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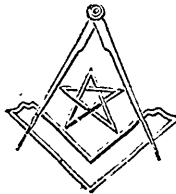
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J. K. KERR, Q.C., *Pres.* DANIEL ROSE, *Editor and Manager.*

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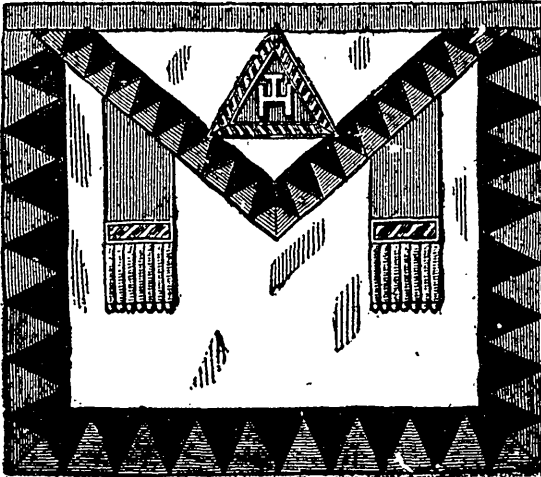
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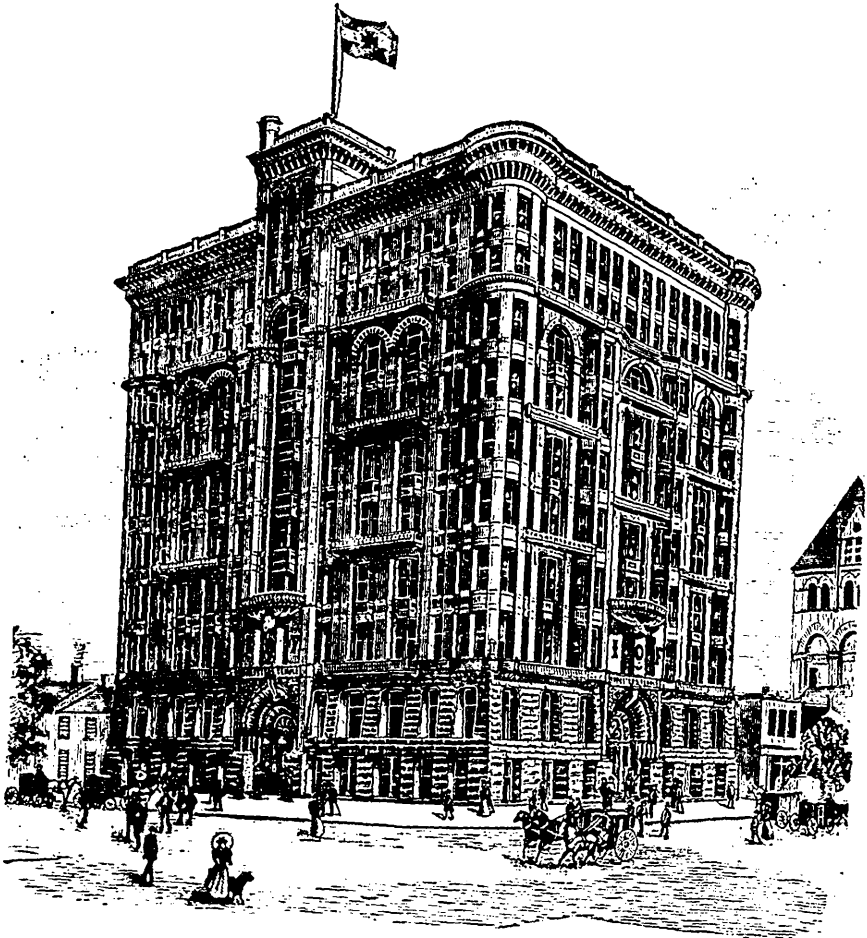
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CANADIAN CRAFTSMAN,  
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MASONIC RECORD.

VOL. XXXI

TORONTO, DECEMBER, 1896.

No. 6.

THE  
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DECEMBER is a good month for our subscribers to pay up, so we enclose accounts to all in arrears,—and we trust, even if the amount is small, that they will not forget to pay.

IN sending in the amounts due, our readers will do us a favor if they would also send us the name of a new subscriber.

LET there be no illiterate craftsmen in Canada, every member should be a subscriber to a Masonic periodical. Masters of Lodges should consider it a part of their duty to educate their members in Masonic literature.

DECEMBER is a busy month for the craftsmen in all our Lodges. Many

newly installed Masters will remember Dec., 1896, as one of the pleasantest months in their lives. It is usual on such occasions to give some good advice to our new made rulers, but if they give heed to the advice given in the beautiful ceremony of their initiation, any we may give will be superfluous. We may, however, tender them the usual congratulations on their assuming the chair, and wish them great prosperity during their term of office.

THE Craft in Ottawa has suffered a great loss by fire in the destruction of their Masonic Hall on Dec. 3rd. The fire was one of the most serious that Ottawa has experienced for many years, a large block of buildings being totally destroyed. The total loss being \$300,000. The most serious loss, probably, is that of the Masonic library, valued at \$3,000, and which, though insured, can never be replaced, several rare and valuable works having utterly perished. The Scottish Rite are also heavy sufferers. The losses are very largely covered by insurance. One serious effect of the fire is that all the Masonic chambers were burned, there being no time for anything to be taken out of the building.

WE have to congratulate Ex. Comp. J. S. Lovell on his elevation to the chair of Z. in King Solomon's Royal Arch Chapter. We prophecy a successful year under the able mastership of Ex. Comp. Lovell.

THE Craft in Toronto has suffered a great loss in the death of V.W. Bro. E. W. Gardner, which event took place at his residence, 78 Sullivan Street, on Thursday, Nov. 19, after an illness of two years. For some time before that he suffered from rheumatic trouble and sought relief by periodical visits to Hot Springs, Arkansas. The trouble culminated in paralysis, and of this he died. Bro. Gardner was one of Toronto's best known citizens and was exceedingly popular. He was a man of progressive and liberal ideas, and frank and fearless in their expression. A capital after-dinner speaker, his talks combined thoughtful knowledge with an easy flow of wit and humor that always won him great favor. He was a patron of all forms of true sport and as such his popularity extended to several cities of the United States. Bro. Gardner died at 58 years of age. He was a brother-in-law of M.W. Bro. J. Ross Robertsen, M.P., and leaves a widow and daughter who have the sympathy of a wide circle of friends and acquaintances. For some years before his last illness Bro. Gardner was advertising agent for the *Evening Telegram*. In Masonic circles Bro. Gardner will be missed. For thirty years or more he was an active member of King Solomon's Lodge of this city, and some years ago presided over Richardson Lodge, Stouffville. In 1893 he was an officer of the Grand

Lodge. He was also a member of King Solomon's R. A. Chapter.

THE *American Tylor* has entered on a new volume and celebrated the event by enlarging the paper and adopting an insurance department to its already well conducted enterprise. The *Tylor* is one of our best exchanges, and we trust it will receive in the future as it has in the past, the support of the Craft that it so well merits. In a recent issue it has the following:

"M.W. Bro. Harry Robertson, Canada, is among the most gifted writers in the Masonic world. His correspondence reports take equal rank with the best American reports and these latter lead the world."

Extracts from Letters of Readers :

"I have taken this valuable magazine for many years. It certainly should be in the hands of every quarryman."—*Neil Mackelvie, G. S. G.I. of P.E.I.*

"I have been reading it (CRAFTSMAN) and a subscriber since it was published in Hamilton, Ont., many years ago,' was then and am still a member of dear old Barton Lodge, but not at the time when fines were so numerous as in Bro. Robert Land's."—*H. Griffith, Quebec.*

A TELEGRAM from Paris of Nov. 28th says: "An anti-Masonic Congress at Lyons, whose resolutions were a covert attack on political Freemasonry and on Jewish intervention, ended in serious rioting lasting until midnight. The cavalry had to clear the streets, and many persons were seriously injured, including M. Phierry, of the *France Libre.*"

At Minneapolis on December 4th, Charles Wetter, of Winthrop, Minn., while undergoing the ceremony of initiation into the Mystic Shrine at Masonic Temple, fell dead. The services were abruptly terminated, and four physicians, including the coroner, were summoned. They decided that death was due to valvular disease of the heart. He was 40 years of age, and proprietor of a hotel at Winthrop.

THE eight hundred anniversary of the Crusades is being celebrated in various ways in Europe just now. It is also being celebrated by the Turks. The silence of the Grand Eneampment of Knights Templar of America, while the terrible butcheries of Armenians are being perpetrated, is a shame that ought to bring a blush to the cheek of every Sir Knight who has any knowledge of the Order and in any way remembers his solemn obligation.—*Am. Tyler.*

Favors received :

Proceedings of the Seventy-first Annual Convocation of the Grand Chapter of Maine, held at Portland, May 5 and 6th. Henry S. Webster, Grand High Priest; Stephen Berry, Grand Secretary; and Josiah H. Drummond, Chairman of Committee on Foreign Correspondence."

"Proceedings of the Thirty-fifth Annual Grand Convocation of the Chapter of Royal Arch Masons of Minnesota, held in the city of St. Paul, Oct. 13th and 14th, 1896." M.E. Wm. G. Fenbrook, Duluth, G.H.P.; R.E. Thos. Montgomery, St. Paul, Grand Secretary.

"The Proceeding of the 13th Annual Assembly of the Sovereign Great Priory of Canada, Knights Templar, held in London, Sept. 16th, 1896."

M.E. Sir Kt. Will. H. Whyte, Montreal. Supreme G.M.; M.E. Sir Kt. Daniel Spry, London, Grand Chancellor.

THE N.Y. *Evening Post* says: "The anti-Masonic Congress, which has just been held at Trent, proved a fizzle in spite of the clerical influence behind it. Three-fourths of the persons in attendance were priests, the illustrious laymen who were expected being conspicuous by their absence. The intellectual caliber of the assembly may be inferred from the fact that the book of the woman calling herself Diana Vaughan was the subject of serious discussion. She was described as an English woman of gentle birth, belonging to a family in which the worship of Satan has been hereditary for centuries. In her book she declares that at an early age she was initiated into Freemasonry, and affirms that in American Lodges she has had repeated interviews with Lucifer, who, she says, is both handsome and young. Her interviews extended to other members of the demon tribe, especially a spirit named Bitru. The book gives facsimiles of the signature of Bitru and of several other minor demons. Dr. Kratzfeld, the delegate of the Cardinal Archbishop of Cologne, sensibly protested against discussion of such a fantastic work, which he stigmatized as a fraud, probably the speculation of some unscrupulous bookseller; but several French priests declared that Miss Diana Vaughan really existed, and that Monsignore Fava, Bishop of Grenoble, in France, knew her and could vouch for her character. With regard to her character, Mr. Richard Garnett, of the British Museum, writes to the *London Times* to say that the ecclesiastics interested in her may be pleased to know 'that she has published (*Librairie Antimaconnique*, Paris), as a *bona fide* contribution to the ritual of neo-heathenism, the original text, and a French translation of Albert Pike's Hymn to the Gods

which originally (June, 1839) appeared in no less pagan and satanic a periodical than *Blackwood's Magazine*. But this fact will scarcely discredit her as an associate of Satan."

### THE TEMPLE BUILDING.

As we understand the Trustees of the Toronto street Masonic Hall, are unanimous in the advisability of securing the Temple Building for a new Hall, and as the matter will come before the different Lodges at an early date, for their endorsement, we present our readers with a cut of the building, and a full description of this splendid edifice.

There is one thing, that we trust the Board of Trustees will re-consider, that is, reducing the length of the Lodge Room by 16 feet, in order to leave space for a Chapter Room. Our present room is too small for the audiences that assemble on special occasions, and as this new Hall will be the home of the Craft, we trust for a great many years, room must be provided for the future. A suitable Chapter Room can be secured in the building without cramping the main hall, or putting the blue lodges to inconvenience.

The Temple Building will be one of the best structures in the Dominion of Canada, and will be a monument of the skill and foresight of W. Bro. Dr. Oronhyatekha, as well as of the enterprise of the Independent Order of Foresters. The securing of such a beautiful, as well as striking building for the meetings of the Craft, is one that we are sure will be endorsed by the Lodges, as all the modern conveniences of elevators, refreshment rooms, vaults, suitable ante rooms, &c., are provided on a scale in keeping with

the modern ideas of the Craft. We are sure all the desires of the brethren will be complied with, and from W. Bro. Dr. Oronhyatekha's well known energetic character, nothing will be left undone, to make this beautiful building among the best and most complete Masonic Halls on this continent.

