



THE  
**Canadian Craftsman**  
 AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

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"The Queen and the Craft"

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

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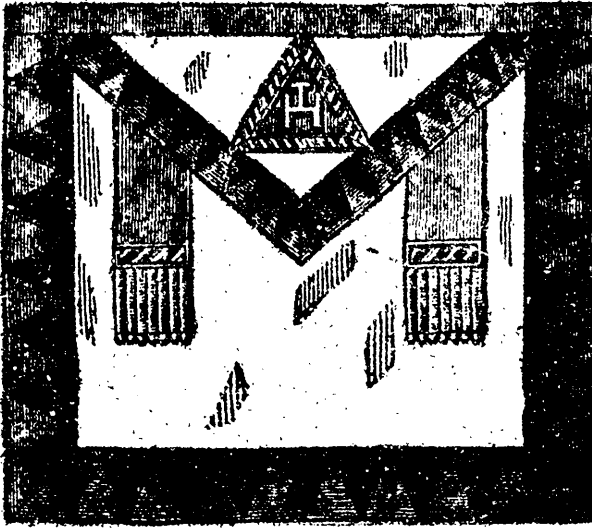
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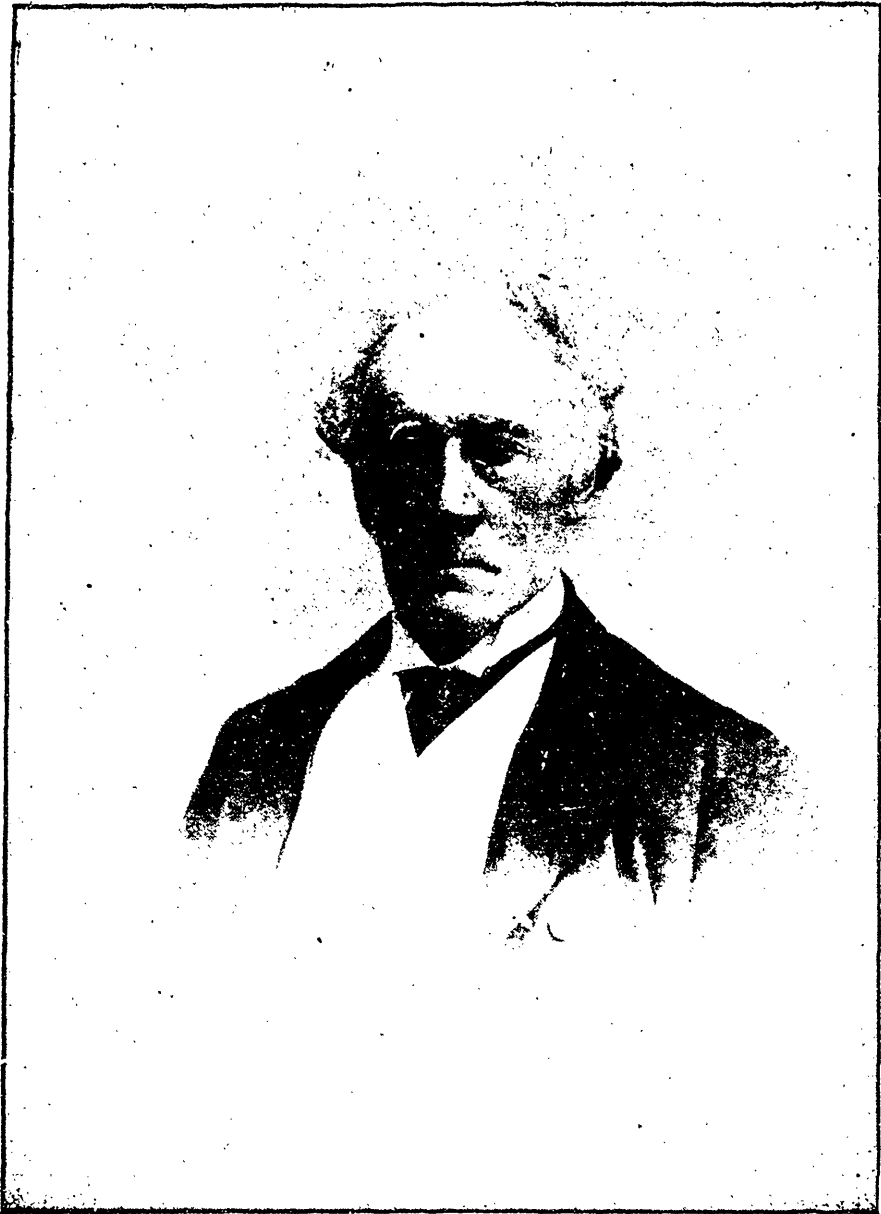
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THE  
**CANADIAN CRAFTSMAN,**  
AND  
**MASONIC RECORD.**

