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AND MASONIC RECORD.

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"The Queen and the Craft."

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

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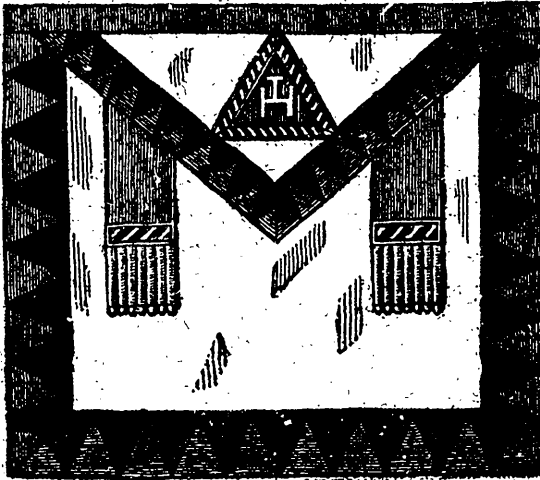
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WORSHIPFUL MASTER, ST. ANDREW'S LODGE, NO. 16, G.R.C.

THE
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As we now enter upon another year, in the publication of the CRAFTSMAN, we take the opportunity of wishing our readers a Happy New Year, and trust that 1897 will be one of happiness, to the members of the Craft, and that peace and good will may reign supreme throughout the world.

IN our last issue we reported the loss by fire of the Masonic Hall in Ottawa. M. W. Bro. J. Ross Robertson, M. P., Past Grand Master of the Masonic Grand Lodge of Canada, has shown his sympathy with the Ottawa brethren in the loss of all their relics, regalia, etc., in a practical shape. There arrived from Toronto, to the care of Ald. Cook, a magnificently-bound volume of the sacred law, a box of working tools,

and three gavels, to be used by the W. M.'s and Wardens of the city lodges. The working tools are contained in a beautiful case, silk lined, the tools being of the very best quality. The gavels are replicas of the old-time gavel used in the German operative lodges centuries ago. The formal presentation of these magnificent gifts was made at the meeting of Chaudiere Lodge, No. 264, December 22nd, when Ald. Cook, on behalf of M. W. Bro. J. Ross Robertson, handed them to R. W. Bro. E. D. Parlow, D. D. G. M., Chairman of the Masonic Hall Committee, and to R. W. Bro. Wm. Rea, Secretary.

WE present our readers with a portrait of an active and rising young Craftsman, in the person of W. Bro. J. E. Hansford, W.M. of St. Andrew's Lodge, No. 16, Toronto. In another column we give a short sketch of his life.

THE way in which the question of leasing the Temple building is now being received by the different Lodges in the city has made the scheme an assured success. It is meeting the nearly unanimous desire of all the brethren.

THE Craft in Lancaster, have recently secured a fine hall in A. McArthur's new block. It is being highly ornamented, and it is said that when the artist has completed his task, Lodge No. 207 will have one of the most exquisite Masonic Temples in the country.

ON Friday, Dec. 18th, when attending his Masonic Lodge, Brantford, Bro. W. E. Week, was re-elected as Secretary, and while writing, fell from his chair to the floor unconscious. He was immediately removed home and a doctor summoned, but in a very short time he passed away. Death is supposed to have been caused by an epileptic fit.

GEORGINA Lodge, No. 343, has lost one of its best loved members. Bro. George E. Brown, its active secretary, was called to the Grand Lodge above after a short illness. Bro. Brown was well known as a member of the I.O.F., having been for a number of years an employé in the head office.

THE Sick Children's Hospital in this city, is to all intents and purposes a Masonic Charity, M. W. Bro. J. Ross Robertson, M. P., Past Grand Master, having donated to the institution over \$50,000, with the proviso that the Children of Masons in Ontario shall always be provided for. A large number of Lodges vote sums of money annually to its support. We trust the time will soon come when every Lodge in Ontario will celebrate the commencement of the New Year with a donation, as every Lodge has an equal interest in the welfare of the little ones. M. W. Bro. Robertson has again added to his former gifts a further donation of \$2,

500, to aid in liquidating the heavy debt on the institution.

WE do not like to find fault with our friend, R. W. Bro. J. J. Mason, Grand Secretary, but surely he does not think it the duty of a Grand Secretary to use the official channels of Grand Lodge to advertise the private business of a Hamilton firm. It is bad enough to find our members of Parliament misusing the franking system of the country to oblige their friends, and save them the necessity of paying their just debts in the way of postage, without our Grand officers following their footsteps. It was only a few years ago, that some of our leading officials persuaded Grand Lodge to do one of the "shadiest" transactions for the benefit of the said individual, that has hardly been exceeded by our worst political hoodlers, but we did not expect to be again called upon to refer to the matter. Masonry calls for a higher standard of morality than apparently is understood by our Hamilton friends.

NOVA Scotia has to be congratulated on having a very active and worthy Grand Master, in the person of M. W. Bro. John W. Rowland. He has been reading of the feats of M. W. Bro. John Ross Robertson of Ontario, in visiting all the Lodges during his term of office in this jurisdiction, and not to be behind Ontario, Bro. Rowland has paid fraternal visits to all the Lodges in Nova Scotia. W. Bro. Charles C. Whale, I.P.M. of Georgina Lodge, No. 343, who has been working in Nova Scotia in the interests of the I. O. F., speaks very highly of the courtesy of Nova Scotia Masons and its Grand Master.

AT the last regular meeting of Georgina Lodge, No. 343, W. Bro. C. C. Whale was presented with a handsome Past Master's jewel. This lodge intends holding a musical At-Home on Saturday the 23rd of January.

WE had great pleasure in meeting M. W. Bro. Wm. Gibson, Grand Master of Canada, at the Laurier Banquet in Montreal. The Grand Master seemed to be enjoying himself among the politicians of Montreal, speaking French with a slight Doric accent.

M. W. BRO. J. H. Isaacson, Grand Sec'y, gave us a hearty welcome to his office in the Temple. Masonry is flourishing in the province of Quebec.

R. W. BRO. Will H. Whyte and W. Bro. Barclay Stephens, gave us a pleasant welcome to their city, which will long be remembered.

AT the last session of the Grand Lodge of Arkansas, on behalf of Royal Solomon Mother Lodge, No. 293 of Jerusalem, there was presented three gavels, made in Jerusalem from olive wood cut from the Mount of Olives. The Fraternity in the Holy City are not rich, but their generosity and hospitality is unbounded.

[KING Solomon Mother Lodge, No. 293 of Jerusalem, holds its Warrant from the Grand Lodge of Canada.—
Ed. CRAFTSMAN.]

THE officers of King Solomon's Lodge, No. 22, and Harmony Lodge, No. 438, were jointly installed on the 28th ultimo in the Masonic Hall, Toronto Street, Toronto, by R. W. Bro. J. J. Bennett, assisted by M. W. Bro. J. Ross Robertson and R. W. Bros. E.

T. Malone, W. C. Wilkinson, Aubrey White, H. A. Collins, W. Roaf, J. B. Nixon, B. Allen, R. Dennis, and V. W. Bro. N. T. Lyon. The principal officers of King Solomon's Lodge being as follows:—W. Bro. A. A. Davis, W. M.; Bro. W. W. Vickers, S. W.; Bro. W. W. Glass, J. W.; Bro. Rev. E. H. Capp, Chap.; V. W. Bro. W. J. Hamblly, Treas., and Bro. A. R. Fraser, Secretary. On behalf of the members of King Solomon's Lodge, V. W. Bro. John Hall, Grand superintendent of Works, was presented with a Grand Lodge regalia, consisting of apron and collar. The retiring W. M. W. Bro. T. D. D. Lloyd, was also the recipient of a beautiful silver tea service consisting of six pieces. The principal officers of Harmony Lodge were as follows:—R. W. Bro. G. C. Patterson, W. M.; Bro. Warring Kennedy, S. W.; J. G. Gibson, J. W.; W. Bro. Jas. Reith, Chap.; R. W. Bro. T. R. Barton, Treas., and J. J. Cassidy, Sec'y. R. W. Bro. J. S. Ramsay, on behalf of the members of Harmony Lodge took the opportunity, upon such an important occasion, to present R. W. Bro. Patterson with a beautiful set of a Past Grand Registrar's regalia, consisting of apron, collar and cuffs, for the energy displayed by the R. W. Bro. in the organization of the Lodge, some eighteen months ago. After the routine business, and installation ceremony of both lodges, had been concluded, the large assembly of brethren, numbering two hundred, sat down to a sumptuous repast in the banqueting hall, where speeches interspersed with songs kept the brethren together till after midnight.

ON Thursday evening, December 31st last, the annual re-union and in-

stallation of the officers of Zetland Lodge, No. 326, G.R.C., Toronto, took place in the Masonic Hall, Toronto Street, there being a large and distinguished gathering of the Craft present. In the early part of the proceedings the Entered Apprentice Degree was exceedingly well exemplified by the Past Masters of the Lodge, who occupied the chairs for the evening as follows:—V. W. Bro. J. W. O'Hara, W.M.; V. W. Bro. Jas. Wilson, I.P.M.; W. Bro. C. J. Hohl, S. W.; W. Bro. C. A. B. Brown, J. W.; W. Bro. J. B. Hay, Chap.; W. Bro. H. A. Taylor, S. D.; W. Bro. H. Vigeon, J. D.; W. Bro. John Fletcher, S. S.; W. Bro. W. L. J. Anderson, J.S.; W. Bro. Geo. Kappeler, D. of C.; W. Bro. W. C. Eddis, Treas.; W. Bro. J. T. Jones, Sec'y, and W. Bro. Jas. Bicknell, I.G. The routine business of the Lodge being finished, R. W. Bro. E. T. Malone, assisted by the Past Masters, installed the officers of the Lodge for the ensuing year, of which we give the names of the principal ones:—W. Bro. J. H. McCabe, W. M.; Bro. W. M. Angus, S. W.; Bro. Alex. Stewart, J. W.; Bro. Rev. Abraham Lazarus, Chap.; R. W. Bro. E. T. Malone, Treas.; Bro. R. A. Donald, Sec'y; Bro. John Bastedo, S. D.; Bro. M. J. Cockburn, J. D., and Bro. O. B. Rise, I. G. The retiring Past Master, W. Bro. W. D. McPherson, was presented with a beautiful P. M. jewel. The ceremony of installation being completed, the brethren adjourned to a well provided banquet where a pleasant time was spent till the early hours of the morning, when all parted by wishing each other a "Happy and prosperous New Year."

REHOBOAM Lodge, No. 65, G.R.C.

held its Annual Installation on the 7th inst., in the Toronto Street Masonic Hall. There was a large gathering of the Craft present, among them being R. W. Bro. E. T. Malone, D.G.M., R. W. Bro. Aubrey White, D.D.G.M., R. W. Bro. Dinnis, P.D.D.G.M., R. W. Bro. G. C. Patterson, P.G.R., R. W. Bro. M. Gibbs, P.G.R., W. Bro. E. F. Clarke, M.P., W. Bro. Frank Denton, as well as many of the Masters of the city Lodges. V. W. Bro. F. Gallow, assisted by the Grand Lodge Officers present and Past Masters of the Lodge installed the Officers for the year 1897. Following are the names of the principal ones: W. Bro. C. H. Mortimer, W.M.; Bro. John McCurrah, S.W.; Bro. D. Hoskin, J.W.; Bro. Rev. A. B. Chambers, Chap.; W. Bro. A. Park, Treas.; Bro. E. H. Briggs, Secretary; Bro. R. W. Clewlo, Ass't Secretary; Bro. W. Crichton, S.D.; Bro. Walter Blight, J.D., and Bro. W. Weeks, I.G. W. Bro. F. W. Unitt, the I.P.M., was presented by W. Bro. C. H. Mortimer in a short pithy address with a P. M.'s jewel, to which the recipient responded in a suitable manner. The brethren and visitors sat down to the usual banquet and enjoyed themselves for an hour listening to witty speeches and well rendered songs. Rehoboam Lodge has every sign before it of having a prosperous year.

It gives us great pleasure in chronicling the institution of King Cyrus Royal Arch Chapter, a notice of which we find in "*Gas City News*," Leamington, Dec. 31st: "A Chapter of Royal Arch Masons was instituted here last night, when the following officers were installed by R. Ex. Comp. Thomas Peters, assisted by R. Ex. Comp.

Pellet, Ex. Comp. Quamby, and Comp. Revell, of Windsor, as well as Comps. Frank Anderson and Wm. Goatbe, of Comben: Ex. Comps. G. C. Foster, Z.; W. C. Coulson, H.; Albert Baker, J.; J. S. Greenhill, S.E.; R. Hillier, M.D., S.N.; James Robson, Treas.; W. A. Piper, P.S.; Geo. Craig, S.S.; Geo. Johnson, J.S.; Chas. Quallins, Janitor. Regular convocations will be held on the second Wednesday of each month. After the ceremony was through with an adjournment was made to the Westcott House, where oysters and other refreshments were served."

