows the alliance between the chief religions. They are Natural Law, the Law of Moses, and the Third Covenant with Christ. It is the 14 of the Rite of Mizraim.

27 Grand Commander of the Temple.—It connects the Knights of Solomon and Christ. The 36 of the Rite of Mizraim is similarly named. The 13 of the A. and P. Rite is called Knight of the Temple, and enters on the study of Geometry.

28 Knight of the Sun or Prince Adept.—This degree is called the Key of Historical and Philosophical Masonry. It is moral and spiritual, and alludes to the sylphs and seven holy angels. The banners are the planetary signs, both cabalistical and alchemical. The jewel is the sun, and the illumination is a sun in the center of a triangle within a circle at each angle of which is a letter S. This degree teaches truth, and the death of Father Adam. It was the 23 at one time. "The white dove and the black raven represents the two principles of Zoroaster and Manes." The Rite of Mizraim calls the 51 Knight of the Sun; the 54, the first of the Key of Masonry; 55, the second of the Key; the 56, the third of the Key; and the 57, the fourth of the Key.

29 Knight of St. Andrew.—This degree has been called Patriarch of the Crusades, and also Grand Master of Light. It seems to be connected with the foregoing degree, and it alludes to the angels of Fire, Earth, Air, and Water. The aspirant is admitted into the True Eden of Everlasting Truth. The officers of the first apartment represent the Princes of Aleppo and Damascus, with the Emir of Emessa. The 21 of the Rite of Mizraim is similarly named.

30 Knight of Kadosh.—It is also

called White and Black Eagle, and also Grand Elected Knight Templar. Symbols are here at an end. The degree resembles the old ceremonial of the Templars. Three trials are made of the aspirant's determination and fortitude, and the seven questions are applied to a ladder of seven steps with words; in this latter point it resembles the York degree of Templar Priest. Latterly, however, Germanic revision has introduced the "free judges," and a philosophical appearance which seems with some to be at variance with Christianity. A history of Masonry through Enoch, Moses, Solomon, the Essenes, and Templars is given. It appears as the 4 of this rite in 1758, the 29 in 1762, and the 30 in 1802. It is the 65 of the Rite of Mizraim, and the 16 of the A. and P. Rite.

31 Grand Inquisitor Commander.—The duties are to regulate the subordinate Lodge. It is the 66 of the Rite of Mizraim.

32 Sublime Prince of the Royal Secret.—The 3 is here explained by Christian allegory, and the ceremonial represents the migration of the Templars. It was originally in this rite the 25. The 17 of the A. and P. Rite is called Knight of the Royal Mystery.

33 Sovereign Grand Inspector General.—The rulers of the rite, representing Frederick the Great of Prussia. The legend recites the constitution by Frederick. Some think this is a stain upon the rite. The 18 of the A. and P. Rite is called Grand Inspector. It is the 77 of the Rite of Mizraim.—*Notes and Queries.*

GRAND LODGE OF NEW YORK.

The 115th Annual communication of the Grand Lodge of New York was held June 2, 3 and 4. Out of 737 Lodges, 730 were represented. The number of members in the State at last report was 90,874, a gain of 3,301 within the year. The ordinary receipts were \$74,071.90, of which \$72,797 was from fees and dues of lodges.

A new constitution was adopted.

Among the changes it makes, one forbids the holding of special communications for the conferring of degrees, which seems of questionable utility. Lodges must confine their work to five candidates a day.

In the report of Grand Secretary Ehlers the following passage occurs :

At the date of my first report to the Grand Lodge, there were 69,629 Master Masons in good standing upon our register. At that time we had a debt amounting to more than \$600,000, with no prospect in the near future of discharging that debt, and applying the revenues of the Craft for the building and support of a Home. Shortly thereafter, the plan for the accomplishment of the herculean task of paying the debt was inaugurated. The latent energies of our brethren were aroused and very many lodges, the moment the desire and purpose of the Grand Master was made known, entered vigorously into the work. In three years the task was so grandly accomplished as to challenge the admiration of the Masonic world. During the period, while the work of paying the debt was yet in progress, a fair was organized by the ladies of New York and Brooklyn, which, through the splendid efforts of those near and dear to us, resulted in realizing the magnificent sum of more than \$85,000, which became the nucleus for building the Home. The laying of the corner-stone of that Home, its erection and subsequent dedication followed in rapid succession, the cost of the edifice being \$230,000.

The brother who, more than fifty years ago, while filling the office of Grand Secretary, evolved the idea of building a hall in this city, out of the revenues of which should be erected and maintained a Home, for the indigent brother, the destitute widow and the helpless orphan, "builted better than he knew." Among the inmates of our Home is the daughter of the founder of the Hall and Asylum Fund.

The following officers were elected : M.W. Bro. John Stewart, G.M. ; R.W. Bro. W. William A. Sutherland, D.G.

M. ; Bros. Chas. E. Ide, S.G.W. ; Chas. W. Cushman, J.G.W. ; Wm. J. McDonald, G. Treasurer ; Edward M. L. Ehlers, G. Secretary ; James B. Gillie, Roderick Campbell and Frederick B. Morris, Trustees of Hall and Asylum Fund.—*Masonic Home Journal*.

THE CURSE OF "RITUAL TINKERS."

The craftsman or companion who has a disposition to be conservative, in regard to the esoteric work in Masonry, is kept in a condition of supreme disgust in noticing the patching and cobbling the ritualism receives from a class of men whose business it would seem to be to tinker with the esoteric "work," both in craft and capitular Freemasonry. It has ever been thus and the result is that no two jurisdictions in America work alike. And still each one insists that it has the only original Simon Pure form of work. The Tyler has repeatedly called attention to this evil, but where more powerful influences are supreme, all protests are valueless and the tinker's hammer and soldering iron are kept busily at work. This is very perceptible in capitular work and one would think that having the government of the General Grand Chapter over American capitular Masonry, there would be a sort of uniformity in the Royal Arch Masonic jurisdictions, holding obedience to the ruling body. But such is far from being the case, even with the assistance of a "key," presumed to have the indorsement of the General Grand Chapter. There is not a chapter in the United States that works exactly alike. All have more or less made some departure from the "key," and elaborated to suit the idea of some local "degree tinker" who interpolates a change here and there in the way of improvement (?). In Michigan we elaborate by clipping something off, until we have the Royal Arch and all its accessory degrees trimmed down to a shadow of old-time capitular Mason-

ry. In Detroit we have three chapters, all meeting in one place and in each can be observed a material difference of work in all the degrees. It is the same all over the country and this in despite of what the grand ruling body has promulgated, as the only rule and guide for our esoteric life and conduct. Why, in the one simple action of reading the cipher key, there is not one High Priest out of fifty who follows the original method laid down. However, as this cipher is a good deal like chips in porridge, not much good or harm, we will not criticize this obsolete feature of Royal Arch Masonry. But when radical departures are made—which can be readily discerned by older Royal Arch Masons—there is plenty of room for complaint. We would not care so much were the “degree tinkers” to have improved the work by their tinkering, but the result is only ungainly patches.

The trouble is, that a few men, usually led by one, decide that something should be added to, or taken from the “work” and then it goes. This has continued year after year and the esoteric work of to-day, in either craft or capitular Masonry, is as different from the work of forty years ago, as day is from night. The old signs and passwords are retained and around them has been built a structure that represents the esoteric Masonry of the present hour, but a little different in each jurisdiction.

Now we ask wherein this improvement consists? Talking with aged Masons and hearing them rehearse the Masonic work as they received it, we are forced to admit that it was beautiful. Nor do we, upon comparison, find wherein the esoteric work has been improved by the substitution of much totally unknown to our fathers. It is certainly plain to be seen that there is too much “one man work” manifested in this license to hew, cut and carve at will; nor do we see how it can be remedied. The beautiful statute of Freemasonry, when first given to us by Thomas Smith Webb, and by

him taken from the Preston lectures, was perfect but every one passing it by had to pick up mallet and chisel and do a little carving on his own account. We treat Masonry much as a child would treat its rag doll, and to dress and undress, is the proper caper, even in the face of the obligation to permit no innovation in Freemasonry.—*American Tyler.*

MAKING MASONS AT SIGHT.

The Grand Master of New Jersey, in his address, says: “There is no power in any Grand Master to make a Mason at sight, and every one who has assumed to do this within the last quarter of a century, has been severely condemned. On the level is the way into Masonry, and in no other way should any one be permitted to enter. But, further, that making a Mason at sight was a wrong talking of a Lodge’s lawful material and using it for an inglorious purpose, a pretended prerogative of a Grand Master to create something out of nothing, that is, to make a Mason of what, Masonically, had no existence.” He also states that the use of robes or costumes in conferring the degrees of Symbolic Masonry was declared an innovation, and was prohibited in that state. The Grand Lodge of that State also announced they would not be backward in taking part in any ceremonies in honor of Bro. George Washington, upon the receipt of an invitation from the Grand Lodges of the jurisdiction in whose territory such ceremonies must necessarily take place.—*Masonic Home Journal.*

BRO. DIAZ, MEXICO’S GREAT; PRESIDENT.