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THE  
**Canadian Craftsman,**

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

FRATERNAL visits were paid by Doric Lodge, No. 316, to Stanley Lodge, Toronto Junction, on the evening of the fifth of May, and to York Lodge on the evening of the fifteenth.

THE W.M., Officers and Members of St. John's Lodge, No. 75; the W.M., Officers and members of York Lodge, No. 156; the W.M., Officers and members of Stevenson Lodge, No. 218, the W.M., Officers and members of Alpha Lodge, No. 384, paid Orient Lodge, No. 339, a fraternal visit on Tuesday, May 5th.

ORIENT Lodge, No 339, paid fraternal visits to St. John's Lodge, No. 75, Toronto Street, Monday, May 4th, and Acacia Lodge, No. 430, East Toronto, Monday, May 18th.

ORIENT Lodge intend holding a Past Masters' re union in July.

R.W. BRO. J. J. Mason, Grand Secretary, has been busy for a couple of days electing a bishop for Niagara District.

P. P. CLARK Esq., the warden of Hastings Co., was recently initiated into the Masonic Mysteries at Madoc.

THE Brethren of Toronto gave a hearty welcome to R.W. Bro. William Gibson, Deputy Grand Master, at the St. Andrew's Lodge gathering. Bro. Gibson is quite a favorite, and the general remark was that Bro. Gibson as G.M., and Bro. Malone, as D.G.M., will be two of the most popular officers the Grand Lodge of Canada ever had at its head.

ADONIRAM Council, No. 2, tendered a complimentary smoking concert to the Royal Arch Masons of Toronto, on Saturday evening, April 18th, in the Masonic Hall, Toronto Street.

M. E. COMP. Saigant, G.S.E. of Grand Chapter of Canada, has removed his office to No. 12 Yonge Street Arcade, where he will be happy to

meet all Royal Arch Masons desirous to transact Grand Chapter business.

ance of the article will be published next number.

M. E. COMP. Sargent reports the Grand Chapter and Royal Arch Masonry in a most flourishing condition.

THE Forty-first Annual Communication of the Grand Lodge of Canada, in the Province of Ontario, will be held at Belleville on July 15th. On another page will be found the "Notices of Motion" amending portions of the Constitution. It might be as well for representatives to give these motions their serious consideration before coming to the meeting.

WE see the question mentioned of reducing the amount of *per capita* tax paid to Grand Lodge to fifty cents. This is a question, some would lead us to suppose, was a "burning" one, but we must confess that we have not come in contact with a brother in any of our Lodge meetings that we had the pleasure of attending, that ever mentioned the case. It would be a great mistake, we think, to reduce the Grand Lodge income. If the brethren would advocate increasing the small amounts doled out to the support of the widow and the orphan it would have our sympathy and support.

MEMBERS of the Grand Lodge will read with pleasure of the promotion of R.W. Bro. DeWitt H. Martyn to be surgeon of the 32nd "Bruce."

ON another page will be found the first part of an able article on "The Old York Rite," by Bro. John Yarker, England; which we are sure our readers will highly appreciate. The bal-

THE portrait in this issue is of Hon. Senator Gowan, of Barrie, the oldest living member of St. Andrew's Lodge, No. 16, Toronto. In another place we report the reception given to him by his mother lodge on Tuesday evening, 12th May, and also append a short sketch of his life and public career.

W. Bro. Hugh Miller, Assistant Police Magistrate, who affiliated with St. Andrew's Lodge, No. 16, G.R.C., April 9, 1843, was initiated into the Craft in Dingwall, Rossshire Scotland, at the age of 18 years, and has been a mason for 59 years. Bro. Miller was born in Inverness, and is related to the celebrated Hugh Miller, the great Scottish Geologist. He has carried on business as a Chemist and Druggist for over half a century in this city, and is still robust in health, with every likelihood of his living to be the oldest mason in the world.

THE Officers of Detroit and Damascus Commanderies paid a friendly visit to Windsor Preceptory and witnessed the conferring of the Temple by the Windsor Fraters.

A TELEGRAM from London, dated May 11th, says that Dr. Salmon, the oldest Freemason in the world, is dead. He was 106 years old.

ON Wednesday, April 9, there were quite a large representative gathering to celebrate the coming of age of St. Paul's Royal Arch Chapter, No. 65, G.R.C. Besides representatives from

all the Chapters about Toronto, a large delegation from Cobourg was in attendance. The evening was spent very pleasantly, and reminiscences of the early history of St. Paul's Chapter and its present prosperity were alluded to. As the Companions had the good sense to defer "work" for the night, the Chapter enjoyed the evening's entertainment, and it will be one long to be remembered in the history of the Chapter. The only regret was the absence of R.E. Comp. Blackwood, whose serious illness was the cause of his absence.

WE are pleased to have to record the promotion of R.W. Bro. Wm. McWood, P.M. of Elgin Lodge, Montreal, to the position of superintendent of the car department in the Grand Trunk Railway. Bro. McWood has been associated for a number of years past with Mr. Wallis in the capacity of Assistant Mechanical Superintendent, and his promotion therefore, to the higher position of Superintendent of the car department, is a tribute to his ability and business tact on the part of the general manager, Mr. Hayes.

WE are one of those who believe in the fourth degree when conducted in an inexpensive and fraternal spirit. All Masters should try and make the supper table both interesting and instructive. A suitable programme under the charge of a committee should be presented, and the entertainment not left to hap hazard. A good programme at the evening's entertainment makes every brother go home with the feeling that it was good for him to be there.

WE are sorry to find in some Lodges and Chapters that the practice of using intoxicating liquors, in the shape of beer, etc., is still prevalent. The time has gone by for the use of intoxicants in connection with Masonry. We are now living in a country where public opinion is utterly opposed to the use of liquor at any meeting of a religious kind, and what ceremony teaches a higher religious morality than Masonry? Temptation, that may lead to wrong, should not be placed in the way of the initiate into a Masonic Lodge.

HIS Royal Highness the Prince of Wales, M.W. Grand Master of England, has conferred at the recent meeting of Grand Lodge, Past Grand Rank on twenty-one prominent members of Grand Lodge in commemoration of the 21st Anniversary of his installation as Grand Master.

WE have received a communication from Charlottetown in reference to the establishment of the Prince Edward Island Preceptory recently constituted there, finding fault with Frater Spry's contention "that it was duly and legally constituted in accordance with the established customs of the Order of the Temple under dispensation." The writer goes into a very learned discussion to prove that the Grand Master has no right to grant by Dispensation what he considers an infringement of the Constitution, but as the question of the prerogative of Grand Master has been discussed since the formation of the Grand Lodge of England in 1717, and as there are two sides to every question, we feel that it would be waste of our valuable space to publish the letter. It might be as

well for the brethren down in the "tight little island," to give the Grand Master the benefit of the doubt and go in and make "Prince Edward Preceptory" a success.

THE *American Tyler* in an article makes the following remarks regarding Baron Hirsch: "He was one of the magnificent men of earth and a true brother Freemason, who by his wise distribution of the large amounts of wealth entrusted to him, has written an imperishable name, as "one who loved his fellow men." He was a Jew of the Jews and a princely representative of that race the world has for ages labored to exterminate. But side by side with a Saul, David, Daniel, Zerubbabel, or a Maccabee, he will ever stand in history His gifts were given in the true spirit of Masonic charity alike to Jew or Christian benevolence, and reached far into the millions. In one instance he drew his check for forty million of dollars for the education of Russian Jews. If the Hebrews have any saints in their calendar, Bro. Maurice de Hirsch calls for a high niche in canonization. He being dead yet speaketh, and in his record says to the rich stewards of God of to-day in reiteration: "Inasmuch as ye did it unto the least of these my brethren, ye did unto me!"

WE beg to acknowledge the receipt of the following reports:

"Proceedings of the Forty-third Annual Communication of the Grand Lodge of Minnesota." M.W. James F. Lawless, St. Paul, Grand Master; R.W. Thomas Montgomery, St. Paul, Grand Secretary.

"Proceedings of the Grand Chapter,

Royal Arch Masons of Nebraska, at its Twenty-ninth Annual Convocation." M.E. Charles J. Phelps, Grand High Priest; R.E. William R. Bowen, Grand Secretary.

"Proceedings of the Grand Chapter of Royal Arch Masons of the State of Louisiana, Forty-ninth Annual Convocation." M. E. Robert H. Gage, Grand High Priest; R.E. Richard Lambert, Grand Secretary.

"Proceedings of the Grand Council of Royal and Select Masters of the State of Louisiana at its Forty-first Assembly." M.I. Rev. H. C. Duncan, Grand Master; I. Richard Lambert, Grand Recorder.

"Proceedings of the Grand Commandery of Knights Templar and Appendant Orders of the State of Louisiana, Thirty-third Annual Conclave." Sir M. L. Scovell, R.E. Grand Commander; Sir Richard Lambert, P.G.C., E. Grand Recorder.

#### RE-UNION OF ROYAL ARCH MASONS.

KING Solomon's Royal Arch Chapter, No. 8, held a very pleasant reunion of its members at its last convocation, May 1st. The Royal Arch Degree was conferred on five candidates by the Past Z's of the Chapter. M.E. Comp. J. Ross Robertson, Grand Z of the Grand Chapter of Canada, received a very warm welcome. The large attendance of members and distinguished visitors necessitated the holding of the Convocation in the large Masonic Hall. Among the visiting Companions present were the following: R. E. Comp. W. G. Reid, Grand J.; R.E. Comp. Aubray White, G.P.S.; R.E. Comp. P. T. Lee, G.R.; R.E. Comp. Wm. Simpson, G.S.T.D.; R.E. Comp. John Hetherington, P.G.S.; R.E. Comp. Fred. F. Manly, P.G.P.S.; E. Comp. D. Robertson, P.Z. No. 62; E. Comp. G. B. Foster, Z. No. 79;



E. Comp. J. Erskine, P.Z. No. 4; E. Comp. Geo. Moir, P.Z. No. 4; Comps. J. McCurrah, F. Blackburn, L. L. Paterson, V. S. King, E. Murphy, G. J. Mason, R. Malcolm, R. J. Beeman, Abe Lyons, J. H. Funy, E. H. Briggs, G. Duthie, Chas. Heal.

The following are the officers of the Chapter: E. Comp. C. H. Dunning, Z.; E. Comp. W. H. Woodstock, I.P.Z.; E. Comp. Jas. S. Lovell, H.; E. Comp. Wm. Porteous, J.; Comp. John Roberts, S.E.; Comp. Chris. J. Hohl, S.N.; M.E. Comp. Thos. Sargent, Treas.; Comp. A. Lyon, P.S.; Comp. D. O. McAuliffe, S. S.; Comp. E. M. Carleton, J.S.; Comp. H. D. P. Armstrong, D. of C.; Comp. Jno. H. Pritchard, Jan.

The officers for the evening were: M.E. Com. Thos. Sargent, Z.; M.E. Comp. Kivas Tully, I.P.Z.; R.E. Comp. Geo. C. Patterson, H.; R.E. Comp. Alex. Patterson, J.; E. Comp. W. H. Woodstock, Scribe E.; V.E. Comp. Wm. Anderson, S.N.; E. Comp. S. Brown, P.S.; R.E. Comp. R. Oliver, S.S.; E. Comp. N. T. Lyon, J.S.; R.E. Comp. E. T. Malone, M. 1st Veil; R.E. Comp. J. B. Nixon, M. 2nd Veil; E. Comp. W. H. Woodstock, 3rd Veil; E. Comp. R. L. Patterson, M. 4th Veil.

The work performed by the old officers was the best we ever had the pleasure in listening to, and the general feeling expressed was one that reflected great credit on King Solomon's Chapter. The Companions present were duly entertained in the banquet hall after the work.

#### ANNUAL CHURCH PARADE IN TORONTO.

In accordance with their usual custom the brethren of the Toronto District assembled at their hall on Toronto Street, Sunday evening, May 10th, for the purpose of attending their annual church parade. There was a very large attendance of the Craft, among

others present being M.W. Bro. John Ross Robertson, P.G.M.; R.W. