

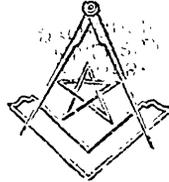
THE
Canadian Craftsman
 AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

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"The King and the Craft"

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DANIEL ROSE, *Editor and Manager.*

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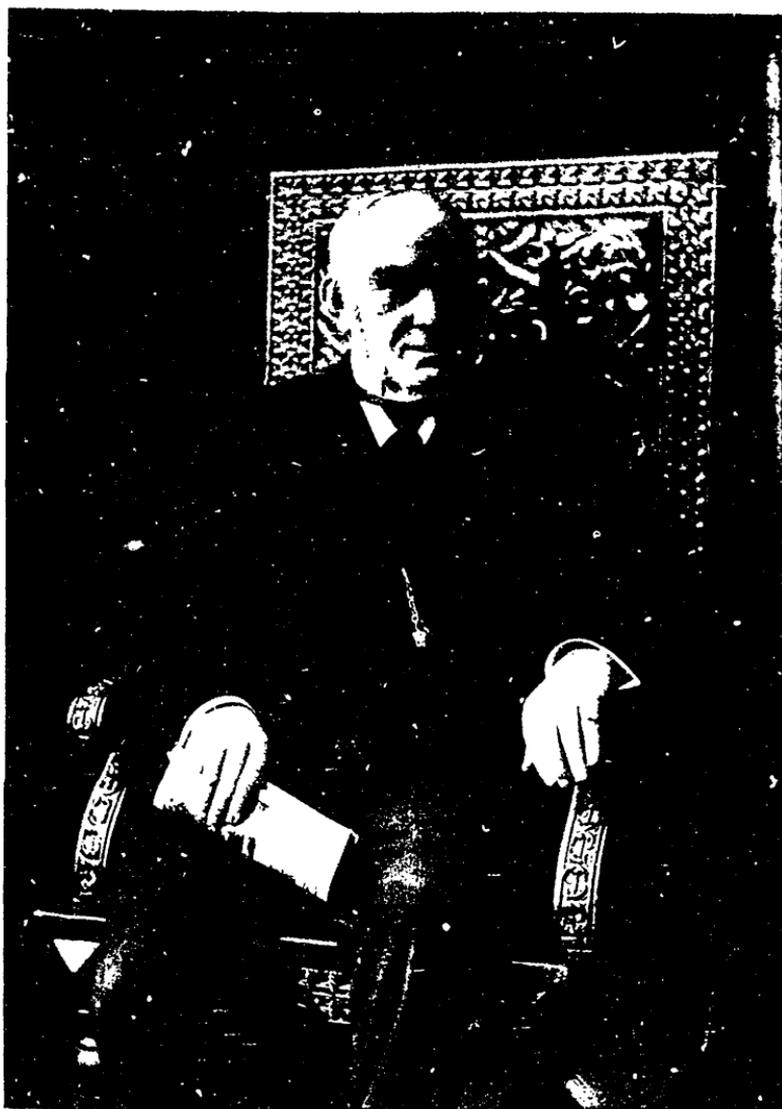
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R.W. BRO. HON. WM. ROSS, M.P.

P.D.G.M., PAST GRAND SECRETARY, GRAND LODGE OF NOVA SCOTIA.

THE
CANADIAN CRAFTSMAN
AND
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THE
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WE have to apologize to our readers for delay in the issue of THE CRAFTSMAN, owing to our absence on a trip to California, an account of which is given in this issue.

OUR portrait in this number is of one well known to the brethren down by the sea, being the Past Grand Secretary of Nova Scotia, which office R. W. Bro. Lt.-Col. the Hon. William Ross, M.P., resigned for the purpose of again entering political life. The portrait of this distinguished brother is a good addition to our gallery of distinguished Craftsmen. We also give a short sketch of his life.

WE have great pleasure in congratulating Bros. Rev. J. F. Ockley, president of the Toronto Conference of the

Methodist Church, and the Rev. E. S. Rowe, formerly of Toronto, and now pastor of the Metropolitan Church, Victoria, B.C., on having conferred on them the distinguished degree of D.D. by Columbian College, New Westminster. We wish Drs. Ockley and Rowe long life in the enjoyment of their new honors.

THE late unveiling of the statue erected in the United States to the memory of Count De Rochambeau, brings to our memory a picture in the palace of Versailles, entitled the "Capture of Yorktown by Rochambeau and Washington." The second place, according to the French artist being given to Washington.

WE are glad to hear that M. W. Bro. J. J. Mason, Grand Secretary, is greatly improved in health, and that he has been out recently, being the first time since January. His brethren all join heartily in the hope that he may soon be fully restored to health again.

ON Saturday, the 17th inst., His Worship Oliver Howland, Esq., C.M.G., turned the first sod for the erection of the "Burns Monument," in Allan Gardens, Toronto. In June the Acting

Grand Master, R. W. Bro. Judge Harding, assisted by the officers and members of Grand Lodge of Canada, will lay the foundation stone according to ancient custom. This monument is the first erected in Canada to the memory of Bro. Robert Burns.

THE Toronto Knights Templar, Geoffrey de St. Aldemar and Cyrene Preceptories, attended divine service on Ascension day at Holy Trinity Church in this city. The sermon was preached by Rev. Dr. Pearson.

SOME time ago application was made by the Masonic brethren of Warton, Ontario, asking the acting Grand Master to lay with Masonic honours the foundation stone of the beet root sugar factory which is to be erected at that place. The acting Grand Master, R. W. Bro. J. E. Harding, of Lindsay, granted the application, but on his attention being called to the rulings of previous Grand Masters in connection with the laying of corner stones in the use of the ceremony, has decided to cancel the meeting of Grand Lodge called for the purpose, and it is understood the corner stone will be laid by local authorities. The rulings of United States Grand Masters and of the United Grand Lodge of England are in harmony with the action of the acting Grand Master in refusing to allow the ceremonies of the craft to be used for commercial purposes.

ABOUT two months ago, almost three-score members of the Lodge of the Ancient Landmarks, No. 441, F. & A. M., journeyed to Toronto to be the guests of St. Andrew's Lodge, A. F. & A. M., No. 16. They were treated

so well that they invited their Toronto brethren to be their guests in Buffalo soon. The invitation was accepted. Friday night May 23rd, the Saint Andrew's party arrived in a special train over the Grand Trunk. The special made a record run. The Ancient Landmarks had planned many things for the entertainment of their guests. The record run was impromptus. The first thing on the regular programme, after the dust of travel had been removed, was some initiating. Five men became entitled to the benefits of the order. The special communication of the lodge began at 7.30 o'clock. The next thing on the programme was a banquet at the Iroquois, to begin at 11 o'clock. Among the entertainers were Bros. Baker, Percy Fullerton, Henry Marcus, Allen E. Day, Joseph Harvey, two orchestras and the Singing Four. Past Grand Master E. T. Malone of the visiting lodge responded to the toast "The Grand Master and the Grand Lodge of Canada." Bro. John W. Vrooman told of "The Grand Master and the Grand Lodge of New York." Bishop Fowler gave a superb address on "The Saxons' Job." Bro. J. L. Huges spoke of "The Silent Influences of Masonry." Bros. George Tait and W. F. Chapman, of the visitors, jointly responded to Saint Andrew's Lodge of Toronto, and Bros. William H. Hotchkiss and Seward A. Simons spoke for the Ancient Landmark. Then there were impromptuous speeches. The evening will long be remembered by the guests and by the hosts.

The annual church service of the Ionic Lodge, A. F. and A. M., was held Sunday 25th May at St. Mary's, Hochelaga, several representatives of sister lodges being present. The brethren of the Craft wore their insignia

nia, aprons and jewels. The pulpit and reading desk were draped with the Union Jack. The sermon was preached by Rev. H. Jekill, Chaplain of the Ionic Lodge, who took for his text, I. Corinthians, XIII., 13, "and now abideth faith, hope and charity, these three, but the greatest of these is charity." During the course of his eloquent sermon he remarked that, as the brethren were aware, that although Freemasonry was not known to the world as a purely religious order, yet it was founded on the purest principles of virtue and religion. He had chosen his present text because it embodied the three principal steps in the ladder that reaches from earth to heaven, the ladder which every true Freemason would ever keep before him, and which he would unceasingly labour to ascend—faith in the Great Architect of the Universe, hope in the salvation of God, and to live in charity with all men.

FAVORS RECEIVED :—

Proceedings of the Twenty fifth Annual Convocation of the Grand Chapter of Royal Arch Masons of Quebec, held in the City of Montreal, on the 28th January, A.D. 1902. M.E. Comp. George Oldum Stanton, Montreal, G. Z. M. E. Comp. Will. H. Whyte, Montreal, Grand Scribe E.

Proceedings of the Grand Lodge of Quebec, A. F. & A. M., at its 32nd Annual Communication held in the City of Montreal, Wednesday, 30th day of January, A.D. 1902. Edson Fitch, Quebec, Grand Master. Will. H. Whyte, Montreal, Grand Secretary.

Proceedings of the Grand Lodge of Scotland, from February, 1902, to January, 1903. The Hon. James Hozier, M.P., M. W. Grand Master Mason. David Reid, R. W. Grand Secretary.

Proceedings of the M. W. Grand Lodge of the State of Louisiana, F. & A. M., Nintieth Annual Grand Communication, February 10th, 11th and 12th, 1902. Robert R. Reid, Amite

City, M. W. Grand Master. Richard Lambert. New Orleans, R. W. Grand Secretary.

Proceedings of the Most Excellent Grand Chapter of Royal Arch Masons of the State of Louisiana. Fifty-fifth Annual Grand Convocation, February 11th and 12th, 1902. A. Inv. 2432. R. W. Allen, Grand High Priest, Franklin. Richard Lambert, P. G. H. P., Grand Secretary, New Orleans.

Proceedings of the Grand Council of Royal and Select Masters of the State of Louisiana, at its Forty-sixth Assembly held in the City of New Orleans, February 14th, 1901. A. Dep. 2901. John S. Alfred, Most Illus. Grand Master, New Orleans. Rich'd Lambert, Grand Recorder, New Orleans.

Proceedings of the Grand Commandery of Knights Templar and Appendant Orders of the State of Louisiana. Thirty-ninth Annual Conclave. New Orleans, February 14th, 1902. A. O. 783. Sir Joseph H. Hooper, R. E. Grand Commander. Sir Richard Lambert, P.G.C., E. Grand Recorder.

R. W. BRO. THE HON. LT.-COL.
WILLIAM ROSS. M.P., P.G.S.
OF NOVA SCOTIA.

R. W. Bro. the Hon. William Ross, a son of the late John Ross, who came to Nova Scotia from Sutherlandshire, Scotland, in 1816 and his mother Relina Ross, was born at Boularderie Island, N.S., December, 1825, and was educated there. When a young man he was postmaster at Englishtown for a short period, after which from 1859 to 1867, he served in the Nova Scotia Assembly as one of the representatives of Victoria. At the Union of the Provinces, 1867, he was returned for the same county, to the House of Commons at Ottawa. On the accession to power of the Hon. Alexander MacKenzie, November, 1873, he

was called to the new Cabinet, as Minister of Militia and Defence, an office the duties of which he acceptably discharged up to his appointment as Controller of Customs at Halifax, November 5th, 1874 which position he held until he resigned on January 21st, 1888. He declined appointment as Inspector of Immigration in 1897. He holds the rank of Lt.-Colonel in the Militia of Canada. Bro. Ross is a Liberal in politics, and unsuccessfully contested Victoria, N.S., for the House of Commons in that interest, at the general election of 1891, but he successfully carried the riding at the last general election. He is an Imperial Federationist and loyal to Imperial connection, but believes in freer trade relations and that the removal of the present barriers to trade are essentially necessary for the future development of national life and trade. He is a strong advocate, by precept and example, of temperance reform, so far as it can be properly enforced. A Presbyterian in religion, he married in 1855 Eliza, youngest daughter of Peter Moore, North Sydney, C.B.

R. W. Bro. Ross was raised in St. Andrew's Lodge No. 7, Sydney, C.B. (then No. 499, R.E.) on January, 20th, 1853; he affiliated with Virgini Lodge No. 3, Halifax, on 25th September 1876, filling the offices of Senior Warden, 1881, and Worshipful Master, 1882, and 1883. He received Royal Arch degree in Union Chapter No. 1, 18 September, 1884, and was High Priest in 1885 and Ex. Grand King in 1902. In the A. and A. S. Rite, he is a member of Victoria Lodge of Perfection, 140, 10th Feby., 1890, and of Keith Chapter Rose Croix, 180, since 25th March,

1890. At the Grand Lodge of Nova Scotia he was elected Deputy Grand Master in 1885 and Grand Secretary from 1889 to 31 Dec. 1900 when he resigned that office.