The renomination of General Porfirio Diaz, as President of the Mexican Republic, serves to draw public attention to one of the most remarkable figures in contemporaneous politics. Bro. Diaz has already occupied the Presidency for four consecutive terms of four years each, and instead of his

present renomination being regarded as a blow to republican institutions in the land of the Montezumas it is looked upon as making for their perpetuity. It is probable that he will be re-elected without opposition.

President Diaz will undoubtedly go down in history as one of the great civilizing forces of the nineteenth century. Under his administration, Mexico has attained a degree of prosperity, unprecedented in the annals of that country. Not only has life and property been made secure and revolutions brought to an end, but industry and commerce are rapidly expanding, the rich resources of the nation are being generally developed, the Mexican masses are making marked strides in enlightenment, the construction of important public works has been inaugurated and the finances of the Government have been placed upon a vastly improved footing. In a word, Bro. Diaz has transformed Mexico from a semi barbarous power into a modern and progressive nation.

Nothing better illustrates the effective work which Bro. Diaz has wrought than the evident appreciation in which the Mexican people hold his services. He has taught his countrymen by practical results the difference between good government and bad government, between constitutional liberty and the lawlessness of unrestrained license. He has further taught them the advantages to be derived from peaceful industry. Bro. Diaz is now sixty-six years of age, but lovers of civilization and progress will hope that he may be spared many years yet to safeguard by counsel and action the nation he has done so much to redeem.—*New York Commercial Advertiser*.

MASONIC LANDMARKS.

If one asks any number of Masons, What are Masonic landmarks, and how many are there? he will find that no two of them exactly agree as to their nature or their number. One would define them in one way, and another

in another way, and the diversity of opinion about them will be surprising. Not more than one in a score of those asked the question will separate the word landmarks into *land* and *marks* and correctly elucidate the Masonic significance of each, and then define them in unity. A host of Masonic scholars have written about Masonic landmarks, and some of them have been unwise enough to declare that there are none—that the most that can be said of Masonry is: It has foundation of fundamental principles, which are symbolized, allegorized, etc. So from *none* to about *thirty* is the range given to the number of Masonic landmarks, and all this diversity is the result of having no inflexible definition of what a Masonic landmark is. Scripturally the three ideas expressed by *land* and *mark* are very ancient, and their unity is recognized in Deuteronomy xix. 14, where the command is: "Thou shalt not remove thy neighbor's *landmark*." Thou shalt respect his *sign*, his *mark*, and his *land*—thou shalt not trespass on either thou shalt regard them as inviolable. This requires strict integrity and inflexible fidelity to right. This being true, Freemasonry is not a flexible institution—is not a structure whose materials may be changed at will by its members—is not a great system of morality, veiled in allegory and illustrated by symbols, to have one essential abrogated to-day, and another to-morrow, because some one who knows not its significance and indispensableness scoffs at and scorns it.—*Voice of Masonry*.

UNITED GRAND LODGE OF VICTORIA.

INSTALLATION OF BRO. THE RIGHT
HON. LORD BRASSEY, K.C.B.,
ETC., AS M.W.G.M.

The Installation of Bro. the Right Hon Baron Thomas Brassey, K.C.B., our esteemed and popular Governor, as M.W.G.M. of the United Grand Lodge of Ancient, Free and Accepted

Masons of Victoria on Monday, 4th May, was in every sense a splendid success. The ceremonial took place at the Town Hall, Melbourne, and the magnificent and stately interior was for the time being transformed into a vast Grand Lodge room. The doors were opened at 3 o'clock, and long before the hour of tiling, a quarter past four, the building was filled with an assemblage comprising the *élite* of the Craft, there being also a very large number of Master Masons present.

The Most Worshipful installing Grand Master, Brother Chief Justice Way, addressed the Grand Master. He said:—Most Worshipful Grand Masters and Brethren,—Seven years have passed away since we met in this hall to enthrone the First Grand Master of Victoria, and to place in his hands the emblems of his authority which he has since used so beneficially, so wisely, and so well. None of us who were then present can ever forget that historic occasion, that impressive ceremonial, when the representatives of the lodges belonging to the four constitutions then working in this colony paid homage to their first Grand Master, when Masonic union was accomplished and the fully constituted United Grand Lodge of Victoria became one of the ruling Grand Lodges of the world. And now we are met again for a like purpose we have no reason to regret the step that was then taken. The objects you had in view have been achieved. The Craft has been consolidated and enlarged. It has been brought under one central administration, and it is now in reality as well as in name a United Brotherhood. Remembering the unprecedented financial difficulties which this colony has had to encounter, and from which she is happily recovering; and remembering also that it is not the practice of the Craft to invite recruits to its ranks, the increase in the number of lodges and of members strikingly evidences the success of the union. The number of lodges then stood at 137—now it is 40 more, or 177. The

membership at the union was 6,000. To-day—in spite of over 7,300 resignations, deaths, and exclusions—the subscribing members number above 8,500, or nearly 50 per cent. more than at the date of the union. The stream of relief also has flown on with expanded volume. Nearly £10,000 has been distributed by the Board of Benevolence during the last seven years, and this independently of the relief afforded by private lodges and individual Masons. May I pause, then, to congratulate M.W. Bro. Coppin—the veteran leader of the union cause in Victoria, on this signal triumph of the principles which he advocated persistently and courageously through good report and through evil report for so many years. And there is equal reason for satisfaction at the choice which was made of M.W. Bro. Sir William Clarke, as your first Grand Master, a choice which alone made the union possible. Again and again that choice has been ratified. Six times in as many years the votes of Grand Lodge for the Grand Mastership have been unanimously cast for the same illustrious Masor. Wise, conciliatory, and just as a ruler; upright—nay, chivalrously honorable in his dealings with his fellow men: loyal as a subject, patriotic as a citizen, distinguished alike for ingenuous simplicity of character and kindness of heart, munificent, not in his benefactions alone, but in every relationship, Sir William has won for himself year by year a still larger measure of the respect, the confidence, the gratitude, and the love of his brethren of the Craft. Although in Australia we have hitherto adhered to the English rule of re-electing our Grand Masters as long as they are willing to retain office; yet during the seven years of Sir William Clarke's masonic rule in Victoria there have been repeated changes in the occupancy of the Grand Master's throne in the adjacent territories. In New South Wales—owing to Lord Carrington's and Lord Jersey's successive departures, and the lamented death of Sir Robert

Duff, whose sterling qualities had only recently become fully recognized—there have been three such changes. In South Australia there had been two, in consequence of Lord Kintore's election and the completion of his term of office as Governor. In Tasmania, with the most recently established Grand Lodge, there have already been two changes, through the honoured and well-earned retirement of M.W. Bro. the Rev. Poulett Harris, and the sudden death of M.W. Bro. Dr. Giblin, in the prime of manhood, and whilst his career seemed full of high promise for the future. And now in Victoria the first change in the Grand Mastership has come at M.W. Bro. Sir William Clarke's own express desire that the Craft here should enjoy, as it has already enjoyed in New South Wales and South Australia, the prestige and the advantage of having the Governor of the colony on the Grand Master's throne. Fortunately Sir William's interest in Masonry remains unabated, and the Craft will not lose the benefit of his services, as with characteristic self-effacement he has consented to act as his successor's Pro-Grand Master. Should the occasion hereafter arise I do not doubt that his brethren may look to him with confidence to resume his old place at the head of the Order. Most Worshipful Grand Master. If the occupations of a busy life have prevented you for many years from taking an active part in English Masonry, I hope it is not fanciful to point out that, considering your family associations with many of the great engineering works which are as distinctive and will be as permanent memorials of the nineteenth century as the venerable Gothic fanes of Europe are of the middle ages, there is an appropriateness in your identifying yourself more closely with the Order whose members are the speculative successors, as the modern engineer and his assistants are operative successors, of the old Craftsmen. The Prince of Wales, the M.W. Grand Master of England, and the patron Australian of Masonry, by con-

ferring on your Lordship the rank of Past Grand Warden of England, vouched for you to your Australian brethren as eminently fitted for the government of the Craft. Your brethren on this side of the world, when they reviewed these features of your career, could not fail to ratify His Royal Highness's judgment. One who has dedicated his time and energies and fortune to worthy aims and the benefit of his fellow men, who has interwoven philanthropy and public spirit into the web and woof of his life, who has studied human affairs in all parts of the world, who has had legislative experience in both Houses of the British Parliament, and has held high office under the Crown in more than one administration, who has been decorated and ennobled by his sovereign in recognition of his distinguished services, and who finally, on the recommendation of her advisers, have been appointed to the Governorship of this great colony—unquestionably answers the requirement of the Ancient Charge that the Grand Master should be of "singularly great merit in the opinion of the lodges." Moreover, in unanimously electing you M.W. Grand Master to the highest office in their gift, your brethren of the Craft in Victoria have not only done honor to you and brought distinction to their Order, but they have manifested through you, as Her Majesty's representative, their devoted and unchangeable loyalty to your Royal mistress, Her Most Gracious Majesty the Queen. Most Worshipful Grand Master seated on that throne, you have at once received a high distinction and undertaken a grave responsibility. You have been invested and installed as the supreme ruler in a brotherhood 8,500 strong—without counting thousands more who are prevented by distance or other circumstances from continuing their active membership. The significance of these numbers will be better understood if we recall some of the preliminary conditions of admission to our Order, and some also of our beliefs and practical aims. Every member of our