W. BRO. J. E. HANSFORD, W. M. OF ST. ANDREW'S LODGE.

W. Bro. Jeffrey E. Hansford, LL.B., Worshipful Master of St. Andrew's Lodge, No. 16, G.R.C., Toronto, was born at Melbourne, Quebec, November 17th, 1864. His father was Rev. William Hansford, D.D., late of Montreal, and he is a nephew of Rev. Dr. Reynal, Dean of the Faculty of Arts, Victoria University, Toronto, who is the present chaplain of St. Andrew's Lodge. W. Bro. Hansford was educated at the Stanstead Wesleyan College, the Collegiate Institute and the Toronto University, as well as being an under-graduate-in-law of Trinity University, Toronto. He studied law with W. H. Walker, Q.C., of Ottawa, and J. J. Maclaren, Q.C., LL.D., of Toronto, was called to the Bar of the Province of Ontario in January, 1888, and is now practising his profession at 18-20 King Street West, Toronto, in partnership with Mr. R. S. Neville, the firm being known as Neville & Hansford. Bro. Hansford is also the author of several books, one of the most important being, "The Business Guide or Safe Methods of Business," which book has found a ready sale, fully testifying to the valuable information contained in them for those who desire such knowledge. For many years he has taken a deep inter-

est in the religious affairs of the city of Toronto, especially in the young peoples' societies connected with the well-known Sherbourne Street Methodist Church, of which he is an official member. As a Mason he has always worked assiduously for the welfare of the Craft. He was initiated into St. Andrew's Lodge in May, '891; appointed Assistant Secretary in December, 1891; elected Secretary in November, 1892; Junior Warden in 1893; re-elected Junior Warden in November, 1894; elected Senior Warden in 1895, and Worshipful Master in November, 1896. The rapid advancement he has made in his mother Lodge fully testifies to his popularity among the brethren. He is also a member of the Royal Arch Chapter of St. Andrew and St. John, No. 4, Geoffrey de St. Aldemar Preceptory of Knights Templar, and of the Toronto Lodge of Perfection, 14th degree, of the Ancient and Accepted Scottish Rite, Toronto. Those who come in contact with W. Bro. Hansford find him of a quiet and courteous disposition, and very enthusiastic in anything he undertakes to do. He is thoroughly imbued with the true principles of Masonry and in his dealings with his fellowmen endeavors to exemplify the teachings of the noble fraternity of which he is an honored member.—(H.T.S.)

ST. JOHN'S DAY IN MONTREAL.

The observance of St. John's Day in the city of Montreal is enthusiastically observed by the Craft. Nearly all the Lodges in that city install their Officers, and the evening is taken up with social gatherings, where the brethren meet to honor toasts, receive fraternal deputations, dance, sing and chat.

The officers of the Quebec Register Lodges were installed in the Temple, beginning at half-past two. R.W. Bro. W. M. Campbell, D.D.G.M. for Mon-

treal District, was the principal installing officer for the Quebec Grand Lodge. The officers of the French lodge, Les Cœurs Unis, were installed on Wednesday night last, while those of Mount Moriah Lodge will not be formally placed in office until Friday evening. The officers of Victoria Lodge, Lachine, were installed last evening by R. W. Bro. H. S. Cooper, P.D.D.G.M. Very Worshipful Bro. Angus W. Hooper, Acting Grand Master for Quebec under the English jurisdiction, installed the officers of the English register Lodges at six o'clock in St. Paul's rooms, 2269 St. Catherine Street.

The Editor of THE CRAFTSMAN having paid a visit to the Masonic Temple to view the installation of the officers, was formally received with Masonic honors by R. W. Bro. W. M. Campbell, D.D.G.M., and was requested to address the Lodge after the close of the installation ceremony. W. Bro. R. H. Brown, W.M. of St. George Lodge, No. 10, Q.R., extended a cordial invitation to their annual Dinner, which was held in the Temple, and was a very enjoyable affair. The invitation was duly accepted as the Lodges of which he is a member were not dining that night, viz., St. Andrew's, No. 53, of which he is a P.M., and Elgin Lodge, No. 7 (his mother Lodge) which is going to celebrate its 50th anniversary in February next. W. Bro. Brown allowed the Editor to accompany the Deputation of St. George under the able leadership of R. W. Bro. James Fyfe to the different gatherings, a pleasant pilgrimage that he has not taken for nineteen years. It was surprising the large number of old friends met with ... the different Lodges visited, showing the life long interest taken in the Craft, at the same time, he missed many old faces that had always a welcome for him on such occasions. It was nearly five a.m., before he concluded his visits, and he had to forego the pleasure of visiting St. Lawrence

and St. George, E.R., as time was too short.

In Montreal the Temple is the centre of attraction, it was our first visit, and we may say we were very highly pleased with the building. It has three Lodge Rooms and a Chapter Room. Royal Albert Lodge has a Lodge Room, billiard room, etc., for its own accommodation. There are a large public hall, the Grand Secretary's offices, etc., all nicely fitted and well lighted.

Our first visit was to Kilwinning-St. Charles Lodge which celebrated the day by an "At Home" in the Temple. At the concert which formed the first portion of the entertainment, W. Bro. A. Strachan, W.M., presided. The artists were: Miss Lorge, Bro. J. Wilkes, Mr. H. R. Wray, Miss Langstaff, Miss Moore, Miss R. Morin, Mr. R. McLaughlin, Miss McLeod, Bro. W. I. Roberts, Miss Lottie Simpkin, and V. W. Bro. J. Dougherty. Supper followed, and dancing was engaged in for some hours.

Our next visit was to the flat above where Royal Albert Lodge held its annual dinner in its own rooms in the Temple, W. Bro. A. A. McDougall, W.M., in the chair. Among the guests were Lt. Col. Massey, Grand Master of the Grand Lodge of Quebec; M. E. Comp. J. B. Tressider, Grand Z. of the Grand Chapter of Royal Arch Masons; and M. E. Sir Knight Will H. Whyte, Grand Master of the Sovereign Great Priory of Canada. During the evening W. Bro. Charles F. Dawson, I.P.M., and Bro. R. M. Simpson, Secretary, were presented with jewels.

We then paid visits to St. Paul's Lodge, No. 374, E.R., where we were received in grand style by W. Bro. Charles Rayns, W.M., and the brethren. Notwithstanding the differences of jurisdiction, a good Masonic feeling exists between this Lodge and the Quebec brethren.

Eastern Star Lodge had an "At Home" in Drummond Hall, and the display of beauty at the table was a

very agreeable change from the black coated brethren who were enjoying their lonely dinners at the Lodges we had visited. At the ball held by Eastern Star Lodge a pleasing incident occurred in the presentation of a Past Master's jewel to W. Bro. W. Buckland by R. W. Bro. the Rev. J. F. Renault.

Zetland Lodge celebrated its fifty-first Anniversary also in Drummond Hall, and the visiting delegates were enthusiastically received, the procession headed by a Highland piper, playing the bagpipes. St. George's Lodge, No. 10, had also a piper playing in the visiting delegations. At Zetland we met the Most Wor. Grand Master, Bro. Massey, and M. W. Bro. I. Stearns, G. Treas., on their rounds. Bro. Massey gave an interesting address, touching slightly on the duty of Craftsmen towards the Grand Lodge of Quebec.

Royal Victoria Lodge met in the Queen's Hotel, and we received a royal welcome there from W. Bro. C. W. Meakins, W.M., and the brethren. This Lodge is composed of enthusiastic young Craftsmen, although among its membership we observed several old friends. We had the pleasure of listening to an address by R. W. Bro. Le Messurier, an old friend, who looked a little more reverend than when we used to meet in old St. Charles Chapter twenty years ago.

Our last visit was to Mount Royal, No. 32, in the Balmoral Hotel, and although the "sma' hours ayont the twal" had long gone by, still the brethren was enthusiastic as ever and two or three delegations arrived and were duly received, the welcome being most enthusiastic.

On our return we found the brethren of St. George's Lodge awaiting our arrival. After a few more speeches and songs, one of the happiest meetings of St. John's day came to a close.

St. Lawrence Lodge enjoyed themselves at Welsh and Rough's, where they were visited by V. W. Bro. Angus Hooper, Acting District G.M., who expressed his regret at not having

visited them more frequently, but promised to remedy this in the future. He congratulated the English Masons upon being connected with the Quebec Masonic Board of Relief, which was so well managed. He had been frequently saved from impostors by its caution. He complimented the Lodge upon its splendid quartette, Bros. Venables, Duquette, Caron and Wilkes; and Bro. Willison sang, the latter giving a song composed by himself.

St. George's 440, English Register, had a splendid time of it at Gordon Melville's, where they received a great many visits.

MASONIC CONCERT.

The concert held in the Art Hall, Sherbrooke, Que., last evening, Dec. 17, in aid of the Protestant Hospital, under the auspices of Victoria Lodge No. 16, A. F. & A. M., proved a very enjoyable affair. The hall was well filled with a representative and appreciative audience. The music by the orchestra was well rendered, Mr. C. D. White, Mr. A. F. Fraser, Miss Bunker and Miss Webster all sang solos in capital style and were warmly applauded. The "Lotus Quartette" gave three items all of which were well rendered. The concert was considered an exceptionally good one, the excellence of the performance of our lady and gentlemen singers and musicians being considered quite above the average.

His Worship Mayor Bryant announced that Dr. J. H. Graham of Richmond, who was to have addressed the meeting, had been prevented by a severe cold from being present but had sent the manuscript of a few thoughts which were read as follows:

LADIES AND GENTLEMEN:—Among the many well-conducted and prosperous public institutions and establishments with which Sherbrooke is so highly favored, no one, in my opinion, does more credit to the head and heart of the good people of your city and vicinity than the Protestant Hospital.

And since this truly humane institution is so happily located in this *chef lieu* of our Judicial District; and since for a long time to come, it will be the only non-Catholic Hospital required for many of the sick and suffering of this large section of the Eastern Townships, it seems to me to be the bounden duty of all Protestant Churches, and of all humane and charitable individuals and organizations throughout the District, generously and systematically to supplement your praiseworthy efforts and contributions, in order that this noble Institution may be maintained in a high state of efficiency.

In fact it appears that it should be a sincere pleasure to wealthy citizens, and to not a few benevolent Societies both in our own District and beyond its limits even, to endow or otherwise maintain cots in this hospital, not only for the general welfare, but for the benefit of the afflicted of their own Societies and of their own communities.

That such and such like hopes and aspirations anent the Sherbrooke Protestant Hospital may speedily and magnanimously become substantial realities, you, I am sure, and many others will heartily respond:—"So mote it be."

It may, moreover, not be deemed inappropriate for me to add that it more than pleases me that this evening's function, in aid of the funds of the Hospital, is under the auspices of Victoria Lodge of Ancient, Free and Accepted Masons of your goodly city. This modest effort on the part of No. 16 on the Registry of our Grand Lodge of Quebec, is quite in keeping with the spirit and immemorial practices of our Fraternity; and I sincerely trust that the maintenance of a 'Masonic Cot' in the Hospital, may be favorably considered and acted upon, by the Freemasons of this District of St. Francis.

And although Free Masonry is strictly a non-proselyting body and gives but little information to the public, concerning its beneficence, it may be permitted to me, on this occasion, to say that genuine Freemasons everywhere,

take an honest pride in, and give a generous voluntary support to, their many Benevolent and humanitarian institutions the more especially in the older jurisdictions wherein generally exists the greatest necessity for such.

Take for example, the mother country of England. Near the city of London alone, there are three great Masonic Benevolent Establishments supported by voluntary craft contributions approximating and sometimes exceeding a quarter of a million dollars annually. One of these Institutions is "a home" for aged Freemasons and their wives. The two others are for the sustenance and education of the needy sons and daughters of 'departed' Freemasons. (founded 98 years ago.) Of the culture received therein by the two latter classes, it will suffice to say that many of these youths (boys and girls) pass with credit, examinations in the University of London. Situations too, are found for many of them, at the close of their tutelage; and others are given a start in business for themselves.

And, Ladies and Gentlemen, while time and circumstances do not at present permit me to speak further concerning other like Masonic Benevolent institutions in many enlightened lands in both hemispheres, nor of much else which might fittingly be said anent our time-immemorial and world-wide Fraternity, you will, I know, heartily join in the following utterance of a renowned Brother of the Mystic Tie:

"Then let us pray that come it may,
As come it will for a' that,
That man to man, the world o'er,
Shall Brothers be for a' that."

At the close Mayor Bryant, on behalf of the Masonic brethren invited the singers and musicians who had so kindly lent their valued assistance in making the concert the success it was, also any in the audience who could do so, to go over to the Masonic Lodge Room and enjoy the hospitality of the brethren; about sixty went over and had a pleasant time for an hour.—*Sherbrooke Examiner, Que.*

NOVEL LODGE ROOM.

Certainly the most novel Lodge Room ever occupied by any fraternal order will be the one where the Masonic Grand Lodge of Arizona meets one year hence, in the great cave at Bisbee, the most beautiful cavern ever discovered, and one which the wealth of Crœsus and Mark Hanna's entire millionaire finance committee could not duplicate in splendour, architectural beauty or acoustics. Whispers are distinctly heard for hundreds of feet in this cavern: in fact, there seems no limit to the range of the voice except the sublime walls of this natural theatre. Stalactites, rare, beautiful and delicate, more gorgeous than ten thousand chandeliers, overhang the roof of the pit. Especially is this true in the principal room of the cave.

Comparatively few men have entered this beautiful cavern, which is situated several hundred feet below the surface in the Copper Queen Mine, the greatest copper mine in Arizona, perhaps in the world. After years of working this subterranean cavity of great extent was discovered while running a drift to develop new fields for mining exploration. What a revelation it must have been to the discoverer! No grander or more sublime sight has ever been witnessed by man. In various parts of the cave was found rich copper ore, and from this at least five millions of dollars have been taken, including the rare specimen weighing several tons, the grandest mineral monument at the World's Fair. There is but one way to enter the cave, through a shaft at the mine by going down in a cage. As the mine works constantly, few visitors are admitted and newspaper men who have been allowed to feast their vision secured such privilege under solemn pledge not to write what they had seen. This pledge was wholly unnecessary, as no pen, however trenchant, could picture the beauties of the scene.

At any rate, Ben Williams has offered the cave as an asylum for the Masonic Grand Lodge, and were the full know-

ledge of the beauties of the place known pilgrims from foreign lands would be present to commune with the favored Masons of Arizona's fair land. Certainly there is not a rival of this cave known in the universe.—*Phoenix Gazette.*

NEW YEAR SENTIMENT.

Just how much practical good ever comes from the sentiment of New Year's day, it is impossible to tell. You glide along the weeks and months of the year, yielding to temptation, buffeting the waves of trouble, sometimes worsted in the struggle, enjoying the sunshine and hiding from the storms, little regarding the fact that each day behind you leaves just one less before, until you run butt-up against January First. You are then suddenly stopped, and for an instant look back and wonder what you did with the three hundred and sixty-five jewelled treasures you had just let go of. You see here a day of pleasure, there a day of sorrow. A familiar face that smiled upon you a year ago, smiles upon you no more. You gathered then about the blazing yule-log and each was influenced by the solemn sentiment of the hour. You began a retrospect and together counted the losses of the twelve months just behind you.

"I'll do better this next year," he said, and you made the same resolve, and so you talked on for an hour and when you were through you had marked out a course of rectitude and high morality that would, if carried out, make the practical benefit of a resolution manifest. But what was the result? Precisely the same that had been experienced since the dawn of creation's morn. The "new leaf" turned over for the fortieth or fiftieth time, is turned back again by a whiff of forgetfulness, and you found to your surprise that it was the same old leaf, all marred and blotted, until the "resolutions" were scarcely legible at all.

The thought that occurs just now is, of what good are resolvings? A good resolution is good, if it is faithfully kept,

but a good resolution is bad, if it is broken, because every good resolve unkept weakens the power to resist evil, and leaves the resolver, after awhile, stranded from sheer exhaustion in the breaking of good resolutions. The sentiment of New Year's is utterly useless unless that sentiment puts courage and determination into the heart. It may be a hard struggle, but

"Each victory will help you
Some other to win."

Food is good, but a whole house full of choice delicacies and substantial viands will not satisfy hunger as long as it remains untasted in the house. The sentiment of possessing wealth will do no practical good, unless the wealth is used. "Go thou, be clothed and warmed," is a kindly sentiment, but it does not clothe the naked, or warm the chilled, without something more practical. As sentiment infuses life and vigor into action, it is desirable, but if the sentiment remains only sentiment, it is useless. It is like the beautiful Lamia, dangerously deceptive.

About New Year's time we become very thoughtful and assume a fine sense of determination to do better, but somehow that sense is like the gilded clouds at sunset, fading into darkness while we look upon them. It is good, perhaps, for the human heart to have one hour of good thought during the year, if no more. Let the thoughts we have, and thoughts are things, be put into some tangible shape that we may keep them and handle them; and as the lamp of Aladdin became wonderfully prolific of good things by polishing, so let us with the same assiduity rub our thoughts each day, until we realize that sentiment is only good as a stimulus to action. Then will New Year's sentiment become something more than mere resolutions, made to be broken.

—*N. Y. Dispatch.*

A BIT OF HISTORY.

If any one should visit Girard College, Philadelphia, they would find between what is called Building No. 2

and the Main Building a great weeping willow, as that species of willow is commonly called whose branches hang downward. This tree, some forty-five years ago, was so small that, being bent, a platform was erected over it at the time of the second funeral of Stephen Girard—a bit of history of interest to Masons.

For twenty years the body of Stephen Girard reposed undisturbed where it had been laid in the churchyard of Holy Trinity Roman Catholic Church, northeast corner of Sixth and Spruce streets, when, Girard College having been completed, it was resolved that the remains should be transferred to the marble sarcophagus provided in the vestibule of the Main Building.

Some of the heirs objected to this transfer, alleging that the body of their relative had been deposited in the vault of the Holy Trinity Roman Catholic Church in accordance with his own wishes, and that there was no authority either in the Masonic Fraternity or in the city of Philadelphia to remove it.

It was an important fact that the remains had been removed before application had been made for an injunction. The point was strongly debated on both sides. Judge Edward King, of the Common Pleas, before whom the motion for an injunction was discussed, took the view that the body having been removed, an injunction against removing it could not be consistently granted.

The public ceremonies had also been arranged for, and finally he continued the case without making any decision, stating that if an injunction could be legally ordered after the remains had been actually removed from the churchyard, it could be as well disposed of afterwards upon full argument on bill and answer and final decree. Nothing was ever done afterward in relation to the matter. Under the particular state of the case, the old adage that "possession is nine points of the law" became available.

The ceremonies of this second funeral, which took place on September 30, 1851, were entirely Masonic, under

the direction of the Grand Lodge of Pennsylvania, which upon this occasion permitted the first parade of the Fraternity for many years.

Care was taken to present the members of the Fraternity under the most favorable circumstances. They were uniformly attired in full dress suits of black, and wore white kid gloves (the white sheep-skin apron of the Master Mason trimmed with broad edging of blue ribbon) and blue sashes ornamented with silver fringe. Fifteen hundred and nineteen members paraded, and the procession, in the fine appearance, the personal respectability of all of them and the decorum exhibited, had never been equaled in impressive character.

The procession marched from the Masonic Hall, Third street above Spruce, by the most direct route, *via* Ridge avenue, to Girard College. Here the orphans under tuition in the institution, three hundred in number, were placed upon the steps of the Main Building.

The remains of the founder were brought forth and borne by twelve Past Masters to a platform erected on the east side of the Main Building for the purpose. The Grand Lodge was placed upon this elevation, the Brethren being arranged in close columns before it. A dirge composed for the occasion was played by a band of musicians.

After an appropriate and eloquent oration, the Most Worshipful Grand Master made a short address. A dirge was performed, and then the remains were removed to the vestibule of the Main Building of the College, and deposited in the sarcophagus. The line of Masons filed along in front of the latter and each Brother deposited a sprig of acacia upon the coffin as he passed. After this the march was resumed to Masonic Hall, where the members were dismissed.—*The Keystone*.

EULOGY ON MASONRY.

Some time since, a distinguished, pious, and popular clergyman from the east was preaching in this city. With

all his talents and excellencies, he had imbibed a prejudice against "secret societies," and took occasion one evening to let his hostility to such "societies" be known from the pulpit. In his attempt at ridicule, he likened them to "owles, who kept secret by day, but came out in the dark." He said, "if such societies are not anti-Christian, they are certainly ante-Christian," that they had outlived their day, etc. After he had got through with his attempted ridicule of Freemasonry, he turned his weapons against the churches and said, if *they* would do their duty, and put into practice the precepts of the Bible, there would be no occasion for such secret associations; but that they "were doing what the churches should do." This, coming as it did from an enemy to our Order, we thought the finest eulogy we ever heard pronounced upon "secret societies." "Doing what the church *should* do, but does not." A member of the fraternity would not dare to say so much, and, perhaps, should not; but it came from an enemy, and we have a right to it, and it is eulogy enough.

Brethren, continue to *deserve* this, and by your humane conduct, force it even from an enemy to the Order. Continue to do what the church should do; visit the fatherless and the distressed, comfort the afflicted, help the necessitous; this has earned you the eulogy. Go on—go on.—*Masonic Review*.

AND WHY IS IT NOT SO?

In every Masonic lodge in the world, no matter in what clime or country it may be held, the great principle sought to be impressed, from the first to the nine hundred and ninety-ninth degree, is that of harmony. The beautiful example of the harmony of creation, the return of the seasons, the rising and setting of the sun, the regular and unalterable succession of seed time and harvest, the certainty of birth and certain subsequent death to all created beings, are used as symbols to impress

upon the mind that the Great First Cause, considered harmony the first law of all creation. In the governments of the world, the greatest need is harmony. A cabinet divided in opinion, a parliament at variance, a reichstag at dagger's points with each other will threaten the very continuity of the nation. The examples are abundant, even in our own day, but somehow men will not learn, no, not even from bitter experience. We heard of a man who once put his fortune in jeopardy by the promise of sure gain, and lost, who afterward listened to the siren voice of speculation, and again risked his all, and lost. He then blew his brains out. If he had done so (blew his brains out), before he made the first mistake, he would have saved his family and the community from two shocks. We do not mean to advocate blowing out of brains, but we do mean to say, that the world and the community would have been better off, had the brain blowing business been done before the mistakes had been made in speculations. The ramifications are too broad to enter into even a suggestion of them.

The point we desire to make is the necessity of harmony in the accomplishment of Masonic work, and indeed any good work.

The teaching of the lodge is harmony. There is never a lodge opened on earth, if properly opened, that does not impress upon every one present that one fundamental principle of the fraternity. The opening and closing of the lodge, the lectures of the degrees, all point to the same truth. The question arises, then, why does not the harmony taught prevail? Are the lessons of Masonry only a mummery of idle words? Is the Mason to be one only in the lodge room? Are the ceremonies of the different degrees, only magpie talk, pleasant or amusing to the ear, without any reference to the real meaning of the words? Do we listen to the solemn admonitions of the Master, only to criticise his modulation of voice, or pronunciation of words?

Are we devoid of heart and feeling in these matters?

A man should never sacrifice a principle. He should stand by the right as he conceives it. He is not to be criticised for performing his duty or displaying fidelity. The greatest example in all Masonry is that of the Master builder, who was ready to yield up his life, rather than forfeit his integrity. But we must be sure that the cause we advocate is not mixed up with our own ambition and personal interest. No matter how difficult it may be to divorce our own personal desires from the good of the craft, still as true Masons we are bound to do so. The fraternity stands first, and personal ambitions must be subservient thereto.

It is not an easy matter, to stand alone, but better stand alone on the right side than "go with the multitude who keep holiday." In standing alone, however, we must be certain it is not contrary to the spirit that should control our actions.

Why is it that we hear of differences between brethren that are never healed? Is the spirit of true brotherhood manifested where men refuse to meet and upon the platform of Masonic equality, dispassionately arrange their difficulties? Is the spirit of true Masonry shown by forming political parties to "boost" somebody into power? Is not the usefulness, and very perpetuity of the institution put in jeopardy, when personal ambitions rise above the general good of the craft?

Why do we make a mockery of our work, by teaching harmony and practicing discord? The truth is that few of us fully comprehend that the fraternity of Freemasons is one that is intended to make men realize what brotherhood means; that love for each other should be seen in all that we do; that open frankness should be displayed in all our dealings; that there should be no secret machinations, but as a family devoted to the best interest of each we are to show to the world the beauty of our institution. Masonry fails of its work when it does not bring

a man to see his brother Mason in a different light from the rest of the world. It does not do all it should, unless it softens a man's heart to all the world, and makes him appreciate the high position he holds in the Creator's work.

There is a dignity in harmony that commands respect, and the men outside the craft must admire any lodge, or body, that shows that dignity. Let us see to it that each one realizes the importance and the beauty of this principle. Let our own personal ambitions be swallowed up in the one desire to manifest to the world a true peace, and perfect harmony.—*N. Y. Dispatch.*

SYMBOLIC MASONRY IN MEXICO.

BY BRO. DR. A. W. PARSONS, MASTER
OF TOLTEC LODGE, NO. 214, AT
THE CITY OF MEXICO.

In the years 1805 and 1806, the celebrated German naturalists, the Arago brothers, with the equally famous antiquary, Fausto Ehlullar, founded the first Masonic Lodge in the Capital of Mexico, a Lodge with which were connected the most remarkable men of the vice-royalty, whether of European or Mexican origin, all of whom were well capable at that time of embracing the sacred cause that animates Masonry. Among these enthusiastic believers was Miguel Hidalgo, curate of the village of Hidalgo, in the State of Guanajuato, who later on became the Father of Mexican independence.

On account of the proclamation of independence in 1810, this Lodge suffered persecution at the hands of the Spanish authorities, but it continued its labors in secret, and in 1822 other Lodges were founded, all of which worked in the Ancient and Accepted Scottish Rite.

In 1825, Friars José María Alpuche Infante and Miguel Ramor Arizpe, together with José Ignacio Esteva, Secretary of the Treasury; José Antonio Mejía, Colonel of the Mexican army,

and Guadalupe Victoria, President of the Republic, founded, in company with a respectable number of Scottish Rite Masons, five Lodges under the Ancient York Rite, and Hon. Mr. Poinsett, United States Minister to Mexico, gave them his support, procuring for them the recognition of the Grand Lodge of the State of New York, and by authority from the latter, constituted a Grand Lodge of York Rite Masons in the Republic.

Through the inexpertness of the Mexican Masons and their slight knowledge of Masonic principles, they mixed in political matters, so much so that the York and Scottish Rite Lodges gave their support to a political party; conspiracies were organized in their temples, and after the country had obtained its independence from the Spanish Crown, these disorders brought about the decadence of Masonry, and the Lodges one by one disappeared.

From this, up to 1860, Masonry led a precarious life in Mexico, with only one Lodge, which was called "Union and Fraternity, No. 20," belonging to the York Rite which continued its labors from the date of its foundation in 1825.

This Lodge, which in 1865, had a membership of two hundred Masons, under the administration of its Master, James C. Lohse, at the solicitation of some Portuguese Masons, Manuel B. de Cinharesis and Francisco Pires de Almeida, was divided into three Lodges, of which one worked in the Spanish language, another in English, and another in German, and they together re-established the Ancient Grand Lodge of the York Rite, which had been established in 1825 by the American Minister, Hon. Mr. Poinsett, rechristening it "The Grand Lodge Valley of Mexico, No. 1," on account of its being the first Grand Masonic Lodge instituted in the Mexican Republic. This is the one that now exists and works under the jurisdiction of the Grand Symbolic Diet of the United States of Mexico, its present Grand Master being Emilo G. Canton, who is

also Grand Secretary of the Grand Diet and a 33° Mason.

As there was little or no knowledge in Mexico of the rights of Symbolic Masonry, and as a Supreme Council of the 33° of the Ancient and Accepted Scottish Rite had existed in Mexico since 1865, the "Grand Lodge Valley of Mexico, No. 1," through ignorance, placed itself under the jurisdiction of that Supreme Council.

In 1878, the distinguished patriot and literateu, Ignacio M. Altamirano, was elected Grand Master of the Grand Lodge Valley of Mexico, No. 1, and having made a careful study of Masonry throughout the world, he became convinced that Symbolic Masonry in Mexico, as elsewhere, should be free and sovereign; and therefore he proclaimed its independence from the Supreme Council of Mexico, whereupon the Grand Lodge Valley of Mexico, No. 1, at once declared itself absolutely sovereign. The brothers composing the Grand Lodge Valley of Mexico, No. 1, who thus proclaimed the symbolic sovereignty and independence of the degrees of Entered Apprentice, Fellowcraft and Master Mason from the subjection in which they had been held by the superior degrees of the Scottish Masonry in Mexico, found themselves subject to the attacks of the latter, who even went so far as to issue a decree of expulsion against them; whereupon, with the fifty-one Lodges then under its jurisdiction in the Republic, the Grand Lodge Valley of Mexico, No. 1, organized, in 1879, a body which was called the Supreme Grand Orient of Mexico, which, on the first of January, 1890, comprised 18 State Grand Lodges and 193 constituent Lodges, with a total of 1000 affiliated Masons.

Thus the Symbolic Lodges and Grand Lodges maintained their sovereignty and independence, and the Masonic Bodies, from the fourth to the thirty-third degree inclusive, were equally sovereign in their degrees, and had nothing in common with the Symbolic Lodges. Therefore, the

Grand Lodge Valley of Mexico, which was the founder of the Grand Orient above mentioned, in no way loses its sovereignty or the honor of having been the first to proclaim the independence of Symbolic Masonry in the Republic of Mexico.

In 1880, the Grand Orient, for good and sufficient reasons, declared the Lodges Obreros del Templo, No. 14, and Lumen, No. 12, of Vera Cruz, irregular and clandestine, revoking their charters. These Lodges, after begging for new charters from various Masonic powers in Europe, without obtaining favorable answers, addressed themselves to the United Grand Lodges of Colon and Cuba, petitioning for protection; and that Grand Lodge being at variance with the Grand Orient of Mexico, because it recognized the Grand Orient of Spain, admitted these petitions, and invading Mexican territory, where the Grand Lodge Valley of Mexico, No. 1, already existed, with absolutely sovereign powers for the government of Symbolic Masonry in the Republic, it issued charters to the aforementioned Lodges. It afterwards issued another charter to a new Lodge organized in Vera Cruz, under the name of "Iris," and it then constituted in Mexico in 1881, with the State of Vera Cruz, the Grand Independent Lodge of Mexico, the organization of which gave rise to an energetic protest on the part of the Grand Lodge Valley of Mexico, and the Grand Orient of Mexico.

In 1883 the Supreme Council of the 33° issued a decree waiving all claim to the government of Symbolic Masonry in the Republic of Mexico.

At the end of 1889, the Grand Orient of Mexico, being desirous of uniting and consolidating all the regular Masonic elements in the Republic, and by virtue of the sovereignty that had been acquired in 1878 by the Grand Lodge Valley of Mexico, No. 1, for the government of Symbolic Masonry, celebrated a treaty with the Supreme Council of the 33°, by virtue of which the Grand Orient was dissolved, and

the Grand Symbolic Diet of the United States of Mexico was founded, with the object of assuming the exclusive control of the degrees of Entered Apprentice, Fellowcraft and Master Mason. This Grand Body was solemnly organized on the 15th of February, 1890, and Gen. Porfirio Diaz, President of the Republic, was elected Grand Master.

Through negotiations entered into by the Grand Diet, which would not permit any Lodges to exist in Mexican territory under the jurisdiction of foreign Grand Lodges, the Grand Lodge of the State of Missouri, which had issued a charter to Toltec Lodge, No. 520, in 1883, cancelled the same and petitioned the Grand Diet to issue a new charter to Toltec Lodge, which was done on the 14th of February, 1894.

In order to correct an abuse which existed in the Supreme Council of Mexico, which body gave its patronage to Lodges of Perfection of the 14th, which were composed of women, the Grand Diet committed the grave error of issuing charters to four of these Lodges, under the belief that it was an anomaly that women should be given higher degrees before having obtained the first three degrees.

In consequence of the vigorous protestations which were at once made by Toltec Lodge, No. 214, Anahuac Lodge, No. 141, and Germania Lodge, No. 219, all under its jurisdiction, insisting upon the immediate cancelling of the charters before mentioned, and for the establishment by law in all Lodges of the three Great Lights, the Grand Diet issued, on the 12th of August, 1895, Decree No. 18, cancelling these four charters, and prohibiting women from being initiated into Masonry, and ordered the use of the Bible in all the Lodges within its territory, which order has been fully complied with.

This decree, however, produced some dissatisfaction among ignorant Masons, and at a meeting of the Grand Lodge Valley of Mexico, No. 1, held

on the 13th of August, 1895, when this decree, which was the finishing touch to the perfect organization of the Grand Diet was read, seven Master Masons, amongst whom was the Grand Master of the Grand Lodge, Ramon I. Guzman, refused to obey the Supreme Body, protesting that they would never admit the Bible, and would not exclude women from their Lodges.

These recalcitrant Masons were at once expelled from the Grand Lodge, and Past Grand Master and Deputy Grand Master Ermilo G. Canton was elected Grand Master. The Grand Lodge Valley of Mexico continued its labors, protesting its submission to the edict of the Grand Diet, swearing on the Bible that it would never admit women to enjoy the privileges of Masonry in the United States of Mexico.

The Grand Lodges of the States of San Luis Potosi, Puebla, and Chichuahua, as well as Lodges Frontera, No. 102, of New Laredo, and Dr. Gonzalez, of Bustamante, Nuevo Leone, which were under the jurisdiction of the Grand Lodge Luz de Frontera, No. 14, of New Laredo, and which rebelled against the admission of the Bible and the non-admission of women in Masonry, were declared clandestine by the Grand Diet, and withdrew from its jurisdiction.

For the same reason the Lodges George Washington, No. 196, in San Luis Polosi; Washington Hidalgo, No. 24, in Chichuahua; San Juan Bautista, No. 184, and Alpauche Infante, No. 185, in Tabasco; Jose M. Aguirre, No. 57, in Saltillo, Coahuila, and a few other Lodges throughout the Republic, were declared clandestine, and their charters cancelled.

At present the Grand Diet of Mexico is formed of four State Grand Lodges, one in the capital of the Republic and the others in the States of Jalisco, Coahuila and Tamaluipas, and of 112 Lodges, scattered throughout the States of the Republic, with a total of 16,020 Masons.

SUMMARY.

Regular Symbolic Masonry was

founded in Mexico under the patronage of the Grand Lodge of the State of New York, in 1825.

The Grand Lodge Valley of Mexico, No. 1, which was the founder of the Grand Symbolic Diet in the United States of Mexico, is the legitimate successor of the above mentioned Lodge, and proclaimed the independence of Symbolic Masonry in 1878.

The Grand Diet of Mexico is an exclusively Symbolic Body, working entirely in accordance with the landmarks of the Free and Accepted Masons of England and of the Grand Lodges of the United States of America.

The Grand Diet of Mexico does not admit women in any of its Lodges, and displays upon its altar the three Great Lights of Masonry.

These facts can be proved through Masonic authorities in Europe, America and Mexico, and also by the records of the Grand Diet; in consequence of which the Grand Symbolic Diet of Mexico is now recognized by seven Grand Lodges in the United States, viz: California, Iowa, Kansas, New Hampshire, New York, North Dakota, Texas and Montana.—*The Trestle Board.*

THE OLD MASON.

Some few days ago the "span" birthday of a good and worthy Brother was celebrated by his friends and the statement was made that only once in a while was so devoted a Mason permitted to reach the ripe old age of seventy.

But there are many old Masons. There are many whose gray hairs tell of long years in the Fraternity, and a visit to the Veterans at one of their monthly pow-wows will be sufficient to convince the most incredulous that in Masonry a good many live to reach the "span." Their "devotion" has been of a character to mark them as fathers in the science, and they must have been mindful of the cardinal virtues and have given heed to the lessons taught them in youth. To be a veteran in

Masonry is honorable, and to reach the age of 70, with the natural powers of life unimpaired, is a condition that any man may covet.

But having lost youth and the golden locks of youth, how should the old Mason comport himself? He ought to be willing, as far as his strength will allow, to counsel the younger members of the Craft, and point out to them how they may live to be seventy. With the ordinary constitution of humanity, a man ought to reach the scripture limit of earthly life; that is, of course, barring disease and accident, which he cannot always avoid. The old Mason, as any old man, is fortunate in having had some talismanic protection from 'disaster' which has cleared his pathway for the years to go on uninterrupted. The old Mason to become such, cannot "burn the candle at both ends." He must be moderate in his desires, temperate in his habits, else the candle will burn quickly and long before he reaches the time which men call venerable, he will be numbered with the foolish virgins, who failed to provide for the hours that should lapse before the bridegroom came.

And so it is honorable to be an old Mason, and when we read of those who have been devoted members of the Fraternity for fifty years or more, and are honored by their friends and Brothers, we take it as a self-evident fact that they were obedient to the laws of nature and obeyed the teachings of the Lodge, both of which tend to longevity, and we are proud that there are very many old Masons in the world.—*Dispatch.*

BELIEF IN THE BIBLE.

The test that the candidate shall express a belief in the authority of the Bible is a new one; that the initiate is instructed that he will find in the Scriptures the rule and guide of his conduct is true; but we have yet to learn that the candidate is required to express a belief in the authenticity of the Bible. But the committee do not

wish to be understood as approving the admission of a candidate who is known to have declared his unwillingness to receive the Holy Scriptures as a rule and guide and great light. A Mason who, in the presence of other Masons and in public, says he does not "believe the Bible to be the word of God, and contained more tales than other books," and when asked what he meant, said, "lies, if you please," does not commit a Masonic offence, unless his language is intended to wound the feelings of the brethren present, but the substance of the remarks themselves do not constitute a Masonic offence. To hold otherwise would conflict with the meaning of the first and sixth Ancient Charges, and the well established principles of the Institution of Masonry. From the first Charge we learn: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honor or honesty, by whatever denominations or persuasions they may be distinguished," etc. From the sixth Charge, we glean that "no private piques or quarrels must be brought within the door of the Lodge, far less any quarrel about religion, or nations or State policy, we being only as Masons of the catholic religion above mentioned." We have ever been taught that the Bible is the great light in Masonry; that it is the inestimable gift of God to man, as the rule and guide of his faith. A disbelief in the Bible as the word of God, necessarily leads to a denial of the existence of God. Masonry in this country holds the Bible to be the word of God and "the rule and guide of our faith." Yet Masonry nowhere undertakes to set forth what the man's faith shall be. This characteristic of the Bible, which sets it forth as the rule of our faith, comes down to us as a part of its teachings, from which we are never to deviate,

and upon which there can be no innovations.—*G. L. of Miss.* :

ROYAL ARCH MASONRY.

Our thought is that the Royal Arch degree is to be regarded as an evolution of English Freemasonry as historically known since 1717. The degree of the Royal Arch, in substance much the same as now, was known and practiced by the Athol Masons, in England, as early as the year 1756, while there are traditions and suggestions of its use at a considerable earlier date. A well authenticated record of the Masonic Lodge working at Fredericksburg, Virginia, in the middle of the eighteenth century, contains an entry to this effect: that on December 22d, 1753, three Master Masons, whose names are given, passed through the ceremonies attending the conferring of the Royal Arch degree. Upon the finding and verifying of this record, in 1891, Bro. W. J. Hughan wrote as follows:

"My point is this, that though the Royal Arch is referred to in *print*, A.D. 1744, and in the *Ancient Grand Lodge Minutes* of A.D. 1752, the entry of December 22d, 1753, in the *Minute Book* of the Fredericksburg Lodge, State of Virginia, is the earliest record of the degree being conferred *in the world?* Until its discovery by Bro. S. J. Quinn, and noted in his history of this old lodge, no minute of the degree being conferred was known to exist of an older date than 1762, and the oldest in America was still later."

It may be assumed that the degree was known in Great Britain and in this country, and occasionally conferred under lodge auspices, from this time forward until about the close of the eighteenth century. In Philadelphia, Boston, Providence, as well as elsewhere, the degree was thus conferred, and sometimes, as in the case of St. Andrew's Lodge, Boston, there was a semi-detached organization known as a "Royal Arch Lodge."

But while the degree was thus recognized, the main features of the present

system of Capitular Masonry were unknown. It was not until the last decade of the eighteenth century that the degrees of Mark Master, Past Master, Most Excellent Master, were formulated and united with the Royal Arch degree, to form a distinctive grade in the Masonic system. Doubtless Thomas Smith Webb had considerable to do with the moulding, recasting and arranging of these several degrees, albeit he was not the inventor of any one of them. His work was that of development and extension, resulting in what is now known as the American system of Capitular Masonry. The organic life of independent chapters dates from about this period. There was the old Washington Chapter, of New York, claiming to be the "Mother Chapter," which issued charters to several bodies of Royal Arch Masons, Providence Royal Arch Chapter, whose centennial was observed September 3rd, 1893, being among the number. Then came the organization of Grand Chapters, that of Pennsylvania taking place November 23rd, 1795, and other jurisdictions following at brief intervals. The Grand Chapter of Rhode Island was established March 12th, 1798. The General Grand Chapter dates the beginning of its existence from October 24th, 1797.

The American system of Capitular Masonry, as now defined and applied, is not in any direct way subordinate to or dependent upon the Freemasonry of the Lodge. In England, however, the present Grand Chapter is still a body dependent on the Grand Lodge, each subordinate chapter being attached to a lodge, and without such an attachment no chapter can exist.

It is gratifying to notice emphasizing of the value of the degrees, especially that of the Royal Arch, than which no other, unless it be that of Master Mason, has associated with it so much of symbolic, historical and religious significance. The Royal Arch degree has well been termed "the root, heart, and very marrow of Freemasonry." But with all this allowed and urged,

and with the statement repeated over and over again that only by aid of the Royal Arch degree can a candidate perceive the far reaching and sublime character of our ancient Masonic system, there is still a want of interest and appreciation in the Chapter and in its work.

Proposed examination in open chapter seems desirable. It would also be well, in our judgment, to hold back the candidate from signing the by-laws and completing his membership until such time as he may have shown, by some final test, his attainments in all the degrees of the Capitular system. It will help still more to maintain Royal Arch Masonry in its justly exalted position, if due attention is given to the conferring of the degrees. If officers are intelligent—if they appreciate the lessons and ceremonies in their moral bearing—and if their hearts are in the work, there will be an attractiveness put upon the chapter that will bind members to that body. It is ignorance and indifference which so often bar the way of prosperity—that ignorance which turns the solemn ceremonials of the Royal Arch degree into burlesque—that indifference which fastens upon dull minds and makes them incapable of inspiring those whom they attempt to teach and lead.

Notwithstanding the financial stress which has prevailed throughout the country during the last two years there has been a large net gain in the membership of chapters. Only two jurisdictions, South Carolina and Mississippi, report a loss. In a majority of the Grand Chapters the gains have been large. It is gratifying to note this numerical increase so generally prevalent. Better still is the evidence of reviving interest in Capitular Masonry. The system seems to be better appreciated for its sacred truths and grand principles, for its significant lessons and attractive symbolism, while the organizations by which expression is made of these things are regarded with increasing favor. Not only is more work done, but it is better work, and hence

comes a larger attendance of members and visitors. There is hardly another such obstacle in the way of desired progress in any department of Freemasonry as neglect to do the work in a prompt and impressive manner. As we read of the services of faithful Grand Lecturers in the various jurisdictions, of visits made by other Grand Officers to chapters, with a special purpose of inducing more attention to details in the enacting of the ceremonies, and of a general sentiment calling for ability and careful attention in conferring the chapter degrees, we cannot doubt that there is a revived interest in Royal Arch Masonry—in the system and in the work, as well as in the organization. This era of prosperity does not come by forgetting or ignoring the past, and making new departures. We build most surely on the past. The old motto is a good one: "Stand on the old ways and make progress." One element of revived interest and larger productiveness may be found in the celebration of centennial occasions and other anniversary days, which prompts a review of the past and quickens Masonic fealty and devotion.

Ancient Freemasonry is more than a high sounding phrase. The adjective may be given too much emphasis, perhaps, at times; but there is a charm attached to our institution because it is linked by history and tradition with the ancient time, and with renowned personages whose glory still abides. Out of the past comes an inspiration for present service. Capitular Masonry in its ceremonials makes much of the abundant store thus provided.

It is for use, as all of Freemasonry is intended to be utilized, practicalized, for the right molding of human characters and for service in the world. As Royal Arch Masons we have a work to do, not only in supporting our cherished institution, watching over its interests and maintaining its true glory; but in using our strength, wisdom, resources, in the lines of related life; that we may thus assist those weaker than we are, instruct the ignorant, com-

fort the sorrowing, and render some practical service of sympathy and help to those who are indeed, thus making proof of the highest ideals that attract us forward toward God and Heaven.--
Henry W. Rugg, of Rhode Island.

FREEMASONRY ABROAD.

Our annual review of Freemasonry in the British Empire invariably occupies so much of our time and the space at our disposal that the remarks we may have to make on the Craft in other countries are usually relegated to a separate article and even then we are unable to do more than furnish a few particulars of a more or less general character. As regards Freemasonry in Europe, the facts that have commanded our notice are few in number. We remark that the Protectorship of H.R.H. Prince Frederick Leopold of Prussia, which has hitherto been limited to the Grand Lodge of the Three Globes at Berlin, has now been extended to the other Berlin Grand Lodges, namely, the Grand National Lodge and the Grand Lodge Royal York of Friendship, but the changes in the *personnel* of the three lodges are few in number, the most important being the substitution of Bro. Hermenn Mummmenthey for Bro. Carl A. Bouche as Grand Secretary of the Grand Lodge Royal York of Friendship. Bros. General Von Reinhardt and Friedrich Engeil are Grand and Deputy Grand Masters respectively of the Grand Lodge of the Sun at Bayreuth. Bro. Henri Berge is Grand Master of the Grand Orient of Belgium, while the vacant office of Grand Master of the United Grand Orient of Portugal, has been filled by the election of Bro. Dr. Bernardino Alachado. As to the character of the Craft on the continent of Europe, there is no reason to suppose that it has altered in any respect. In Germany, Sweden, Denmark, and one or two other States, it adheres more or less strictly to that of Freemasonry in the United Kingdom, but elsewhere it concerns itself very particularly with

the political and religious controversies of the day and is as unlike the Freemasonry we preach and practise as possible. Hence the antagonism which exists between Masonry and the Roman Catholic Church and which seems to become more and more bitter every year: though why the Romish priesthood should persist in condemning the whole Masonic body, because certain sections of it deliberately violate both the letter and spirit of its laws, passes our comprehension. The anti-Masonic Congress, which met at Trent during the autumn, has certainly not done much towards strengthening the position of the Romish Church as against Masonry, and for this principal reason—in Protestant countries the Freemasons are indifferent to the anathemas which are launched against them: in Roman Catholic countries they treat them with contempt or resent them. Possibly, however, some good may result from the determination of the Congress to establish Charitable institutions wherever such have been already established by the Freemasons. It is difficult to imagine that two antagonistic bodies can work together, side by side, in behalf of the same laudable object without acquiring a knowledge of each other's merits, and in time, perhaps, exchanging courtesies and compliments. If such a result as this should follow from the anti-Masonic Congress of the present year, it will not have been held in vain.

But, though we admire and respect the Craft in Germany, Sweden, Denmark, and wherever else in Europe it abides, as we have said, more or less closely by its fundamental principles, when we speak or think of Freemasonry abroad, it is towards the brethren in the United States that our attention is more especially directed. Though more than a hundred years have elapsed since those States—or at least such of those as were once British Colonies—were separated from us, both politically and Masonically, and though, in the course of time, some of the Grand Lodges then established have deviated

from sundry of the rites and observances of Freemasonry—matters which are ceremonial rather than essential—we still hold them to be a part of our Masonic system. What are now the Grand Lodges of New York, Massachusetts, Pennsylvania, etc., were originally Provincial Grand Lodges under our Grand Lodge. Their laws are derived from or modelled after our laws: and their ritual is in the main ours. And as those earlier Grand Lodges derived from us, so their middle-aged—if the word may be applied to bodies corporate—and younger G. Lodges have derived from them. In fact, the Masons of the United States, though ranged under 50 Grand Lodges, with those of the United Kingdom, its Colonies and possessions, form one immense family, having but one Masonic faith in common, and interpreting the articles of that faith uniformly, at least, in all things essential. Thus, what happens in the jurisdictions of the several Grand Lodges of the United States creates amongst us almost as deep an interest as what happens in our own lodges and Provinces. Hence it is that we rejoice always when we hear that Freemasonry in this English-speaking country is prosperous, and grieve when there is rumour of anything happening which has seriously affected, or is likely to affect, its fortunes. Happily, the course of its progress has been seldom interrupted. Some 70 years ago there was a strong anti-Masonic fever set in, but it had its origin for the most part in the keen rivalry of political parties, and quickly died out. Now, though the Craft, no doubt, has its enemies, those enemies are able to do it but little harm. The few hundreds of brethren on the lodge rolls a century since have grown to some hundreds of thousands, while the Chapters, the Councils, the Consistories, etc., are proportionately numerous. It is, indeed, marvellous, how the Americans of the United States have taken to Freemasonry, and how numbers upon numbers of its foremost citizens delight in preaching, and,

what is more to the point, practising its tenets and principles. Latterly the brethren in several of the jurisdictions have given a more practical turn to their Freemasonry, and have devoted their energies to the establishment of Masonic Homes for the Aged, the Widow, and the Orphan, some of these Homes being entirely educational, while others are intended for the poor brother and his widow. The result has been the institution of the home at Utica by the Grand Lodge of New York, of that in Philadelphia by the Grand Lodge of Pennsylvania, and of others in other States, the outcome of the latest effort in this direction being the raising of a sum of 50,000 dollars towards the Kentucky Masonic Home, which it is proposed to establish a short time hence when the Grand Lodge celebrates the centenary of its constitution, as a memorial of that auspicious event. We take the greatest pleasure in reading of these efforts, and we trust that not many years will have elapsed before some such charitable institution has been founded by every Grand Lodge in the United States, not only for the sake of the benefits they will confer on those brethren whom misfortune has overtaken, but also in a very minor degree because it will lighten the anxiety which is felt in many parts of the country in respect of the non-affiliate, who, if we may judge from some of the speeches which are every now and then delivered about him, has been having a rather warm time of it for some years. Moreover, when the thoughts of the brethren are directed to this channel they will be less likely to concern themselves about the question whether what is given in Charity to a poor brother or his belongings should be recouped by the lodge of which he was, or had once been, a member. In short, this and other matters of primary importance will so absorb their time and so abstract their attention from the petty formalities of Masonry, that they will be unable to give a thought to the non-affiliate, to the doctrine of perpetual jurisdiction,

and such like matters. In the meantime, let us congratulate our American brethren of the United States on the splendid progress they have made in strengthening and extending the bases of the Craft, and let us hope that that progress may be continued indefinitely and with an ever-increasing tendency towards a greater and still greater condition of prosperity. — *The Freemason.*

BANNERS WE MAY PROUDLY CARRY.

Masonry takes humanity just as it comes from the hand of the Creator, just as she finds it in the world, and seeks to guide it, but not to re-create it. It is not a man's beliefs, but his actions, that she contemplates. She does not weave a network of intricate and obtrusive doctrines about him, to confuse and hamper his mind, but leaves him free and unfettered, to choose his religion, his politics, and his course of social life. She simply asks that he be a man, a whole man, and nothing but a man. She stands outside, unassociated from politics, from churchism, and from social distinctions. But, with the rough mallet and chisel of precept and discipline, she seeks to hew off the rugged edges of human selfishness, and the immoral tendencies of human character, and build it up into the symmetry and beauty of the perfect man.

Masonry has not emblazoned her triumphs upon the pages of history, because she creates no revolutions; she attacks no governments; she enters into no conspiracies; she sheds no blood. Her mission is a mission of peace. Her motto is Fraternity. The field of her labor is moral, not physical. The temple she seeks to build is not made with hands. It is the character and conduct of her votaries that she seeks to improve. She does not point to battle flags and fields of carnage as an incentive to loyalty in her subjects. War, red, cruel war, has no place in her teachings. She has always been the advocate of

peace, the harbinger of justice and the exponent of truth.

We may look back through the dim vista of the world's past history, and among the slumbering centuries we may see her passing on from her inception to the present day, with Truth for her guiding star, and Morality the object of all her plans. Calm and undisturbed amidst the tempests of political and social commotions; calm and serene amidst the upheavels of kingdoms, empires and nations; serene and calm amidst the furious conflicts of political and theological disputants; unmoved by the kaleidoscopic changes that mark the face of history—changes in customs, changes in governments, changes in theology, changes in science, changes in everything—but clothed with the panoply of single truth, she has marched down through the ages, leaving no trail of blood behind her, and remains unchanged, with the same great lights shedding their radiance upon the candidate of to-day as in the long buried past, with the same symbolism teaching the same imperishable truths as in the dark ages.

The unchangeableness of Masonry is a wonder among its best friends, but the reason is very simple. She laid hold upon great fundamental truths that are commensurate with human existence; truths that will be applicable as far and as long as the human race exists. "Brotherly love, relief and truth." The day has never been, and never will be, when "brotherly love" will not be a necessity and a virtue among men.

The day has never been, and, in the present order of things, never will be when relief will not be a necessity and a virtue. "The poor ye have always with you" is as true to-day as it was nineteen hundred years ago. To succor and relieve the distressed, to rescue the perishing, to warn in danger, to aid in counsel, to feed the hungry and clothe the naked, have just as widespread opportunity and are just as much the imperative duty of the Mason of to-day as when the first great lights shone down upon her sacred altar. And truth,

which has long been buried beneath the mass of human error and superstition, is slowly emerging from the debris of exploded theories and distorted fancies, and is rising like a refulgent sun upon a dark sky, to illumine the minds and permeate the hearts, and to dominate the lives of men. But to achieve the victory truth will need her supporters, for error never dies of old age. Nothing but "light," "more light" and "further light" can dispell the gloom and dissipate the fogs of error and superstition.

Brotherly love, relief and truth are banners we may proudly carry, my Brethren; nor can they be laid aside so long as poverty, disease and death retain their hold upon the human family; so long as there are open "graves," and weeping widows, and wailing orphans. To elevate the moral character, to disseminate the truth and subdue the passions of mankind, is the special and glorious mission of Masonry.—*A. M. Burns, Seattle, Wash., in Voice of Masonry.*

SAM JONES IS KNIGHTED.

HE BECOMES A TEMPLAR.

New York, Jan. 6.—A Rome, Ga., despatch to the *Sun* has the following: A few nights ago the Rev. Sam P. Jones was initiated into the mysteries of a Knight Templar. A special train was sent to Cartersville, to convey him to this city, and he entered the hall at the Masonic Temple dressed in a grey cap perched on his grizzled head. He had very little to say to those who greeted him at the entrance of the hall, and looked as if he expected trouble.

Of course, what transpired within the closed doors was not revealed to the uninitiated, but many remarks were made by the outsiders concerning the handling of the great exhorter by the Knights, who had been excoriated so frequently by the sarcastic tongue of the most picturesque pulpit orator that Georgia has produced. About an hour and a half elapsed, and then the

Knights trooped into the banquet hall, their swords jingling and epaulets flashing in the electric lights, the Rev. Sam Jones, in charge of Eminent Commander John J. Seay, leading the van.

THE ASSEMBLED KNIGHTS addressed him as "Zerubbabel." As plain Sam Jones, he had entered the mystic portals with a defiant air and a smile of mild sarcasm on his lips. He emerged from the ceremonial chamber with a bedraggled look, his hair dishevelled, a sword dangling at his heels, and a quizzical monkey-and-parrot smile playing about his features.

The Most Eminent Grand Commander, Bill Fleming of Augusta, who succeeded Judge Mack as Congressman from Tom Watson's Populistic domain, was on hand, and the Grand Generalissimo, Al. Walton, who has received the honorary brevet of Colonel since he left the West and settled in Georgia, sat on the left of Zerubbabel Jones, his expansive face beaming with delight from the last notch of his double chin around to the nape of his neck.

The banquet proceeded, and for half an hour the jingle of the knives and forks kept time to the desultory conversation carried on among the assembled Knights, all of whom cast furtive glances from time to time in the direction of Zerubbabel, as if to assure themselves that he had not made his escape. At last the Eminent Commander arose, and in the most approved style called for "a short talk from

OUR NEWLY OBLIGATED FRATER."

Zerubbabel arose very deliberately, straightened himself, cast a reproachful glance over the assemblage, and setting his jaws firmly, began to address them. After a few general remarks on the beautiful tenets of the great order of which he had been made a member, he proceeded to tell a story, suggested by his recent experiences. He said:

"When old Daniel refused to comply with the demands of his enemies they began to threaten him with dire punishment. 'Look ahere, old feller, if you don't obey the orders of the King

we'll fling you into the lion's den,' they said, but they couldn't scare old Daniel. He realized that he had to choose between going to hell if he didn't do right, and being flung into a lion's den if he did. He was in a pretty bad predicament, I can tell you, but he didn't hesitate long. He told them that he was going to do just as he had been doing, and that he didn't care a cent whether their old King liked it or not. So they yanked old Daniel up and they took him to the lion's den, and they pitched him into it heels over head, and they said, 'Now, old feller, we've settled with you.'

"But Daniel was not dismayed, and soon made himself at home among the lions. He gave them to understand that he was some lion himself. The lions finished gnawing their bones and began to stretch themselves out for a nap.

THE OLD HE LION LAY DOWN

in a nice clean place and looked at Daniel as much as to say, 'Here, Daniel, you come, lie down here, and put your head on my shaggy mane for a pillow.' Daniel did so, and the lions soon fell asleep, and all was quiet and peaceable as Daniel lay there with his head pillowed on the lion's mane."

The audience sat breathless while the speaker's face assumed a quizzical look as if he was recalling his recent experiences.

"As he lay there looking up toward the mouth of the den, old Daniel no doubt thought of the choice he had made, and how lucky he had been in following the dictates of his own conscience, and, with a sigh of satisfaction, he exclaimed:

"'Well, this beats hell!'"

The roar of applause that went up from the assembled Knights shook the Temple. The banquet continued until the Eminent Commander reminded the revellers that it was time to put the finishing touches on Zerubbabel, and they retired to the inner chamber. Whether the Rev. Samuel Jones found in the rest of the exercises some other

things or not, nobody knows except possibly those who are bound under those blood-curdling oaths to eternal secrecy.

Craft Tidings.

AMERICAN.

The fund of the Massachusetts Masonic education and charity trust now amounts to about \$110,000.

A new Masonic temple is to be erected in Columbus, O., early next spring. It will cost \$75,000, and will be 192 feet long by 64 feet wide. It will be built of brick and be larger than the Cincinnati temple.

The beautiful new Masonic hall at Cohoes was formally dedicated on Tuesday night, Dec. 15. The corner stone was laid Aug. 21, 1895. The structure is one of architectural beauty, and is large and commodious. The part of the building reserved for Masonry purposes are convenient and well adapted to lodge work.

At the banquet held at the close of the reunion of Oriental Consistory on November 19th, the commander-in-chief, Bro. George W. Warville, suggested that some steps be taken toward the founding of a home for aged Masons. He spoke of the Illinois Masonic Orphans Home at Chicago as the pride of the craft in that state, and urged the establishment of a true charity for the old and helpless of the fraternity. His remarks were received with the heartiest approval, and met with such a response from the four hundred brethren present that fifteen hundred dollars were pledged on the spot. A committee of twelve was appointed to carry out the project. It is intended to raise \$100,000 for the Illinois Masonic Home for the Aged.—*N. Y. Dispatch.*

American Lodge, No. 98, has a little box called the Charity box, and any member drops into that box whatever he feels disposed to contribute for

charity in addition to his regular contributions, and so liberal have the brethren grown that the contents of that box come near filling all charitable demands. This is a good idea, Bro. Buckner.—*Tidings from the Craft.*

The Grand Master has appointed W. Bro. Peter Ross, I. L. D. of Scotia lodge, to fill the vacancy in the office of Historian of the Grand Lodge, which was so ably filled by the late R. W. Charles F. McClenachan. The appointment is a wise one. Bro. Ross is well known as a scholar and writer. His contributions to Scottish literature have been valuable, and his latest, "The Scot in America," has just been issued and has received a warm welcome from Scots in America. He is well qualified to fill the important position, and has been for some time investigating the history of regimental lodges. He is an honorary member of Canon-gate Kilwinning lodge of Edinburgh, of which Robert Burns was poet laureate. Dr. Ross, we greet you in your new and responsible position.—*N. Y. Dispatch.*

One of the pleasantest surprises which Colonel Melish had for the Board of the Masonic Home at the recent meeting of the Grand Lodge of Ohio, was the tender of the handsome private library of the venerable Bro. John D. Caldwell, of Cincinnati, to the Home. The library is probably the finest of its kind in the State, and is replete with historical and biographical volumes of interest to 40,000 Ohio Masons. The gift was accepted with a vote of thanks, and will be used as the nucleus of a library—something very much needed. The Home is now in very good condition and promises to become an institution of which all Masons will be proud.—*American Tyler.*

It is announced the project of establishing a Masonic hospital in Brooklyn, is under consideration in twenty lodges of that city.—*N. Y. Medical Journal.*

Our good Bro. A. A. Treat of this city will have to look to his laurels as the oldest Mason, albeit he is now in

his 100th year, and his seventy fourth as a Mason. The Grand Secretary of Rhode Island, Bro. Edwin Baker, is authority for the following item: "Bro. William Earle Cook was born in Portsmouth, R. I., January 25, 1797, and is now in his 100th year. He was made a Mason in St. Albans Lodge No. 6, Bristol, R.I., February 3, 1819, and has consequently been a Mason seventy-seven years. He became a member of Eureka Lodge No. 22, and still is a member of the same. He is in full possession of his faculties, and hearty and chee-full. *Square and Compass.*

The Craft in Atlanta, Ga., will soon commence work on their ten-story office building and Temple; the investment will exceed \$200,000.

Occasionally we get a card from a postmaster informing us that some brother refuses to take his *Trowel* from the post office. We look at our books and find that the brother owes us one, two or more years for *The Trowel*. Then we wonder what the brother means. Does he intend to quit without paying us what is justly due us? Surely he would not knowingly wrong us out of anything in that way. Then we wonder why he don't write to us about the balance due us instead of telling the postmaster to tell us to stop the paper. Then we wonder—and again we wonder—and for the life of us we can't wonder it out. What do you suppose he means?—*Masonic Trowel.*

CANADIAN.

The regular monthly meeting of St. Andrew's Lodge, No. 53, Q. R., Montreal, was held in their lodge room in the Masonic Temple, Dorchester street, Tuesday, 12th inst., a large number of visiting brethren and members being present. After the reading of the minutes, the officers elected at the last meeting were installed by Wor. Bro. J. J. F. Blackie, I. P. M., assisted by R. W. Bro. James McCrudden. After the installation ceremonies, Wor. Bro. J. J. F. Blackie was presented with a handsome past-master's jewel,

by R. W. Bro. McCrudden, on behalf of the members of the lodge, to which Wor. Bro. Blackie responded in a suitable manner. After the business of the lodge was over, the brethren adjourned to the banquet hall where refreshments were partaken of and a pleasant time was spent with songs and speeches.

The official visit of R. W. Bro. W. M. Campbell, District Deputy Grand Master, to Dorchester Lodge, No. 4, A.F. & A.M., Q.R., at St. Johns, Tuesday, 12th inst., was made the occasion of a brilliant gathering of Masons at the regular communication of this old and distinguished lodge. Not only was the Grand Lodge of Quebec we-thily represented, but there were also brethren present from across line forty-five, and the fraternal greeting which they received from their Canadian Masonic friends, was extremely hearty. At the close of the meeting, Dorchester Lodge members handsomely entertained their guests at a banquet at the St. Johns Hotel, at which R. W. Bro. J. B. Tressider, P. D. D. G. M., presided. The present District Deputy Grand Master, R. W. Bro. Campbell, made an eloquent response to the toast of the 'Grand Lodge of Quebec,' and R. W. Bro. R. Wilkinson of Plattsburg, as a representative of the Grand Lodge of New York, conveyed the kindest fraternal greetings from the Masons of the Empire State to their brethren in Canada.

FOREIGN.

The grand lodge of Hungary has addressed a petition to the Emperor of Austria asking him to exercise his authority to put down the practice of duelling, which appears to be on the increase in that country.

Just imagine the condition of those cold-blooded brethren who always oppose charity when it can be said of them that should they "fall in the fire they would freeze the flame."—*Masonic Chronicle.*

The Grand Secretary has received a communication from the Secretary of

the Royal National Lifeboat Institution, informing him that the lifeboat Alexandria, stationed at Hope Cave, Devonshire, one of the two lifeboats presented by the Freemasons of England to the Institution in 1877 in commemoration of the safe return from India of H. R. H. the Prince of Wales, rendered good service on the 1st inst. The boat brought safely ashore the crew, consisting of 43 men, from the steamer Blisk, of Odessa, which stranded in Bolt Tail in extremely dark and thick weather, and will probably become a total wreck. — *The Freemason*.

The following document has been found in the Old Star and Garter Hotel, Pall Mall, which is now being converted into a restaurant. — "Thursday, 6th Febry., 1787. H. R. H. the Prince of Wales was initiated into Masonry, at an occasional Lodge convened for the purpose at the Star and Garter Pall Mall, over which the Duke of Cumberland presided in person. Friday, 1st Novembler, following, his Royal Highness, the Duke of York was initiated into Masonry at a special Lodge at the same place, over which the Grand Master presided, being introduced by his royal brother, the Prince of Wales, who assisted at the ceremony." The Prince of Wales and the Duke of York were, of course, the first and second sons of George III. — *Daily Chronicle*.

H. R. H. the Prince of Wales will attend the laying of the foundation-stone of Sutherland Institute, at Longdon, on Thursday, the 7th inst., in his official capacity of Grand Master of English Freemasons, and it will be a Masonic function. Prior to the laying of the foundation-stone by the Prince, the Provincial Grand Lodge of Staffordshire will be opened at the Queen's Theatre, Longton, by the Prov. Grand Master, Bro. the Earl of Dartmouth. — *The Freemason*.

Among the decisions Grand Master Bro. Jas. H. McCall of Kansas rendered, we notice one in which it is declared to be "unlawful for the Craft to

lay the corner-stone of an opera house, auditorium, or any building to be erected by an individual or corporation for the purpose of gain. Such ceremonies should be confined exclusively to public buildings, monuments, and structures, religious, educational, and charitable institutions." If he had declared it "inexpedient that the corner-stones of buildings erected for purposes of gain should be laid with Masonic ceremonial, we should have raised no objection to his decision, but we are not aware of any law in Masonry which places any restriction upon the character of the buildings thus honoured by the Craft or the purposes for which they are erected. If we remember rightly, George, Prince of Wales, M.W.G.M., laid the foundation stone of Convent Garden Theatre in 1809. Undoubtedly such a building is erected for purposes of gain, and yet at the same time it might be contended with justice that a theatre is a building for the cultivation of the drama, which in itself is a desirable object, and one from which great public benefit is hoped to be derived. — *The Freemason*, (London).

NEW BRUNSWICK.

Just before going to press we received the following items from R.W. Bro. W. A. D. Stevens, S.G.W., which we have the greatest pleasure in inserting. Bro. Stevens receives our thanks for the large number of subscribers that he has sent us. We might also inform our readers that M. B. Bro. W. F. Bunting, P.G.M., and Historian, has promised to favor our readers with sketches of events in New Brunswick.

KEITH LODGE, NO. 23, R. G. LODGE
OF N.B.

At the annual communication of Keith Lodge, No 23, A.F. & A.M., held on the 28th ult., R.W. Bro. Geo. Ackman, D.D.G.M., assisted by R.W. Bro. J. E. Masters, P.S.G.W., R. W. Bro. W. A. D. Steven, S.G.W., and

W. Bro. W. A. Metzler, installed the following officers for 1897 : Bro C. W. Bradley, W.M. ; W. Bro. A. Davis, I.P.M. ; Bros. E. W. Givan, S.W. ; B. E. Smith, J.W. ; W. Bro. A. Y. Clarke, Treas. ; R. W. Bro. H. B. Fleming, Secretary ; Bro. Rev. R. S. Crisp, Chap. ; Bros. F. N. Hall, S.D. ; F. A. Taylor, J.D. ; J. B. Sangster, S.S. ; W. C. Brennan, J.S. ; R.W. Bro. J. E. Master, D. of C. ; Bros. F. C. Barker, I.G. ; W. Wilson, Organist ; H. A. Johnson, Tyler.

After close of Lodge the brethren upon the invitation of W. M. Bradley repaired to Connor's restaurant and partook of an oyster supper. Keith Lodge is in a prosperous condition with a membership roll of 115, and with the excellent material installed at this meeting good and perfect work is assured, and all look forward to a successful year.

IVANHOE PRECEPTORY, NO. 36,
MONCTON, N.B.

At the regular assembly of Ivanhoe Preceptory, No. 36, R. E. Sir Kt. L. B. Archibald, assisted by V. Em. Sir Kt. F. B. Fleming, installed the following officers for the year : V. Em. Sir Kt. F. B. Fleming, Preceptor ; Sir Kts. Geo. Ackman, Past Preceptor ; G. M. Garvis, Constable ; J. E. Masters, Marshal ; E. W. Givan, Sub Marshal ; Rev. R. S. Crisp, Chaplain ; F. W. Hall, Registrar ; E. Tweedie, Treasurer ; W. A. D. Steven, Capt. of Guard ; J. S. Benedict, Almoner ; W. A. Davies, 1st St. Bearer ; F. W. Givan, 2nd St. Bearer ; R. A. Borden, S.B. ; F. C. Barker, Organist ; J. Janowyc, Guard. After Preceptory closed, upon the invitation of the newly installed Preceptor the brethren were entertained to supper.

This, the youngest Preceptory on the roll of the S. G. Priory, promises to be one of the best on its registry. Its formation which took place Nov. 26th, 1895, and the success which followed, is due to the excellent work done by that faithful and zealous frater, V. Em. Sir Kt. H. B. Fleming, who was the one instrumental in procuring the num-

ber required for warrant, also most of those installed since. During his term of office the Preceptory has been equipped with a good outfit costing about \$300, which is paid for, and now he has the gratifying pleasure of transferring the Preceptory to his successor in fine order and balance of cash in treasury. Sir Kt. Fleming has always taken great interest in advancing the welfare of all branches of Masonry, to which the members of Botsford R. A. Chapter and Keith Lodge, of Moncton, can testify. He is P.D.G.M. of the Grand Lodge of New Brunswick, and at present one of the members of the Board of General Purposes of Grand Lodge. He has been ably assisted in his work by R. Em. Sir Kt. L. B. Archibald and Sir Kt. Geo. Ackman. Having such men as Sir Kts. Fleming, Archibald, Ackman, Jarvis, and Masters, to head the list of officers, assisted by the good material of which Ivanhoe is composed, it is bound to flourish as the green Bay Tree.

Miscellaneous.

WHERE THE HOME LIGHTS SHINE.

When the light of day is fading
O'er the landscape faint and far,
And amid the shades of even
There appears a silver star,
Ah, what pleasures thrill each being
And what memories 'round us twine,
As with eager steps we hasten
Where the home lights shine.

There is peace and glad contentment
And a welcome not in vain,
There is faith and love unchanging
Gleaming from each window-pane,
Be it mansion, house or cottage,
Crowned with minaret or vine,
It is hallowed as our refuge
Where the home lights shine.

Unto happy youth and maiden
As they wander arm in arm,
Unto age with feeble footsteps
There is ever still a charm ;
There is something sweet and tender,
Something mystical divine,
In the calm and peaceful glory
Where the home lights shine.

Tho' the cold world frowns upon us
 In its enmity and greed,
 And binds us with its fetters
 Till our spirits faint and bleed,
 We can look beyond the shadows
 Where no evil hearts malign,
 Finding balm for every sorrow
 Where the home lights shine.

When our early days are ended
 And we journey down the west,
 May the Heavenly Father guide us
 With His angels unto rest,
 And safe amid the splendors
 Of His mansion house sublime
 We shall sing and dwell forever
 Where the home lights shine.

—*Krystone.*

AIMS.

“Write for gold,” rash youth demands ;
 “Coin your heart-throbs into gold,
 All things come at wealth's commands,
 Fortune fills both heart and hands ;
 Then in letters brave and bold,
 Write for gold, write for gold.”

“Write for fame,” ambition calls,
 “Nothing satisfies like fame ;
 Beauty fades, and pleasure palls,
 Fame outlives strong granite walls ;
 Write to make yourself a name,
 Write for fame, write for fame.”

“Write for truth,” my heart replies,
 “Every word and line for truth,
 Write to still grief's weary sighs,
 Write to stay the orphan's cries,
 Write to guide ambitious youth,
 Write for truth, write for truth.”

—*American Tylor.*

I. M. N.

STRENGTH OF THE MASONIC BOND.

[In our Masonic Scrap Book we find the following old story, said to be founded upon a fact. Frederick the Great was devoted to Masonry, and was always quick to respond to any just appeal which was made to him in its name. He was initiated as a Mason at Brunswick, August 14, 1738, nearly two years before he ascended the throne of Prussia. Afterwards he was instrumental in the establishment of the Grand Lodge at Berlin; and, in the latter years of his life, he was active in the organization of the Scottish Rite. That he would have recognized the strength of the Masonic bond in such a case as that here cited may be well believed.—EDITOR.]

In one of the dungeons of Potsdam were seated three persons. Of the first, a young soldier, scarce a teen,

whose jacket, stripped of its facings, told that the sentence of the court-martial had already passed—a sentence which for its offence (that of desertion) Frederick the Great seldom inclined to mercy

Beside him was seated a female, her hands clasped in convulsive firmness; her lips quivering with suppressed emotion; the tears streaming unconsciously from her eyes, which were riveted, with mournful tenderness, upon the prisoner, soon to be led forth to death. The third inmate of that dreary cell was the chaplain of the prison, whose self-possessed, yet mild demeanor, told that long familiarity with scenes of wretchedness, while it had enabled him to suppress all outward demonstration of sorrow, had not blunted his heart to the miseries of his fellow-creatures.

“Fritz,” exclaimed the heart-broken mother, “this is not the spirit in which a Christian should meet death; listen to the exhortation of God's minister.”

“Mother, I am innocent,” replied the youth. “My captain gave me permission to absent myself two days, the very night before he fell, but my judges would not believe me.”

“I believe you,” sobbed the heart-broken parent: “but is the injustice of man an excuse for neglect of heaven? Though guiltless of this one fault, how many thousands are unatoned—are unrepented of? and you would die in this hardened spirit?—the sense of human injury is stronger than the sense of human sinfulness. Hear, Fritz,” she continued, “bend thy stubborn knees. When your poor father died you were an infant, helpless and sickly—I forgot myself, hushed my own griefs to remember you. I commanded back my tears, stifled my sighs, divorced my grief from your father's grave, and lived through many a grievous hour, because thou didst live. 'Twas a bitter grief; but, oh! 'twas happiness to this. My boy, my thoughts grow frantic when I behold thee blotted from the book of life! Bend, bend thy stubborn knees and ask for mercy.”

"Mother!" exclaimed the young soldier, his frame writhing with emotion, "spare me."

"Spare me, and save thyself," answered the unhappy woman; "humble thy haughty spirit; nor deem, because an unjust sentence has been pronounced against thee, thou mayst unprepared stand before the judgment seat of the Most High."

Fritz, whose face was covered with his hands, wept bitterly.

"Blest tears!" exclaimed the priest; "they are the harbingers of contrition—the penitential waters of the soul, which cleanse it from impurities."

The rest of the night was passed in prayer and religious exercises. The unhappy youth was brought to feel that earthly injustice was no expiation for his offences against heaven, and that ere he could look for pardon from his offended Creator, he must endeavor to merit it by penitence and prayer.

"Mother," said the youth, after his feelings had been soothed by the hope which so lately was a stranger to his breast. "I thank thee—thou hast given me life, nurtured me, expended on my early years all the rich treasures of a parent's love—as cares, as watchfulness, as tenderness—thou hast done more, thou hast taught me how to die—to quit the world in peace."

"And to pardon it," interrupted the minister, "to extend Christian forgiveness to your enemies, if such thou hast."

"What!" exclaimed the young man—the infirmity of human passion for a moment subduing the dictates of religion—"forgive my enemies!—forgive Hubert and Carle, whose lies condemned me! never, father, never!"

"How else wilt thou hope to be forgiven?" demanded the good old man. "Shall man dare ask forgiveness of his Maker, and yet refuse it to his fellow-worm?"

"But Hubert and Carle, father"—

"Have injured thee, my son," said the mother calmly; "had they not, where would be the merit of forgiving them? Hast thou forgot the first prayer I taught thee to pronounce:

'Dimitte nobis debita nostra; sicut et nos dimittimus debitoribus nostris?'
Forgive them, my child, as thou hopest to be forgiven."

"Mother, the last feeling is rooted from my heart, I do forgive them."

"Thanks, thanks!" exclaimed the now happy parent; "the bitterness of losing thee is past; our separation will be short, Fritz, I am already bowed more by sorrow than by years. The grave now waiting to receive thee will not be long without a second tenant."

"That hour will soon arrive, mother, when we must part; but let me fulfill my last earthly duty." The captive reached from the shelf above his rude hard couch, a military knapsack, and began arranging its contents. "Here, dear mother, is my Bible; keep it for my sake; it was my father's; and you will not prize it less that it has been your unhappy son's. Would," he added, turning to the priest, "I had aught worth of your acceptance, but the captive's prayer must be your only guerdon; unless," he continued, "this trinket, which seems marked in curious characters and Hebrew letters be worthy of your attention." He placed in the old man's hands a small medalion of silver gilt, as he spoke.

"Where got you this?" demanded the priest, eyeing it with surprise and curiosity.

"It was my father's—it has his name upon it."

"Fritz Kineberg," said the enquirer, reading the legend engraved on the rim—the speaker paused for a moment and then resumed—"my son, I have a duty to attend to; another wretched prisoner awaits my ministry; but at the hour of the last trial of your firmness, I will be with you."

"Leave us not, holy priest," exclaimed the mother, "Heaven knows we have need of consolation and support."

"'Tis the sacrifice of duty, daughter," answered the old man, "and must be made."

The inmates of the prison bowed in resignation, and were again deep in

prayer, as the good priest left the cell.

* * *

Morn at length broke, and all was prepared for the execution of Fritz -- still the priest returned not -- his arms were pinioned, and the guard about to conduct him from his cell, when the door was gently opened, and the chaplain entered.

"You are late," said the young man, "but duty doubtless detained you. Unloose my mother's arms from about my neck, father, and give me your blessing--comfort her when I am gone."

"Fritz," said the old man, solemnly, "you stand upon the verge of eternity. Is thy mind subjected to the will of God?"

"I am contented to die. God's will be done."

The sobs of the wretched mother, whose fortitude had quite forsaken her, were irrepressible.

"Unsearchable are His ways, my child; inscrutable are His decrees. Lost and wretched as you stand, were it well, He still could save you."

"I am hopeless, father, of all earthly mercy," replied the young man.

"Hope," said the priest, with a tone approaching to cheerfulness, "should never leave us. Should it please Providence to spare thy life"--

"Priest!" exclaimed the mother, who had been listening to his words, "is there hope? Thou art a holy man, and wouldst not trifle with a soul upon the verge of time. Shall I not be left a childless mother. Has Heaven, in mercy to my prayer, spared me my age's prop--my boy--my only one?"

"It has," replied the priest, producing the pardon; "he is free."

In an instant mother and son were folded in each other's arms, while the messenger of mercy bestowed on them his benediction.

The father of Fritz and Frederick of Prussia were Freemasons. The story is told as related to the writer by one of the young soldier's descendants, who is himself a member of the Fraternity,

and attached to a Lodge in Suabia.—
Freemasons Repository.

FAITHFUL UNTO DEATH.

To show the beauties of fraternity and illustrate how a Minnesota man found friends in a distant land, one has only to read the following from the *Masonic Herald* of Sept., published at Rome, Ga. William Milne may be remembered by many readers of the *Masonic Record* as he once resided in South Minneapolis.

An incident has just occurred in Rome, Ga., which beautifully illustrates the universality of Masonry. Last fall Bro. William Milne came to Rome from Minnesota and procured employment in the Lindale cotton mills. Here he met with an accident which disabled him, and in a short time he became a victim of consumption. Being a stranger and without means, he was taken to the county alms house. In a short time the Master of Cherokee Lodge No. 66 received a letter from Bro. H. S. Goff, secretary of Minnehaha Lodge No. 165, of Minneapolis, Minn., stating that Bro. Milne was a member in good standing of that lodge, and asking the Rome brethren to administer to his wants, and that Minnehaha Lodge would be responsible for all expenses incurred in caring for the distressed Bro. Bro. Milne was thereupon at once taken from the almshouse, and for a week sojourned at a private hospital, after which he became an inmate of the home of Bro. J. P. Earle. Here he received every attention from Bro. Earle and his family, and was surrounded by all the comforts of a home. Minnehaha Lodge donated a generous amount for the sick brother's care, and the Rome brethren also contributed for the same purpose. Bro. D. T. McCall gave all the necessary medical attention free of charge. On Aug. 17th, Bro. Milne died and was buried with Masonic honors by Cherokee Lodge on the following day.

Bro. Goff, in one of his letters to the Master of Cherokee Lodge beautifully

says: "Truly Masonry is not sectional, but country and world wide. It has the compass, but no points of compass. Our hearts are warm toward you brethren in the South.

The Rome brethren were more than glad to contribute to the relief and comfort of the Minnesota Bro. who had met with accident and misfortune far from home, a stranger in a strange land. And yet he was not a stranger. For the hands of brothers smoothed his couch of pain, tenderly ministered to his wants, and when the last summons came, closed the weary eyes whose light had gone out forever.

At the cemetery the scene was sad, yet beautifully impressive. Bro. Milne had no known relatives, and not a mourner stood beside the open grave. And yet around that stranger's bier, with uncovered heads and reverent mein, stood forty of Rome's best and truest citizens, clad in white gloves and aprons, the insignia of a great and noble brotherhood. Sadly the last words were spoken: tenderly the sprig of acacia—emblem of hope and immortality—was thrown upon the coffin; solemnly the last prayer ascended to the Throne of Grace; and as the sun sank to rest behind the Western hills, the voice of the choir mingling with the rustling leaves o'erhead, sang the final requiem:

"Lord of all below—above.
Fill us with thy truth and love:
When dissolves our earthly tie,
Take us to Thy Lodge on high."

—*The Masonic Record.*

SILENCE A FINE ART.

One cardinal virtue in Masonry is the silent tongue. The art of silence is not only a fine art, but a very useful one. It is an art attained by few indeed. How seldom do we meet with a man who speaks only when he ought to speak, and says only what he ought to say. From the very beginning of the world silence was a fine art. If Mother Eve had only kept her tongue, instead of calling Brother Adam to her side we might have had a different

world. Holy Writ enjoins silence; It commands us to make a door and a bar to our mouth. It says: "If a man bridles not his tongue his religion is in vain." The attainment of the art of silence will enable us to avoid saying foolish things. It is true a peaceful answer turneth away wrath, but silence cannot create wrath, and by keeping silence we rarely offend our brother. Silence, then, should indeed be cultivated by all men, but more especially by Masons. And this holds true not only as regards the esoteric mysteries of Masonry, but should be applied to all things Masonic. Keep silence about your Lodge work, especially about your charities. It is not essential that the world should know that you gave a brother a sum of money, or helped him in some way. You have only done your Masonic duty, and the knowledge of that should be sufficient reward for you. Masonry especially enjoins silence in all things, and the true Mason will remember one of the first lessons he receives in the first degree. Cultivate the art of silence at all times.—*N. Y. Sunday Tribune.*

CLAY GROUND.

Morris, in his "Freemasonry in the Holy Land," gives the following anecdote in reference to this locality:

"A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewelers of that city, at the present day, use a particular species of brown arenaceous clay in making molds for casting small pieces in brass, etc.

"Inquiring whence this clay comes, they reply, 'From Seikoot, about two days' journey northeast of Jerusalem.' Here, then, is a satisfactory illustration of our Masonic teaching that Hiram Abiff cast the sacred vessels of the Temple and the Pillars of the Porch in the clay grounds between Succoth and Zeredatha."

We teach morality, we teach temperance, and charity is the foundationstone

of all our work, yet we too often neglect and forget all this when leaving the lodge room. When it shall be known and acceded that for a man to be a Mason is equivalent to his being an honest, upright man and a true gentleman, then it will be that our beloved order will take her proper place in the world of thought and in the world of everyday life, and all the efforts of our enemies to injure our good name or blight our good influence will fall as dead and fruitless as a "cannonade of rosebuds against the rock of Gibraltar." And to accomplish this should be the effort of every brother. "By their fruits you shall know them," and by our works and by our conduct shall we be judged. — *Freemason and Foz.*

MASONIC AIMS. — Aim not so much at high office in the Craft, as to be a true Freemason in thine heart. It is not necessary that we all should take office, nor is it possible for us all to do so; but it is of essential importance that every Freemason should prove by his actions that he has not crept into the Craft under false pretences, but that he is really anxious to live its holy precepts, not only for his own sake, but also in order to make himself more useful to his fellow-creatures. A selfish Freemason is a perjured man, in whom I, for one, could place no confidence, whatever signs or passwords he may be able to give. — *Bro. Markham Tweddell.*

Hammers are represented on the monuments of Egypt, twenty centuries before our era. They greatly resembled the hammer now in use, save that there were no claws on the back for the extraction of nails. The first hammer was undoubtedly a stone held in the hand. Claw hammers were invented some time during the middle ages. Illuminated manuscripts of the eleventh century represent carpenters with claw hammers. Hammers are of all sizes, from the dainty instruments used by the jeweler, which weigh less than half an ounce, to the gigantic fifty-ton hammer of shipbuilding establishments,

some of which weigh as much as fifty tons and have a falling force of from ninety to 100. Every trade has its own hammer and its own way of using it.

PLEASANTRIES.

Secret Societies: "My pa's an Odd Fellow," boasted a little boy. "My pa's a Free Mason," replied the other. "An' that's higher, for the hod fellows wait on the masons!"

Teacher: "By whom is Russia governed?" Scholar: "By Cæsar." Teacher: "By Cæsar! What are you talking about?" Scholar: "It says so in my geography. Here it is: 'Czar!'"

"Have you not mistaken the pew, sir?" blandly said a Sunday Chesterfield to a stranger, as he entered it. "I beg pardon," replied the intruder, rising to go out. "I fear I have; I took it for a Christian's."

"Well, my little boy," said the urbane visitor, "what does mamma give you for being good to-day?" "She doesn't give me anything," said the youngster, in an injured tone: "I am just good for nothing."

At a recent dinner of the Omar Khayyam Club, Dr. Conan Doyle told of his having been asked by Stevenson to come to Samoa. He said he was willing enough, but did not know the way. "Oh," said Stevenson, "you go to America, cross the continent to San Francisco, and then it's the second turning to the left."

A friend sends the following pleasantry, which actually occurred: "One of our Unitarian ministers fell into a deep cistern, and was nearly drowned. An Irish Catholic in the town said: 'Well, begorra, they won't have to send for holy water to the pope of Rome now. They can have it on tap.'"

Dean Farrar tells this story of Tennyson: "Amid all his deep seriousness of mind, the poet was always sensible to the humorous; and he told me, with much amusement, the ludicrous remark of a farmer who, after hearing a red-hot sermon of never-ending fire and brimstone, in the style of Jonathan Edwards, consoled his wife quite sincerely with the naive remark: 'Never mind, Sally: that mus. be wrong. No constitution could stand it.'"

A Brookline man tells this story of a little three-year old of the masculine gender, as big a bunch of mischief as ever drew breath. One day he was particularly mischievous at the dining-table, and was told he must cease his unseemly behavior or leave the table. There was a painful silence for a few moments; and then, despite the warning in his mother's eye, the youngster broke out, "Mamma, I have said, 'Get thee behind me, Satan,' three times; and he won't go!"

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January, 1883	1,134	2,709 88	January, 1888	7,811	86,102 42
January, 1884	2,116	13,070 85	January, 1889	11,618	117,509 88
January, 1885	2,558	20,992 30	January, 1890	17,026	188,130 26
January, 1886	3,642	31,682 52	January, 1891	24,466	283,977 80
			January, 1892	32,303	\$ 408,798 18
			January, 1893	43,024	580,597 85
			January, 1894	54,481	858,857 89
			January, 1895	70,055	1,187,225 11
			January, 1896	86,521	1,560,732 46

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

The total number of Medical Examinations passed upon by the Medical Board for the year ending 1st December, 1895, was 28,956, of whom 25,951 were passed, and 3,005 were rejected.

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