AN UP-TO-DATE MOVE.

WHAT THE GRAND LODGE OF ENGLAND PROPOSES TO DO WITH MEMBERS WHO ARE THREE YEARS IN ARREARS OF DUES.

The Grand Lodge of England has enacted that a member of a lodge in arrears of dues for three years, shall cease to be a member of the lodge with which he is connected.

It is to be presumed that if any such drastic measure as has been passed by the Grand Lodge of England were brought up in the Grand Lodge of Canada, the entire dais of Grand Lodge would rise up and give a most vigorous "nay" to any such resolution, just on the ground that it would be too up-to-date for a body that has a constitution that would stand a considerable amount of revision.

We all know the difficulties of maintaining lodges, especially when a long list of members are either in arrears for dues or have been suspended for non-payment of dues.

An official of Grand Lodge some years ago stated that, if during the past forty years in private lodges, the dues in arrears had been collected, it would have aggregated a sum not far short of \$150,000, but putting it at one half that amount, say \$75,000, it would have made a handsome difference in the cash to the credit of each lodge in the jurisdiction during the forty years.

The Grand Lodge of England has recognized the difficulty of collecting

dues in arrears. They have taken a novel and certainly ingenious method of dealing with brethren who persistently refuse to pay. They have added to the book of their constitution a clause to the effect that should a member be three years in arrears he shall thereupon cease to be a member of the lodge, and can only become a member again on regular proposition and ballot of lodge, which may even then require a payment of arrears as a condition precedent to election.

Bro. John Strachan, Grand Registrar of the Grand Lodge of England in bringing the motion before the Grand Lodge, said that every W.M. and officer of lodges must have felt that something of the kind suggested was required.

It will be observed that the clause is automatic. Instead of the officer being put to the trouble and annoyance of having to give notice year after year as is the usual form, the brother, by virtue of his being three years in arrears, thereupon ceases to be a member of the lodge.

The matter was discussed in Grand Lodge, and after discussion it was decided to make it three years instead of four, as in the original amendment. So the matter stands. It was passed awaiting its confirmation at the next meeting of the Grand Lodge in June.

There seems to be no doubt that the move is one in the right direction, and if something similar were enacted in Canada, it would lead to a visible reduction in the amounts charged up annually as arrears of dues. It would be an interesting investigation if one could ascertain the number of members who have been suspended

during the past forty years and who have paid their dues and have been reinstated. The approximate calculation is that the number would not reach thirty per cent. One or two secretaries who have been interviewed state that while the number of those who are in arrears of dues at the end of the year, and who pay up within the three or four months following the end of the year would amount to thirty per cent, those actually suspended for non payment of dues and reported to Grand Lodge and who would remove their arrears by paying up, would not exceed fifteen, perhaps twenty per cent.

The Grand Registrar of England, Bro. Strachan, is a brother who takes a great deal of interest in the procedure of Grand Lodge, and is very conservative in his views. His move in the direction of dealing with those in arrears is not only a radical move, but so good a move that it would be well worthy of imitation by Grand Lodges on this side of the Atlantic.

SALISBURY, N.B.

M. W. Gr. Master Arthur T. Trueman of St. John, accompanied by Grand Wardens J. W. Carter and Geo. Coggin, Grand Chaplain V. W. Rev. Scovil Neales, V. W. Grand Secretary J. Twining Hartt, W. Org. P. King, M.P.P., Grand D. of Ceremonies W. Bros. Edwards, Hartt, Kirk and Dr. Preston, visited Petitcodiac on Tuesday, May 13th, and consecrated Steven Lodge, No. 37. After the consecration the following officers were invested and installed :

F. Percy Webster, W.M. ; W. S. King, S.W. ; S. C. Alward, J.W. ; Rev. Jas. Pascoe, Chaplain ; E. P. Eastman,

Treasurer ; S. L. Stockton, Sec'y ; Dr. G. W. Flemming, S.D. ; J. D. Seely, J.D. ; E. Simpson, S.S. ; F. C. Robinson, J.S. ; D. L. Trites, I.G. ; J. E. Hiltz, Tyler.

In the evening Grand Lodge officers exemplified the work by conferring the M.M. degree upon Brothers McCully, Hiltz, Lockhart and Burns. Steven Lodge has been working under a dispensation for about one year, and during that time has raised about twelve and as many more applications in, consequently the officers will be kept busy. The Petitcodiac brethren did most cordially welcome the G. Lodge officers, and officers and members from Zion and Salisbury Lodges. After refreshments and speeches the brethren dispersed in the wee hours of the morning.

MASONIC FUNERAL AT SALISBURY, N.B.

The funeral of the late Bro. W. Montesquieu McCordick, which took place from the residence of Geo. W. Gaynor on Thursday afternoon, May 1st, was conducted by members of the Salisbury masonic lodge. The late Bro. McCordick, who was a former Salisbury boy and stepson of Postmaster Gaynor, had been living in Thomaston in the State of Connecticut for a number of years, where he held a good position. He was operated upon some three weeks ago for appendicitis and died on Sunday last. The remains, accompanied by John B. Gaynor and George W. Gaynor, jr., half brothers of deceased, and Junior Warden, Bro. Jess Terwillinger, of Union Lodge, No. 96, F. and A. M., of Thomaston, Conn., arrived at Salisbury. Bro. McCordick belonged to Union Lodge, which has a membership of about 180. It was considered a very kind act on the part of the Thomaston Masons and a splendid tribute to the principles of the order, that one of the leading members of the craft should come all

the way with the remains of their late Brother McCordick. The services at the house were conducted by Bro. C. H. Manaton. Grand Warden John W. Carter was conductor of ceremonies. Bro. Terwillinger joined the Salisbury Masons in the procession which accompanied the remains to Pine Tree Cemetery where the impressive Masonic burial took place. The Salisbury Masons made a splendid appearance and are to be congratulated on the successful manner in which they conducted their first Masonic funeral. Some beautiful floral offerings covered the casket in which Bro. McCordick's body lay. A large floral square and compass from Union Lodge of Connecticut, and a crescent from the hose company of the town and many other beautiful flowers from personal friends, completely covered the casket.

GOOD MASONRY.

It is good Masonry to place your hand to the back of an erring brother, if there is hope of restoring him to the sort of manhood that is supposed to be characteristic of every man who is admitted to the fraternity. Masonry does not employ philosophers to go about with a lantern seeking for honest men. It does not expect perfect men to seek admission to its fold, nor does it welcome the bad man unless he comes in a garb which covers his true character. Masonry wants men who recognize the need of improvement ; men who, being aware that physical wants are a strong incentive to selfishness, desire to walk uprightly before God and man, and fight the battle of life according to the rules recognized by all civilized people as fair and just. The church and Masonry deal with all other classes of men, as does the state, as criminals, but from dire necessity are forced to draw their membership entirely from imperfect men, or go out of business. Masonry has no use for perfect men, for the very good reason that it does not need them. What Masonry wants is the real man, full to

the brim of good impulses and evil passions, so badly mixed as to make it impossible to separate them; a man who can fight when the sun shines, without forgetting to pray before the clouds return; a man who sometimes does wrong but habitually watches the score, to see that his good acts will keep well in the lead of the bad ones. There are few intelligent men who do not have a fairly good conception of right and wrong, yet to say that any considerable number of them never do a wrong act, is to give utterance to nonsense. It is not fair to say that they know the right and choose the wrong, for the reason that no reasonable being knowingly chooses the wrong. Mutual improvement is the mark at which Masonry aims. "Place your hand at a brother's back to prevent falling," it is no idle admonition; it is full of meaning; it is more than helpful to good society and is indispensable to Masonry, but should not be misunderstood. It were better to use a club than a supporting hand to the back of one who persists in violating the laws of Masonry, or of society in general. To forgive is divine. If, "in God we live and move and have our being," we certainly partake of the divine nature. God punishes the guilty; shall we do less? No "make-believe" can deceive the Almighty. God forgives only those who sincerely repent and are washed clean; shall we do more?—*Missouri Freemason.*

GRAND LODGE OF SCOTLAND.

The quarterly meeting of this Grand Lodge was held in the Masonic Hall, Edinburgh, on the 1st instant. The Hon. James Hozier, M.P., G.M., presided, and he was supported by Bros. the Hon. C. M. Ramsay, Depute G.M., and J. G. Dalrymple, of Woodhead, Substitute G.M. The Wardens' chairs were occupied by Bros. W. Munro Denholm, S.G.W., and R. King Stewart, of Murdostoun, J.G.W.

Before entering upon the business it was agreed to empower the Grand

Master to convey the congratulations of Grand Lodge to King Edward and Queen Alexandra on the occasion of their Coronation.

The Grand Master, referring to the death of Bro. James Rose Burgess, R.W.M. of Lodge Canongate Kilwinning, No. 2, said they all deeply regretted the loss of such a loyal and enthusiastic member of the Craft.

Bro. William A. Dinwiddie having resigned the office of Prov. Grand Master of Dumfriesshire, it was agreed, on the recommendation of the lodges in the province, to appoint Bro. William Murray of Murraythwaite as his successor.

The Grand Master conveyed to Bro. Dinwiddie their thanks for his services in Grand Lodge, and intimated that the installation of Bro. Murray would take place at Dumfries on the 23rd instant.

The following Prov. Grand Masters, whose commissions have expired, were reappointed: Bros. Lord Blythswood, Renfrewshire East; Sir Charles Dalrymple of Newhailes, M.P., Argyll and the Isles; the Earl of Haddington, Haddington and Berwickshire; and Major Robert G. Gordon Gilmour of Craigmillar, Mid-Lothian.

Charters were granted to the following new lodges: St. Andrew, Chefoo, China; Mahara, Opunake, New Zealand; Trafalgar, Western Australia; Polkemmet, Whitburn, Liniithgowshire; and Heather, Moonar, South India.

It was agreed that a Provincial Grand Lodge be erected at Capetown, to be styled "The Provincial Grand Lodge of the Western Province of Cape Colony," and that Bro. John Andrews be appointed to the Provincial Grand Mastership.

The Grand Master, referring to the new charter for Capetown, said it was very satisfactory to see that Scottish Freemasonry was doing so well in South Africa, and he thought the Craft would do much to smooth over animosities when the war was at an end. (Applause).

The minutes of Grand Committee

contained a reference to a disputed point, which had previously been before Grand Lodge, between the Grand Lodges of Denmark and Hamburg affecting Masonic law. The Grand Lodge of Hamburg having erected a daughter lodge in Copenhagen, and thus encroached on the jurisdiction of the Grand Lodge of Denmark, the latter represented the fact to the Grand Lodge of Scotland, and requested it to declare that the erection of such a lodge was an infringement of its jurisdiction. At a meeting in November last Grand Lodge found that the lodge erected by the Grand Lodge of Hamburg at Copenhagen was illegal and irregular; but, before passing resolutions giving effect to that finding, it was agreed that the views of Grand Lodge should be communicated to the Grand Lodge of Hamburg, in the hope that it might, in the interests of Masonry, recall the charter, and so restore Masonic unity. Grand Committee now reported that they had before them a letter from the Grand Secretary of Hamburg, in which he stated that his Grand Lodge had intimated to the Grand Lodge of Denmark its willingness to withdraw its charter if the Grand Lodge of Denmark would grant a charter to Lodge Christian til Palme, and that the Grand Lodge of Denmark had laterly, by special order of his Royal Highness the Grand Master, admitted as members of their Lodge Zorobabel at Copenhagen certain brethren of the Jewish faith. The Grand Secretary of Hamburg further stated that he thought the Grand Lodge of Denmark would in future desist from their hitherto sectarian views, and that there was every chance of the present difficulties being amicably settled in Denmark, as had been done between the Grand Lodges holding subordinate lodges in Norway, and they expressed the hope that foreign Grand Lodges would abstain from further interference in the matter. The Committee, having considered the letter, expressed the hope that the matter would be amicably settled.

The report was approved.

It was reported that during the past quarter grants amounting to £292 4s. had been made from the Benevolent Fund.