#### DESCRIPTION OF THE BUILDING.

The first two storeys are of Credit Valley brown stone, and the remaining eight storeys are built of brownish red brick, trimmed throughout with Credit Valley and Connecticut brown stone. The foundations and the walls in thickness and strength are sufficient to sustain a building of considerably greater height. The whole structure is lined with, and the steel construction therein is wholly protected by fireproof porous terra cotta. As a matter of fact, the whole building will be as thoroughly fireproof as modern science can make it, there being nothing to burn except the window frames and sashes. The main elevator shaft will contain two of the most modern and up to date elevators that can be procured, and they will be the largest in the city. The elevator shaft will have nothing in it to burn, and is separated from the rest of the building by solid brick partition walls, with steel sliding doors, while the floors within it will be of tile. The stairs will be of steel, slate and marble. There is to be a second elevator shaft in the rear of the building, which will be likewise isolated and completely fireproofed. The roof will be composed of fireproof terra cotta and tiles laid in cement, and the architect affirms that any number of bonfires could be built thereon without affecting it in the least or injuring the building in any way. There are four tiers of fireproof vaults in different parts of the structure, built from the foundations with brick and cement and fireproof terra cotta, and extending to the ninth storey. There are to be two standing water pipes, with steam pump to make pressure, and suitable hose attachments, on each



floor, to be used not so much for fire protection within as to assist in extinguishing fire that may occur in adjacent buildings, which will be the chief source of danger to the Temple so far as fires are concerned. The heating of the Temple building will be by steam, and the lighting by electricity produced on the premises. Special attention has been given to the subject of ventilating every room in the Temple. The ninth and tenth storeys will be used for lodge purposes, containing suitable and spacious ante-rooms, preparation, committee, smoking, cloak and toilet rooms, together with a banqueting hall capable of seating three hundred at a time, and kitchen adjoining having all modern conveniences. There will be a large assembly room, with the necessary adjuncts, in the rear, occupying the sixth and seventh storeys, also court rooms with suitable ante and toilet rooms. The major part of the building will be devoted to offices, which are most compactly and conveniently arranged.

The Supreme Court officers and staff of the I. O. F. will occupy the entire eighth storey. There will be two main entrances, one from Richmond street and the other from Bay street, both leading direct to the elevators and main staircase. The entrance halls will be richly embellished in marble, presenting an imposing appearance.

The "Temple Building," which is to be the name of the new structure, will not only be a credit to the Independent Order of Foresters but an ornament to the city. The architect, Mr. Geo. W. Gouinlock, under whose professional supervision the work is being carried out, has certainly succeeded in producing an excellently planned and ornate building, and so well proportioned that few would realize when looking at it that it was the highest building yet erected in Canada. As a matter of fact it will be 140 feet high exclusive of the tower, which adds another 30 feet, making a total height of 170 feet from sidewalk to the top of the tower. From the roof of this eminence an ex-

tensive view may be enjoyed of the city and surrounding country. The "Temple Building" will certainly be a worthy companion to the magnificent new civic building standing but half a block away.

There could be no better evidence of the foresight and shrewdness of W. Bro. Dr. Oronhyatekha, S.C.R., of the Foresters than is afforded by the selection of the present site for an office building, located as it is within half a block of the new City Hall and court house, within 100 feet of the city registry offices and only a block away from Osgoode Hall, while from the corner of Queen and Yonge streets, but a block distant, cars radiate to every part of the city.

That the "Temple Building" is likely to prove a profitable investment for the Foresters goes without saying. In the first place the greater portion of the sight was purchased for a mere song. The contracts for the structural portions of the building have been most advantageously placed and the indications are that before the building is completed the whole of the available space will be taken. We understand that at least half of the offices are already rented, while a great many more have been spoken for.

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#### RE-UNION OF OLD MEMBERS AND INSTALLATION OF OFFICERS OF ST. ANDREW'S LODGE.

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At the last regular meeting of St. Andrew's Lodge, No. 16, G.R.C., held on the 8th inst., the annual re-union of the Lodge as well as the Installation of Officers took place, which brought together a large and distinguished gathering of Masons.

Letters regretting inability to be present were received from a number of eminent brethren of the Craft, among them being:—R.W. Bro. James Bain, V.W. Bro. Capt. W. F. McMaster, W. Bro. the Hon. J. E. Davis, and Bros. C. M. C. Hubbell and R. R. Lawrie.

The following Past Masters occupied

the various chairs during the early part of the proceedings:—R.W. Bro. W. C. Wilkinson, W.M.; V.W. Bro. Geo. Hodgetts, I.P.M.; W. Bros. J. S. Lovell, S.W.; J. L. Hughes, J.W.; Wm. Anderson, Chaplain; R.W. Bro. Jas. Bain, Treasurer; W. Bros. W. B. McMurich, D. of C.; R. W. Doan, Secretary; Dr. Andrew Smith, Organist; J. Glanville, S.D.; A. R. Macdonald, J.D.; Thos. Bell, I.G.; V.W. Bro. W. P. Gundy, S.S.; W. Bro. J. Pearson, J.S. Reception committee—R.W. Bros. Geo. Tait, E. Irving, Q.C., V. W. Bros. W. F. McMaster, Daniel Rose, Walter S. Lee; W. Bros. J. T. Slater, L. J. Clark, C. L. Edmonds, John Linton.

After the routine business of the lodge was concluded, W. Bro. J. W. Dowd, the retiring W.M., then read a well-worded address, from which we take extracts:—"It has been said that happy is that country whose annals are tiresome. This means I suppose that prosperity unaccompanied with excitement which tends to disturb and distract, unattended by wars, tumults and convulsions is the kind most to be desired by any land. The prosperity of St. Andrew's Lodge during the past year has been of that kind. Sunshine, dew, the gentle rain, the frost that comes to ripen and not to blight, when conjoined with industry on the part of the husbandman yields returns which naturally result in a grand Thanksgiving at the annual harvest home. To-night we should have really and truly a Thanksgiving for the favors and mercies that have been vouchsafed to us during the past year. The reaper whose name is death has not thrust his sickle during the past year into the membership of St. Andrew's Lodge. A merciful providence has spared our lives, for which let us with all reverence and humility express our gratitude to the great ruler of the Universe." The W. Bro. then gave a detailed statement of the condition of the Lodge in which he showed no retrograde step had taken place in the standing and ability of the members admitted during the past

year, after which he went on to say:—"The feature of the year that attracted the most attention and was the source of our greatest enjoyment, was the May meeting, when we honored ourselves by presenting Hon. Senator Gowan with an illuminated address as a testimonial of our esteem and affection to the oldest member of St. Andrew's Lodge. The scene when the venerable brother was introduced to the Lodge by R.W. Bro. Wilkinson, attended by W. Bro. Lee, was one that will always remain firmly impressed on my memory. The Honorable Bro. with features of classic mould, the eloquent introduction of Bro. Wilkinson, the assemblage of representative Masons holding honorable positions in the various walks of life, and the purpose for which they had assembled, all combined to make that May evening a memorable one in our history." In conclusion he said, "Brethren, the year has been one of great pleasure to me. It is my opinion that there is no Lodge like St. Andrew's Lodge. I know of nothing unkind during the year. We have worked together as brethren in love and harmony; I regret more than I can say that as I leave the chair, I also leave Toronto; I shall never leave St. Andrew's Lodge as long as I live; I hope to be with you occasionally and will always hold you in my heart as friends and Brethren."

The Installing Masters, R.W. Bros. E. T. Malone, W. C. Wilkinson and Geo. Tait, assisted by the Past Masters, then installed the following officers for the ensuing year:—W. Bro. J. E. Hansford, W.M.; Bros. J. W. Dowd, I.P.M.; F. M. Bell-Smith, S.W.; H. T. Smith, J.W.; Rev. Dr. Reynar, Chaplain; R.W. Bro. W. C. Wilkinson, Treasurer; W. Bro. J. T. Slater, Secretary; Bros. John Spence, S.D.; F. Dane, J.D.; Dr. F. J. Hamilton, I.G.; Dr. L. E. Horning, S.S.; W. F. Chapman, J.S.; Thos. Bell, D. of C.; John Pritchard, Tyler; Rep. Hall Trust—R. W. Bro. Geo. Tait, V. W. Bro. W. P. Gundy; Rep. Benevolent Board—W. Bro. Wm. Anderson.

General Purpose Committee—V.W. Bro. Daniel Rose; W. Bros. J. L. Hughes, J. T. Slater, R. W. Doan; Bros. F. M. Bell-Smith, H. T. Smith, Rev. Dr. J. Burwash, D. W. Clark, W. Millichamp, Rev. Dr. Barrass, E. E. Star, Dr. T. Henderson, S. B. Gundy, W. H. Shaw, C. A. Keyes, Geo. Clay, A. H. Sinclair, A. H. Stinson.

Visiting Committee—W. Bro. J. G. Anville; Bros. A. Coyell, Rev. J. Odery, Jas. Hawken, S. J. McLeod, R. S. Baird.

Reception and Entertainment Committee—W. Bro. John Pearson; Bros. A. T. Cringan, R. F. Wilkes, C. E. Edmonds, J. D. Keachie, C. W. I. Woodland.

Auditors—W. Bro. J. S. Lovell, W. Bro. L. J. Clark.

W. Bro. Hansford in presenting W. Bro. Dowd, the retiring W.M. with a Past Master's jewel, said that it afforded him sincere pleasure, as his first official act, to perform such a duty. After speaking some little time in a complimentary manner of the retiring W. Bro., he said that "when crossing the lake a year or two ago you undertook to amuse a little girl with one of the interesting stories for which you have become famous. The story was about an eagle carrying off a little boy, and such a vivid impression did you make on the child's mind that I have frequently heard her say that she never sees the picture of an eagle without thinking of Mr. Dowd. Now the eagle is a great and noble bird, a fit emblem of the great country of your birth and to which you have returned, and it is singularly appropriate that something great and noble should remind us of you. May you live long to wear this jewel and may we have the pleasure of seeing you wear it frequently in St. Andrew's Lodge."

W. Bro. Dowd in responding, said he would long remember the pleasant hours he had spent in St. Andrew's Lodge, and that he would always cherish the jewel that had just been placed upon his breast. He then told several beautiful stories by the way of illustra-

ting his love and affection for St. Andrew's Lodge.

At the banquet which followed the meeting R.W. Bro. W. C. Wilkinson occupied the chair. Speeches were made by the chairman, R. W. Bro. Geo. Tait; W. Bros. J. L. Hughes, J. W. Dowd and J. E. Hansford; Bros. H. T. Smith, John Spence, Dr. H. J. Hamilton and W. F. Chapman. Recitations by Bros. F. M. Bell-Smith and W. S. Ziller; and songs by Bros. F. M. Bell Smith, C. W. I. Woodland, W. F. Wilkes and John Keachie. Bro. R. G. Stapelles presided at the piano.

#### SOUTH AFRICA.

Bro. John Roberts, of Cape Town, South Africa, writes us regarding a paragraph quoted from the *N.Z. Craftsman*. He also promises to send us notes from time to time which will be duly appreciated by the brethren in Canada, who take a deep interest in the Craft in their sister Colony. He says:—

"On page 85, Vol. xxxi, Cape Town is mentioned as having a Lodge under the Grand Orient of Italy. Such was the case, but the charter of the Lodge was surrendered to the District Grand Lodge of the English Constitution in June last and was sent home to the Grand Lodge of England. The Lodge had never been recognized by either the English, Netherlands, or Scotch Lodges in Cape Town, as it was a clear invasion of territory as the Netherlands constitution dates from 1772 in South Africa, the English from 1811, and the Scotch from 1860. The W. M. of Lodge Amicizia seeing that there was no hope of the Lodge being recognized surrendered his charter, and each member of the Lodge was granted a certificate under the seal of the District Grand Lodge stating that he was allowed the rights of a Brother not belonging to any Lodge, that of visiting every Lodge under the English constitution once. Any brother is eligible

for joining any Lodge in Cape Town provided he passes the ballot. The matter was thus satisfactorily settled. No member of the Lodge was allowed while it existed to visit any Lodge in the city, and on the occasion of an installation when the W.M. attended Lodge de Goede Hoop as a Rose Croix Mason, the Deputy District Grand Master of the English constitution drew the attention of the W.M. of the Lodge to his presence, and though clad as a Rose Croix Mason, he was requested to retire."

### MONTREAL.

#### ST. ANDREW'S LODGE, NO. 53, Q.R.

The regular meeting of St. Andrew's Lodge, A. F. & A. M., No. 53, Q. R., was held in the lodge room in the Masonic Temple, 805 Dorchester street, Dec. 5th, when a large number of members and visiting brethren were present. After the usual routine business of the evening, the election of officers for the ensuing year, was proceeded with. The following are newly elected officers:—Bro. J. McCaw, jr., W.M.; Bro. J. J. F. Blackie, I.P.M.; Bro. Anthony E. Sennat, S. W.; Bro. H. Freeman, J. W.; treasurer, Bro. David Guthrie; secretary, Bro. Geo. Tate; chaplain, Bro. R. C. White; organist, Bro. J. T. Edward; S. D., Bro. Sam. Callard; J. D., Bro. John McKee; D. C., Bro. Geo. Maybury; stewards, Bros. Sam. Brown, J. Smith, and T. Hansom; I. G., Bro. W. A. Farrow; tyler, Bro. John Lawrance; permanent committee, R. W. Bro. James McCrudden, W. Bro. James Wilson, W. Bro. Thos. Erskine. Previous to the election of officers the district deputy grand master accompanied by several masters and past masters, paid an official visit. As soon as the election of officers was finished, the lodge was closed. The worshipful master then invited the visiting brethren and members to the banquet hall, where, after partaking of refreshments prepared for them, a very

enjoyable time was spent with music and speeches.

#### ST. PAUL'S LODGE, NO. 374, E. R.

The annual communication of St. Paul's Lodge, No. 374, A. F. & A. M., E. R., was held in their lodge room over Hall & Scott's, last evening, when the following officers were elected for the ensuing year: Bro. Charles Raynes, W. M.; W. Bro. J. C. N. Badgley, treasurer; Bro. Robert Hall, tyler; Bros. John Gauntlett, and George Hobson, assistant tylers. A social hour was enjoyed at the close of the meeting. Amongst the visitors was W. Bro. Michael Hirsch, of St. George's Lodge, No. 10, Q.R., who replied to the toast of the visiting brethren.