brotherhood has been accepted by his lodge, after due inquiry, as a fit and proper person to join "a society of upright and true men, of mature age, of sound judgment, and strict morals," and relying upon his declaration that his candidature is "uninfluenced by unworthy motives," and is prompted by "a sincere wish to become more extensively serviceable to his fellow creatures." Each of us has been pledged to upright conduct, to purity of life, to good citizenship. Belief and trust in the Great Architect of the Universe lie at the foundation of our faith, and we acknowledge the Volume of the Sacred Law to be the guide of our lives. Professing "a system of morality veiled in allegory and illustrated by symbols," the true Mason does not rest satisfied with a cold theoretical belief. He transmutes his belief into practice, into "brotherly love, relief and truth." Although our society, like all other human institutions, may fall short of its ideals, the lives of a large proportion of its members are beneficially influenced by its sanctions. There is abundant reason to rejoice that in these young Australian commonwealths the pure light of Masonry has shone all along their history with ever-growing brightness. Our lodges are doing their beneficent work in every city, in every town, and in almost every considerable village throughout the land. Even in the most distant outposts of settlement you will find members of our Order trying to square their lives according to the rules of the Craft. Building up as we are in these colonies a young and vigorous national life, it is well that our undertaking as citizens should be participated in and aided by a society which, whilst concerning itself with the profoundest problems of our being, does not disdain to encourage the old-fashioned virtues of honesty and fair dealing, of industry and thrift. Allying itself to no sect or party in religion or in politics, but welcoming good men from every side, of every condition in life, and of every race, witnessing for toler-

ation, cultivating loyalty, love of country, and a fraternal spirit, our society cannot fail to be a powerful agency for good in the community, both in its internal and external relationships. At home it tends to promote friendly co-operation between capital and labor, employers and employed, and seeks to prevent class animosities and intestine strife. Reaching again into a wider scope, and disregarding political or geographical divisions, it will help to unite these sister colonies together with yet firmer and more indissoluble bonds, and to maintain a perpetual union between our island continent and our dear old mother country. This gathering of the Craft, at which you, the Freemasons of Victoria, welcome your brethren from the other colonies and all parts of the world, and honor some of us with the privilege of taking part in this great ceremonial, is an object lesson to politicians and to statesmen that the completest local autonomy is not inconsistent with the closest fraternal alliance between territories, however divided from one another by distance or by artificial bounds. Standing on the floor of this Grand Lodge—breathing the serene atmosphere of brotherly love, undisturbed by "wars or rumours of wars"—we hold fast to the great principles of the Fatherhood of God and the brotherhood of man, and confidently look forward to the golden age when our labors shall find their happy consummation "In the Parliament of man, in the Federation of the world"—"when they shall beat their swords into ploughshares and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more." And now, Most Worshipful Grand Master, it is my privilege, as installing officer, of which I gladly avail myself, to be the first to congratulate you, as I do most heartily, on behalf of your South Australian brethren as well as on my own behalf, on your assumption of the Grand Mastership. A long experience of the Craft in Vic-

toria enables me to ensure you of the loyal support of all your brethren, from the latest Entered Apprentice who wears a white apron up to the Pro Grand Master himself. And I invoke upon your labors the blessing of the Great Architect of the Universe.

After M.W. Bro. Davis, G.M. of Tasmania, M.W. Bro. Nicholas Hopson, of N. S. Wales, and R.W. Bro. The Hon. Augustus Chas. Gregor, C.M.G., on behalf of G. L. of Queensland, addressed the G.M., the M.W. Grand Master Brother Lord Brassey, then made the following noble and dignified reply:—

I find it hard to follow the eloquent allocution which has been delivered by the installing Grand Master, Bro. Chief Justice Way. For his presence on this occasion I desire personally to thank him, and I am sure that his visit is most highly appreciated by the large gathering of representative Freemasons assembled in this hall. We must all have been impressed with the august ceremonial to-day, so perfectly conducted in every detail by men well versed in all the traditions of Masonry. If I were to regard the proceedings as designed to confer personal honor I should be overwhelmed. But as on other occasions so on this I will dismiss thoughts which if permitted would be most oppressive. Rather I will regard what you have done in its true light as an act of loyalty and recognition to the Crown, of which I have the honour to be for the time being the local representative. In appointing Governors of colonies to high office in Masonry you are following the lead of the old country, where the Prince of Wales and other members of the Royal house have at all times been proud to identify themselves with a vast organization established for noble purposes. Freemasonry is not the same thing now as in those remote times to which the ritual carries us back. It is not what it was in the dark or the middle ages. We do not possess the technical skill which was dis-

played in the erection of a temple or the building of a Gothic cathedral. What we retain in these later days are those lofty principles of brotherly love and mutual succour and support which bound together the builders of old times, and which ought equally to prevail in all nations all ages and all classes. The great principles we profess have been proclaimed this afternoon in harmonious numbers, and in the fine address of the Installing Master. To those principles I cordially subscribe. Sure I am that it will become one holding the position of a Governor to come here to support an Order which proclaims the brotherhood of man, and in which all class distinctions are forgotten. In the practical execution of the duties of my office I must ask your indulgence for one without experience, and who must needs rely on the friendly aid of others with more skill and experience in the Craft. For myself I must ask you to be content with the assurance which I give without reserve, that I am heartily with you in sentiment, and cordially approve of the principles of Freemasonry. I cannot close without joining in the tribute which has been so properly and justly paid by the installing Grand Master to Most Worshipful Bro. Sir William Clarke. In all the duties and relations of life, Bro. Clarke has shown his sense of the responsibilities which belong to men who have a large stake in the country in which they live. Happily for our Order, Bro. Sir Wm. Clarke has included Freemasonry within the sphere of his public-spirited efforts to do his duty. I am expressing the universal feeling when I say that the Freemasons of Victoria will always remember what he has done in the past with gratitude, and will always look to him in the future as a main pillar of the brotherhood. I will not detain you with further remarks. Once more I thank you for the honor you have done me, and I can assure you that whatever it is in my power to do to support the principles of Freemasonry and to strengthen the Order in

Victoria shall be gladly done for you.
—*The Australian Keystone.*

“HARK, TEMPLARS, HARK!
ARMENIA CALLS.”

It is one of the curious chapters in the history of Mohammedanism against Christianity, that after the lapse of a thousand years the blood of Christian innocents is being shed, and the wails of Christian martyrs from the plains and mountains of Armenia appeal to the sympathy of all true Christian Knights. With undiminished ferocity the descendants of Mohammed, in obedience to his precepts, “the sword and Koran in either hand,” pursue the same relentless persecution of the followers of Christ, as when the green banner of Islam was first unfurled on the plains of Arabia. And to the eternal disgrace of so-called Christian governments, massacre, rapine and desolation go on, and no helping hands are raised to stay the barbarities. The solemn vows of the Christian Knight, first made at Palestine, pledge him to the defense of the Christian religion, whenever, wherever, or by whom assailed, and it may yet come to pass, even in this nineteenth century, that some fearless Templar shall raise aloft the emblem of Christianity, and, like the inspired monk of the Crusades, call up the chivalry of Christ to the rescue of suffering Armenia from the scourge of the merciless Turk.

“O for the swords of former time,
O for the men who bore them,
When armed for right, they stood sublime,
And tyrants crouched before them.”

Hark, Templars, from Armenia's shore,
The piteous cry, the tyrant's roar,
Red-murder stalks unbridled there,
Rapine his mate, a fitting pair.
Her burning cities shroud the sky,
Her ruined fields uncultured lie,
Her slaughtered sons, her altars riven,
Her woes unnumbered rise to heaven.
A thousand years of Moslem hate,
Wreck vengeance on the hapless state,
And Christian nations idly stand;
Nor voice, nor arm, to help the land
Whose mountain peaks the first to show,
When deluge covered all below,
And Noah, with trembling hope, released
The white-winged messenger of peace,

While high above the ark was seen
God's promise in the rainbow's sheen.
Hark! Templars, hark! a call to arms,
Again resounds war's dread alarms,
To hold the faith that Jesus taught,
The cause for which your Fraters fought,
When from the infidel was torn
The holy fane where Christ was born,
And Christian Knighthood bore aloft
The sacred emblem of the cross.
Look, Templars, from the dark unknown,
Where ghostly warriors sadly roam,
Who once their banners proudly bore,
And bathed their swords in Moslem gore,
To you they signal mute appeals,
To raise your beauseants, bare your steel.
And like the gallant Knights of old,
Drive Moorish wolves from Christian fold,
While high above the crescent's gleam,
The cross shall show its glorious beam.
Hark! Templars, from the sea and main,
From mountain top and ravished plain
Armenia prostrate calls on you,
And if your Knighthood vows are true
She shall not call in vain.

—Alexander H. Morgan, in *Keystone*.
—*American Tyler.*

THE FOG IS LIFTING.

The Grand High Priest of one of our Northern States proclaimed the following:—

Question.—Is a brother who has lost the first two fingers of the right hand at the third joint, eligible to receive the degree conferred in a Chapter?

Answer.—No. A brother so maimed is disqualified; he is not possessed of the requisite physical qualifications.

As grips, signs and physical perfection build and maintain homes, and is the source of all moral and mental worth, of course a Master Mason who has been so unfortunate as to lose an inch or more of his right digits, has lost all desires to maintain Homes, and contribute to worthy, distressed companions, their widows and orphans. Therefore he must be disqualified. We have been wobbling around in a fog of misconception so long as to what constitutes a man, that our mind can just see a few faint streaks of Masonic dawn. When we received the Masonic degrees out there in that wilderness called Ohio, they tell us that it was the “inner” and not the “outer” that qualified a man to become a Ma-

son. That it was the heart that makes a man and not his shape. But our eyes are slowly being opened. The mist is clearing, and just as soon as we can secure a lawyer we intend to enter suit against the Masonic Order of Ohio for teaching spurious Masonry. If the lodge had even hinted that Masonry consisted of mere grips, signs, perfect fingers and bodily shape, we might have guessed the rest; but to teach us wrongly and with malice aforethought, leaving us to grope for twenty years in the delusive belief that Masonry of the nineteenth century consisted in acts, deeds, moral uprightness and mental perfection, instead of toes, fingers, and flexible joints! That such a deception should be practised upon us makes our choler rise. Thanks to this Grand High Priest for his great decision! The fog's lifting!—*The Orient*

NOT DECIDED YET.

The impression has obtained that the long drawn out contention between the Grand Lodge of Ohio and the Scottish Rite (Cerneau) bodies of that State had been closed by the defeat in the courts of the latter. From the annual address of Illus. W. A. Hershiser, 33, Grand Commander of the Supreme Council of the Cerneau body, at the annual meeting, held in Washington, D.C., last October, the contrary would seem to be the case, judging from the following extract:—

“The truth is, the decisions of the courts so far have only been on a demurrer raised by the Northern Jurisdiction as to the powers of the court to try such cases. The truth also is, that the Northern Jurisdiction has the unenviable record of being the first party to rush into the courts in Ohio with its grievances, and now it is the first party that wants to leave the courts and avoid having its case tried on its merits. In the Circuit Court of Columbus, where sat three judges, the opinion of the court was with the petition of the members of the Rite, but it refused to try the controversy on its merits, on the

ground that, following precedents in church and other society cases, the courts would not interfere in such matters at that point in the prosecution, reserving the right, however, to interfere if Lodges should ultimately expel their members for being affiliated with the United States jurisdiction. The Columbus case is now pending in the Supreme Court. In Cleveland the courts decided in favor of our brethren and made an order of perpetual injunction against the Northern Jurisdiction, disturbing them in their Symbolic Lodge membership.”—*The American Tyler*.

SAINT ANDREW.

REV. HENRY W. RUGG, PROVIDENCE,
RHODE ISLAND.

Most certainly there is a justification for the selection of this name. Saint Andrew of blessed renown in the Christian Church was enrolled among the disciples of John the Baptist before he was called, being enrolled as the first of the twelve, to be a follower of our Lord. Andrew was the brother of Simon Peter, and he was the means of inducing his impetuous, aggressive brother to take upon himself the vows of Christian discipleship.

The Christian Scriptures furnish but scanty materials for a satisfactory biography of Saint Andrew, and there is but little light thrown upon his career by the records of ecclesiastical history. There is no abundance even of traditional testimony respecting the man and his work. Enough is made known, however, to justify the inference that he was a faithful follower of the crucified and risen CHRIST, and that he bore himself nobly in the dual character of saint and hero when perils beset his way.

The legends tell us that he travelled into Scythia, Cappadocia and Bithynia, converting multitudes to the truth by his earnest preaching and his devout life. Returning to Jerusalem he converted Maximilla, wife of Egues, the

Roman pro-consul. Her avowal of the Christian faith so enraged her husband that he condemned the missionary apostle to be scourged and crucified. There is a variety of opinion as to the shape of the cross on which he suffered, but the form now commonly denominated St. Andrew's cross is believed to be like that on which he died. Be this as it may, he suffered a cruel death; but all the legends and traditional evidence bearing upon that event show that he met with unflinching courage the fate of a martyr, giving expression to the very last of the preciousness of that faith which filled his soul with peace. His last words, it is said, were counsels to his friends and brethren to walk in the light and go forward in the paths of righteousness.

My thought is that St. Andrew is a worthy and suggestive name for a Masonic Lodge to bear. It has a significance which includes matters of civil authority no less than those of ecclesiastical importance, while it has also come by long and frequent use in the Fraternity to be a reminder of some of the ideals which attach to our cherished institution.

St. Andrew, we know, is esteemed the patron saint of Scotland; for since the fourth century, when a portion of the relics of the illustrious martyr were removed to that country, his memory has been a constant force of inspiration to the Scottish people. It is no cause of wonder that the first Order of Scottish Knighthood is designated by his name. He is also the patron of the Order of the Golden Fleece of Burgundy; while in Russia there is an Order bearing the name of St. Andrew, the limited and carefully chosen membership of which are made known by their constant wearing of the cross which specially signifies the Christian saint and martyr.

In the expression of Freemasonry—especially in Scottish organizations of the Craft—the name of St. Andrew frequently appears. In our own country there may be found a St. Andrew's

Lodge in almost every Grand Lodge jurisdiction; and so far as my examination has gone it shows that the lodges thus designated have held good rank among sister organizations and that they have been notably prosperous and useful in their fulfilment of the purposes for which these bodies are created.

Among the subordinates of the Grand Lodge of Massachusetts is that old and justly renowned Lodge of St. Andrew in Boston, chartered by the Grand Lodge of Scotland in the year 1756. For several years prior to the date just named a number of craftsmen had been accustomed to meet as a lodge at the Green Dragon Tavern, Boston. Under the elastic practice of former days these brethren regarded themselves as practically constituting a Masonic Lodge. They were of the party which sympathized with the "Ancients" in England, and hence, not unnaturally, when they came to realize the propriety of obtaining some governing sanction to their meetings and doings, they sought a charter from the Grand Lodge of Scotland, which favored the "Ancients" in the schism that then divided the mother country, although nominally it maintained a neutral position. It was wise action on the part of the brethren who formed the Lodge of St. Andrew that they procured a charter, not from the Grand Lodge of the Ancients in England, obtaining which would have brought them directly into conflict with their neighbors and friends who adhered to the regular Grand Lodge, but they sought and obtained a charter from the Grand Lodge of Scotland. As already intimated, this body had adopted the polity and ritual sanctioned by the Ancient or Athol Grand Lodge of England, and its sympathies were quite apparent though it formed no direct alliance such as was desired by many prominent English and Scottish Craftsmen. The Grand Lodge of Scotland unquestionably had the right, acting under the rules then recognized, to issue a charter to the brethren of St. Andrew's Lodge in Boston. The

celebrated Falkirk Lodge of Edinburgh recommended the petition of the Boston Craftsmen and stood sponsor for the new organization. There were many obstacles and delays, but at last the desired warrant was obtained, and the former doings of the brethren of the Lodge of St. Andrew were Masonically legalized. There were strong and zealous brethren associated in the original membership of the lodge thus constituted. William Busted was the first Master; Joseph Webb, the second Master, was afterwards Grand Master of the Massachusetts Grand Lodge, which was established in opposition to the St. John's Grand Lodge. Some of the leading citizens of Boston were active members of St. Andrew's Lodge. Joseph Warren and Paul Revere were leading spirits in the organization. The first named brother was appointed by St. Andrew's Lodge, in 1768, a committee to confer with the *Ancient Lodges* in Boston as to the expediency of applying to the Grand Lodge of Scotland for a Grand Master of *Ancient Masons* in America. It was deemed expedient to so apply, and, on May 30th, 1769, the Grand Lodge of Scotland made such an appointment, and commissioned Joseph Warren, Grand Master of Masons in Boston, and "over a territory within one hundred miles of that town." Two years later Warren had the terms of his commission enlarged, being named by the Grand Lodge of Scotland as "Grand Master of Masons for the continent of America," a title somewhat more high-sounding and far-reaching than that borne by any other Provincial Grand Master, wherever or however appointed.

Henceforth there were two Grand Lodges in Massachusetts, claiming and exercising wide powers. The "St. John's Grand Lodge," which chartered numerous lodges in various States and Territories, and the Massachusetts Grand Lodge, which, under General Warren, and afterwards, claimed and exercised equal powers and prerogatives.

Not to follow this narrative further, it may be said that the two Grand Lodges—representing the "Ancients" and the "Moderns" in this country—settled their differences and came together in 1792, uniting and forming the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." This union, it may be remembered, antedates by nearly twenty-two years the union in England of 1813.

St. Andrew's Lodge refused for several years to become a party to the alliance formed in 1792; but, in 1807, it was received into the United Grand Lodge, since which time it has been justly prominent in that body as it was before in the affairs of the Massachusetts Grand Lodge. The record of the Lodge of St. Andrew in Boston is bright and inspiring. There may be charged against it, perhaps, in the early period of its history, some mistakes of technical procedure, but it has generally hewn closely to the line of regular Freemasonry, and it has well illustrated the true principles of our Fraternity. Especially has the body referred to been noted for the intellectual, moral, and patriotic character of its membership.

I point to the old Lodge of St. Andrew in Boston as an object lesson; and I call the names of Joseph Warren, Paul Revere, and Joseph Webb, conspicuous among its early members, because I would by such references put emphasis and meaning upon the name of St. Andrew, selected to designate the new lodge, and because I would point out its suggestiveness as calling for the best service which the members, and others who may be associated with them, can render in applying the principles which are fundamental to the Masonic Fraternity.

Is the question asked, What are these principles? Is it made broad enough to call for a statement of the essentially moral elements of Freemasonry? Then I would reply by affirming the proposition that these

elements are included in the great and blessed truths which St. Andrew believed and taught. Freemasonry is not a system or creed of religion; but in my judgment it is essentially religious; and, more than this, it is charged with the spirit and purposes of the Christian religion. It seems every way fitting that St. John the Baptist and St. John the Evangelist should be regarded as "patrons" of Freemasonry, although there is no historic evidence of their connection with a Fraternity from which the Masonic Society can trace its descent. It quickens the moral pulse of the average Craftsman to have these eminent apostles of truth and righteousness brought to mind in the enforcement of Masonic lessons. For something of the same reasons and to the same end the name of St. Andrew may be properly associated with Masonic organizations as a reminder of religious obligations—of that true service which is required both toward God and toward men.

St. Andrew was the loyal disciple of Him who said: "I am the way, and the truth, and the life." Mindful of the Apostle's faith, and, also, of the service which he rendered for truth's sake, and righteousness' sake, we shall be prepared all the more to appreciate the power and the scope of the Christian Revelation which points out to man his duty to God, his neighbor and himself. For myself, I may say that I cannot think of Freemasonry in its highest and broadest range of moral unfolding except as an institution pervaded by Christian principles; which, indeed, would be narrowed and dwarfed, disfigured beyond recognition, were it to disown the distinctive teaching of Christianity as related to the law of love and the law of duty. As an eminent author justly remarks: "Freemasonry shows the touch of religion—the Christian religion—on its entire system." He further states: "And while Freemasonry delights in opening its portals to all who hold the great fundamental truths of religion,

yet as it has prevailed chiefly amongst Christian nations, its teachings have been very largely imbued with Christianity, and very many symbols now in general use admit of no explanation apart from that religion, and from the HOLY BIBLE which in Christian lands is placed upon the altar of every lodge, read at every meeting, carried in every Masonic procession, and acknowledged to be the great light of Freemasonry."

It seems to me that a Christian element pervades the Masonic system and institution—that in a large way it may be said: "The precepts of the Gospel are universally the principles of Freemasonry."

While I stand upon this ground I am a firm believer in the universality of Freemasonry. I hold that "the Christian School and the Universal School can co exist in Freemasonry." Most certainly we have no right—we ought to have no inclination—to shut the doors of the Masonic institution against worthy men of any nation or creed, Hebrews, Mahomedans, Parsees, etc., if they can but meet the essential tests of faith respecting a SUPREME BEING.

But this wideness of thought and fellowship does not require any elimination of the great principles of religious life and duty from the Masonic system. We may rejoice that as Christians and as Masons we hold much of truth in common! And we may rejoice, I think, that in both relations we are most securely established and most greatly blessed, as we build upon "the Prophets and Apostles, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—*Voice of Masonry*.

MASONRY'S HUMANITY.

We search for light and truth. In form and ceremony we display the emblem and symbol. We do not forsake the active ways of life. We journey with the human kind. Justice, equality, temperance, prudence, fortitude, fraternity, are the tenets of Masonry. I want the environment of the body, the appetites, passions, de-

sires of the world, its pleasures and burdens, its labors, its defeats and triumphs. Over me I want no mantle of Masonic charity, broad or narrow; in the sense sometimes expressed, to hide wrong and injustice, hideous deformity, or unmanly act. But I do want that mantle that shields me from wrong, that teaches me right and justice to my fellows, that charity not quick to evil report that sees in me a man and a Brother. Take not from me appetite and passion, and desire, and bid me be good—too useless to live—too insipid to die. Take not from me strength and vigor of mind or body, that I may not harm my fellows in the activities of the world, but let the Mason's square and level, plumb line and trowel, fashion and mold, and set the ashlar that from quarries of Zarthan I bring and place in the Temple of life. Teach me not the ways of the sluggard, that I may my Brother's charity know, but let me feel the grasp of fraternal hand, the blood tingling in his veins, leaping, jumping, from throbbing heart, that in the struggle of life helps me in its pathway—the sympathy, the kindness, the fraternity that gives the cloud its silver lining and robes the valley and mountain and with grateful sheen. That's Masonry's humanity.—*Alfred Taylor.*

Craft Tidings.

CANADIAN.

The officers and members of Prince Consort Lodge, Montreal, enjoyed a very pleasant outing on Thursday evening, June 25th. Bro. W. Barclay Stephens, S. W., very kindly extended an invitation to the lodge to enjoy an evening sail on his steam yacht the *Dama*. About 35 members took advantage of the invitation and thoroughly enjoyed a trip down the river about 30 miles.

AMERICAN.

The Tyler complains about some distinguished 33 Mason, saying, "It

is wonderful to note, that after the 'Masonic mountain' has been climbed and the final hundred dollars paid for the 'Thirty-third,' how the distinguished Inspectors General are forced to sit with their feet hanging over the precipice which divides the possible from the impossible. They can go no further, for there their proud Masonic march is stayed. Lacked carefully and labeled, they become emeritus, and all earthly work is done." One of these 33, says our contemporary, paid \$3.00, and another \$8.00 for that paper, which they ordered stopped. Those 33 are not the only ones who do such things. We know of two Past Grand Masters who did worse by *The Trestle Board*, only the amount was one dollar to each. This is conclusive evidence to us that committees of investigation should not be implicitly relied upon, and that the secret ballot should be abolished, for both Grand Masters were able but not willing to be honest. The merits and demerits of every candidate should be well known in every Lodge. Such are more of a fraud on the Craft than upon the printer, for the Craft would get a better paper if all paid their honest debts to the printer.—*The Trestle Board.*

The meetings of the Grand Lodge of Iowa are annually growing in interest. It is a pleasure socially as well as Masonically to greet hundreds of brothers and fellows who have wrought with skill, industry and zeal in the quarries, and who come up for the wages of corn, wine and oil always lavishly dispensed at Grand Lodge.—*The Freemason and Fee.*

At the last annual convocation of the Grand Chapter, R. A. M., of Missouri, at Springfield, the Grand Chapter, O. E. S., also in session, asked for an audience with that body, which was granted for fifteen minutes, the Grand Chapter, R. A. M., being called off for that purpose, and members of the Grand Chapter, O. E. S., entered the hall, led by the Grand Matron, were introduced with brief speeches, the object

of their visit was stated, after which the Grand Chapter, O.E.S., retired. Thus should it be frequently among all Masonic bodies of all degrees without distinction of sex.—*Trestle Board.*

It was quite pleasant to look upon the class, in the Scottish Rite, which was taken through on the 2nd, 3rd and 4th of this month. Rev. Bro. Gass, a Christian minister and the pastor of the largest Episcopal Church in the State, and Rev. Bro. Rubenstein, Hebrew, and the pastor of the largest Hebrew congregation in the State, went side by side through the solemn ceremonies of the 4th to 32nd degrees. These brethren are both small in stature but large in mind and pure in character. They were close observers of all they saw and heard, and doubtless enjoyed it.—*Masonic Travel.*

A MASONIC MIRAGE—A Strange phenomenon was seen in Warsaw, Indiana, recently. It was a mirage of the Masonic Temple, in Chicago. The great building hung in the sky, apparently over a wagon factory, near the public square. The town had been visited by a storm; the wind was high and rain fell furiously. Hail as large as walnuts rattled on the housetops and battered the windows of buildings. A great cloud hung, after the storm had subsided, in the western sky, and on its face was pictured the Masonic Temple in complete mirage. The structure was plainly visible, and people could be seen walking about in its vicinity. Warsaw is 109 miles from Chicago, on the Pittsburg and Fort Wayne road. It has a population of 3500.—*Echo.*

Washington Commandery No. 1, K. T., of Hartford, Conn., will celebrate its centennial on Tuesday, July 14th, 1896. It is supposed that Columbian Commandery No. 1, of New York city, was organized the same evening, and the question is which is the oldest.

In Indiana, after a candidate has received the first degree in Masonry, no

definite time is required to elapse before his advancement to the second and third degree. When he has made suitable proficiency in the preceding degree he may be advanced at the pleasure of the Lodge.—*Masonic Advocate.*

It is asserted by the Masonic historian of Mexico, Don Jose Maria Mateos, that the first Masonic Lodge in Mexico was established in 1806 in a private house, No. 4 Calle de la Ratys, City of Mexico, Don Manuel Lvando being the first Master, and that among its members were enough Aldermen to give to that body a strong flavor of liberalism, and give birth to the spirit of Mexican independence.

Notwithstanding the leakage by non-affiliation, New York State shows a remarkable Masonic growth in numbers. There are now over 90,000 members in that State. There has been a net increase of about five thousand the past year.

The Grand Lodge of Maine, which met in May, 1842, was composed of the Grand Secretary and six brethren, and returns from two lodges only were read. No lodge was fully represented. This was in consequence of the Morgan excitement.

A rather singular coincidence took place in the one hundredth regular communication of Kedron Lodge, held recently at Bath Beach, N.Y., on which occasion the one hundredth member of the lodge was raised to the sublime degree of Master Mason.

The word "compass," as used in Masonic parlance, has not nor will it ever become obsolete. It was in use long before there was a Webster's Dictionary as standard authority for the use of words, and will continue in use for all time to come. There is a charm in the euphony of the word that all Masons have long enjoyed, and its use to them is held almost as one of the landmarks of Masonry. Younger generations may substitute "compasses," or even "dividers," which would be quite as appro-

priate, but we old fellows who were taught to say "compass" will adhere to its time-honored use, and still say "Holy Bible, Square and Compass."—*Masonic Advocate*.

FOREIGN.

The law prohibiting Freemasonry in Austria has recently been repealed. It was enacted in 1795, through the influence of the Jesuits, and was in force just 100 years. Although there were no Masonic lodges in Austria, many of the most prominent Austrians were Freemasons, having taken the degrees in other countries.—*Texas Freemason*.

In the quiet of home he'd be honored alike,
Or on the tempest-tossed sea cast about.

As sweep the shot-stars adown the doomed sky,
Shine the lives of the men that are square;
Their deeds, when they're gone, will after
them live,
And their virtues be cherished as rare.

Though fiery hosts in their circles may fly,
Yet safe from the storm is the life that is
Square;
Beyond the lurid, milky-way in the sky,
Is his Home rich and beautiful—fair.

We'll meet on the Level and act by the Square,
As Masons we know it's our duty to do;
And the world will be better and brighter and
fair.

Because we've lived in it and journeyed life
through.

—*Voice of Masonry*.

Miscellaneous.

THE LEVEL AND THE SQUARE.

BY GEO. W. ATKINSON, LL.D.

The Level's a jewel when it levels men up,
But not so if it levels them down;
And the Mason who levels his life by its gauge,
Will be laureled at last with a Crown.

But woe to the man who passes through life,
On the level by most men that's trod;
'Twere better, far better, he'd ne'er been born,
Or in Youth he'd been laid 'neath the sod.

Our symbol—the Level—teaches plainly this
truth:

Men are equal when they all do the right;
It exacts from us all, from old age down to
youth,

A pledge to be just day and night.

On the level of Truth we should walk as men
true.

Down the sweep of the years as they fly:
Looking up, and not down, as Masons should
do,

To the mansions of rest in the sky.

On the level at last all Masons must meet,
And surrender their trust to the King;
Though weary their limbs and tired their feet,
To their Ancient Grand Craft they should
cling.

But better than Level is the Right-angled
Square.

For it teaches greater lessons than Love;
By its angle men's lives are tested as True,
In this world and the Home that's above.

Man's a man only, when Square in his acts,
And is clean on the inside and out;

RECENT DISCOVERIES IN EGYPT.

BY ELLEN H. BAILEY.

Almost a feeling of jealousy tinges the deep interest with which one listens to such a lecture as has just been delivered in London by Prof. Flinders Petrie on his recent discoveries in Egypt. One envies the man's power and ability to disclose the long concealed secrets of an archaic people, written on rock and stone, "for all who run to read," but in characters which have defied centuries of learning to decipher.

However, since the key has been found which has unlocked the hidden treasures, men of learning have resolutely and cheerfully set themselves to the Herculean task of unravelling the mysteries of the Egyptian hieroglyphs: and Prof. Petrie is to-day, one of the foremost in the van. To him for his untiring and unceasing labour in this interesting field of research the world at large is deeply indebted.

Prof. Petrie has but recently returned to London from the scene of his winter labours, which have been in and around the great city of Thebes; and, from the interesting account which he has now given, it would appear that his work has been unusually—perhaps

unprecedentedly fruitful—during the past season.

The sites of seven temples have been cleared, of which four were quite unknown, and only two were rightly attributed. The earliest of these dates back to the year 1440 B. C., and was built by the Pharaoh known as Amenhotep II. It was subsequently rearranged by Amenhotep III. as a funeral temple for his daughter Sitamen. The inscriptions found on the walls, on the fragments of stone, and foundation deposits, which comprise various kinds of pottery, jars, vases, models of tools, etc., bear witness to the fact of this attribution. An avenue of jackal-headed sphinxes led to the temple, similar to the sphinxes of the temple at Karnak.

A large black granite tablet highly polished—perhaps the largest known—was found, upon which is displayed a scene of offering and an inscription of thirty-one lines of hieroglyphics. This Prof. Petrie discovered to be a restoration by Seti I, after the iconoclastic erasures made by the heretic king, Akhenaten.

But of far greater interest and importance is the disclosure revealed by the inscription which is cut on the back of the great tablet. At last, after years of study and conjectural attempts to identify the monuments of Egypt with the sojourn in the country of the children of Israel, Prof. Petrie has discovered the record of a connection between these two peoples.

Merenptah, son of Rameses II, was like his father, an arch-destroyer, appropriating to his own use and glorification the temples and monuments already at hand, hewn, sculptured, and recording the deeds of his kingly predecessors. It mattered not to him, as long as the stones could be removed, that his temples and monuments were built and designed for others. The royal names could be erased and his own inserted in their places; and it would be left for future generations to inveigh against him.

By means of such destruction of the

temple of Amenhotep III., Merenptah built a magnificent temple for himself. Nevertheless, he has left two valuable monuments of his own, the upper part of a fine colossus in black granite—photographs of which, taken from different points, were thrown upon the screen during the lecture—and the long inscription on the back of the great tablet mentioned above.

This inscription records mainly his deliverance of Egypt from the Libyans and the flight of their king by night alone and on foot leaving all his women behind, and without either food or drink. Toward the close are recited the various places taken in the Syrian war; and among these—in Northern Palestine apparently—he spoiled “the people of Israel.” This is the first time that any mention of the Israelites in any form has been found on Egyptian monuments. There it is, written out clear and distinct in the hieroglyphic characters.

The rendering of the name is most distinct; and, in conjunction with Prof. Petrie, it has been accepted by Prof. Maspero, Dr. Naville, and others of equal authority. Here we have the cardinal fact that Merenptah fought the people of Israel, apparently in Palestine, about 1200 B. C.; and, although different historical interpretations are possible, the whole inscription will be carefully studied and discussed before any full account of this wonderful discovery is given to the public.

This enormous tablet, for its size, the length of its inscriptions, its completeness, and the unique importance of it to Biblical history, is one of the most notable monuments ever found, and will shortly be placed in the museum at Cairo along with the statue of Merenptah.

With results of such historical value, Prof. Petrie's labours ought not to languish either for lack of funds or workers who can give him the mechanical assistance so much needed in his work of excavation and research among the ruined temples and monuments of Egypt.

LEGEND OF ST. GEORGE AND THE DRAGON.

“There was in Lybia, nigh unto the city of Siena, a stagnant lake, vast enough for a sea, wherein dwelt a dragon so fierce and venomous that he terrified and poisoned the whole country around. The people, therefore, assembled to slay him; but when they saw him, his appearance was so horrible that they fled. Then the dragon pursued them even to the city itself, and the inhabitants were nearly destroyed by his very breath, and suffered so much that they were obliged to give him two sheep every day to keep him from doing them harm. At length they were obliged to give him a man instead. At last, so that all the men should not be eaten up, a law was made that they should draw lots to give him the youth and infants of all ranks, and so the dragon was fed with gentlefolks’ and the poor people’s children, until the lot fell upon the king’s daughter. Then the king was very sorry, and begged the people to take his gold and silver instead of his daughter, which the people would not accept, because it was according to his own law; and the king wept very much, and entreated the people to give the people eight days before she should be given to the dragon to be devoured, and the people consented. And when the eight days were gone, the king caused his daughter to be richly dressed as if she was going to her bridal; and, having kissed her, he gave her his blessing, and the people led her to where the dragon was. St. George had just come; when he saw the princess, he demanded why she was there, and she answered, ‘Go your way, fair young man, that you perish not also.’ Then again St. George demanded the reason of her being there, and why she wept, and endeavored to comfort her; and when she saw he could not be satisfied, she told him. Upon this, St. George promised to deliver her; but she could not believe that he had the power to do her so great a service,

and therefore again asked him to go away. And while they were talking, the dragon appeared, and began to run towards them; but St. George, being on horseback, drew his sword and signed himself with the cross and rode valiantly, and smiting the dragon with his spear, wounded him so sorely that he threw him down. Then St. George called to the princess to bind her girdle about the dragon’s neck, and not to be afraid; and when she had done so, ‘the dragon followed as if it had been a meeke beast and debonayre’; and she led him into the city, which when the people saw, they fled for fear to the mountains and valleys, until, being encouraged by St. George, they returned, and he promised to slay the dragon if they would believe and be baptised. Then the king was baptised, with upwards of 15,000 men, besides women and children; and St. George slew the dragon, and cut off his head; and the people took four carts and drew the body with oxen out of the city; and the king built a church and dedicated it to Our Lady and St. George.”—*Notes and Queries.*

LEGEND OF SCONE.