After the meeting of Grand Lodge, the Grand Master paid a visit to the Lodge of Edinburg (Mary's Chapel), No. 1, being accompanied by Bros. the Hon. C. Maule Ramsay, Grand Master Depute; J. G. D. Dalrymple, Substitute Grand Master; and other office-bearers. The meeting was called to enable certain Provincial Grand Masters who were elected Hon. Members of the lodge in the tercentenary year, an opportunity of taking the obligation and of signing the roll, which contains, among other notable signatures, that of his Majesty the King. Those who were obligated were Bros. the Hon. Hew Hamilton Dalrymple, Prov. G. Master of Wigtown and Kirkcudbright; Lieut.-Colonel John Campbell, Prov. G. Master of Perthshire East; Captain Thomas Hope, Prov. G. Master of Linlithgowshire; R. King Stewart of Murdostoun, Prov. G. Master of Lanarkshire, Mid Ward; W. A. Dinwiddie, Prov. G. Master of Dumfriesshire; and James Berry, Past Prov. G. Master of Forfarshire.

Bro. W. W. Robertson, R.W.M. of the lodge, occupied the chair, and was supported by his Wardens and Past Masters, Bros. P. L. Henderson and Dr. Dickson.

The Grand Master, in the course of a few remarks regarding that, his first visit to the lodge during the Master-ship of Bro. Robertson, made special reference to the services rendered to the Craft by Bros. W. W. Robertson and Dr. Dickson, and by the Secretary, Bro. R. Wood Hawks.—*The Freemason.*

A few figures will show the growth of Masonry in the United States within a century: In 1800 there were fourteen grand lodges and 480 constituent bodies. Now there are fifty grand lodges, having over 800,000 members.

THE EDITOR ON A HOLIDAY.

A TRIP TO CALIFORNIA.

On Tuesday, April 23, we, in company with our better half, started from the city of Toronto, along with the delegates to the Supreme Court of the Independent Order of Foresters, which was to hold its Tri-Annual Session in the Cities of Los Angeles and San Francisco. The company was a jolly one, with W. Bro. Hon. Dr. Oronhyatekha, at the head, in good health and capital spirits. R. W. Bro. Col. John A. McGillivray, Harry Collins, Dr. Milman, and along with us M. W. Bro. Hon. Judge Wedderburn, P.G.M., of New Brunswick, M. W. Bro. Hon. R. Lee Bryce, Grand Master of Scottish Freemasonry in Western Australia, R. W. Bro. Hon. Dr. Montague Acting Grand Dêpute Master of Western Australia. Our spiritual wants being looked after by R. W. Bro. Archdean Davis, P. G. Chap. of the G.L.C., W. Bros. Rev. French, McGillivray and Rowe who faithfully performed their duties on the train every Sunday. Besides these brethren we had representatives from England, Ireland, Scotland, Wales, Australia, the different Provinces, and countries where the I.O.F. is established. If it was not for the presence of the ladies we might have opened Lodge at any moment. On reaching Detroit, W. Bro. Hon. Elliot Stevenson came on board, and at Chicago, and other stations on the route, we were joined by large numbers of Craftsmen belonging to American Jurisdictions, as well as W. Bro. W. E. Brown, Worthy Grand Patron, O.E.S., Lapeer, Michigan. If it were not that a few of the Foresters had not seen light, and our northern constitutions forbidding us to follow Mexican ways and admit the ladies, the Order of Foresters might be taken for a World Grand Lodge of Craftsmen, a Grand

Lodge not confined to any Province State or Country, but scattered around the whole universe.

At Chicago we made our first stop, spending most of a day in that great city. Our first visit to Chicago was shortly after the great fire, and we had the pleasure of visiting it several times since. The great progress it has made and the fine buildings and beautiful grounds that everywhere meets the eye, speaks of the wonderful go a head-activeness of the inhabitants. But one thing we took exception to. The overhead railway, to our mind, spoils the beauty of the city. With the eternal clatter of the railway, the noise of the vehicles on the rough stone roads, it was more like bedlam than the pleasant, orderly city of Chicago that we were accustomed to visit. Why the property-owners allowed their beautiful streets to be spoiled, we cannot imagine. If London, Paris, and the great cities of the old world can shove their railways under ground why not Chicago. Even New York was more careful, it put its elevated railway along secondary streets, and kept its better streets intact.

We left Chicago at 5.45 p.m. and arrived in Kansas City in the morning. As we only had a short stop there we did not see much of the city. But what we saw show Kansas to be an up-to-date city and apparently progressive, with a good business doing.

We stopped for a short time at Topeka, the city that Carrie Nation has made famous by the aid of her hatchet in the destruction of liquor saloons. On enquiring we found the destruction to the saloons had been repaired, which we thought a pity, as Topeka would be much more celebrated by a wrecked saloon to show travellers than any other curiosity it has.

On arriving at Dodge City we had to change our time, which we did twice before reaching California.

At Albuquerque we met many of the native Indians. They were fine large specimens of manhood, both men and women much taller than the Indian

race found in Canada, rather darker in color, with strong marked prominent features, the females somewhat fleshy. Several of these men were gaily clothed, one young fellow having his arms tied up with ribbons. The women had straight lines drawn down from the lips to the chins. In Canada, on the plains, it is usually the men who do the painting.

The route of the Santa Fe Railway skirts the southern end of the Rocky Mountains, and for a thousand or more miles runs through a most desolate country where only the cactus flourish. The houses of the natives are called Adobes, usually pronounced "Dobes." It is a little one story miserable looking house with a door and window. In fact from the time we left Kansas City until we reached California, with the exception of a few places, all the dwellings are miserably poor. The small villages are generally composed of a few saloons, and very seldom one meets with a church. This section of the United States is a good field for missionary labor. The lands in Kansas are very good, and corn seems to be the chief staple. The houses are the smallest country houses we ever saw, and the explanation is that the land is owned by absentee land lords and the occupants are only tenants, who pay as much in rent annually as should buy the farm, and the landlord puts as little money into the house as possible. They have no barns, and consequently must sell the crops at once. Very few gardens or orchards are met, and very few cattle are seen. We can hardly realize that this is the Kansas that in my youth the churches in the east were arming their young men with revolvers and sending them out west to hold the land from the grasp of the slave holder to be handed over to absentee landlords, popularly called "millionaires" in the United States. There is room for legislation here. If this country was called Ireland how its wrongs would be published in every American paper. Perhaps the day may come, that some American

statesmen will arise and copy some of the land laws of Ireland to help the poor hardworking farmer to retain some of the profits of his industry,—and be enabled to live in a comfortable home.

The scenery along the Santa Fe route is rather tame, a few times we entered a tunnel, climbed mountains, and had some pretty sights, the mountains as a rule were to the north, with occasionally some snow capped ones in the distance. But the redeeming feature of the route was a visit to the Grand Canon of Arizona. To see this sight you have to take a branch line from Williams, the Grand Canon Railway, that takes one up to the very edge of the Canon. The first look opens one's eyes with astonishment, nothing that one imagines comes up to the reality. The first remark heard was "the Falls are not in it," and certainly no place that we ever visited, approached it in grandeur and magnificence, the richness of the coloring, the extent of the view and the magnificence of the whole surroundings were so grand, that one confessed at once that he had never seen anything at all approaching it. We have seen Niagara Falls, the Rapids of the St. Lawrence, slept on the top of Mount Washington, visited the Trossachs in Scotland, the Giants Causeway in Ireland, the Great Cave of Kentucky, the Garden of the Gods, and the Royal Gorge and all the sights rolled into one cannot compare with the sight of the Grand Canon. As C. A. Higgins, in his account of the Grand Canon well says :

"An inferno, swathed in soft celestial fires; a whole chaotic under-world, just emptied of primeval floods and waiting for a new creative word; a boding, terrible thing, unflinchingly real, yet spectral as a dream, eluding all sense of perspective or dimension, outstretching the faculty of measurement, overlapping the confines of definite apprehension. The beholder is at first unimpressed by any detail; he is overwhelmed by the *ensemble* of a stupendous panorama, a thousand

square miles in extent, that lies wholly beneath the eye, as if he stood upon a mountain peak instead of the level brink of a fearful chasm in the plateau whose opposite shore is thirteen miles away. A labyrinth of huge architectural forms, endlessly varied in design, fretted with ornamental devices, festooned with lace-like webs formed of talus from the upper cliffs and painted with every color known to the palette in pure transparent tones of marvelous delicacy. Never was picture more harmonious, never flower more exquisitely beautiful. It flashes instant communication of all that architecture and painting and music for a thousand years have gropingly striven to express. It is the soul of Michael Angelo and of Beethoven."

On our first entry into California we were met by a Court of Foresters whose members brought armfuls of magnificent roses and presented each car with a box of oranges. We had now entered the land of flowers and fruits.

We arrived in Los Angeles late at night, Sunday, April 27th, and proceeded to our different hotels.

On Monday morning we took train for Santa Monica, a bathing resort at the seaside, where we had a dip into the Pacific ocean. We were warmly welcomed by the local Foresters and invited to an excellent lunch which they had provided. Santa Monica is a fashionable watering place, and tourists come here from all parts of the United States and Canada for health and pleasure. Here the flowers and fruits grow to perfection. Roses bloom in winter as they do in summer. On asking a native if the ocean ever freezes along the shore, he looked at me in disgust at my question, and said they sometimes have a hoar frost on the sidewalks. We visited a garden of one of the wealthy residents where we found the most magnificent foliage, the palms growing to immense height, the orange and lemon trees covered with fruit, and roses growing up and covering nearly the whole residence. One can-

not realize the beauty of the scene without seeing it. Many of the palm trees grow as large and stately as our maples and elms. On our return to Los Angeles we attended a reception tendered Dr. Oronhyateka by the Royal Foresters, at the Van Nuys Hotel, where a pleasant time was spent.

On Tuesday, and the balance of the week, sessions of the Supreme Court were held, and every thing passed off harmoniously. The officers, with one exception, were elected unanimously, the retiring officer declining re-election, W. Bro. Clarke from Ohio being elected in his stead. The usual business of receiving reports of the work done during the last three years, amendments to constitution and laws, and the report that the order numbered 200,000, with nearly \$5,500,000 of a surplus in the Treasury, and the order in a healthy state, in every part of the globe, put every one in good humor and all felt happy.

On Saturday we took the Santa Fe Railway around the kite shaped track, which covers a distance of 170 miles. This trip is for the purpose of giving tourists the pleasure of visiting Riverside. We were driven in carriages for miles. The whole country, as far as the eye can see, appears to be a continuous orange grove. After leaving this point we proceeded to Redlands a distance of some twenty-five miles, which is on the mountain top, 5,000 feet above the sea level, and is one of the most beautiful spots in California. On this farm are grown almost all varieties of fruit and nuts, also one thousand different varieties of flowers.

This whole country has to be irrigated to produce this wonderful growth. Without irrigation the country would be a vast desert. Man must work if he wants results, nature does not do it for him. When you see a house with a fine flower garden, you know that water has to be provided, and that continually, otherwise there would be no life. At San Francisco, we had rain, and there nature helps. Grass

grows in consequence, and although irrigation may be a necessity in some parts, still what rain fell, helped to bring vegetation to the front. In Southern California, more especially, you will find the Eucalyptus tree, a native of Australia, that has been transplanted here. This tree grows very quickly, and has the peculiarity of shedding its bark, instead of its leaves. It is not nearly as pretty a tree as our Maple or Chesnut, but Californians think a good deal of it, as it grows so quick, and it spreads its roots so deep and far in search of moisture, that it easily grows in places that no other tree could.

While in Los Angeles the board of Directors of the Southern California Masonic Home Association held a Masonic fair to which Dr. Oronhyatekha and the Foresters were invited. M. W. Bro. Judge Wedderburn, representing the Foresters, with the uniformed staff attended, and the Judge, delivered an excellent address, and tendered the greetings of our Canadian Masons for the success of the undertaking. The mild climate of Southern California has always made this section a mecca for sick and unfortunate members from eastern jurisdictions, and the caring for them at the different city hospitals has always been a matter of great expense. It is to secure better accommodation for these unfortunate brethren that the new Home is to be built. The work of raising funds has been quietly going on for many months and the sum of \$6,500 is now in the hands of the Association.

Friday was a grand festal day in Los Angeles, the people have an Annual Parade which they call the Fiesta de los Flores, and strangers from all over California visit the city at that time. Everything in the parade was one mass of flowers. The procession took one hour to pass a given point. The Foresters in carriages headed the procession. The Chinese carrying a dragoon of immense size formed a conspicuous part of the display. In this city there are a great number of Chinese,

and as in San Francisco it has its China Town.

On Sunday at the invitation of a Canadian friend we took a drive around the outskirts of the city and visited San Gabriel Mission, founded by the Padres Beinto Cambon and Angel Somero, under direction of Junopero Serra, September 8, 1771. The Mexican priest kindly showed us all the good points a favorite picture of our saviour, which he seemed to value very highly. The village of San Gabriel is inhabited mostly by Mexicans. The view around the city is very fine, at one place there are a large number of oil wells, being about the only industry that the city contains.