#### ST. GEORGE'S LODGE, NO. 440, E. R.

W. Bro. Charles Chappell was re-elected worshipful master of St. George's Lodge, No. 440, E. R., last evening, when there was a goodly attendance at the annual communication. Bro. J. H. Horsfall was elected treasurer and Bro. S. Colbeck, tyler. At the social gathering afterwards, the visiting brethren were handsomely entertained.

#### ZETLAND LODGE, NO. 12, Q. R.

One of the most successful gatherings of the kind held this year was the regular annual communication of Zetland Lodge, No. 12, A. F. & A. M., Q. R., in the Masonic Temple, when the following officers were elected for the ensuing year:—Bro. Charles Charters, W. M.; Bro. Thos. McRobie, S. W.; Bro. F. Wallace, J. W.; V. W. Bro. G. A. Crossby, treasurer; R. W. Bro. H. Dunne, secretary; W. Bro. William Serle, chaplain; Bro. John L. Lawrance, tyler; V. W. Bro. J. McBeth Tayler, W. Bro. James Walker and Bro. F. Wallace, permanent committee; V. W. Bro. P. A. Crossby, representative to the room committee; W. Bro. William Seale, representative to the Masonic board of relief.

At the supper which was held afterwards, attention was drawn to the fact that Zetland had a roll of past masters of thirty odd, an honor roll excelled by few. The District Deputy Grand Master in responding to the toast of the Grand Lodge of Quebec, gave some wholesome advice to the brethren in regard to Masonry as a whole, and his remarks were amply supplemented by R. W. Bro. G. R. Dewar. The toast of 'Sister Grand Lodges' had as responders three representatives of the Grand Lodge of England, W. Bro. C. Chappell, of St. George's Lodge, No. 440, E.R., whose song was much appreciated; W. Bro. W. H. Baker, of London, Eng., in a happy speech, and W. Bro. J. H. Walker, of St. George's, No. 440. V. W. Bro. J. McBeth Taylor proposed the health of the visiting brethren, and among those who responded were W. Bros. G. C. Brown, M. B. White, W. S. Buckland, Michael Hirsch, A. Hirst, W. R. Hale and J. J. F. Blackie, and Bro. Max. Stern, of Mount Horeb Lodge, New York.

A very pleasant musical programme was also carried out in which V. W. Bro. David Ferguson was a leading figure. Bro. F. Wallace's songs were much appreciated, and Bro. Wm. McRobie jr.'s share of the entertainment will be long remembered. The lodge will celebrate St. John's Day by a banquet in Drummond Hall.

#### PRINCE CONSORT LODGE, NO. 52.

There was an unusually large attendance of Masons at the regular annual communication of Prince Consort Lodge, No. 52, Q.R., at the Masonic Temple, Tuesday, Nov. 24th, when the District Deputy Grand Master, R. W. Bro. W. M. Campbell, made an official visit. The D.D.G.M. was accompanied by R.W. Bros. James Fyfe and W. T. Rickaby, P.D.D.G.M.'s; V. W. Bro. Joseph Luttrell, Grand Director of Ceremonies, and a large delegation of Past Masters, which included three worshipful brethren of St. Lawrence Lodge, No. 640, E.R. W. Bro. H. R.

Hale presided at the meeting and the visiting brethren included V. W. Bro. George O. Stanton and W. Bros. A. Campbell Shaw, C. P. O'Connor and W. T. Anderson, Mount Royal Lodge; W. Bro. Dr. Wilson, Argyle Lodge; R.W. Bro. A. G. Adams and W. Bros. Charles Austin, D. Pollock and W. J. Kerr, Mount Moriah Lodge; W. Bros. W. V. McNally, John McBoyle and John B. Young, St. Lawrence Lodge, E.R.; R. W. Bros. H. Dunne and W. Bros. D. Ferguson and W. Seale, Zetland Lodge; W. Bro. Thomas Erskine, St. Andrew's Lodge; W. Bro. J. J. Barnewell, London, Ont.; W. Bro. A. Forbes, Kilwinning-St. Charles Lodge; W. Bro. Alf. Herst, St. George's Lodge, No. 10; W. Bro. E. J. Cox, Alma, N.Y.; W. Bro. P. H. Runke, Oshawa, Ont.; W. Bro. J. F. Blackie, St. Andrew's Lodge, W. Bro. W. S. Peard, St. George's Lodge, No. 10; Bro. J. D. Hubert, Jersey, Eng., and Bro. Alex. Strachan, Worshipful Master elect of Kilwinning St. Charles Lodge.

The following were elected officers for the ensuing year:—Bro. W. Barclay Stephens, W.M.; Bro. Sheldon H. Stone, S.W.; Bro. James Glenny, J.W.; V. W. Bro. John T. Gladstone, Chaplain; W. Bro. D. Tuff, Treasurer; Bro. W. de L. Young, Secretary; Bro. John Lawrence, Tyler; V. W. Bro. John T. Gladstone and W. Bros. John Allan and C. W. Durkee, Permanent Committee; W. Bro. R. G. Foster, Representative to the Masonic Board of Relief; W. Bro. R. H. Hale, Representative to Room Committee.

The members of Prince Consort and visiting brethren spent a social hour at the close of the meeting. The singing of Bros. J. G. Poole, R. H. Bartholomew, George Hunt and Lyster was much appreciated. Bro. J. Sutherland, who was the caterer, gave general satisfaction, and the tables were beautifully decorated with flowers and hothouse plants by Mr. J. White. R. W. Bros. W. M. Campbell and James Fyfe responded to the toast of the Grand Lodge of Quebec, the latter making special

allusion to the fact that the delegation accompanying the D.D.G.M. included three worshipful brethren from one of the English register Lodges.

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#### QUATUOR CORONATI LODGE CONVERSAZIONE.

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The second annual conversazione of this Lodge was held in the King's Hall, of the Holborn Restaurant, under the most favorable auspices, a numerous company, including several Grand and Provincial Grand Officers and a large proportion of ladies assembling to take part in the proceedings, among them being some foreign brethren, dressed in the regalia of their respective countries.

A very interesting exhibition of jewels, medals and clothing from various parts of the world was displayed in cases about the room, and attracted considerable attention from the fair sex, some of whom openly expressed the gratification they would have to wear such lovely adornments. From a Masonic point of view the principal objects of the exhibition were:—A Senior Warden's Silver Collar jewel engraved with emblems of Lodge Ballygawley, No. 679, Ireland; a medallion jewel of Battersea enamel; an oval pierced gilt jewel, dated 1722; a very gorgeous Past Master's jewel in brilliants, presented to Bro. George Scott by Lodges 124, 145 and 374, in 1819; bronze square and compasses dug up at Corfu with coins and vessels of ninth century; a silver gilt medal of Lodge La Vertu, at Leyden, 1807; Badge of the General Grand Chapter of Topeka, Illinois; a jewel of an Officer of the Grand Lodge of the three Globes, Berlin; an old Scottish 32' Eagle beautifully carved in mother-of-pearl; an old French Star for Royal Order of Scotland, partly worked in silk thread, eighteenth century; several jewels and badges from Denmark, Hungary, Switzerland and Germany, which we are unable to detail.

Among the clothing shown by the Lodge was an ancient hand-painted

apron, collar and jewel of 1750; a Royal Arch Apron and sash, 1797; some old Knight Templar aprons of leather, etc.

There were also some rare and quaint French Masonic engravings, and some specimens of Masonic pottery in the shape of punch bowls, mugs and firing glasses.

The entertainment was under the direction of Bros. Edward Macbean, W.M., R. F. Gould, P.G.D., Dr. W. J. Chetwode Crawley, P.G.D. Ireland, T. B. Whyhead, P.G.S.B., and Major J. H. Leslie. Bro. W. H. Rylands, P.A.D.C., was in charge of the Masonic exhibits, and Bro. Sydney T. Klein, F.R.A.S., undertook by means of numerous microscopes to illustrate some of the hidden mysteries of nature and science, including the famous Rontgen X Rays. The musical arrangements were under the direction of Bro. Gotthoff Greiner and Max Laistner, of the Pilgrim Lodge, and formed not the least attractive feature of the evening.—*The Freemason's Chronicle.*

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#### BRUCE R. A. CHAPTER.

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Last Tuesday, Dec. 1st, was a great day among local Royal Arch Masons, both from Masonic and social points of view. They were visited by R. E. Comp. A. G. McWhinny, Grand Superintendent of the London District, R.A.M.; Grand H., M. Walsh, of Ingersoll; Grand Treasurer H. Murray, of Hamilton, and other distinguished officers. Special meetings were held at the lodge rooms in the afternoon, when M. M. M., and M. E. M. degrees were worked by the Companions of St. George's chapter, London, and in the evening the R.A. degree by the members of Bruce Chapter, the latter proving a great surprise to the visitors by the excellent presentation of the ritual. A number of visitors from neighboring lodges were present, including Dr. Harvey, of Wyoming, Comp. Brennan, of Alvinston, Comp. Samis, of Oil Springs, and many others.

After the evening session the entire company adjourned to the Hotel Iroquois, where a delicious supper was served, and enjoyed by all. Comp. Jno. Sinclair, Excellent Z. of Bruce Chapter, presided, and after the edibles were thoroughly discussed and the tables cleared a short toast list was proceeded with.

First came "The Queen and the Craft," and followed by the national anthem.

The "Grand Chapter of Canada" was then honored, and responded to by R.E. Comp. J. M. Walsh, who spoke of the vast Territory presided over by the Grand Chapter, and the good feeling and prosperity that distinguished the Fraternity within its jurisdiction, and pointed out that it was only by this good feeling, and the superior beauty of the ritual, and ideas inculcated by the society that it could hope to hold its own with other societies, offering insurance, etc. He also complimented Bruce Chapter highly on the good position it occupied, being, he said, one of the best in this part of the country, and complimented the officers, especially the Excellent Z, on the impressive and beautiful way in which the work was performed.

After a song from Comp. Butler, the toast of "The London District" was drunk, and responded to by Grand Superintendent A. G. McWhinney, of London, who made a brief speech eulogising London District, and also complimenting Bruce Chapter highly on its very creditable showing.

Comp. Robert Marwick then sang "The Old Oaken Rocker."

The health of the visiting companions was then honored, and ably replied to by Comps. Butler, Excellent Z. of St. George's Chapter, London, and Dr. A. E. Harvey, of Wyoming.

Comp. Buchner, of London, then gave a very enjoyable recitation.

The health of Comp. Rev. Wm. Smythe was then honored, and eloquently responded to by that reverend gentleman, who is as good a Mason as he is a clergyman, and that is saying a

great deal. Comp. Smythe pointed out the elevating influence of masonry and what a strong aid to Christianity and society so noble an institution must be. His remarks were loudly applauded.

Chairman Sinclair then proposed the health of the companions absent but not forgotten, mentioning Comps. W. H. McGarvey, of London, Eng.; C. F. Perins, of Austria; J. W. Crosby, in Sumatra; J. J. Vetter, in Colorado; Neil Sinclair, now on his way from Roumania to Java, C. A. Simmons and Wm. Stevenson, of Australia.

Comp. Robert Scott ably replied for the companions who are scattered so far and wide, returning thanks for the hearty manner in which they were toasted, and saying that although so far away their memory is still green here, and wished them all prosperity and a speedy return to Petrolia.

R.E. Comp. A. G. McWhinney then proposed the health of the members and officers of Bruce Chapter, which the visitors drank most enthusiastically, singing "For they are jolly good fellows."

Comp. Jno. Sinclair duly returned thanks for the honor, and sang that old favorite "The Days of Forty-nine."

After addresses from Comps. John Fraser, M.P., Ed. Marshall and others the health of the Press was duly honored, and responded to by T. Passingham, of the Advertiser. A short regime of volunteer toasts and speeches followed, after which Auld Lang Syne and God Save the Queen were sung, and a company that would have honored any Masonic or other fraternity the world over broke up and returned to their homes.—*The Petrolia Advertiser and Oil Journal.*

#### A BLOODLESS VICTORY.

At last it is announced that Great Britain and the United States have come to an agreement on the Venezuela question,—not, indeed, as to the facts in dispute, but as to how the matter shall be settled. As yet, we have only the heads of the agreement..

As summarized, they provide for the appointment of an arbitration tribunal to determine the boundary between Venezuela and British Guiana.

The second head provides for the appointment of a tribunal, consisting of two to be nominated by the justices of the Supreme Court of the United States, two to be nominated by the British Supreme Court, and the fifth, a jurist, to be selected by the four.

In the event of their failure to agree, Oscar II., King of Sweden and Norway, is to select the fifth member. This fifth member may be a judge of the said courts, and he will preside over the tribunal as its head.

The third head of the agreement directs that the tribunal shall investigate all the facts necessary to decide the controversy as to the extent of the territory known to belong respectively to the United Netherlands and to Spain at the date Great Britain acquired Guiana.

The fourth head provides that the arbiters shall ascertain all the facts necessary to arrive at a proper decision, and shall be governed in their findings by three short rules, the most important of which provides that actual holdings, or a prescription of fifty years, shall make good the title. The arbiters are empowered to give effect to settlers' rights. In establishing facts, the ordinary rules of law shall prevail.