The coronation of Queen Victoria took place on the 28th of June, 1838, and reminds us of the stone which is under the coronation chair in Westminster Abbey. The following legend is taken from Marshall’s *Historic Scenes in Perthshire*, in which county Scone (pronounced Scoon) is situated:

“The outline of the legend concerning the Stone of Destiny is, that it is the stone which was the patriarch’s pillow at Luz (Gen. 28): that it was brought from Syria to Egypt by Gathelus son of Cecrops, King of Athens, a person who entered into the service of Pharaoh, and married his daughter Scota: that, to escape the impending plagues, Gathelus, by the advice of Moses sailed from the Nile, with his wife and the stone, and landed in Spain; that Gathelus sent the stone with his son when he invaded Ireland;

that the kings of Ireland were crowned on it for many ages on the hill of Tara ; that Fergus, the son of Eric who led the Dalriadic Scots to the shores of Argyleshire, brought it with him for his coronation to Dunstaffnage, where it remained till 834 ; and that Kenneth McAlpine conveyed it thence to Scone, where the Scottish kings were crowned on it till Edward I of England carried it in 1296 (8th August), to Westminster Abbey, where it is still preserved and supports the coronation chair of the British sovereigns.

In the treaty between King Robert Bruce and Edward III, it was stipulated that this stone should be restored to the Scots. But the Londoners had taken a fancy for it ; [and] when Edward would have fulfilled the stipulation, a mob rose and prevented him from doing so and Bruce had not much difficulty in persuading his people to waive the performance of this part of the treaty.

This stone is called the stone of destiny, because of its influence on the destinies of Britain as commemorated in these lines :

' Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem'
which have been Englished thus :

' Unless the fates are faithless grown,
And prophet's voice be vain,
Where'er this fatal stone is found
The Scottish race shall reign.'

This stone is [now] in Westminster Abbey, and there as well as here [in Perthshire] the Scottish race have been reigning ever since the accession [of James VI] to the English crown."

THE LEVEL AND THE SQUARE.

A REMINISCENCE OF ROB MORRIS.

In the early days of September, 1854, on a bright Sunday afternoon, I travelled on horseback the road from Hickman to the cabin, of Rob Morris, in the extreme south western corner of Kentucky. It was a gently undulating region, originally heavily timbered, but at that time interspersed with small

farms, some of the fields containing numerous blackened stumps, and others filled with trees long since dead, but many of them still standing. The log cabins first occupied by the pioneers were yet to be seen, but in places they had been replaced by more pretentious abodes, built of logs partly dressed, raised to a second story and covered with shingles nailed in place. But the old and lowly cabins were roofed with boards split from short sections of oak trees, laid in rows on rough logs or poles and held in place by similar logs resting on the roof. Each cabin had its large open fireplace, surmounted by an immense chimney built of rude sticks, filled and covered with clay mortar, extending a short distance above the low comb of the cabin.

Rob Morris was then publishing the *American Freemason*, at Louisville, a monthly journal that in its third year had reached a circulation of several thousands, and his name and fame as poet and writer were widely known. From casual meetings at the Grand Lodge, and from reading his paper and published volumes, I had drawn upon my imagination for a comfortable residence for this brave Knight of the Quill. At the end of a ride of fourteen miles through scenes above described I was not at all prepared to draw reign and dismount at the door of his castle, finding it still more humble and dilapidated than any of those already passed.

But such it proved to be. It was in the edge of a ten-acre clearing, some thirty rods from the highway, about which a lowly worm fence straggled and staggered, as not having fully determined whether to stand or fall.

These were the surroundings of this most elegant and Knightly gentleman the Christian minister, the poetic genius, the versatile writer, the loving and tender friend, father and husband, surrounded by his household gods.

If by the word "castle" my reader assumes that Rob Morris occupied but *one* such tenement as I have described,

he reckons too fast. The family was sheltered by the clapboard roof and rough walls of one cabin, but at the distance of ten or fifteen yards there was another, designed on the same rule of architecture, constructed of similar materials, erected about the same period, both bearing the burden of years, that rested not lightly upon them, but the second edifice was surpassed in each of the three dimensions by the first. The walls were raised so that there was but one log above the low door. The roof rose by easy grades to a low apex, and there was no other ceiling to the space enclosed. And this den, known in the family as "the office," with some shelves made of rough boards, an improvised desk of the same material, at which there was but room for the great and good man to stand when at work, his head being in close proximity to the clapboard roof and the rough boards which supported it.

From this rude hamlet came the *American Freemason*. Rob Morris had already gathered great stores of material for his work. Every corner was filled with books, pamphlets, manuscripts, or odds and ends that would bring delight to the heart of an antiquarian. His correspondence was immense. Letters and papers were everywhere. Rude shelves, rough boxes, and the numerous crevices in the walls contained hundreds of letters and valuable papers. But the most convenient "files" consisted of the inner ends of the rows of clapboards that formed the roof. These were everywhere within easy reach, and by exercise of memory he supplied the lack of labels and lettered pigeon holes, and would lay his hand readily on whatever he might wish to use.

For his own convenience he had secured the establishment of a post-office, named Lodgeton, of which he was the "Nasby," and his man, Joe, was contractor and mail carrier. The "office" above described was also the despatchery of the mails, and everything without bar, bolt or lock, was acces-

sible to all comers or goers, with no more obstruction than the tumble down rail fence, the rude door on its wooden hinges and a mangy cur that warned against the approach of cowans and eaves droppers, as well as other welcome visitors.

On the day mentioned the lord of this goodly manor was not at home. He had crossed the state line, having gone some miles to attend a Lodge meeting in Tennessee. He was not expected before "the wee, sma' hours, ayont the twal." No Lodge at which Rob Morris was a visitor was ever known to hasten its closing, or to speed the departure of its guests. The loving and patient wife accepted what the fates decreed and gave no encouragement that I should see mine absent host before the light of another day should shine. The alternative was to enjoy the homely fare, the hard couch, and inspection of the treasures at hand, and await his advent.

Nearly forty years have passed, but that Sunday in September which was my first day in the home of Rob Morris still "in memory is green." In the afternoon, at the house of a neighbor, there was the customary meeting for simple forms of worship, at which he was the leader. The remainder of the day was given to exchange of thought and memories, at times in the office, at times wandering in the woods, and as the sunset approached we were found by Charlotte, his little girl, seated on the fence near the house. She bashfully whispered in her father's ear. In a few moments, with an air of reverence, he announced that the hour had come in which it was their custom to offer adoration to the Deity, and invited me to join, if it were my pleasure to do so. I will always be glad that I accepted the invitation.

On entering the room the children were seen to be promiscuously seated about the mother, who with a child in her arms was gently rocking and crooning to the babe. On a small stand near the center were a bible and a book of hymns. The two vacant

home-made chairs were taken by the host and guest.

After a brief pause Morris took the book and read some selections in a manner most informal and entirely void of all affectation of solemnity, but with an air of reverence. Closing the volume he took up the other and a hymn was sung, the air being led by the wife. He then asked the children if they wished to sing something else. One of them mentioned a favorite piece. He arose, went to the melodeon that stood near the door, where he was joined by two or three of the older children. He played the instrument while their voices joined in the song. At the conclusion he inquired of each one, including the mother and the guest, if they had another selection. One of the children named a hymn, the first stanza of which is :

"Jesus, I my cross have taken,
All to leave and follow thee ;
Naked, poor, despised forsaken,
Thou from hence my all shall be.
I have called Thee Abba, Father," etc.

At the conclusion of the hymn he arose, placed his chair near the center of the room, kneeled up his left knee, his right forming a square, across which two of his children bowed their heads, kneeling on each side ; and with his hands upon the heads of his children, another one clinging to his shoulder, the wife sitting near, the husband and father and friend raised his voice in supplication. It was the most simple and unaffected devotion I had ever witnessed, and I am not ashamed to say that as he poured out his soul for blessings on his guest, I sobbed like a penitent and grateful child!

On Monday, after some hours of close application to the business that had brought us together, and attention to his correspondence, he extended his hand to the clapboard files, and brought out a bit of paper. As he unfolded it he remarked that on the Sunday of the previous week, as he strolled through the woods, a certain musical air was in his mind which insisted on expression by the voice and seemed to

connect itself with the words "We meet upon the level and part upon the square." He took a scrap of paper and his pencil, seated himself on a fallen tree and scrawled that which came to him. He read it and asked whether it was of sufficient merit to justify its publication in his monthly journal.

Being profoundly impressed I did not at once reply. With a shadow of impatience he asked the reason. On being told that this was his masterpiece—that it was that by which he would be remembered through all time—he was almost resentfully incredulous. He mentioned various poems that he regarded as greatly superior to this one, and at the thought of which I smile as I write the fact. But he gave it, with some misgivings, to the world in the next number of the *American Freemason*, of date September 15, 1854. He afterward made many changes, some of which may be classed as improvements, but I confess to the greater love for the original form, with which are to me such pleasant associations.—By John Scott, P.G. Master of Iowa, in *Square and Compass*.

INSTALLING THE GRAND MASTER OF NEW ZEALAND.

The Grand Director of Ceremonies having announced the Acting-Master of the Grand Lodge and officers, the brethren received them according to the ancient custom.

A well known Masonic ode, "Within this Holy Dwelling," was sung very effectively by Bro. Moss.

The Acting Grand Master informed the Lodge that they were assembled for the purpose of installing their new Grand Master.

The Secretary read the certificate of Bro. W. Barron's election as Most Worshipful Grand Master of the Grand Lodge of New Zealand as the authority for installation.

The Secretary then read the list of Grand Lodge officers-elect.

The Grand Lodge officers-elect being announced as present, the installing

Grand Master directed a deputation of eight Worshipful Masters and four Stewards to withdraw for the purpose of introducing Bro. W. Barron, Most Worshipful Grand Master elect, who was duly announced by the Acting Grand Director of Ceremonies, Bro. H. Wetherilt.

The grand march, "Marche aux Flambeaux" (Scotson Clark), was played by the Masonic Orchestra.

The following was the order of procession:—Two Stewards, two Worshipful Masters, with cushions bearing the regalia of G.M. elect, a canopy borne by four Worshipful Masters, under which walked Bro. William Barron, M.W.G.M.-elect, with two Stewards (one on each side), and two Worshipful Masters. This procession was a most striking spectacle. The canopy was of purple velvet lined with cream, upheld by four cedar poles, ornamented with artistic capitals, and borne by four Worshipful Masters. The whole of the members of the procession behaved in a most impressive manner, and altogether the entry was a most imposing ceremony. On reaching the East, in front of the altar, Bro. W. Barron was presented by the Grand Director of Ceremonies to the M.W. installing Grand Master, by whom he was addressed in the usual terms. The Masonic choir then sang the anthem, "Praise ye the Lord; praise Him, O house of Israel," etc. The Acting Grand Chaplain (Bro. William Ronaldson, Grand Secretary) then offered prayer, after which the usual obligation was taken by the M.W. Grand Master-elect. The choir then sang the ode, "Hail, Masonry" (Moscow), the brethren assisting. The Grand Master-elect was then invested with the regalia and jewels and symbols of his office, and duly installed, receiving the usual honors. The orchestra then played "Frauenlist" gavotte. Bro. Wetherilt, Acting Grand Master of Ceremonies, followed by Trumpeter. Bro. Coombs, then from the East, West, and South, with grand honors, duly announced the installation of the

M.W.G.M. Bro. William Barron, to hold office for the ensuing twelve months. In the intervals of each announcement the choir rendered the ode, "To this temple."—*The N.Z. Craftsman.*

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:

J. C. Patterson, \$1.00; A. W. Reeves, \$1.00; R. J. Beeman, \$1.00; Rev. R. Hewton, M.A., \$2.00; W. H. Waddell, M.D., \$1.00; H. J. Cole, \$1.00; Hon. J. M. Gibson, \$1.50; James W. Staton, \$1.00; E. J. Carter, \$2.25; W. R. Burrage, \$1.00.

PLEASANTRIES.

Teacher: "Tommy, what is meant by 'nutritious food'?" Tommy: "Something to eat that ain't got no taste to it."

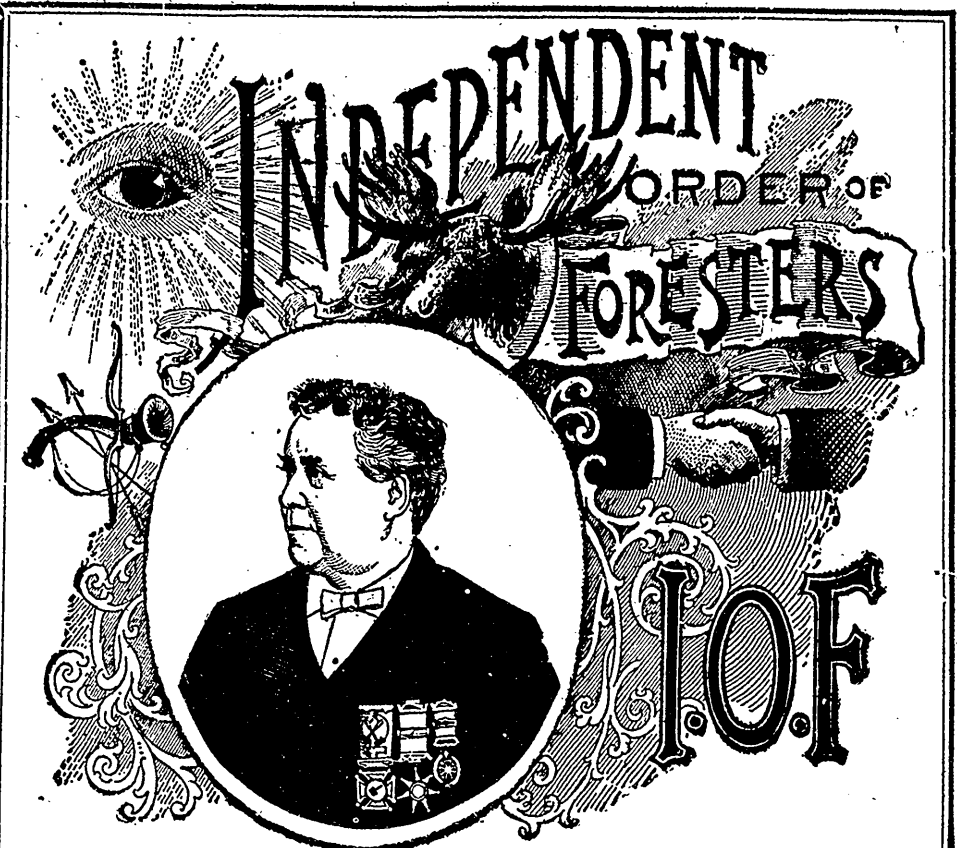
Wholly Distinct: "What's the difference between your sacred and your secular concert programme? I can't see any." "Why the sacred concerts are given on Sunday!"

Experienced Traveller (at railway restaurant): "When did that man at the other table give his order?" Waiter: "'Bout ten minutes ago, sir." "What did he order?" "Beef-steak and onions, sir." "How much did he pay you?" "Sixpence, sir." "Well here's a shilling. Cook another steak for him, and bring me his." "Yes, sir."

A book appeared some time ago reported to have been published in Kansas City. The title was "Which is the But End of a Goat?" This reminds us of the idea of a little girl to whom somebody had given a little goat, which she called, "Oleomargarine"; and, when asked why she gave him such a name, she replied that he was not much of a butter.

At a recent meeting of the Royal Society in Edinburgh, *Nature* reports that Prof. John G. McKendrick, pronounced these words in the presence of a phonograph which was working backward, "Hgrubnide fo ytisrevinu." When the instrument was turned in the proper direction, the audience was startled at hearing the machine say, "University of Edinburgh."

The following is told of Edmund Clarence Stedman, the well known poet and critic: A report was circulated that Bishop Potter had suggested making one of the chapels in the new Cathedral of St. John the Divine at New York a poets' corner, for the entombment of Americans distinguished in literature. Mr. Stedman thereupon sent word that he would like to select the first five or six poets to kill.



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|-----------------|-------|------------------|-----------------|--------|------------------|-----------------|--------|------------------|
| October, 1882 | 880 | \$ 1,145 07 | January, 1887 | 5,804 | \$ 60,325 02 | January, 1892 | 32,303 | \$ 408,798 18 |
| January, 1883 | 1,134 | 2,709 58 | January, 1888 | 7,811 | 86,102 42 | January, 1893 | 43,024 | 380,597 85 |
| January, 1884 | 2,216 | 13,070 85 | January, 1889 | 11,618 | 117,509 88 | January, 1894 | 54,481 | 858,857 89 |
| January, 1885 | 2,558 | 20,992 30 | January, 1890 | 17,026 | 188,130 86 | January, 1895 | 70,055 | 1,187,225 11 |
| January, 1886 | 3,648 | 37,082 52 | January, 1891 | 24,466 | 283,907 20 | January, 1896 | 86,521 | 1,560,732 46 |

Membership 1st April, 1896, 90,892 ; Surplus 1st May, \$1,686,572 66.

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