Taken all in all Los Angeles is a very fine city, with splendid public buildings, hotels and stores. No lady carries a parasol or umbrella, as it is not expected to rain until August or September. And as the heat seldom rises above 85 degrees, it is not oppressively warm; but when the sun goes down it becomes not to say cold but chilly, and the first night there we caught a cold because we had not our top coat on.

The immensity of the Palms on certain streets strikes the stranger as wonderful, and the Old Spanish Plaza and the Mission Chapel, with a specimen of the Adobe House, said to have been the headquarters of General Fremont, makes it very interesting.

During our visit the annual gathering of representatives of the Women's Clubs of the United States was held. Prominent Club Women took a leading part in the business that came before them. Quite a strong canvas went on for the office of President. In the hotels the representative women were arrayed in all their glory, full dress and jewellery being the matter of greatest interest.

On Monday morning we left Los Angeles over the Southern Pacific for San Francisco, a distance of 490 miles. On this trip we passed through the tunnel of San Barnardo, through solid rock one and a quarter miles long.

We also passed through eight others of smaller dimensions. On arriving at Santa Barbara we were received by the Foresters, accompanied by a band of music, and a large load of bouquets of flowers of all kinds.

On approaching the coast Range of Mountains, we had two large engines attached to our train to draw us up the mountains, a distance of 23 miles, the rise being 176 feet to the mile, and winding around like a snake.

At Paso Robles we were escorted by a band to El Paso hotel where we had tea and remained for an hour, arriving at San Francisco at 11.30 p. m.

Next day a session of the Supreme Court was held, and on Wednesday an excursion on the steamer Oakland a distance of twenty five miles to a place called Vallijo, where the Foresters of that place banqueted the party. About three miles from this village is an orphanage of the Independent Order of Good Templars of California, that we have read about for many years, a member of that order telephoned for a rig and we had a very pleasant drive out to see the Orphan Asylum, through a very pretty country. We found a well conducted and beautiful home for the children situated in the midst of a 160 acre farm, with over 200 inmates, well clad and happy children, doing credit to the Good Templar Order of California. After taking dinner at the Home we were driven back, and crossed over on a ferry to Mare Island, which is used by the Government as a Navy Yard for building and repairing war vessels.

Next day we spent visiting all parts of the city, and among other places the celebrated China town, where all the Chinese live. At the doors of the butcher's shops were hung out a roasted pig, smoking hot, and customers wanting pork, got a piece cut off where they wanted it. China men were in every store, some sitting smoking, and others busy working. San Francisco is a hilly city, with cars run up in all directions, one we met with was run by a cable, where one car went up

another went down. We had a run out to the celebrated Cliff house, along side the golden gate, the entrance to the harbor. On the road we passed the public park which covers over 1000 acres. Under the Cliff house is a group of islands where a large number of seals make their home; not very far from the shore, you can look down and see quite a number of them lying asleep or rolling off into the sea swimming around. It was rough at the time, and we saw one make a jump from the top of a wave on to the rocks.

San Francisco has many beautiful buildings, and large ware houses, and is a busy city. Opposite on the other side of the Bay is Oakland where we spent a short time. It is largely a residential city, ferries being continually passing to and fro from San Francisco.

We left Thursday night for home by the Southern Pacific, Denver and Rio Grand and the Burlington Route. The scenery along this line is finer and grander than the Santa Fe Route. We crossed the mountains at an altitude of 14,000 feet, up among the snows. The high altitude affected many of the passengers, giving them headaches and some bleeding at the nose.

We spent several hours in Salt Lake City, "The City of Saints." Visited its great turtle-shaped tabernacle, that is seated for 9000 and has one of the largest organs in the world. Only mormons are admitted to the temple, a handsome stone building that took 40 years to build and cost four millions of dollars. We visited Brigham Young's tomb where he is buried with four or six of his wives, the other wives are buried in different cemeteries. He has three widows still living. A monument is erected to the early pioneers who came here in 1849, 143 of them with three women and two children under the leadership of Brigham Young. The city is in a valley surrounded by snow capped mountains. Irrigation has made this valley blossom like the rose.

Our next stopping place was a visit

to Colorada Springs and from there to Manitou where we took carriages and visited the "Garden of the Gods," with Pike's Peak in the distance. The train stopping for a little time when we passed through the Royal Gorge, a most wonderful pass through the mountains. We made quite a stop at Denver, the best looking city, containing the finest buildings, and called by the people the city of millionaires. Our next stop was Omaha, when we visited Armour's great slaughter house and saw the killing of cattle, sheep and hogs, carried on in the same factory. A very useful occupation no doubt, but not very pleasant to look at. We left Omaha at night and arrived in Chicago in the morning leaving again the same day for Toronto, coming back with a higher appreciation of our own country as second to none that we saw on all our long journey.

THE WORLD NEEDS MORE FRATERNITY.

The Rev. M. W. Chase, pastor of Centenary M. E. Church, Chicago, in a recent sermon, declared: "There was never a time in the history of the world when mere church membership counted for so little and genuine Christian character counted for so much as to-day.

"Before Christ men talked of love to God. Jesus talked of love to man. Fraternity is the quintessence of Christianity. The world will never be converted to Christ by ministers and missionaries hired to do the work of the church. No man can pay his debt to Christ in dollars and cents. The church can never get money enough to win the world. The world does not want the service your money can buy. It wants you, your love, sympathy, help.

"Men will believe in a father in heaven when they are made to realize that they have brethren on earth. Here is the key to the problem of reaching the masses with the gospel. Show them his spirit, love, kindness. The

church of the future must help solve the economic problems which now divide men into classes."

The Rev. Frank Gunsaulus, on the subject of "High Ideals and How to Keep Them," states it as his opinion that "never until a man is fettered by a high ideal in some great cause can he do much for the good of his fellows. It is the great forces in the soul that lead a man on to high attainments. Many a man who now draws \$200 a night for a lecture, in the long years of his earlier pilgrimage has been storing his mind and giving out the same thoughts for nothing until he enters the Jerusalem of his desires

"If I cannot realize my ideal I can at least idealize my real. The only enemy you need to fear, the only enemy that can harm you, is yourself. Never until God keeps you true, can you reach truth. Watch, therefore, your thoughts, your devotions; watch your motives; watch yourself. Young man, be true to the wife that is to be, the same as if she were now."

All these sublime thoughts, and more, in their greatness and beauty are continually being taught in the solemn rites of the Masonic ritual and emphasize the fact that the world is already rapidly acknowledging, that the future welfare of mankind is in the acceptance of those sublime doctrines of Masonry that teach a universal belief in the "Fatherhood of God and brotherhood of man." — *The Masonic Chronicle*.

RITUALISTIC EVOLUTION.

BY GEORGE W. WARVELLE, CHICAGO.

There has been much discussion of late years with respect to that portion of the Masonic economy which, for want of a better name, has come to be called the work. This expression, in its inception, was confined to the ritualistic observances of initiation, or the "making" of Masons, but at present it seems to have acquired a wider meaning and to include all of the liturgic

practices of the lodge. In the old days these matters were all comprehended in the generic term "lectures," but modern ritualists, in many instances, have appropriated this term to the historical monologues, which are given as supplements to the degrees and immediately prior to the charge. I purpose this evening, in a necessarily brief and desultory manner, to examine the origin, growth and development of our so called work. In so doing I shall confine myself to the sober realm of authentic history, and while neither affirming or denying the oft repeated assertions of the romanticists will not attempt to extend my investigation beyond the period covered by existing documentary evidence.

It is a popular belief that Freemasonry is at least coeval with the erection of King Solomon's Temple, which, according to our tradition, was constructed about one thousand years before the beginning of the Christian era. Well, perhaps it is. But the evidence is lacking. It is a further belief that our degrees were formulated and our liturgies framed by this reputedly wise monarch. I am not able to say they were not, nor does it lie in the mouth of any man to deny the accuracy of the statement. Nevertheless, I have my doubts. For these reasons the ritual has come to be invested with a sort of sanctity in the minds of many and to alter, change or modify a single word is a sacrilege deserving of the severest censure. Let us see how far this is justified by known facts.

Notwithstanding repeated assertions to the contrary, the Masonic ritual is distinctly an evolution. From the simple it has grown to the complex; from the simple to the compound; from a few rude sentences to a highly ornate and polished allegory, and the impulse which produces these changes is still exerting its force, as is shown by the brilliant and impressive renditions seen in this lodge. What our ritual was, or what it may have been, prior to the fourteenth century we do not know, and all that has been said or written

with respect thereto is only conjecture. But we do know of what it consisted about the year 1388, and for several centuries succeeding. During those years it was merely a crude recital of legendary history supplemented by a code of ethics. In time this code assumed the shape of a charge, and its due observance was sealed with an oath. For years this formed the only ceremony practiced in lodges. There were no degrees as we now understand the term, and the proceedings throughout were of a most simple and informal character. This seems to have been the condition of the ritual at the time of the reorganization of English Freemasonry in the year 1717, or less than two hundred years ago.

This first advance on the old methods was made in 1723, when James Anderson, acting under an authorization of the Grand Lodge, recast the old lecture and gave to it a number of embellishments, drawn in part from his own imaginations and in part from known usages, which, without any special authority, were then being observed. This was the beginning of the modern revolutionary process which has continued until our own day. At some intermediate period between 1720 and 1730 the system of degrees was inaugurated with a brief formula for each. Now, whatever you may have heard to the contrary, you may rely upon it as an assured fact that there were no degrees prior to 1717. There were Apprentices, and Fellows and Masters for hundreds of years before that time, but these were grades of members, not degrees with special ceremonies and secrets for each degree, and if the old Masons had anything in the way of secret signs and words they are not known to us.

The new system devised by Anderson seems to have consisted of three degrees, "parts" or "points," for they are variously termed, and we are in possession of the substance of these "parts," as they existed at the end of the decade I have mentioned. They consisted, in the main, of brief cate-

chetical lectures but in them we are able to discern the germs of our present liturgies. Anderson's lectures remained in use, with variations, until 1732, when in response to a growing demand for something better, one Martin Clare was commissioned by Grand Lodge to prepare a system of lectures which should be "adapted to the existing state of the Order, without infringing on the ancient landmarks." The Clare lectures greatly amplified those of Anderson, and also introduced a number of wholly new matters. About 1740 Clare's lectures were revised and "improved" by Thos. Maningham, and this arrangement remained in vogue until about 1770, when Thomas Dunckerly, by authority of Grand Lodge, compiled a new system, amplifying the work of his predecessors, and, like them, introducing a number of innovations. Dunckerly's lectures, although a vast improvement upon all prior systems, only remained in use for a few years, when they were in a measure superseded by the brilliant work of William Hutchinson. The Hutchinson lectures seem to have been perfected about 1775, and introduced, for the first time, a scientific element into the Masonic curriculum. But, contemporaneously with Hutchinson, there appeared another brilliant ritualist, and in a few years the work of William Preston had taken the place of all others. Preston made an entire rearrangement of the lectures, giving to them a shape and purpose they had not heretofore possessed, and a finish which has remained until our own day.

In addition to the foregoing, upon the so called schism which occurred in England in 1739, resulting in the formation of a rival Grand Lodge, one Lawrence Dermott, the controlling spirit of the "Ancient" or schismatic Grand Lodge promulgated a system of lectures based upon those of Anderson and Clare, which became extensively employed by the lodges in the obedience of such Grand Lodge on both sides of the Atlantic. When, in 1813, the English Grand Lodges came toge-

ther and fused into the present United Grand Lodge of England, a compromise between the two systems then in use was effected, the resultant being what is known as the Hemming lectures.

Prior to the establishment of American Grand Lodges on an independent basis, the rituals employed in this country were those promulgated by one or the other of the rival English Grand Lodges, or by the Grand Lodges of Ireland and Scotland, for all of these bodies had chartered lodges in the "Colonies." Added to this were the variants introduced by the lecturers, who, in those early days, were the oracles of esoteric liturgies. This was the condition of the Masonic ritual in America toward the close of the eighteenth century.

But, about 1795, an American ritualistic star appeared upon the Masonic horizon, in the person of Thomas Smith Webb, who compiled a new system of lectures which at once received the approval of the Craft and has now survived for more than one hundred years, with comparatively little change. Webb's system was based upon that of Preston, and much of the substance of the Prestonian lectures was incorporated verbatim, but generally the system was more condensed, while the divisions, and many of the minor particulars, differed materially from any arrangement then known. The Webb lectures were frequently altered by the compiler in his own lifetime, and were afterwards changed, modified, "embellished and improved" by succeeding lecturers and monitor compilers, notably by Jeremy L. Cross. It is to the fertile imagination of this latter that we owe the monument episode of the third degree. . . . and several other additions and amplifications.