Fuller reports may modify details; but the essential thing is that an agreement has been reached, and that this agreement provides for the settlement of the boundary difficulty by arbitration. It is idle and foolish to raise the question which country has won the victory. Such an agreement is a victory for both. Every victory for justice and peace through arbitration is shared by the countries which join it, and the rest of the world reaps the advantage of the moral lesson.—*Christian Register*.

#### GRAND LODGE OF SCOTLAND.

A quarterly communication was held in the Freemasons' Hall, Edinburgh,

on Thursday, 5th inst., the Grand Master Sir Charles Dalrymple, of Newhailes, Bart., M.P., presiding, with the Earl of Rosslyn Senior Grand Warden, and Major F. W. Allan, Junior Grand Warden. There was a large attendance.

A statement submitted by the Grand Treasurer showed that for the quarter ending 24th October, the income had been £717, being £152 in excess of the expenditure. There had been 802 entrants to the Order. During the same period £90 had been given in grants to distressed Brethren or to the widows of Masons.

Grand Lodge proceeded to the nomination of Office-Bearers for the ensuing year. The minutes of Grand Committee on this subject bore that the Grand Master stated to them that his term of office would expire in November, and that on referring to the list of Past Grand Masters he found that of the seventy three gentlemen who had preceded him in the office of the Grand Master three only had exceeded three years consecutive service, and that he knew that there were others on the roll for promotion to the highest honour in the gift of Grand Lodge. He was aware that there were special circumstances under which in two instances the period of service was prolonged beyond three years, but in his own case no such reasons existed. From a consideration of these facts, and the knowledge that at present there was no disturbing element in the administration of the affairs of Grand Lodge, which were never in a more flourishing condition, he respectfully declined re-nomination for election as Grand Master. On the motion of Brother Colonel John Campbell, Perth, seconded by Brother Christie, Stirling, and supported by Bro. John Graham, of Broadstone, it was unanimously agreed that the best thanks of Grand Committee be given to Sir Charles Dalrymple for the most efficient and highly acceptable discharge of the duties of the Masonic throne during the three years just ending.



The Grand Master, in nominating his successor, said no justification was required for his own withdrawal from re-election, for it had been the rarest thing for a Grand Master to hold office for over three years. He had very great pleasure in moving the nomination of Lord Saltoun, who had served in the offices of Junior Grand Warden, Senior Grand Warden, and Substitute and Depute Grand Master. He was a hearty and loyal Mason, had very greatly at heart the interests of Masonry in Scotland, and he could not but think that his lordship would fulfill in a manner of which they would approve the grave duties of the office.

This was seconded by Bro. W. Officer, S. S. C., and carried with acclamation.

Lord Rosslyn made graceful reference to the manner in which Sir Charles Dalrymple had discharged the duties of the chair, and moved that a hearty vote of thanks be minuted for his most valuable services to Freemasonry in Scotland. — *The Freemasons' Chronicle*.

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#### HERE'S AN ADVANCE.

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At the last session of the Grand Lodge of Minnesota they passed a constitutional amendment, which reads as follows: "Any Lodge which shall knowingly receive or retain any man who daily or habitually uses malt or distilled liquors or opium to excess, or who possesses any habit which has a tendency to impair one's mental or physical condition, or who has gained admittance through misrepresentation as to age or occupation, or is engaged, or shall hereafter engage in the business of saloonkeeper or bartender, shall, on satisfactory proof, be deprived of its charter by the Grand Lodge, if in session, or by the Grand Master if not in session."

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#### AUDITORS AND AUDITING.

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We are in the heel of the year. The time approaches when accounts must

be audited. The duty of auditing, well and faithfully performed, tends to the conservation of the honesty of our stewards as well as the safe guarding of our funds. The honest official, remembering his obligation, welcomes the most searching investigation of his accounts and demands, as his right, that his books shall be certified correct.

In what spirit should the auditor approach his task? As one suspicious of wrong? As a sleuth hound scenting the track of an evil-doer? Surely, this is not the province of an auditor?

An auditor, who knows his duty, proceeds in the spirit of the Operative Mason who proves perpendiculars, tries horizontals and squares his work. Good work, true work, square work will stand his tests and he can report on it as worthy of inspection.

Auditing does not consist in the mere verification of additions and the checking of postings. It does consist in ascertaining and reporting that all the revenue that should have been has been received and properly accounted for, and that all expenditures were made by authority and properly vouched.

The sources of revenue of a Masonic body are dues of members, arrears of dues of those restored to good Masonic standing, fees for initiation and membership, or membership only, fees for life membership, interest on investments and occasionally bequests.

The minute book should form an essential feature of every audit. It corresponds to the day book of commercial transactions. In it are recorded the amount of dues paid in at each meeting of the body. The record of restorations to good Masonic standing must appear upon the minutes, as a vote of the Chapter is necessary to restore. The fees paid for initiation, membership, life membership and the interest on investments must appear in the receipts for the evening, as well as upon the cash-book of the Secretary.

The minute book should show and must show the deaths, resignations and suspensions and all these facts are es-

sential to a thorough audit. In addition to the minute-book, the annual returns to the Grand Body and the list of members should be within easy reach and inspection. The report of the last audit, which, in all well regulated bodies, is transcribed in full upon the minute-book, will often furnish valuable aid to the conscientious auditor.

In any audit it is essential to know what was the amount of dues outstanding at the last report. This fact should, of course, appear upon the Secretary's books. Its verification is in the last report of the auditors.

It is essential to know what is the proper charge against the members for dues for the current year. The returns to the Grand Body show the total membership. This can be verified by the Secretary's list. He shows so many life members and his ledger shows so many paying members. Their sum should agree with the returns. This membership, less the deaths, resignations and suspensions for the current year, is chargeable with dues at the rate fixed by the By-Laws. Those initiated during the year are chargeable with varying amounts according to the date of initiation. Only by an inspection of the minute-book can the auditors verify and determine if the arrears of those restored to good Masonic standing have been duly entered among the cash receipts. So also with life membership fees.

To check off and verify the postings to the credit of the individual members, though a tedious and troublesome operation, is absolutely essential to every thorough audit.

All cash balances should be verified and actual examination and count of all securities and other evidences of indebtedness should confirm the records.

Given a conscientious and able Secretary, a competent Treasurer and honest Trustees, an audit conducted in the above lines would show that every dollar due the body had been received and properly credited.

In conjunction with the minute book the expenditures are readily ascertain-

able, as all payments should be by orders duly authorized, signed by the presiding officer and countersigned by the Secretary, whose vouchers would show the receipt of the money by the parties in whose favor the orders were drawn.

All funds belonging to a body should be deposited to the credit of that body in some accredited fiduciary institution. Merged accounts should, under no circumstances, be tolerated.—*The Keystone*.

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#### HEALING A WELL MAN.

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A Commandery of Knights Templar balloted on a petition for the Order of the Red Cross and conferred the degree in less than the statutory time. The Grand Commander decided that action on his petition must be had in the regular and prescribed manner, and that after his election the degree must be re-conferred. Sir Lee S. Smith, Pennsylvania Committee on Templar Correspondence, disents as follows: "We well know that it is in accord with Templar and Masonic usage to require a candidate who has been irregularly elected or initiated to go through the form a second time in order to *heal him*; and yet it always struck us as *hanging the wrong man*. For instance, in the case cited: The candidate did nothing wrong. He violated no law. He conformed to all that was asked of him; therefore, why should he be required to go through the ordeal of a ballot the second time? and then, if elected, why should the commandery be required to go through the farce of conferring 'the Order upon him without regard to any action previously taken?' He had already taken the vows and received the Orders, and it looks to us like child's play to require him to go through it again. No, he was not the violator of Templar law; therefore, to our way of viewing the subject he should not be punished. But the Eminent Commander who accepted his office and attempted to perform its duties, with such a poor know-

ledge of Templar law, should. A case even more to the point occurred in our State, Pennsylvania. Some years ago a Sir Knight in good standing came to us in great trouble, viz. : He had been duly elected in lodge, chapter and commandery, successively, and received the degrees and orders accordingly. Then the ever vigilant Grand Secretary discovered that the Secretary of his Blue Lodge, in communicating with the Grand Secretary when the petition was first made, had given a different middle initial from the one afterwards given when the office was notified of his election. Simply a clerical error on the part of the lodge secretary, and yet it was decreed that the brother was irregularly made, and must begin all over again by petition, ballot and initiation, etc. To our minds, such custom is ridiculous in the extreme ; and not only that, it is a gross injustice to subject a man to another ballot for no fault of his. Would we not sanction *healing* such a one? Yes if it is considered essential to heal a *well man*, but do it in a just manner, by obligating him to observe the vows already taken. To do as we have been doing seems like a judge who, after sentencing a criminal and he has served his time, finds that he made a mistake in charging the jury, and in consequence, calls the prisoner up and condemns him to new punishment. We well know that our views are antagonistic to Templar as well as Masonic usage, but it is on the side of good common sense and equity, and we think that that custom, like some others, should be *pensioned and retired*.—*Voice of Masonry*.

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#### MASONRY AND THE DRUSES.

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A few months ago I had occasion to enter into a business contract with one of my Druse farmers. When we were about to draw up the agreement, the Druse suggested that as he could neither read nor write, we should ratify the bargain in the manner customary among his people. This consists of a solemn grasping of hands together in

the presence of two or three other Druses as witnesses, while the agreement is recited by both parties. Being always on the *qui vive* to gain a practical insight into the manners and customs of the Druses, I readily consented to this form of contract, hoping thereby to learn something more of their methods of procedure.

Accordingly the farmer brought three of his neighbors to me, and the terms of our contract having been made known to them, one of them took the right hand of each of us and joined them together, while he dictated to us what to say after him. To my great astonishment, the Druse who was grasping my hand gave me the grip of a Master Mason. I immediately returned it, to his equal surprise. He asked me how and when I had learned their secret sign, and this set me on the track of further inquiries, the result of which has been to render what was before a very strong belief on my part an absolute conviction.

I now feel morally certain that my theory is correct, and speaking as a Freemason and as one who has also searched somewhat fully into the mystic tenets of the Druse, I can assert that in many particulars the esoteric teachings of both systems is more or less identical. Owing to the extreme secrecy and exclusiveness of the Druse character, it is most difficult to gain an insight into their rites and tenets, and it requires many years of intercourse with them and the firm establishment of relations of mutual confidence and trust before one can be in a position to learn anything concerning them.—*Blackwood's Magazine*.

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#### NON-SECTARIANISM.

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Masonry at the present day exhibits a great liberality of sentiment in religious matters. Holding the great essential doctrines of revealed religion, in which "all men agree" who believe in God and His word, it permits its individual members to entertain their own peculiar opinions in matters not essen-

tial. So they are good and true, or men of honor and honesty." Masonry asks not whether they are Jews or Gentiles; the followers of Calvin or Arminius, of George Fox or Roger Williams; high churchmen, low churchmen, or dissenters; whether they have been baptised, or circumcised, or neither. They may worship God in Jerusalem or Jericho; in Geneva, or Oxford, or Mooresfield; in the Cathedral or in the forest—*so they sincerely worship God*. The question is not *how* they discharge this duty, but whether they discharge it at all. So they are good men and true men; men of honor and integrity; men who believe in God and obey His moral law. Masonry will not ask as to the particular creed, or sect, or party, they cling to.

This is one of the most beautiful and valuable features of Masonry. It contemplates a universal Brotherhood, meeting, uniting on a plane of action far above party the petty and changing creeds which enter into the religious opinions of the world. It regards all men as children of one common parent; subject to the same supreme moral law; inheriting a common destiny, having an equal interest in the future. Uniting upon these broad and comprehensive principles, it brings all together before the altar of a supreme Divinity, where they may mingle their vows, their prayers, and their charities, without discord or dissension. How often is the high church Episcopalian, the Presbyterian, the Jew and the Quaker, seen mingling in fraternal harmony in our Lodges! Brethren traveling on the same level and sharing the same hope; bending side by side before Him who looks at the *heart* and not at the *creed*, and who will ultimately "try our work," not by the theory on which it has been formed, but by its completeness of finish and adaptation to a Temple "not made with hands."

This feature in Masonry exhibits not alone its beauty, but the wisdom of its organization; and the incomparable strength of its union. It does not permit the discussion of creeds, either pol-

itical or religious, within its peculiar circle. The great theme of discussion is—love to God and love to man: "faith in God, hope in immortality and charity to all mankind."—*Masonic Review*.

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#### THE ANTI-MASONIC CONGRESS AT TRENT.

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The great anti-Masonic Congress which was heralded by a flourish of trumpets has been opened at Trent, but a telegram from Vienna says that the participators are chiefly clerical and the attendance is smaller than was expected, amounting only to about five hundred. The lay members belong almost exclusively to the Austrian, German and Italian nobility. Prince Lowenstein was elected President, and Count Paganuzi, Vice-President. The Bishop of Trent, in an address of welcome, expressed a hope that the work of the Congress would prove as beneficial to Christendom and the Church as the great Council of Trent itself. After the Brief of the Pope and several letters of approval had been read, speeches were delivered by Monsignor Smorzynski and the Bishop of Lugano on "pernicious" work of Freemasonry, and the first general sitting came to an end.

In the afternoon, sittings of the four sections were held. The fourth section, which is engaged in a consideration of anti-Masonic action, resolved on international organization against Freemasonry, with a centre in Rome, and on a propaganda with a view to enlightening the public as to the nature of Freemasonry, by books and public meetings. Medals and prizes will also be given for the best, essays on the subject.

Has Freemasonry anything to fear from this organized attack upon its fabric? We have already, we think, pretty strongly commented upon the attitude of the Pope and his followers towards a Brotherhood which has done, and is doing, so much towards bringing about that consummation when

“Man to man the world o'er  
Will brithers be for a' that.”

We venture to contend that Freemasonry has nothing to fear from the attacks of its enemies.—*The Craftsman, Cardiff, Wales.*

#### MASONRY'S INFLUENCE.

Most institutions which are the work of man are influenced by the so called spirit of the times. They must, perforce, be modernized—brought up to date—in order to fulfill the mission for which they were organized. Not so with the honored institution of Masonry. An institution so ancient that its origin is involved in mystery is sufficient unto itself, and they who have studied it most, who have gone to the fountain springs to learn of its plans and its philosophy, are most zealous to resist innovations, and to transmit it unchanged to the next generation. An institution so extensive that the sun never sets upon its temples, must indeed satisfy something inherent in all men. The very fact that men differing in thought, customs, speech, separated by diverse opinions as to religion and all questions coming within the range of their daily lives, can here stand upon a common level; the evidence that men, tossed by the tempests of passion, until all ties seemingly have been broken, can, even do, meet in harmony around a common shrine and kneel before the same altar; all declare, in language more eloquent than words can express, the existence of a kinship universal, a bond of friendship binding every man to his fellow. While this silent influence cannot be described it is nevertheless an entity. I may as well attempt to define the beauty of the lily to one who has never seen, or the harmony of music to one who has never heard, yet the beauty is there for the eye to behold, the harmony present for the ear to hear; so the sympathy, the fraternal feeling, if it but arouse and quicken similar impulses in the breast of another, at once becomes a living reality, although it cannot be determined by means applicable to material

things. Finally, we, who at the very threshold of Masonry declare our trust to be in God, accept the truth that there must be above and over all a Ruler of heaven and earth who guides and directs in the affairs and destinies of men, yea, who “holds us in the hollow of His hand.”—*Frederic H. Files, Grand Master, South Dakota.*

#### DEATH OF J. H. COLLAMORE.

Bro. John Hoffman Collamore, 33, died at his home in Boston, Mass., Nov. 3d, aged 80 years. Bro. Collamore did not enter Masonry until January, 1890; he received all the degrees and Orders of the York Rite during that year. The degrees and grades in the Scottish Rite followed and in 1893 he was crowned a 33. His colossal contribution to the Order was in keeping with his wealth. Here are the bequests.

#### THE WILL.

By the will of the late John H. Collamore of Boston, liberal bequests have been made to more than thirty Masonic Bodies. To the following named Masonic Bodies the sum of \$500 is left to each, half of the amount to be paid within one year and the balance within two years of the death of the testator. The money is to be applied to the charity fund at present existing in the different bodies, or to create such fund where one is lacking. These bodies are named under this provision of the will: Mt. Lebanon, Columbian, Abertour, Revere, Massachusetts, Joseph Warren, Washington, Lafayette, Germania, St. John, Eliot, Roxbury Council, St. Paul Royal Arch Chapter, Mount Vernon Royal Arch Chapter, Dorchester Royal Arch Chapter, Boston, Joseph Warren, William Parkman and St. Omer's Commanderies, all of Boston, Winthrop Lodge, Scituate; Aurora and Charles W. Moore, Fitchburg; Merrimac Valley Lodge of Perfection, Haverhill; Cambridge Royal Arch Chapter, Olivet Commandery, Lynn; Jerusalem Commandery, Fitchburg; Cambridge Commandery; Hugh.

de Payens Commandery, Melrose; South Shore Commandery, East Weymouth; Bay Street Commandery, Brockton; Mt. Lebanon Lodge and Pilgrim Commandery, Laconia, N. H. The most important clause of the will is a large bequest of \$50,000, which is to be given to the board of trustees of the "Masonic Education and Charity Trust," a corporation established by authority of this Commonwealth. The fund of \$50,000 is to be allowed to accumulate until it reaches \$100,000, and this shall be a permanent fund, to be called the "John H. Collamore Fund." — *Constellation*.

#### BRO. SIR BENJAMIN WARD RICHARDSON.

It is with very sincere regret that we mention the death of Bro. Sir Benjamin Ward Richardson, M.A., M.D., F.R.S., F.S.A., F.R.C.P., &c. The sad event occurred in the early hours of Saturday last, at 25, Manchester square, the deceased being in the 68th year of his age. Bro. Richardson was the inventor of the lethal chamber in which animals passed from life to death without pain or even consciousness. It was he who, 10 years ago, adopted the ether spray for locally driving away pain, and who later still adopted other modes of producing anæsthesia, and, above all, a means for restraining and controlling tetanus and other spasmodic affections. He was likewise skilled in, and had given the closest attention to, all matters connected with sanitation; was a strong advocate of temperance, and an equally staunch upholder, both by precept and in practice, of all athletic exercises in moderation. For these and other services, both scientific and literary, received the honour of knighthood in 1893. The many claims upon Bro. Sir B. W. Richardson's time did not allow of his cultivating as intimate an acquaintance with Masonry as doubtless he would have liked, but nevertheless he had done good service to the Craft. He was, we believe, initiated in the St. Andrew's Lodge, No. 231; was a found-

er and first W.M. of the King Solomon Lodge, No. 2029; and an enthusiastic member of the Inner Circle of Lodge Quatuor Coronati, of which he was elected a joining member on the 8th November, 1889. Doubtless, had he been spared longer, he would have attained to greater eminence, more especially in connection with our great literary lodge. It remains for us to tender our respectful sympathy to Lady Richardson (his widow), his two sons, and his daughter, in the time of their severe bereavement. — *The Freemason*.

#### THE HARPER MONUMENT.

On Saturday afternoon, November 28, a special train conveyed about one hundred and fifty of the personal friends of the late R.W. Edward B. Harper, P. G. Steward, of the Grand Lodge and for a number of years President of the Trustees of the Hall and Asylum Fund, to Mt. Hope Cemetery, for the purpose of participating in the ceremonies of unveiling the beautiful monument just erected in his memory. The day was one of the worst of the season. The heavy November clouds hung low, and the rain came down in torrents. The brethren assembled beside the grave, and the Grand Master, M. W. John Stewart in a brief word removed the large flag which completely enveloped the monument, after which the company repaired to the depot at the station where the ceremonies were continued. The Grand Master spoke in eulogistic terms of one with whom he had been associated for many years in Masonic work, and paid a just tribute to his worth.

He was followed by Rev. Dr. MacArthur, of Calvary Baptist Church, of which Bro. Harper was an earnest and devoted member. He took for a text the beautiful inscription upon the monument.

"Diligent in business, fervent in spirit, serving the Lord."

He spoke feelingly of the warm attachment that existed between him, as Pastor and Bro. Harper as member.

He would never forget the last time he saw Bro. Harper in life, how, as he kneeled by his bedside, and prayed for the consolation of the Divine Comforter to be with the sufferer, he put his arms about his neck and manifested his love and personal esteem. He then spoke of the energy and sagacity he exhibited in business, the devotion he had for his church, the liberal manner in which he scattered good deeds. Many a man has been helped who never knew from whose hand the assistance came. Many a heart was gladdened by sunshine from his generous soul. His great ability to manage large affairs made him a man marked among men. He was a man of genius and displayed an ability few men possessed. He spoke of many acts of kindness done by Bro. Harper, and said his life was an example worthy of emulation. — *N. Y. Dispatch.*

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### FREEMASONRY IN ITALY.

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#### ITS TRUE AIMS AND OBJECTS.

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Yet another revelation more startling than those already made awaits the patient readers of these hastily strung paragraphs. Can you believe that the worship of Lucifer is practiced by hundreds of men and women enrolled on the Masonic body? Yet, it is absolutely true. Margiotta, who was intimately conversant with the most hidden secrets of Masonry, not only asserts it, but proves it up to the hilt. They have their temple, these devil worshippers, and their altar, on which is placed the statue of Lucifer. They give the title of "Excelsas Excelsior" to their black deity. He is "Excelsas" because equal to God, and "Excelsior" because one day his kingdom will overthrow that of the Most High. Such is their blasphemous justification of the title bestowed on their Satanical idol. They speak of the Man-God as the "traitor" justly condemned to death. Lemmi invented the password for the Lodges, "Barrabas," to emphasise the hatred of all true-blooded Masons for

everything that belongs to God. Each occupant of a position in the inner circle is designated by a name borne by some personage mentioned in the Old or New Testament as an enemy of God and His people. Have we not still fresh in our memories the discovery some years ago made in the palace of the celebrated Borghese family in Rome. Owing to reverses of fortune suffered during the Roman land "boom," this patrician family was forced to dispose of its magnificent mansion. The Freemasons bought or leased, a portion of it. They erected their throne there, from which all the lodges in the world were to be governed. Lemmi and his followers made it their seat of government. Some time after they were asked to withdraw, as, owing to the fortunate marriage of one of the Borghese family with a rich princess, the Borgesi were enabled to purchase back their palace. The workmen employed in preparing the palace for the reception of its princely owners, came upon a small temple or chapel, in which were found many signs and tokens of Devil-worship in the part lately occupied by the Grand Orient and his minions. A howl of execration was raised by clerical, as well as by non-clerical papers, against Lemmi and his friends, who had dared to indulge in this abominable and blasphemous cult within the walls of the capital of Christendom. By an oversight, the Masons had left some of their Satanical trappings behind them, and were thus discovered in their true light, as worshippers of Satan. Surely, this would seem the limit of their hatred of God when they offer incense to the brazen figure of His arch-enemy, Satan, and pay him the homage and worship due to God alone.

But they go one step further in their iniquity. The disclosures, made by Margiotta and by that noble band of heroes, I may call them, who have, at the risk of their lives, made them, prove, beyond the shadow of a doubt, that the Sacred Host is desecrated in their temples of Satan. Female Ma-

sons are carefully selected and initiated into the mysteries of the Craft, and sent on the sacrilegious mission of carrying the Consecrated Particle, which they receive from the hands of God's ministers in the Holy Communion, to the altar erected to the infernal deity they worship. Here is one instance that such horrible desecration actually takes place in the temples of these lost souls. In his book, entitled, "Reminiscences of a Thirty three" (the highest Masonic grade), Margiotta relates this fact of Miss Diana Vaughan. Asked by her Brethren in the Onze Sept Lodge of New York to stab the Sacred Host with the dagger specially designed for this sacrilegious purpose, she refused point blank, and, pointing to "Baphomet," the statue of Lucifer she pronounced these memorable words: "Catholics assert that the statue of our God is a vain idol, and nevertheless if it fell into their hands they would smash it to pieces with rage. Let us leave such follies to Catholics, and let us not imitate them. Let us propagate the truth (sic) by slow, secure, and gentle action. Let us draw, step by step the profane (non-Masons) from error, and thus we shall establish the worship of the Good God (Lucifer) throughout the world." Miss Diana Vaughan was born in the Protestant faith, and, of course, did not believe in the Real Presence, and consequently looked upon the Sacred Species as a Catholic idol. The members of the Inner Circles of Masonry have no lack of candidates for this sacrilegious work. Women have their Lodges as well as their male companions of the "square and compass." The names of many of them will be found in the works of Margiotta and Leo Taxil. Miss Vaughan, now happily converted to the Catholic faith, was a Freemason, holding the highest degree. At the Grand Council, held a few years back, at which Lemmi was elected Grand Orient, many of the delegates from different parts of the world were females.

The "Hymn to Satan," composed by the infamous Carducci, raised—just think of it—to the Italian senate by his

admiring sovereign, is sung at their banquets and in their temples. It is so blasphemous, so diabolical, and so obscene, that Margiotta would not dare, he says to strip it of the cabalistic Hebrew, in which it is written, and translate it into an intelligible tongue, for his readers.

Why is it, it may be fairly asked, that so many men of respectability, and well-known religious fervour, remain members of such a hell-born Sect? Why do princes and the great ones of the earth lend their names to it? Margiotta answers these questions by saying that these persons are not, and never will be, allowed a glimpse into the hidden secrets and doings of Freemasonry. They are merely the white-wash that covers, and gives a clean tone to the fetid sepulchre of Freemasonry. There are two classes of Masons, he says, the High and the Low. The high grade Masons lead their Brethren of the lower grades by the nose, and make a cloak, or blind of them, to cover their iniquities. These lower grade members of the Order look upon Masonry as a good "junketing" club, and a stepping stone to power and social position, but, as to what takes place behind the Masonic scenes, they are as much in the dark as we are who are designated, in the language of the Craft, as the "profane." It is easily understood, then, why so many eminent and highly-respected men still keep their names on the Masonic roll.