From 1826 until about 1835 there was practically a Masonic chaos in this country. This was the period following the "Morgan affair," with its attendant political excitement. Many lodges dissolved or ceased to work, and, in some States, even Grand Lodges

went down before the fiery blast of vituperative abuse and partisan hatred. This was the case of Illinois. By 1835, however, the storm had spent its force, and by 1840 there was a general resumption of labor all along the line. But there was confusion among the workmen, and the work was unsatisfactory. Therefore, it was felt that the exigencies of the occasion demanded the convening of a general council. As a result of this feeling a number of earnest and distinguished Masons from all parts of the country met at the city of Baltimore in 1843 to deliberate upon the then disorganized condition of the Craft and to remedy, if possible, the confusion which existed, by determining upon "a uniform mode of work" to be observed throughout the Union. After mature deliberation a system of lectures was agreed upon, and the adoption of the same was recommended to the Grand Lodges of the nation. These lectures are known as the "Baltimore work." They were intended to be a restoration of the English lectures as modified by Webb and his successors, and constitute the basis of the authorized lectures in nearly all the States. * * *

With the evolution of the phraseology of the ritual have come dramatic renderings of many of its parts, and, as a sort of logical consequence the employment of costumes, music and scenic accessories. It is uncertain at what time the Hiram legend was developed, but it is certain that by 1730 it had assumed much the same proportions that it exhibits at present. It is also certain that at the time mentioned and for many years thereafter, it was distinctly a narrative and not a drama. That is, the incidents of the legend were recited to the candidate, first in the shape of a catechetical lecture and subsequently as a monologue. When Preston's lectures appeared a new impetus was imparted to the fraternity, and within twenty years thereafter Masonic halls came to be generally substituted, in the cities at least, for the grill rooms of taverns and public

houses. It was this latter which produced the really marked advance in ritualistic methods, particularly in our own country. It will readily be seen that while Masonry remained almost wholly a convivial organization, meeting in the public house and conducting all of its business, including initiations, while the brethren were seated at the table, but little ritualistic impressiveness could be indulged in. When halls came to be employed and the pleasures of the table were banished during lodge hours, we begin to see decided changes in the liturgic practices, and then for the first time, the dramatic element was introduced.

It is probable that the dramatic features came into vogue at, or soon after, the appearance of Preston's illustrations, along with a number of other novelties. But the early form of a narrative was never wholly abandoned in England, and is still employed, to a large extent, in the present standard work of the Grand Lodge of that country. When Webb recast Preston's lectures in 1795-7, he introduced a further dramatization of the second section of the third degree, while Cross, as well as other lecturers who came after him, greatly amplified the work of Webb in this respect. The result of this is that the American ritual exhibits a large number of dramatic features that are wholly unknown in nearly every other country where genuine Freemasonry is practiced. But in all this, American ritualists have committed no offense. Webb had the same right to arrange a system of lectures as had Hutchinson and Preston, while Cross and his successors were as much justified in enlarging the work of Webb as was Preston in changing the old rituals of Anderson, Clare and Maningham. The Grand Lodge of Illinois, in the exercise of its sovereign prerogatives, had an undoubted right to employ Barney's lectures and subsequently to discard the same and adopt a compilation made by certain of its own members, so long as the ancient landmarks were not infringed. And in the

exercise of this right it may, if it sees fit, abandon its present lectures, and commission some one to prepare a new system, with such embellishment as the intelligence of the times and the increased culture of the Craft may seem to demand.—*The Trestle Board.*

Province of Quebec.

MONTREAL.

There was a very large attendance at the April communication of Prince Consort Lodge, Q. R., when in addition to the presence of M. W. Bro. Edson Fitch, of Quebec, Grand Master, R. W. Bro. J. B. Tresidder, Deputy Grand Master, paid an official visit for the purpose of installing three of the newly appointed officers of the Grand Lodge. Assisted by M. W. Bro. I. H. Stearns, Grand Treasurer, and R. W. Bro. G. O. Stanton, the Deputy Grand Master installed the following officers: V. W. Bro. C. R. Corneil, as Grand Director of Ceremonies; V. W. Bro. Thomas Erskine, as Grand Senior Deacon, and V. W. Bro. Henry Miles as Grand Organist. After the meeting the Grand Lodge officers and visiting brethren were entertained at supper with that well known hospitality so characteristic of Prince Consort, with W. Bro. W. J. Little, W. M., in the chair. In speaking to the toast to the Grand Lodge of Quebec, R. W. Bro. Tresidder spoke of the satisfactory condition of the craft in the province, and of the great good which had been shown by the recent action of the Grand Lodge in establishing a permanent benevolent fund. He also paid a well deserved tribute to their popular Grand Master, who had been with them in the lodge room for a short time. A special toast to the newly installed Grand Lodge officers was acknowledged by V. W. Bros. Corneil, Erskine and Miles in happy terms.

An unusual honor was conferred upon an emergent communication of Royal Victoria Lodge, A. F. & A. M.,

Q. R., in the Masonic Temple on April 22nd, when M. W. Bro. Edson Fitch, of Quebec, Grand Master of the Grand Lodge paid an official visit, accompanied by R. W. Bro. J. B. Tresidder, D. G. M.; M. W. Bro. I. H. Stearns, Grand Treasurer; R. W. Bro. Will H. Whyte, Grand Secretary; R. W. Bro. W. T. McLaurin, D. D. G. M.; R. W. Bro. George O. Stanton, P. D. D. G. M.; R. W. Bro. W. Paterson, P. D. D. G. M.; R. W. Bro. Alex. Strachan, Grand Registrar; R. W. Bro. John McLean; V. W. Bro. Thos. Erskine, G. S. D.; V. W. Bro. Chas. W. Hagar, acting G. J. D.; V. W. Bro. C. R. Corneil, G. D. C.; V. W. Bro. Henry Miles, Grand Organist, and R. W. Bro. J. S. Thompson, P. G. R., and acting Grand Pursuivant. After the meeting the Grand Master and visiting brethren were most hospitably entertained at supper, with W. Bro. W. T. Rodden, W. M., in the chair, when patriotic and Masonic toasts were honored, and such brethren as Bros. Frank Baylis, R. H. Bartholomew, Frank Ramsay, Dr. Craig, Herbert Spencer, J. H. Lauer, George Hunt, and Percy H. Evans, and W. Bro. Corson (New York) contributed to a musical and literary treat. It was six years since Royal Victoria had had a visit from the chief executive of the fraternity in the province, and M. W. Bro. Fitch, in acknowledging the toast to his health, was historically reminiscent. After alluding to the fact that the Grand Lodge of Quebec, in establishing a permanent benevolent fund was only following in the footsteps of the old mother Grand Lodge of England, an example which had been worthily followed by many of the Grand Lodges in the United States, he went on to speak of the early history of masonry in the historic Province of Quebec, referring more particularly to the early French lodges in the Ancient Capital of Quebec, and to the time when the Hon. Claud Deneschau was the Grand Master for Lower Canada. In those days the old Recollect Church was placed at the disposal of the freemasons for their annual church ser-

vices. Other speakers included R. W. Bro. J. B. Tresidder, D.G.M.; M. W. Bro. I. H. Stearns, Grand Treasurer, and an honorary member of the lodge; R. W. Bro. W. T. McLaurin, D.D. G.M.; R. W. Bro. Alex. Strachan, G. R., and W. Bro. W. J. Little, who, with a delegation of the officers and members of Prince Consort Lodge, paid a fraternal visit.

The fourth appointed officer of Grand Lodge residing in Montreal was installed by R. W. Bro. J. B. Tresidder, Deputy Grand Master at the April communication of Montreal Kilwinning Lodge. It was W. Bro. John Perry, who had been appointed Grand Steward, and the D.G.M. was assisted in his pleasant duty by R. W. Bro. John Smillie, P.D.D.G.M. an old and tried member of Montreal Kilwinning, and R. W. Bro. H. Dunne, P.G.R.

The Grand Master, M. W. Bro. Edson Fitch, paid an official visit to Montreal Kilwinning Lodge, No. 20, on May 2nd, an emergent communication having been called to meet him. He was accompanied by a number of the present Grand Lodge officers, and and three Past Grand Masters, M. W. Bros. A. A. Stevenson, B. Tooke and I. H. Stearns, and after an excellent exemplification of the work the distinguished brethren were most hospitably entertained at supper. The Grand Master himself highly complimented the officers and members of Montreal Kilwinning upon the splendid position occupied by the lodge.

ANDREW CARNEGIE AT CLOSE RANGE.

A little smiling, white-haired man, unaffected in manner, with nothing whatever imposing in his bearing, without, what is commonly called a "presence," or, in expressive slang, a "front"—a man so diminutive that he was conspicuous in contrast with the other men and the women surrounding him—was strolling about in the new laboratory of engineering of the Stevens Institute of Technology in Hoboken,

N.J., examining some very novel decorations that had been contrived in his honor.

This small, unassuming man was Andrew Carnegie, whose career has been one of the most striking in the century; the occasion was the formal transfer of this building from Mr. Carnegie, who built it, to the college which he thus endowed. And now that Mr. Carnegie is off again for his Scottish castle, announcing the distribution of another million for the cause of education, this occasion is recalled, because on that evening Mr. Carnegie was 'himself'; he was thoroughly relaxed, talking and acting in an entirely informal way. He did not seem to feel that he was 'on parade,' and this furnished an opportunity to observe the 'master of iron' in surroundings that were of the personal and intimate. The very first impression which unavoidably came at once to my mind was that the mere matter of physique, of personal appearance, has very little to do with a man's getting ahead in the world.

There stood the Andrew Carnegie, who during last year gave fifty million dollars to education and who still remains one of the world's wealthiest men, a man who has gone to the very front in his walk in life. In his appearance was nothing to suggest that by the mere force of his physical personality he would sweep obstructions before him. On the contrary, it was apparent that there must be other attributes of the man that have resulted in his rise—attributes that did not appear on the surface. The occasion, of course, did not call for the exhibition of any of the sterner, stronger qualities. There was nothing to do there but return the advances of his friends in the spirit of politeness in which they were made.

But he seemed so small, so gentle and modest, that you looked in vain in his conduct at that time for some of the forceful personal traits which he possesses—traits which he has exercised to thrust himself ahead of those

who were in the race with him.—*Henry Beardsley, in Leslie's Weekly.*

SOME MASONIC DEW DROPS.

Masonry makes you no promise of an earthly reward for life-long service. Her obligations are self-imposed, from which you can only be relieved by death. All the rewards it offers is an approving conscience and the smiles of God. Pleasant indeed must be the association of those whose hearts are knit together by such a holy influence. Brother, make the application.

In spite of fashion, prejudice, position, interest, persecution, scorn, contempt, or even martyrdom, a Mason is expected to be faithful to his vows, just to himself and true to his God. He must never falter or make any compromise with the enemy, but must maintain his position and uphold its standard even at the hazard of his life. Brother, never be ashamed of your Masonry. Greater men than you have stood by it until death.

Masonry is the law of universal brotherhood—the law of equality recognized by the Father of all. If today it had full sway over the hearts of the people of the world, wars and rumors of war would cease and the notes of peace be heard in every land; strifes would soon die and the promoters thereof embrace in love, and the various nations of earth would assume their appropriate sphere as members of the same family and the whole earth would be as Eden was. Dost thou recognize this law, brother?

Masonry teaches that we are all equal, not in talent, not in toil, not in care, but in love and position, in responsibility and reward according to our several abilities—equals as children of the same family are equal. To one is given five talents, to another two talents, to another one talent. If we have five talents, we must gain other five also; if we have two talents, we must gain other two also; and if we have but one talent, we are required to gain only one other talent. To

each shall come a full reward if we are faithful. Brother, are you improving your talent?

The Man of Galilee, the son of Mary and Joseph the carpenter, was a perfect character, such as none but inspiration could portray—such as no one but perfect man could exhibit. He possessed our whole nature; like us, was subject to hunger and thirst and fatigue, to joy and sorrow and pain, to trials and temptation and toil; and yet in these all he was sinless and victorious; and when death, our mortal foe, laid his icy hand upon Him, He yielded his life that He might destroy death, and cause the dark valley of the tomb to blossom with flowers immortal. How many of us appreciate the sacrifice.—*The Shibboleth.*

Craft Tidings.

BRITISH.

Masons at the Mansion House.—Bro. the Lord Mayor entertained at the Mansion House on the 21st instant the members of the Grafton Chapter of Rose Croix (Mark Masonry,) of which his lordship is this year the head. After dinner some excellent music was contributed by Mr. Albert Archdeacon, Bro. Charles Capper, and Bro. Herbert Schartau. Bro. Valentine Hill gave several humorous recitations.

The Craft in Ireland has had the misfortune to lose one of its most respected members. Bro. Archibald St. George, a Mason of nearly 70 years' standing, and who for some 25 years had been officially connected with the Grand Lodge, has just died at the great age of 89 years. From 1875 to 1889 our deceased brother was Ass. G. Secretary, and on Bro. Oldhams's death in the latter year, he succeeded him as Dep. G. Secretary. From this office he retired in 1898, full of years and enjoying in the highest degree the respect and affection of his brethren in Masonry. We sympathise with the

relatives and friends of our late brother in the loss they have sustained.—*The Freemason*.

There are, indeed, few families in the United Kingdom outside the Royal Family which can show a stronger hereditary connection with our Order than the Dukes of Richmond in England, Atholl in Scotland, and Leinster in Ireland. As regards the first of these families, Bro. Henry Sadler at pp. 18, 19 of his "Masonic Facts and Fictions," quotes a passage from our Grand Lodge minutes of the 2nd March, 1732, which shows that the first Duke of Richmond was Master of the Lodge at the Swan in Chichester in 1696. The passage reads as follows: "The petition of Bro. Edward Hall, a member of the Lodge at the Swan, in Chichester, being there made a Mason by the late Duke of Richmond six and thirty years ago, and now recommended by the present Duke of Richmond, as proper object of the Charity of Free and Accepted Masons, his Petition was read, and Bro. Hall was called in, and after some questions asked him, he withdrew; the question being put Resolved: That Six Guineas be given Bro. Edward Hall for his present subsistence."

Charles the 2nd Duke of Richmond—the same who recommended Bro. Hall's petition in the above quoted passage—was elected Grand Master in 1724 in succession to the Earl of Dalkeith, and it was during his Grace's Grand Mastership that the Committee of Charity, suggested by his predecessor in office, was established. Whether or not Charles 3rd Duke (1750-1806) was a Freemason, there is, as far as we know, nothing in the way of evidence to show, but his nephew and successor Charles 4th Duke was Prov. Grand Master of Sussex from 1814 till his death in 1819; and Charles 5th Duke filled the same office for the long period of 37 years—from 1823 till 1860. We have never heard that the present holder of the title—Charles 6th Duke—is a Mason, but his son and heir the

Earl of March, Prov. Grand Master nominate, was S.G.W. of England in 1881, and W.M. of the Union Lodge, No. 38, Chichester, in 1882.—*The Freemason*.

Hozannas to the King.—Under this title, Bro. Dr. Charles Forshaw, F.R. S.L., of Bradford, is bringing out a volume of Coronation Odes, being an anthology of all the best poems which will be written to commemorate the crowning of his Majesty. There has been a little dispute as to the applicability of the title which Bro. Dr. Forshaw has given to his proposed work, and the matter having been left to the jurisdiction of Bro. the Rev. Dr. Joseph Strauss, M.A., the Chief Jewish Rabbi of Bradford, Dr. Forshaw has decided to let the title stand. Bro. Dr. Strauss asserts that the word Hozanna is Hebrew, and means literally, "A Song of Praise and Thanksgiving." Bro. Dr. Forshaw was on Wednesday last re-elected a member of the Council of the Royal Society in Literature.—*The Freemason*.

Our Dublin brethren held a most successful re-union and conversazione in Freemasons' Hall, Dublin, on the evening of Wednesday, the 30th ult. The entertainment was under the patronage of their Royal Highness the Duke and Duchess of Connaught, their Graces the Duke and Duchess of Abercorn, Sir James and Lady Creed Meredith, and other notabilities of the fashionable and Masonic worlds. The new banqueting and drawing-rooms erected by the Grand Lodge were utilised for a dance, and the fair votaries of Terpsichore added a novel attraction to the usually staid features of a Masonic reception. The entertainment was organized for the benefit of the Victoria Jubilee Annuity Fund of the Freemasons of Ireland, and proved a most gratifying success. The only improvement that the most captious critic could suggest would have been a more liberal view of the requirements of the public press, for such an entertainment is greatly shorn of its

capacity to benefit Charity, if sufficient pains are not taken to give publicity to the Institution and its objects.—*The Freemason*.

The Freemasons' Hall in Wellington, New Zealand, is to be improved at an expense of \$7,500. Two halls are to be provided, each with a seating capacity of five hundred.

The Grand Lodge of England has Provincial Grand Lodges in foreign countries as follows: In Malta with 8 lodges; Cyprus, 2; Egypt and the Sudan, 4; East Indies—48 in Bengal, 29 in Bombay, 11 in Burma, 27 in Madras, 24 in Punjab; Eastern Archipelago, 6; China—8 in Hong Kong and So. China; 6 in North China, and Japan, 4. South Africa—8 in central division, 31 in eastern division, 15 in western division, 18 in Natal and 25 in Transvaal; West Indies and Central America—11 in Jamaica and 5 in Barbadoes; New Foundland, 7; Nova Scotia, 1; South America—7 in the Argentine Republic, 5 in British Guiana; Australia—54 in Queensland; New Zealand—8 in Canterbury, 2 in Otago and Southland, 5 in Westland, 2 in South Island, 17 in Auckland, 7 in Wellington, and 3 in the Fiji Islands.

FOREIGN.

In California a Worshipful Master may be elected from the floor, although it is the custom to advance a Warden to the oriental chair.—*Masonic Standard*.

The Kansas Masonic Home has fifty-three inmates. Members of the O. E. S. are now admitted on the same conditions as the members of the masonic fraternity.

All the brethren wear their hats in many of the German lodges while at labor.

The Masonic Hall in this city continues to be a comfortable source of revenue to the Grand Lodge. From the report of the Trustees we learn that the rentals during the past year amounted to \$60,523.53. The expenses for maintenance were \$23,375.

10, and for additions and improvements \$6,316.93, leaving a cash balance of \$27,785.76. Last year the expenditures were only \$24,312.46. The improvements made last summer were quite necessary, and will be of permanent value and benefit.—*Masonic Standard*.

The tiler of a lodge in Pennsylvania cannot vouch for a brother except he enters the lodge to do so.

The Grand Lodge of Michigan has a committee at work translating and preparing for publication its ritual in the German language.

For the reason that they maintain fraternal relations with the Grand Orient of France, the Grand Lodge of Virginia, at its last annual communication, severed fraternal relations with the Grand Orient of Belgium and the Grand Lodges of Netherlands, Royal York of Friendship of Berlin, Switzerland and the Three Globes of Berlin.

Royal Solomon Lodge at Jerusalem, chartered by the grand lodge of Canada, was suspended by the latter body at its last annual communication on account of irregularities. It now appears that this has been insufficient and the lodge continues to meet and work whenever a sufficient number of craftsmen are found among the British and American tourists. The members of the lodge are a set of mendicants, who have worked their graft for "backsheesh" to the limit of forbearance. This gross disregard of the mandate of the governing power will likely lead to severe and effective action.—*Quarterly Bulletin*.

The forty-seventh annual reunion of the Ancient Accepted Scottish Rite was held in the Masonic Temple, Chicago, April 22, 23 and 24, and was one of the most successful and enjoyable meetings of its character ever held in the Valley of Chicago. A large class of candidates was initiated into the mysteries of the various degrees, grades and orders to and including the thirty-second degree.—*The Masonic Chronicle*.

The *Square and Compass* says: "The Masons of Kentucky have added another Jewel to their diadem by the erection of their Old Masons' Home. This institution was opened and began its beneficent work on March 1st. It is a farm of 125 acres, situated in Shelby county, about one mile from Shelbyville. The residence building contains twelve rooms and has now nine inmates."

THE *Masonic Standard* thus refers to the visit of M. W. Bro. Shryock's visit Royal Solomon Mother Lodge: "It seems that M. W. Bro. Thomas J. Shryock, Grand Master of Maryland, was President of the 'Masonic Association' of American tourists that visited Royal Solomon Mother Lodge, in Jerusalem, last month. If Bro. Shryock had read the Proceedings of the Grand Lodge of Canada, or even if he had read the *Masonic Standard*, he would have been aware that the Lodge at Jerusalem is under suspension and had no right to hold a meeting. He would know, also, that American Masons have no right to visit Royal Solomon Mother Lodge until its warrant has been restored by the Grand Lodge to which it owes allegiance."

Grand Secretary Frederick Speed of Mississippi, in the current issue of the *Masonic Voice-Review* gives some new thoughts on the symbolism of the cable-tow and incidentally answers the question as to its length; He ridicules the idea that a definite measurement can be given either in feet or miles, and endorses the dictum of the Baltimore convention of 1842, that it represents "the scope of man's reasonable ability;" that which is within the scope of his obligation; that may be demanded in reason, is just and expedient and will not entail unnecessary hardship, undue loss or obloquy.

Report has it that the Grand Lodge of Massachusetts is questioning the right of master masons to belong to certain bodies of the Scottish Rite, and it may have a batch of clandestine lodges on its hands as Ohio now has

through the same means. It is difficult to see where a Grand Lodge gets the right to dictate as to which, if any, of the higher bodies a master mason should or should not belong.—*Texas Freemason.*

The *Manila American* says a pretty little lodge room has been prepared at Stafford, San Miguel, Phillipine Islands, where the first regularly constituted lodge of Masons in the islands was instituted recently. There are sixteen charter members, of whom ten were present, the charter being granted by the Grand Lodge of California.

The New Jersey Scottish Rites carried a large class through the degrees last month.

The Grand Rapids Consistory held a reunion last month, and conferred the degrees upon a class of fifty.

The bodies of the rite at Fort Wayne, Ind., conferred the degrees upon a class of 27 at their reunion in March.

The rite at Yankton, South Dakota, is erecting a fine temple for the exclusive use of the masonic bodies of that city.

Miscellaneous.

THE CATHEDRAL CHIMES.

I climbed the winding stairway
That led to the belfry tower,
As the sinking sun in the westward
Heralded twilight's hour.

For I thought that surely the music
Would be clearer and sweeter far,
Than when through the din of the city
It seems to float from afar.

But lo! as I neared the belfry
No sound of music was there;
Only a brazen clangor
Disturbed the quiet air.

The ringer stood at the key-board,
Far down beneath the chimes,
And patiently struck the noisy keys,
As he had uncounted times.

He only knew his duty,
And he did it with patient care,
But he could not hear the music
That floated through the air.

Only the jar and the clamor
Fell harshly on his ear,
And he missed the mellow chiming
That every one else could hear.

So we from our quiet watch-towers
May be sending a sweet refrain,
And gladdening the lives of the lowly.
Though we hear not a single strain,

Our work may seem but a discord,
Though we do the best we can ;
But others will hear the music,
If we carry out God's plan.

—*Congregationalist.*

THE STORY OF LIFE.

Only the same old story, told in a different
strain ;

Sometimes a smile of gladness, and then a stab
of pain ;

Sometimes a flash of sunlight, again the drift-
ing rain.

Sometimes it seems to borrow from the crim-
son rose its hue ;

Sometimes black as thunder, then changed to
a brilliant blue ;

Sometimes as false as Satan, sometimes as
heaven true.

Only the same old story, but oh, how the
changes ring !

Prophet and priest and peasant, soldier and
scholar and king ;

Sometimes the warmest handclasp leaves in
the palm a sting.

Sometimes in hush of even, sometimes in the
midday strife,

Sometimes with lovelike calmness, sometimes
with passions rife ;

We dream it, write it, live it, this weird, wild
story of life.

—*Boston Transcript.*

PEACE IN SOUTH AFRICA.

KING EDWARD ISSUES A MESSAGE TO
HIS PEOPLE.

"The King has received the welcome news of the cessation of hostilities in South Africa, with infinite satisfaction, and trusts that peace may speedily be followed by the restoration of prosperity in his new dominions and that the feelings necessarily engendered by the war will give place to earnest co operation by all His Majesty's subjects in promoting the welfare of their common country."

PEACE.

Angel of Peace, thou hast wandered too long !
Spread thy white wings to the sunshine of
love !

Come while our voices are blended in song,—
Fly to our ark like the storm-beaten dove,
Fly to our ark on the wings of the dove,
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love ;
Angel of Peace, thou hast waited too long ;
—*Oliver Wendell Holmes.*

The *Montreal Star* makes the following remarks :—The sweetest news that has come to the people of the British Empire for many years, is that embodied in Lord Kitchener's despatch announcing that a document containing the conditions of surrender has been signed by all the Boer representatives and by Lords Kitchener and Milner on behalf of his Majesty. A war, in many respects the most remarkable in the annals of war, has ended in the complete triumph of British arms, and yet the predominant feeling among our people is not so much exultation over the glorious result, as profound thankfulness to the God of Sabaoth that the end has come. It will be years before we can form a just estimate of the net results in gain and in loss to the nation. The gain is not so much in the new territories annexed to an empire which is, if anything, overburdened with territory and responsibility, but in the consolidation of the people of Great Britain and her Colonies, in restored prestige, and in vastly developed power for defence. Perhaps also in a people chastened into a more sober habit of thought upon the nation's duties and responsibilities. The loss is, as Mr. Kruger predicted, a price that has staggered humanity. Our people went into the war with a light heart and with an utterly inadequate conception of the magnitude of the task they had undertaken, but also with a high sense of duty.

It is no little consolation to remember that the war was none of our seeking. Mr. Kruger's insulting ultimatum was but the climax of a scheme of aggression which had been maturing and

for which active preparations had been made for many years. While it is the most natural thing in the world to hold this man and that among the Boer leaders responsible for the various events which immediately led up to the war, we may as well frankly recognize that with two such races as the Boers and the British in South Africa it was inevitable that sooner or later there should be a sanguinary struggle for supremacy. Even Mr. Kruger, of whom frankness is not characteristic, was frank upon this point. He declared that the war was an appeal to the God of Battles to decide whether South Africa was to be Dutch or British. The issue has been decided—let us hope for ever. For Great Britain the result is peace with honour; for South Africa, peace with righteousness.

THE RIGHTEOUS JUDGE.

BY CCUNT TOLSTOI.

An Emir of the East, while strolling about the bazaars of his capital one day, heard the merchants there extolling the wisdom of a certain judge in a town some distance off, who understood how to detect the true from the false in a wonderful way. Of all rogues brought before him, not one had been clever enough to escape detection and punishment.

The Emir on that determined to discover if these reports were true. Disguising himself as a merchant, he mounted his horse and set out for the town where the judge sat in judgment. As he was riding through the gates of the town a beggar approached and begged alms of him. The Emir gave him a coin and was about to ride on, when the beggar seized upon the hem of his garment. "Art thou not satisfied with the gift thou hast received, that thou preventest my going on my way?" "Thou hast, indeed, ministered richly to my necessity," returned the beggar, "but I have yet another boon to beg of thee. Grant, I pray thee, that I may mount behind thee on thy

steed and ride to the great square within the City for I am lame, and fear that the horses and camels may tread me underfoot in the press thither."

"Good," answered the Emir, and helped the beggar to mount behind him. When they reached the square, the Emir drew rein, expecting his companion to dismount and go on his way, but the beggar sat still. "Why dost thou not dismount, now that we are at our journey's end?" asked the Emir astonished. "Dismount!" screamed the other, "dismount from my own steed; it is rather thou who shouldst dismount. Away with thee or I will drag thee to the judgment seat." A crowd gathered about them attracted thither by the screams of the beggar.

"Go ye to the judge," cried one in a loud voice "and he will decide between you." On that the two went together to where the judge sat in judgment, in the midst of the square. Two persons already stood before the judgment seat, and the Emir, drawing aside, listened to what was going on between them and the judge.

Two men, a scholar and a peasant, claimed the same woman for wife. When each had made an end of speaking, the judge kept silence a few moments, then said: Let the woman come with you before me here tomorrow morning at this hour."

The next to appear before the judgment seat were a butcher and an oil merchant. The butcher's garments were stained with blood, the merchants greasy with oil. The butcher carried a purse in one of his hands, while the oil merchant grasped in both of his the hand of the butcher. "I bought oil of this merchant," cried the butcher, "and when I drew out my purse to pay for it, he caught hold of my hand, crying that the purse was his and accusing me of robbing him. The purse, however is my own; it is he who seeks to rob me of it."

The oil merchant spoke in his turn: "This man came to me to purchase oil, asking me at the same time to change a gold piece for him: I drew

out my purse to give him silver for his gold when he snatched from my hand and was about to flee away with it. Then I caught him by the hand and dragged him here to thee." When the oil merchant had made an end of speaking, the judge kept silent for a few moments, and then said: Leave the purse here, and come ye at this hour to-morrow again to me."

It was now the Emir's and beggar's turn to appear before the judgment seat. The Emir spoke first, and then the beggar was called upon "This man has lied" said the beggar; "It was he who begged to ride with me to the city. I gave him permission to do so, but when we entered the square he refused to dismount, insisting that my steed was his own." The judge kept silence for a few moments as before, then said: "Leave the steed here, and come ye at this hour to-morrow to me."

The next day, as before, a great crowd was gathered around the judgment seat to listen to the judgment.

The scholar and the peasant were the first to be called, "The woman is thy wife," said the judge to the scholar, "take her away with thee—" and thou" to the peasant "for thy knavery, shalt now receive fifty strokes with a stick upon the soles of thy feet." The scholar departed, followed by his wife; but the peasant was given his judgment in the presence of the judge and the people.

The next to appear before the judge were the oil merchant and the butcher. "The purse is thine," said the judge to the butcher. "And to thee, for thy roguery," he said to the oil merchant, will now be given fifty strokes with a stick on the soles of thy feet." The butcher therefore, received his purse and the oil merchant his punishment.

And now it was the Emir's and the beggar's turn to appear before the judgment seat. "This is harder to decide," said the judge. Turning towards the Emir he inquired, "Wouldst thou know thy horse among twenty others?" "Certainly." "And thou

likewise!" he asked the beggar. "Of course." "Come thou with me," commanded the judge of the Emir. The two went together to a stable near by, where among twenty others the Emir at once pointed out his steed. The judge thereupon, sent for the beggar who, in his turn pointed out the steed from among twenty others.

The judge, followed by the Emir and the beggar, again returned to the judgment hall. "The steed is thine," said the judge to the Emir "and shall straightway be given thee." "And thou," he continued, turning to the beggar, "shalt receive for thy knavery fifty strokes on the soles of thy feet"

When the judge was about to leave the judgment hall, he perceived that the Emir kept close to him. "What wilt thou?" he inquired; wast thou not satisfied with my judgment?" "Fully satisfied," returned Banakas, "but I would fain know how thou didst discover that the woman was the scholar's wife and not the peasant's; that the purse belonged to the butcher and not to the oil merchant; that the steed was mine and not the beggar's

"Listen, and I will tell thee," replied the judge "I commanded the woman to be brought to me this morning before the judgment hour. Giving her an ink pot, I requested her to clean and fill it with fresh ink. She did it at once quickly and deftly, showing that the task was one she was accustomed to. Had she been the peasant's wife never having done it before, she would have bungled at the work. This proved to me the scholar had spoken true when he claimed her for his wife. As regards the money, I did thus: When I reached home last night, I poured the coins from the purse into a cup of clear water, and left them there. This morning when I looked into the cup I saw no grease floating about on the surface of the water. Had the seller of oil had the purse about him, it would have been greasy, and the grease would have clung to the coins. The clearness of the water proved to me that the butcher

had spoken the truth when he asserted the purse was his. As regards thy matter of which you had spoken, the truth was not so easy to be decided. The beggar needed no more time to point out the steed among twenty others than thou didst. For that reason I took you both to the stables, not to see which of you could recognize the steed, but which the steed would recognize. When thou arrivest nigh, the horse turned his head in thy direction, but paid no attention to the beggar's presence. This showed me that the steed was thine and not his."

"I am no merchant," returned the other, but the Emir Banakas. I came hither to see for myself if the reports which I heard in the bazaars of my city of thy wisdom were true. Now that I see how wise and just in truth thou art, ask what thou wilt it shall be thine!

"I ask for nothing more," returned the judge, than the praise from thine lips; nor could I receive greater reward.—*Jewish Spectator*.

THE MASONIC PRESS.

The Masonic Tidings says: The Masonic press of to-day is regarded as a necessity. A Masonic paper properly edited is a Masonic educator and exerts a powerful influence in our Masonic system. In the hands of the young Mason it trains him along the proper line. In the hands of the old Mason it is a storehouse of general information and helpfulness. The Masonic press to-day is making a noble fight in behalf of Freemasonry. Many of the evils which threaten the institution are pointed out and the note of warning sounded. All along the line is to be noticed an effort toward purer Masonry and a better manhood. There is only one thing needed to make the whole a grand success, and that is a hearty co-operation on the part of every member of the craft. The brightest and best informed Masons are those who read a Masonic paper. Intelligent Masons make good lodges and good lodges are

what lifts Freemasonry to the highest pinnacle of human excellence.—*Illinois Freemason*.

THE FIRST GAVEL.

The first gavel ever used in a Masonic body in Texas is still in existence, says the *Houston Post*. It was brought from New Orleans by Dr. Holland and was used in the organization of the first Masonic lodge in Texas, now Holland lodge, No. 1, under dispensation granted by the grand lodge of Louisiana. Dr. Holland then presented the gavel to Adolphus Starne, who carried it home with him to Nacogdoches. When the Masonic convention met in Houston in 1837, Bro. Starne brought the gavel with him and it was used by General Sam Houston in calling that convention to order, and was used by Amos Jones, the first most worshipful grand master, in the first meeting of the grand lodge of Texas. Some years later Bro. Starne presented the gavel to Captain W. P. Rutledge, who was then worshipful master of the lodge, at the old town of Washington. In December, 1872, Captain Rutledge presented the gavel to W. J. Oliphant on his election as worshipful master of Austin lodge, No. 12, at Austin, Texas, who still owns it. The head of gavel is of ivory with a turned ebony handle, and it was used by the most worshipful grand master of the grand lodge of Texas in laying the corner stone of the present granite capitol building at Austin.—*The American Tyler*.

GAVE CRUSADERS LIFE.

In the imperial palace of Austria, in what is known as the treasury, with the insignia of the Holy Roman Empire, is one of the most interesting and sacred relics in existence. It is the lance or spear which is said to have been used by a Roman soldier to pierce the side of Christ as He hung upon the cross. This alone would make it an object of veneration to all believers, and of

curiosity to sceptics, but the historic value is greatly increased by the circumstances of its recovery by Godfrey de Bouillon and other leaders of the first crusade for the recovery of the holy sepulcher.

In June, 1097, when the Christian hosts before Antioch were spending their darkest hours, and were so threatened with famine that they were living on boiled fig leaves and ox hides softened in water; when the richest nobles were reduced almost to the point of starvation, and were hemmed in by the Turks so that they could not hope to obtain food or other supplies, a young priest called Peter Bartholomew appeared before Godfrey, Raymond and other leaders, and told them that St. Andrew had revealed to him a vision that the lance which pierced the Saviour's side was buried in that neighborhood. At first the strange tale found few believers, but several days later Christ Himself appeared to another priest called Stephen, and promised to rescue the crusaders if it were recovered. For five days, night and day without ceasing, faithful volunteers dug in the earth, and as each withdrew in weariness fresh workers took his place, until at last the Lord, moved by their devotion, disclosed the holy relic and filled the hungry army with joy and exultation.

The Turks were determined to starve them out. The Christians offered to stake the issue on the valor of six knights who would meet an equal number of Turks upon the field and fight to a finish, the army represented by the defeated knights to surrender, but this and other offers were rejected with disdain, and, placing faith in the efficacy of the relic which had been secured in such a miraculous manner, the crusaders determined to risk an attack, and Prince Aldemar bore it before them. Following him were Count Raymond, Hubert the Great, Godfrey de Bouillon, Robert of Normandy, Rancred and others of equal fame accompanied by many bishops and priests carrying crucifixes and praying for the

intercession of the holy mother, St. Andrew and other saints.

The Turks dropped their arms and fled on all sides to the mountains. Many deeds of valor were wrought, and although the Christians were at times hard pressed, "thanks to the Lord's lance," writes Aldemar, "none of us were wounded; no, not so much as by an arrow. I, who speak these things, saw them for myself, since I was bearing the Lord's lance. And there came out of the mountains innumerable armies on white horses and bearing white banners. And our men, seeing this host, knew not who they were till they recognized it for the promised aid of Christ."

It was the day of greatest glory for the Christian host, for the half-famished band of fanatics routed an immense, well organized army and captured stores sufficient to maintain them for many months.

But, as is often the case, it was not long before the warriors began to recover their conceit, and claimed the victory to have been the result of their own valor instead of attributing it to the host of angels, which came down from heaven to re-enforce them. They even scoffed at the efficacy of the holy lance, and soon divided into two factions, those who believed and those who denounced Peter Bartholomew as an imposter.

"Make me the biggest fire that you can," he retorted, "and I will pass through it with the Lord's lance in my hand. If it be the true Lord's lance I shall emerge from the flames unharmed; if it be false, I shall be burned up."

And on Good Friday, April 8, 1098, 40,000 crusaders gathered to witness the test. Two parallel piles of dead olive branches four feet high, eight feet wide and fourteen feet long were blazing, with a pathway only one foot wide between them. Count Raymond spoke to the multitude:

"If the blessed St. Andrew showed him the Lord's lance as he slept, may he pass through unharmed. If the

thing he a he let him be burned up together with the lance which he holds in his hand.

And the people shouted, "Amen."

The fire burned so fiercely that no man could approach nearer than twenty cubits, but Peter Bartholomew, clad only in a cotton tunic and bearing the lance aloft, passed through. Some fancied that they saw a bird, the Holy Spirit, fluttering above his head. When he emerged from the flames the amazed and awe-stricken multitude pressed forward to touch him, hoping to receive for themselves some of the sanctity of his person. The crush was so great that he was nearly torn to pieces, and he died a few days later. The sceptics claimed that his death was due to the effects of the fire, but the great multitude accepted the testimony of his supporters that he passed through the flames unhurt, but was fatally injured in the excitement that followed. However that might have been, the lance was unharmed, and from that hour has been accepted as genuine by the Roman Catholic Church. It was carried at the head of the army during the remaining crusades and, after the fall of Jerusalem, was taken to France and preserved with the crown, the scepter and the sword of Charlemagne, first at Aix la Chapelle, afterwards at Nuremberg, and since 1196 in the imperial treasury at Vienna.

It is the oldest and most precious of all the relics of the Holy Roman Empire. The spear is of iron, with a blade shaped like a lancet, and a hollow socket for the pole. During the reign of Emperor Otho the Great, a narrow slip was made in the center of the blade. Two explanations are given. One is that a piece of the metal was desired as a gift to the Cathedral at Prague, and the other is that Charles IV. desired to make it still more holy by inserting a nail said to have been taken from the cross of Christ. Some accounts state that it is one of the nails that pierced His hand. In making the incision, however, the blade itself was broken and has since been held to-

gether by ligaments of silver wire and a gold band.

The lance was used as a scepter at the coronation of the rulers of the Holy Roman Empire for several centuries. — *William E. Curtis in Chicago Record Herald.*

USE OF THE GAVEL DEFENDED.

The gavel is an implement of Freemasonry which the anti Masons greatly dislike. Not discerning its ethical signification, and, taking the monitorial explanation of its use as full and final, they assert that Freemasons exalt it to the rank of a saviour, that is, make it, and not what it symbolizes, a means of fitting themselves for the temple on high. Not acknowledging ourselves under obligation to open a discussion with cavilers at Masonic symbols, we notice these anti-Masonic misstatements concerning the gavel, merely to deny that the Craft idolizes any implement, or impute to it saving qualities.

The gavel is a symbol of authority, human as well as divine, and of purification of the heart. In the hand of a Master the gavel is emblematic of good government and perfect work, and it alludes to the divine gavel that is the chastening work of the Grand Architect of the Universe in the soul of man, which fits it for a place at His right hand, in the house not made with hands. "This is the work done without sound of axe, hammer, or any tool of iron, in the heart, and in it is embraced the entire symbolism of the temple. This is to say, as Brother Mackey does, "that Speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of Operative Masonry to the veneration of God and the purification of the heart." It is to make them emblems of the construction of the spiritual temple of the heart, pure and spotless, fit for the dwelling place of Him who is the author of purity, where He is to be worshipped in spirit and in truth, and whence He, by His divine chastening—gavelings—is to banish

every evil thought and unruly passion. This is the more noble and glorious purpose of the use of the gavel alluded to in the monitor, and this is the divesting of the heart and conscience of the vices and superfluities of life which fits Masons as living stones for that spiritual building referred to very often by anti-Masons, and which few of them are likely to obtain. Indeed, temple building—in the spiritual sense—is the sublime idea of Masonry, and all the implements of the Craft are subordinated to this grand work; are symbols of what must go on in the soul under the overseeing of the Supreme Architect, and, therefore, in fight against them, or rather against God, and this is precisely what anti-Masons are daily doing and glorying in. Where, then, is salvation for them?—*John W. Brown, in Masonic Constellation.*

THE SPIRIT AND THE LETTER.

John B. Gough relates a little incident that is so pertinent to Masonry at the present time that it is recalled here. There lived in England one time a man who was noted as a Biblical scholar. Indeed so familiar had this man become with the scriptures that he knew them by heart from Genesis to Revelation. If given a text of scripture this man could tell the exact place where it was found and give both the chapter and verse. Likewise if given the chapter and verse he could quote the exact language there found. Now, Mr. Gough did not believe that such a man existed and further doubted his ability to do all that was claimed for him. He therefore hunted him up and said, I understand that you know the Bible from beginning to end, and I would like to test your knowledge of the book.

Mr. Gough then proceeded to quote certain passages of scripture and the man told him exactly where they were found. He then proceeded to name certain chapters and the number of the verse and the man told him the exact

language there found. Mr. Gough then thought he would test the man a little further and quoted the following from Shakespeare: "The undiscovered country from whose bourne no traveller returns," etc., and asked him where it was found. Now the man knew that the words quoted were not found in the Bible and he turned upon Mr. Gough with such a flood of profanity that he fled from his presence.

This man knew the letter of the law perfectly, but had never mastered the spirit. There are lots of Masons who are like the English Biblical scholar. They know the letter of Masonry perfectly, but have never mastered the spirit. They can say the ritual forwards and backwards, but do not manifest the spirit of Masonry in every day life. This is one of the evil tendencies of the times. Everything has run to perfect ritualism until a man's standing in our ancient Craft is based largely upon his ritualistic reputation. The practical lessons which are inculcated are lost sight of in the strife for greater perfection in word and movement. Even expressive work is sacrificed to a mere rehearsal of words and movements and the average worker is so concerned for fear of an error that the idea of making a candidate feel the lesson inculcated is lost sight of. Let us, therefore, lay less stress upon the letter of the law and more on the spirit. Let us issue commissions to those who are found proficient as exponents of the great principles of Freemasonry as well as to those who are faultless in ritual.—*Illinois Mason.*

TRUE BROTHERHOOD.

The two fundamental principles of Freemasonry are the universal fatherhood of God and the universal brotherhood of man. Upon these rest the beautiful tenets of our profession, brotherly love, relief and truth. These doctrines are so familiar to all Masons, so often repeated in the work of the Lodge, that we treat them far too

lightly. Like all of the free things given to us by our Heavenly Father, we accept them as a matter of course and do not set upon them their true value. We talk of the fatherhood of God and the brotherhood of man, without stopping to consider the great and comprehensive meaning of the two relationships. One God, one Father of us all. One family and all brothers to one another. The thing that makes us brothers, that binds us in an indissoluble chain, is the spark of divinity implanted within each human breast, by which each is made a living immortal soul. This is the equality, the true kinship of humanity.

The family ties are strongest, the love and affection of brothers and sisters are more pronounced, where there is a regard for the father and a recognition of the kinship existing in the family circle. True brotherhood means the proper respect and esteem of others, the love of our fellow men because they bear about with them a part of the very essence of the divine spirit. It is a realization that what we see, and feel, and love, is but the outward evidence of the inward immortality, and we have no right to mistreat that evidence or to deprive it of the undying spirit that gives it life and power of action.

Brotherly love, that beautiful tenet of Freemasonry, which should characterize every one who wears the emblem of innocence is, it is a sad commentary to say, not so prevalent as it should be. If we pause for a moment and think of the comprehensiveness of the doctrine we will be surprised to find how much it includes. Relief and truth are twin sisters in the world of humanity, and are real and potent factors in true brotherhood. These embody everything that is good, kind and generous, forgiving, forbearing and loving. True brotherhood esteems others better than ourselves and in honor prefers one another.—*Masonic Standard*.

interested to know when and how the emblems, which do so much to illustrate and fix in memory the lecture, were introduced into the work. Some of them certainly did not come unsolicited and freely offer themselves to the builders of our Masonic structure, but were won from the hitherto unknown only after long and patient study. This is emphatically true in the case of the Broken Pillar and Weeping Virgin. Not till 1819 had this beautiful and striking emblem been evoked by a Masonic mind. And not till several years later did it come into general use.—*W. W. Sawyer, Ohio*.

A TOUCHING INCIDENT.

The following incident illustrates in a small degree some of the good effects produced by the teachings of Freemasonry, when properly understood and practised, and shows how it conciliates true friendship among those who might have otherwise remained perpetually at a distance:—

Two men had been fast friends. In an evil hour they quarrelled. They did not speak, and had not spoken for years. Mutual friends tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Freemason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a lodge. Almost the first voice he heard, and, certainly, the first face he saw, was that of his enemy, who presided over the ceremony of initiation, and was obliged, according to usage, to address him by the title of 'brother.' This was a peculiar situation, and a severe ordeal for both. After the lodge was closed, the apprentice sought the Master, and without any preliminaries, the following colloquy ensued, commenced by the newly-made Mason:—

"Are you a member of this lodge?"

The answer was, "I am."

"Were you present when I was elected?"

The student of Masonry is naturally

"I was"

"May I ask if you voted?"

"I did."

"Now, will you tell me how many votes it requires to reject a candidate on a ballot for admission?"

The Worshipful Master answered "One"

There was nothing more to say. The initiated extended his hand, which was warmly grasped by the other, and uttered with thrilling accents, deep emotion mellowing his voice, "Friend! Brother! You have taught me a lesson I shall never forget." This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears. While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong?—*Masonic Mirror*.

There is one word in the English language which can appear six times consecutively in a sentence, and make correct English. To illustrate: A boy wrote a sentence on the blackboard which read, "The man that lies does wrong." The teacher objected to the word "that," so the word "who" was substituted, and yet it must be evident to the reader, for all that, that that that that that teacher objected to, was right after all—*Four Track News*.

An amusing and perfectly true story comes from Tientsin, China. The Masonic Hall was very much damaged by shells last summer, and after the bombardment was over it was occupied by Japanese troops. It appears that in the Third Degree of Masonry a skull and cross bones are employed, and these horrifying properties were in a chest in the hall, under lock. The Japanese soldiers found them, and, knowing nothing of Masonic secrets and ceremonies, came to the conclusion that they were the ghastly evidence of a murder, which they duly reported to their colonel, who ordered the relics to be reverently buried. This was accordingly done, and now

the Masons of Tientsin, who have recovered and repaired the hall, cannot discover where their precious property was deposited, and have to do the best they can with the cast off skeleton of a "Boxer"—*Rangoon Gazette*.

PLEASANTRIES.

"Do you drink?" asked a lady of a peddler. He dropped his pack and remarked: "Vell, I shust as lieve drink mit you as any odder mans."

"Your purse, Fom," said an indulgent father to his spendthrift son, "reminds me of a thunder cloud."

"How so, father?"

"Because it's always light'ning."

"Why, Willie," said his mother at dinner, "you can't possibly eat another plate of pudding, can you?"

"Oh! yes, I can, ma. One more plate will just fill the Bill."

The night before marriage: The groom of the morrow to his convivial friends: "Come up, boys! My treat! Let us eat, drink and be merry, for to-morrow wed I!"

Said a lady to the famous actor, Garrick: "I wish you were taller."

"Madame," replied the wit, "how happy I should be to stand higher in your estimation."

A school-teacher lately put the question: "What is the highest form of animal life?"

"The giraffe," responded a bright member of the class.

May—Did you have a good time at the picnic?

Susie—Oh, splendid, splendid! For an hour or two I actually forgot I was married.

He (vaguely)—How would you—er—er—like to be the man in the moon?

She (pointedly)—I'd much prefer to be the woman in the honeymoon.

All the charms possessed by some men are what hangs in front of their vests.

If death loves a shining mark why isn't the mortality greater among bootblacks?

"About the greatest tail-bearer I know," said the farmer's boy, "is our old peacock."

"Six into four, you can't," as the shoemaker mildly suggested to a lady customer.

What's the difference between an overcoat and a baby? An overcoat is what you wear, and a baby is what you was.

"If a preacher may kiss the lady of the house, why may not the grocer?" It is the grocers who are propounding this conundrum.

A no table affair—A picnic dinner on the grass.

If you must quarrel before an opponent, don't do it on toast.

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