To those who still cling to the idea that there is a wide gulf separating English from Continental Freemasonry, and that there is not the slightest bond of union between them, I shall offer a few "nuts to crack." If English Freemasonry is a distinct and independent organization and totally adverse to the sayings and doings of their Continental Brethren, why was a delegate, a female, by the way, sent to the Grand Council in Rome to vote in the election of the Grand Orient? This lady's name was given by Margiotta, and the district she belonged to was Birmingham. Is it not a well-proven fact that in a



Lodge in Oxford street, London, the question of who was to be elected to be High Priest of Freemasonry was warmly discussed? If English Freemasons are a distinct body, why send delegates to Rome? Lemmi, flushed with the high honors thrust upon him by the delegates, appointed two Grand Pontifical Assistants at his throne, and ten Patriarchs for the great world of Freemasonry. Australia has its Patriarch, residing at Melbourne, a man well known in the Colonies, and not many years since knighted by his Sovereign. London is honored in numbering amongst its citizens the Patriarch for the United Kingdom. Amongst the provinces that stood by Lemmi, in his fight with the Charleston Masons, to keep the Centre of "Universal Masonry" in the City of Rome, were the provinces of London, Edinburgh, and Dublin. Until these questions are satisfactorily answered, all reasonable persons, resting on the testimony and documentary evidence adduced by recent converts from the camp of High Masonry, must hold to the belief that there is a strong link binding English to Continental Freemasonry. And now, the task I set myself, and of which I have acquitted myself but feebly, I know, is done. I have, I think, shown up Freemasonry as the enemy of God and His Church, and have laid bare some of its horrible rites and practices. I have, also, placed before my indulgent readers some facts that go a long way to prove the existence of a bond of union between Masons in English-speaking countries and their Brethren in France, in Spain, and in Italy. After wallowing in so much moral corruption on the part of those whom we call our degenerate brothers and sisters, let us revel in the consoling thought that out from the ranks of the children of the Church have sprung noble and fearless champions, who have banded themselves together under the banner of the Anti-Masonic League, to crush the head of this green-eyed monster, and, like David of old, strengthened by the arm of God, to deal this Goliath his

death blow. The prayers of the unswervingly devoted sons and daughters of God's Holy Church and the Catholics of Ireland will be a potent factor in bringing about this happy consummation—the glorious triumph of the True Church and the complete route and annihilation of her most potent enemy, Freemasonry.—*Joseph A. Knowles, O.S.A., in "Irish Catholic."*

#### AN INDIAN IS GRAND MASTER.

Bro. John Guthrie, Past Grand Master of Masons in Kansas and Representative of the Grand Lodge of Indian Territory, near his own Grand Lodge, wrote to Bro. J. S. Murrow, Past Grand Master and Grand Secretary, a letter, dated at Topeka, September 2d, 1896, complimenting the Masons of the Territory for their excellent work and the elevated standard so long maintained in their jurisdiction, and saying:

"Twenty years ago you were struggling for an honorable place among Masonic Grand Jurisdictions of the world. By your prudence, patience, and charity you won the coveted prize and vindicated your claim to universal recognition among the Grand Masonic Bodies of both hemispheres. I note with pleasure and satisfaction that your Grand Master, Bro. Silas Armstrong, is an Indian by blood. You have labored for forty years among these people for their education and advancement. You consecrated your young life for these people and this has not been in vain. You realize that these people have made greater progress in the arts, science and religion—in civilization, than any other race of people recorded in the annals of history. Look at the retrospect. Forty years ago young Murrow, zealous in the service of his Master, in the spirit of abnegation, forsook the scenes and associations of his childhood and, with *BIBLE* in hand, entered the wilderness and worked for these people, and now has the satisfaction and honor of inducting one of them into the highest office within the

gift of Master Masons, and he presides over more than two thousand of the Craft. He is now the peer in the Masonic world of the Prince of Wales and every other Grand Master in the world. I have no doubt your Most Worshipful Grand Master has earned this great achievement. I look forward to the time when Indian Territory will produce statesmen of Indian blood in the councils of the nation of high aims and noble purposes. Nearly one hundred years ago when the Jacobins executed the king: Louis Gönville came from France and settled among the Kansas Indians where Topeka now stands. He married an Indian woman. His great-grandson, Charles Curtis, of this city, is our honored member of Congress. For industry, integrity and morality he has few peers. And though only thirty six years of age he is equal to the ablest. His blood has not counted against him with his constituents or in Congress. He is without a single vice common to public men and a stranger to luxury, indolence, or the waste of the precious moments allotted to his life."—*Voice of Masonry*.

#### APPRECIATED MASONRY.

Masonry in its essential teaching has always been the same. Whatever of change may have been wrought from time to time in ceremony and organization, the fundamental principles upon which the great fabric rests, remain unaltered. There are two doctrines, oft repeated, and so often, too, as to almost lose their proper influence upon the mind, which are the basis of all landmarks and the foundation of all lessons. Indeed if there are any landmarks, aside from these two grand principles we are at a loss to know what they are. These principles are The Universal Fatherhood of God, and the Universal Brotherhood of Man. These two truths, great pillars of Truth, support the whole Temple of Masonry. They stand at the doorway and between them must every votary pass. Through them we may look into

the grand council chamber, and behold arranged along the great corridor the grand figures of Truth that scintillate from the divine source of all light—Brotherly love, relief, fortitude, prudence, Temperance, justice, purity of life, uprightness of conduct, forbearance and every virtue that adorns the heart and ennoble the life of man.

Much has been written from the time when Masonry first took an organized form, about the landmarks of the institution. The only landmark that deserves the name is the practice of the virtues embodied in the two fundamental principles of the fraternity—one God, and one family of Man.

A great deal is continually said about the selfishness of Masons, and the fact that men join the fraternity "to feather their own nests," and to promote their own selfish ends. Such men are decried and are unmercifully condemned. They ought to be, for a mercenary Mason fails to appreciate the true position he occupies in the Society, and does not understand the lessons he has been taught. But while there are too many of them in the fraternity, yet they are not so numerous as the world would be led to suppose by the undue importance given to them. One black sheep in a flock is just one too many, but the one black sheep should not receive more attention than the whole flock beside. His blackness is sufficient warning to all with whom he may associate. Why not praise the hundreds who really appreciate the doctrines of Masonry, and by showing the beauties of their appreciation, command admiration and respect? Why not point out the good traits of the great majority of the membership, rather than parade the shortcomings of a few. The whole race of man would be vastly better in every way if "the good that men do," was made the theme of discourse and conversation, and the evil were consigned to unbreakable silence. If the murder and robbery committed by the few fallen men and women, were hidden behind the veil of the pure and noble actions, which, if

given the same prominence would overshadow the bad, there would be less murder and robbery. And so, if the good men, who really make up the Society of Freemasons, were more continually held up to view, we would all be influenced by the beauty of their lives.

Men join Masonry because they have a good opinion of its teaching and the men who compose its membership. The mercenary Mason will soon find his place among those who have tired of good works and are outside, so that we may let the black sheep alone, he will find his proper place.

But there is a certain benefit that a man has a right to expect in the fraternity and from his brethren. It may be called selfishness, mercenary or for self-aggrandizement, but it is none of these. We have a right to expect from those within the lodge a certain reciprocity, which should be borne of the confidence begotten by the sacred family ties that bind the members together. Why should you not expect good service, better service if anything, from a brother who is a physician? Why will not a lawyer who is connected with you by the ties of Masonic kinship, be as faithful, aye, a little more so, to your interests, as one who never had the same claim upon your friendship? And if you expect such treatment why has he not the right to expect a return of confidence? There is a mutual interest in our lodge relations that should not be ignored. No man, doctor, lawyer, or merchant, ever joined the fraternity with the expectation and intention of increasing his business but was disappointed. Business does not come that way. Many a man has been surprised at an increased popularity for himself, and profit in his business, which came from his appreciation of Masonry and practice of its principles in an unostentatious manner and without any thought of gain. It is the reciprocity of Masonry, which every good Mason will enjoy and has a right to expect, and he rightly appreciates the fraternity, if he seeks to prove his re-

gard by his actions.—*N. Y. Dispatch.*

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## Craft Tidings.

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AMERICAN.

September 26th, 1896, LaFayette Lodge, F. and A. M., of Philadelphia, Pennsylvania, celebrated its one hundredth anniversary. The Grand Master and many other Grand officers were present. Music and numerous addresses were the chief features of the celebration. The historical address was delivered by P. O. William H. Morgan, Secretary, and "Reminiscences" by Bro. Samuel Harrison, Past Master.

September 20th, 1896, Apollo Lodge, A. F. and A. M., of Troy, New York, appropriately celebrated its centennial. The exercises included an address of welcome, an historical sketch, and addresses by Grand Officers and others, interspersed with vocal and instrumental music. The principal addresses were delivered by the Grand Master and Grand Secretary. A centennial poem was received from Bro. Adna A. Treat, of Denver, Colorado, who is almost a centenarian and who has been a member of Apollo Lodge nearly eighty years.

Mecca Temple, A. A. O. N. M. S., of New York City, gives notice of Worthy Nobles who desire employment, and of those in ill health who desire visits. It has a bowling club, a base ball team, a bicycle team, and an Arab patrol. November 12th, 1896, it will give a delightful entertainment to Nobles and ladies. Its first fall session was held at Scottish Rite Hall, October 29th, 1896. An orchestra of twenty pieces furnished soothing music, and the traditional banquet was enjoyed.

The venerable Bro. Lucius Robinson Paige, D. D., of Cambridge, Massachusetts, died September 2d, 1896, aged ninety-four years, five months, and twenty-four days. His father was a revolutionary soldier. He was studious and acquired a good education. He was ordained as a minister in the Uni-

versalist denomination in 1825, and continued as such until 1839, when he engaged in business and literary pursuits. He worthily filled a number of civil positions, and became prominent as a religious and magazine writer. He became a Mason and Knight Templar in 1824. He was Senior Past Master in Massachusetts, the Senior Past Commander of Knights Templar in the United States, and second on the roll of the Supreme Council of the Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction of this country. His remains received due religious and Masonic honors. "His influence abides even as his memory endures."

Among the decisions of the Grand Master of Tennessee we find this:

"If a Mason pleads the statutes of limitations to a bona fide debt, or in the language of a brother asking the question, 'pleads an honest debt out of date' and thus avoids payment, he is a proper subject for Masonic discipline. Masons cannot afford to be dishonest, even if the laws of our country do in some instances permit it."

The largest subordinate Masonic Lodge in the world is Minneapolis No. 19, at Minneapolis with a membership of 803.

Hiram Lodge of New Haven with 738 members, is the largest Lodge in Connecticut and the second in the United States.

President George Washington wrote that Masonry is "a society whose liberal principles are founded in the immutable laws of truth and justice," and "that the grand object of Masonry is to promote the happiness of the human race." Masonry is to-day what it was when the immortal Washington wrote those words.

Dixons Illinois Masons are erecting a Masonic Temple to cost \$18,000.

Only 392 Secretaries furnished correct reports to Missouri Grand Lodge. Fifteen Lodges failed to make returns. One Lodge reported that one of their members kept a "blind tiger." M.W.

Bro. Hall thought that he kept a saloon. Possibly the meaning was a gambling place.—*Masonic Constellation*.

Twenty three years ago the Grand Lodge of Kentucky adopted a resolution that the Lodges throughout the State celebrate the 24th of June (St. John's day) for the benefit of the Kentucky Masonic Home. The result of these celebrations amounted to \$84,260.33, which sum has been of material assistance in supporting the institution. Is not this a splendid example for other Masons to imitate?—*The Trestle Board*.

The Grand Master of Illinois receives a salary of \$1,500, the Grand Secretary, \$2,500, the Grand Treasurer, \$400, and the Committee on Correspondence \$300. The cost of printing the proceedings is \$1,385.69.

The affairs of the Masonic Savings and Loan Association, of San Francisco, have been in liquidation for a number of years and are now wound up. The depositors were paid 96.31 per cent, and nothing remains to do but to disincorporate. Seven of the thirteen directors have deceased.

The editor of the *Idaho Mason*, Bro. Fred. G. Mock, was elected Grand Master of Idaho at the last communication of the Grand Lodge.

If a brother borrows of another on the pledge of his word and honor as a Master Mason, we suppose that would be a case for the lodge; but if he gives his note in the ordinary course of business, promising payment on a certain day, and is unable to meet it at the day it is due it is not necessary to be inferred that the maker of the note is a liar, and that he meant to defraud. That is a case for the courts, not for the lodge.

#### FOREIGN.

Bro. Sir Henry Irving laid the foundation-stone of the new library which is about to be erected in Lordship-lane, Dulwich, at the corner of Woodwarde-

road, at an estimated cost of £5834, the site having been given by the Estates Governors of Dulwich College, while Bro. J. Passmore Edwards has munificently contributed £5000 towards the building fund. At Bro. Edward's wish the library will remain always as a memorial of Edward Alleys, the Elizabethan actor, and founder of Dulwich College. Among those present at the ceremony were Miss Ellen Terry, Bro. Sir Edward Clarke, Q.C., M.P., Bro. Sir Blundell Maple, M.P., and Lady Maple, the Committee of Public Libraries and Museums, and many of the leading inhabitants of Dulwich and the neighbourhood.—*The Freemason*.

On his retirement from the office of Lord Mayor of Liverpool, Bro. the Earl of Derby has received a unanimous vote of thanks from the City Council for his services, the speakers, in moving, seconding, and supporting the vote, declaring that Liverpool had never had so good a Mayor before. His lordship has also returned the £2000, the emoluments of his office, with the suggestion that the sum should be devoted to local charities.—*The Freemason*.

The president of the Chilean Senate is a prominent Freemason and has been the object of much opposition from the enemies of the Order for that reason, but Chili is too far advanced to allow a patriot to be turned down for no other reason than that he is a member of the Masonic Fraternity.

According to advices from Bulowayo the rebellion in Matabeleland is at an end, the chiefs having unconditionally surrendered to Bro. Cecil Rhodes, who visited the quarters of the rebel chiefs in the Matoppoos, unarmed, and accompanied only by Mr. Colonbrander and Dr. Sauer, under the escort of Groat-boorz.—*The Freemason*.

Probably the smallest donation that the Prince of Wales ever gave to a movement which had his direct patronage and approval, was the modest half-crown with which he headed the subscription list in connection with the

fund for defraying the cost of a bust of Lord Suffield Provincial Grand Master of the Norfolk Freemasons. The object of His Royal Highness in limiting his mite to the sum named was in order that all the Brethren in the Province might subscribe, for, of course, it would, under the circumstances, not have been proper for any of the Brethren to have "topped" this amount.—*Daily Mail*.

Bro. J. Passmore Edwards, of London, has been presented with the honorary freedom of the borough of Liskeard, in recognition of his gift of a cottage hospital and free library to the town. The Mayor (Mr. W. H. Stanton) presented to Bro. Edwards the certificate of freedom, which was enclosed in a solid silver casket (gilded), and spoke in eulogistic terms of that brother's many generous gifts to his native county of Cornwall. Bro. Passmore Edwards afterwards opened the free library, a handsome building in the centre of the town, which has cost about £2000. The cottage hospital was completed and presented in April last. Bro. Passmore Edwards is thus the first honorary freeman ever elected for Liskeard.

A correspondent of the *Freemasons' Journal*, of New York, writes: "There is no better or truer Masonry to be found than in Dublin, Ireland, and this purity is due to the method of admitting candidates in that city. After a name has been submitted to a Lodge within the Dublin jurisdiction, it is sent, accompanied by the examining committee, to the Board of Masters. This board meets once a month, and consists of the Master of every Dublin Lodge. The candidate's name is here brought forward, and his antecedents fully discussed. The Master of the Lodge in which it is proposed to initiate him is present. The good of Masonry is the object aimed at by all. There is no over anxiety on the subject of initiation fees. In fact the candidate is approved or rejected strictly on his merits."

Denise Duval was recently a scullery-

maid in the employment of a lady whose husband is a Freemason. The dishonest servant stole her master's apron, scarf, and insignia, and went away. She offered a rare mark to the police, however, by walking through Montmartre on Saturday, her hat ornamented with triangles and other extraordinary articles, while a Masonic scarf did duty on her shoulders as a shawl.  
—*The Freemason.*

We note that warrants for the constitution of 10 new lodges have been granted by his Royal Highness, the M. W. G. Master, since the September Communication. Of these three are to be located in London, namely, the Guardian Lodge, No. 2625; the Leyton Lodge, No. 2626; and the Byfield Lodge, No. 2632. Two are to be located in the Provinces, namely, the Commercial Travellers Lodge, No. 2631, Liverpool, in the Province of West Lancashire; and the Tuthbury Castle Lodge, No. 2630, Hatton, in the Province of Derbyshire. The other five are for Districts Abroad, namely, the Killarney Lodge, No. 2629, Killarney; the Jubilee Lodge, No. 2633, Brisbane; and the Hopeful Lodge, No. 2634, Canada in the District of Queensland; the District Grand Stewards' Lodge of Canterbury, No. 2627, Christchurch, in the District of Canterbury, (N.Z.); and the Lodge of Perseverance, 2628, Molteno, in the District of South Africa (E. D.).—*The Freemason.*

A telegram to the *Galignani Daily Messenger*, dated Rome, 5th November, states: "The Grand Master of the Italian Freemasons Signor Ernest Nathan has gone to Milan with a view to end a discord which has broken out between the Freemasons of Milan and their Brethren in Rome. The Milan Lodges, it appears, complain of the abolition of certain long-existing ceremonies by the Grand Orient Lodge of Rome, and have at the same time assumed a rather radical attitude. To give an opportunity for discussion and reconciliation a large banquet was prepared in Milan at which twenty-four representatives of twenty-

two Lodges, Lombardian, Piedmontese, Ligurian, Venetian, and Lodge Emilia of Switzerland, were present, but the recalcitrants held aloof. Signor Nathan has shown signs of a disposition to favour innovations."

The Minister of Foreign Affairs of the Hawaiian Islands, Henry E. Cooper, has been appointed District Deputy Grand Master for the Grand Lodge of Scotland, with power to establish Lodges in those islands, with a view to the organization of a Grand Lodge. He will leave Honolulu on Oct. 24 for a visit to Canada and the United States over the Canadian Pacific road to Winnipeg, and arrive in Chicago November 4, and at Boston, his old home, on the 7th. He will leave there November 24, and arrive in San Francisco December 16, for Honolulu.—*The Trestle Board.*

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## Miscellaneous.

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### ON RECEIVING MY THIRD DEGREE AT "MOTHER KILWINNING" LODGE, OCT. 8TH, 1895.

Ye Masons big, and Masons sma',  
That sit wi' aprons on sae braw,  
I ha'e to say a word or twa,  
Before we part;  
For I maun thank you aye and a'  
Wi' a' my heart.

This nicht, I've had a pleasant trip—  
I've learned the word, the sign, the grip,  
I'll sune be up to every tip  
In Mason craft:  
But nane o' them will pass my lip—  
I'm no sae daft.

Since on the goat I've had a ride,  
I feel my bosom swelled with pride,  
I managed the bit beast to guide  
Wi' whiles a whack;  
I'm very glad I didna slide  
When on his back.

A pleasant nicht indeed I've ha'en,  
And bide here langer I wad fain,  
But now's the hour, and for my train  
I maun be racin'  
But I'll be back here sune again—  
A merry Mason.

—C. J., in the *Indian Freemason.*

## A BROTHERLY HAND.

BY D. G. RICKERS.

'Twas only a grasp in the hurry--  
 The bustle and business of life.  
 The strong, friendly grip of a Brother,  
 As the crowd jostled on in its strife ;  
 But that grasp left a lingering feeling  
 Of friendship, encouragement, cheer,  
 And you felt all refreshed and light-hearted,  
 Like the world wasn't all dark and drear :  
 'Twas only a hearty, warm hand-shake,  
 A grasp with its greetings so bland,  
 Yet somehow all day seemed the brighter  
 For that grasp of a brotherly hand.

'Twas only a touch in the darkness,  
 When trials and danger were rife,  
 A warning, a guide, a protection,  
 An omen of good 'mid the strife ;  
 'Twas only a hand stretching outward,  
 To beckon, or caution, or cheer,  
 A monitor, piloting upward,  
 A counselor, faithful and near :  
 'Twas only a touch in the darkness--  
 That touch had a meaning demand--  
 No signal is true and unailing,  
 Like the touch of a brotherly hand.

A VISIT TO CANONGATE KIL-  
WINNING LODGE.

The brethren of the Canongate Kilwinning Lodge enjoy the distinction of possessing the oldest Masonic lodge room in the world. The appointment of the principal room in the building to-day is practically the same as it was more than a century ago. The chairs, benches, tables, implements, &c., in vogue then are in use now. They bear the marks of wear and tear, but each succeeding year enhances their value, and no wonder the brethren regard these relics of an honourable past with feeling akin to veneration. It was in a volume of the Transactions of the Quatuor Coronati Lodge that I first saw an excellent lithograph of the famous picture. "The Inauguration of Robert Burns as Poet-Laureate of the Lodge Canongate Kilwinning, 1st March, 1773," the original painting of which is in the possession of the Grand Lodge of Scotland. I was so greatly interested in the picture, that I resolved, on the first opportunity, to view the interior of the lodge therein depicted.

A few weeks ago I happened to be in Edinburgh, and having purchased from Comp. R. S. Brown, G. S. E. (S. C.), a lithograph and key of the Burns' picture for the sum of 4s., I made a pilgrimage to the Canongate Kilwinning Lodge, being conducted thither by Bro. George Crawford, the I. P. M. The lodge is situated in St. John street. "This street enters by a spacious elliptical archway from the Canongate, once the Court end of the town, and main avenue from the Palace of Holyrood into the city, and which contained, for several hundred years, all that has become historically interesting in Scotland. St. John street is so named with reference to St. John's Cross, in the Canongate, where Charles I., at his ceremonial entry into Edinburgh in 1633, knighted the Provost. In the latter half of last century, and beginning of the present, this street was occupied solely by persons of distinction—nobles, judges, and country gentlemen—now it is possessed as exclusively by persons of the middle rank. The first door on the right is that which led to the apartments occupied, in 1766, by Tobias Smollett, author of 'Roderick Random.' No. 1 was the house of Sir Charles Preston, Bart., of Valleyfield, renowned for his gallant defence of Fort St. John against the American General Montgomery, when Major of the Cameronians. No. 3 was occupied by Lord Blantyre. No. 5 by George, eighth Earl of Dalhousie, Grand Master Mason, initiated in the K.C. Lodge in 1766. No. 8 was the house of Andrew Carmichael, the last Earl of Hyndford. In No. 10 resided James Ballantyne, the faithful printing coadjutor and warm admirer of the author of 'Waverly.' In No. 13 dwelt that eccentric genius, James Burnet, Advocate-Lord Mondoddo—who was initiated in the lodge on the 24th November, 1757, and at whose house Burns was frequently a visitor. The first building on the west side of the street is the lodge, and an adjoining one was the town residence of the Earl of Wemyss, who was Grand Master in 17867. At the present

time some of these houses, though tenanted, present a curious and forlorn appearance with their broken windows, general dilapidation, and quaint projections from each flat for the family washing. At the lodge gates we were met by the R.W.M., Bro. Robert Bathgate. "This," said he, pointing to the exterior of an exceedingly unpretentious building, "is the Canongate Kilwinning Lodge." I must confess that for a moment a feeling of disappointment was uppermost in my mind, and I questioned the wisdom of having put these worthy brethren to the trouble of showing me the lodge. Fortunately, however, they were unconscious of this momentary lack of appreciation, and when we had ascended the stairs and entered the room where for a period of 160 years the brethren of the Canongate Kilwinning Lodge have assembled for meeting, I was not surprised to learn that Freemasons from all parts of the world visit Edinburgh for the main purpose of seeing what was then my privilege to behold. With the aid of the Burns' picture, and surrounded by all the visible tokens of former days, it required only a slight exercise of imagination to conjure up many a past scene enacted within the four walls of this ancient room, where eminent men whose names adorn the page of history, together with many others of lesser degree, had met on the level and parted on the square. Over the fireplace hangs an oil painting beneath which is the following inscription—"William St. Clair, of Rosslyn, W. G. M. M., initiated a Mason in Lodge Canongate Kilwinning, 2nd June, 1736. The artist is believed to have been Allan Ramsay, son of the poet, who became a Freemason in 1736. During this year two important events happened—the formation of the Grand Lodge of Scotland, and the resignation into the hands of Grand Lodge by St. Clair, of Rosslyn, of all right, claim, or title whatever, which he or his successors had to preside as Grand Master over the Masons of Scotland. It is needless to add that when the Grand Lodge was duly constituted, William

St. Clair was elected the first Grand Master. Facing the above picture, and in a recess, on the opposite side of the room stands the oldest pipe organ at present in use in Scotland. It was built in 1734 at a cost of about 70 guineas. The flat keys are black, and the raised ones which once were white are now of a deep orange colour. That the organ was not the only source of instrumental music is evident, for in the minutes there are several references to visits paid to the lodge by the members of local volunteer bands who were Freemasons. At a meeting on December 6th, 1798, the Treasurer reported that 15 new members had lately been admitted, besides several of the individuals of the Band of the 2nd Battalion 2nd Regiment of Edinburgh Volunteers *gratis*, on consideration that their services were required on St. Andrew's Day." During the first half of the present century, the room was let for band practice, the teaching of music, a day school, and, for a few weeks free of rent, to Mr. Cargill for teaching a Sabbath-school. The lodge walls are covered with paintings, engravings, lithographs, crayons, photographs, letters, heraldic designs, banners, &c. In the South-east is "Burns' Corner," where are collected several interesting mementos of the poet. Among the number I noticed photographs of his Masonic apron, his "Clarinda," an old playbill, and the original list of subscribers to the Burn's Mausoleum Fund, &c. I cannot remember all the interesting mallets, batons, squares, compasses, levels, ballot-boxes, china bowls, snuff mulls, crystal measures, and antique silver pointed out to me, but I shall not forget the coat and vest that was worn by the Tyler of the lodge prior to the year 1835, with the sleeves quite as long, or longer, than the coat itself. The same coat and vest were worn by the Tyler when the lodge visited Cleikenn Inn, Innerleithen, when James Hogg, the Ettrick shepherd, was initiated, in order that he might be elected the Poet-Laureate of the Canongate Kilwinning Lodge. I should also



mention two volumes of the Sacred Law—a “Breeches” Bible, 1589, presented by Bro. J. Campbell, 1735, and another Blackletter folio Bible, 1642, presented by Bro. G. Scott, 1737. The Charter of the lodge dates back to 6th December, 1677, this lodge being the oldest daughter of the mother Killwinning Lodge. The earliest lodge minute in preservation is most carefully and beautifully written. It bears the date 13th February, 1735 A.D., and reads as follows: “Canongate, Feby. ye 13th, 1735: A:M: 5735. ‘The Lodge having met *according to adjournment* do appoint Rd. Bulkeley, Edwd. Miller, and Geo. Frazer to meet in order to prepare regulations and by-Laws to be laid before the Rt. Worshipful the Master and Wardens against Thursday, the 27th instant. To which time the Lodge stands adjurn’d. Thos. Trotter, Master, Rd. Bulkeley, Ed. Miller, Wardens.”

The following is the earliest minute recorded in the books of a Scottish lodge of the admission of Master Masons under the modern Masonic Constitution: Canongate, 31st March, 1735. Year of M. 5735. ‘The Masters of the Lodge having met according to adjournment, being duly form’d with a Lodge, admitted William Montgomery, Fellow Craft; and William Robertson, Robert Blissett, and George Frazer, Master Masons, and the said George Frazer, nominated by the R. W. the Master to be S.W. in the room of Mr. Bulkeley, who desired to resign with the approbation of the Masters and Lodge, after having served in that station *for a considerable time* to the entire satisfaction of the R.W. the Master and the whole Members of the Lodge, and adjourns in terms of the preceding Minute.” In a small room below the lodge there stands a large cupboard, which I was informed was full of old Masonic documents. It would appear desirable to secure their preservation in a safe, and I was glad to learn that the lodge has the matter in contemplation. The building has been recently lit throughout with the

electric light. Doubtless, this is a boon, but I could not join in the congratulations of the brethren at its introduction, as I would rather have seen the lodge lit with candles, and thus preserve in its entirety the general antiquity which in everything else prevades the building. Before leaving the lodge, I purchased for 10s. 6d. a history of the lodge, compiled by Bro. Allan Mackenzie, who deserves the hearty appreciation, not only of the members of his own lodge, but of the brethren of the Craft. His production is certainly the best and cheapest lodge history I have seen, and is an elegant tribute, not only to his own labour and research, but also to the celebrated lodge of which he is so distinguished a member. In conclusion, I avail myself of this opportunity of expressing my appreciation of the great kindness received from Bro. G. Crawford and Bro. R. Bathgate, the R.W. Master, in conducting me over their lodge premises, and wishing the Canongate Killwinning Lodge a continuance of prosperity and success.

W.M., WHITBY.

— *The Freemason, (London.)*

The ever advancing waves of civilization have strewn the shores of time with countless wrecks; dynasties have fallen and faded away; empires, governments and creeds have tumbled into dust; whole races have ceased to exist, by absorption and eradication, since the hammer of Tubal Cain rang out its peal; but Masonry still lives and still flourishes. Every decade—aye, every year—brings new proof of its growing favour wherever the light of Scientific truth has penetrated. Creeds and dogmas based upon improved assumptions or unwarranted assertion weakens and dissolves in the crucible of Science, or are overthrown by the ever-changing mood of human superstition. But Masonry, based upon the incontrovertible truths of the brotherhood of man and the existence of the Supreme God, defies the assaults of time or science. It stands to-day as

it stood when the morning stars sang together, the exponent of true humanity, the haven of all truth seeking souls.—*J. A. Post, in Idaho Mason.*

### TEACHING BY SYMBOLS.

Men are instructed by a variety of ministries and methods. They are impressed by objects placed before the eye, which have a well understood significance, and in this way character is formed and the character of life determined. Symbols have value as appealing with power to both mind and soul. Signs and tokens may represent ideas, events, purposes, movements in so attractive and forceful a manner as to serve a higher purpose of teaching and a better result than would any mere verbal instruction. This being so, teaching by symbols should not be neglected.

There is a disposition manifest in this rationalistic, material age, not only to ignore art and beauty, but to insist upon the proposition that philosophical deduction and logical argument are sufficient forces by which to educate mankind and move them to worthy living. Accepting this extreme view men become prosaic and over practical, despising the illustrations whereby truth becomes more evident, even as the imagination is quickened and delighted. Such a class sometimes are found among members of the Masonic Fraternity—a class who want no ornamentation in the lodge room—who care but little for any artistic presentation in connection with Masonic ceremonies—and who regard types and figures as of slight value in expressing the essential truths of Freemasonry. Brethren of this stamp forget that Freemasonry is a “system of truth veiled in allegory,” and that it could not maintain its existence apart from the signs and symbols which are essential to a revelation of its real character. Prosaic literalists, such as these, fail to appreciate the mighty power that goes forth from a symbolic presentation of truth, as it may be made

alike impressive and attractive by an appeal to the senses. And there are others, not to be included with those thus dull and uninformed, who fail to appreciate the important uses of Masonic symbolism.

Do we sufficiently consider how rich and varied are the symbols by which the principles and purposes of the Masonic Institution are set forth and emphasized? Everything, almost, in and about a Masonic Lodge—every article of ornamentation—the furniture and the embellishments—the movements of brethren in the lodge—the ceremonies enacted,—all point to some idea, or illustrate some lesson, or enforce some truth, calculated to educate man in the higher life and to dispose him to walk in the ways of virtue and of peace. Symbols in the expression of Freemasonry constitute no unimportant feature. They should be prized, explained, used, and so made an efficient ministry of light and blessing to all true Craftsmen. The emblems and tokens which adorn Freemasonry are none too many. They are charged with instruction as they appeal all so forcibly to the mind and the soul of every well instructed Mason.—*Freemasons' Repository.*

### TOASTS AND SENTIMENTS SELECTED BY FREEMASONS

1757.

“To all free born sons of the ancient and honorable Craft.”

“To the memory of him who first planted the vine.”

“To the ancient sons of peace.”

“To him that did the Temple rear,  
To each true and faithful heart,  
That still preserves the secret art,  
To all that live within compass and square.”

“To all true Masons and upright,  
Who saw the East where rose the light.”

“To each faithful brother both ancient and young,  
Who governs his passions and bridles his tongue.”

"A proper application of the 24th inch gauge, so that we may measure out and husband our time to the best advantage."

"To him who uses the mallet in knocking off those passions that in any manner degrade the man or the mason."

"May the lives of all Freemasons be spent in acts of true piety, highly seasoned with tranquility."

"May the Mason's conduct be so uniform as he may not be ashamed to take a retrospective view of it."

"May Masonry flourish until Nature expires,  
And its glories ne'er fade till the world's on fire."

'Tis Masonry unites mankind,  
To generous actions forms the soul,  
So strict in unions we're conjoined,  
One spirit animates the whole.

May every loving brother,  
Employ his thoughts and search  
How to improve,  
In peace and love,  
The Holy Royal Arch.

The *Daily Press* of November 4 contained the following dispatch from Brooklyn, N. Y. ; The recent failure of Wayland Trask & Co., the bankers, has caused more or less of a scandal in high Masonic circles. Trask was the custodian of the funds of the Kismet Temple, Mystic Shrine, the Aurora Grata Cathedral, the Aurora Grata Club, and the Consistory of the Scottish Rite. These funds, it is said, ranged from \$1,600 to \$2,200. All of them disappeared in the failure. Bro. Trask proposed to pay ten cents on the dollar, but didn't. The Masons are so hard up that the gas company recently refused to supply gas for an important ceremonial at the cathedral and it had to be postponed.—*The American Tyler*

#### THE FREEMASONS OF KINCARDINE.

##### GRAND MASTER GIBSON'S VISIT.

Wednesday, Dec. 2nd, was a night big with the glories of freemasonry. On invitation of Northern Light Lodge

Most Worshipful Brother Wm. Gibson, M. P., Grand Master, paid a semi-official visit to the Kincardine lodge, and with him came Right Worshipful Brother Jno. S. Tennant, M. D., District Deputy Grand Master, District No. 5, and also W. Bro. Landarkin, M. P. From Bruce Lodge, Tiverton, came Brothers Henders, Matheson, Clelland, McLaurin, McLaren, Clarke, Evans, McLean, Calder, D. McNaughton, M. P. P., J. A. McKenzie. The large room was crowded with members met to do honor to the Grand Master. The work of the first degree was well exemplified by W. Bro. F. R. Collins, after which the Grand Master took the gavel while the officers for the ensuing Masonic year were elected. W. Bro. Collins was elected master for a second term.

The other officers elected are :

S. W., J. H. Scott ; J. W., D. McCrimmon ; Secy., R. D. Hall ; Treas. Ed. Fox ; Chap., A. P. Moore ; Tyler, John Munro ; Assist. Tyler, N. Macpherson ; Trustees, R. Baird, E. Miller and Dr. Martyn ; Finance, A. Campbell, I. P. S., J. A. Macpherson and J. McK. Stewart.

After the labor of the evening had been faithfully and expeditiously performed the brethren adjourned to the refreshment room, where a pleasant evening was spent.

The address to the Grand Master composed by Mayor Macpherson and read by him was punctuated with applause. It recited the early history of Northern Light Lodge when the late Wm. Gunn used to walk down from Inverhuron to preside at the regular communications of the lodge. It is said on good authority that one night when there was not a quorum present a messenger was sent out to Kinloss to bring in a member. The address outlined the financial status of the lodge and spoke of the far reaching influence it has had in this district, it being now the mother of many lodges and the grandmother of many others. The address was very nicely penned by Bro. J. H. Scott.

Dr. Landerkin is a fine old gentleman with venerable hair and a face like a benediction. He grew reminiscent on looking back to the year 1866 when he drove over from Hanover to join Kincardine lodge. Wonderful progress has been made since then but added the Doctor, "I drove over here then, quicker than I came to day by rail." Of the members present at this gathering only J. A. Macpherson, John Sellery, C. R. Barker and Dr. Martyn were present thirty years ago when the hero of South Grey was made a Mason. Dr. Landerkin's speech was one of the best ever delivered in the banquet hall of Northern Light Lodge.

In the afternoon Bros. Gibson, Landerkin and Tennant spent a pleasant hour with W. Bro. John Munro who was prevented from attending the celebration by his physical infirmities. The Grand Master in his speech spoke eulogistically of that "Grand Old Patriarch" who was with them in spirit though not in person.

#### SUBSCRIPTIONS RECEIVED.

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

John Roberts, \$2.00 ; J. M. Walton, \$1 ; S. C. Wright, \$1.00 ; W. G. Fletcher, \$1 ; Harmony Lodge, \$2.00 ; Donald McDonald, \$1.00 ; D. D. Wood, \$1.00 ; Geo. S. May, \$2.00 ; W. H. Meek, \$1.00 ; J. E. Biddle, \$1.00 ; A. E. Emerson, \$1.00 ; Geo. Ackman, \$1.00 ; Geo. B. Willett, \$1.00 ; G. M. Garvis, \$1.00 ; G. R. Sangster, \$1.00.

#### PLEASANTRIES.

Quite a Difference — "He must be passionately fond of reading." "No ; he's only a bibliomaniac."

He (telling a hair-breadth adventure) : "And in the bright moonlight we could see the dark muzzles of the wolves." She (breathlessly) : "Oh, how glad you must have been that they had the muzzles on !"

Teacher : "Billy, can you tell me the difference between caution and cowardice ?" Billy : "Yes, ma'am. When you're afraid yourself, then that's caution. But, when the other fellow's afraid, that's cowardice."

Archie, who had never seen gas-jets, had been away on a little visit. "And were you careful about going near the lamps ?" asked his mamma. "They don't have lamps," replied the little fellow. "They just light the end of the towel-rack."

A little boy friend observed, when asked why he remained on his knees after he had finished his prayers, "Well, mother, you know it says in the hymn, 'Satan trembles when he sees the weakest saint upon his knees' ; so I thought I'd make him shake a little longer."

"Mr. Starr," said the manager, "you positively must stop letting your mind dwell so much on your wheel." "Eh ! Why ?" asked the tragedian. "Perhaps you are not aware of it ; but, in the third act, where you should have cried, 'Ye Gods ! I am stabbed !' you shouted, 'I am punctured !'"

A new anecdote of Christopher North has been put in circulation, — one that is not only new, but authentic. A feminine enthusiast was talking to the eccentric writer about his "noble head." She told him about his "frontal development," and so on. Finally Kit replied, with a result that can be imagined : "True, madam. In our village there was only one head bigger than mine, and that was the village idiot's."

At the convention of the Irish race last month in Dublin, two speakers, who had come from the United States, contributed the following sentences in the course of their speeches. One of them, in giving some details of personal history, informed his hearers that "he had left Ireland fifty-three years before a naked little boy, without a dollar in his pocket." Said the other, "Until last week I had never set foot in the land of my birth."

A saloonist innocently revealed one of the principal difficulties in the way of enforcing laws against liquor dealers in a trial before a Justice's Court, according to the *Templar*. On being sworn, one of the attorneys in the case said :

"Mr. —, where is your place of business ?"

"What for you ask me such dings ? You drinks at my place more as a hundred times."

"That has nothing to do with the case, Mr. —. State to the jury where your place of business is."

"De shury ! de shury ! Oh, my shiminy ! Every shentlemen on dis shury has a sdring of marks on my cellar door just like a rail fence."

His Honor here interceded in behalf of the counsel, and in a calm, dignified manner requested witness to state the place of his business.

"Oh, egg-cuse, your Honor. You drinks at my place so many times. I dinks you know very well where I keeps mine place."

Facetious Passenger : "How often, conductor, does your trolley-car kill a man ?" Conductor (tartly) : "Only once."

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is shown by the following figures:

No. of Members.	Balance in Bank.	No. of Members.	Balance in Bank.	No. of Members.	Balance in Bank.
October, 1882	\$6	January, 1887	\$ 6,325 02	January, 1892	\$ 42,798 15
January, 1883	1,134	January, 1888	26,102 42	January, 1893	580,597 35
January, 1884	2,216	January, 1889	117,591 52	January, 1894	358,857 89
January, 1885	2,552	January, 1890	170,000	January, 1895	700,555
January, 1886	3,042	January, 1891	244,466	January, 1896	1,127,225 11
					1,500,732 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 25,971 were passed, and 2,985 were rejected.

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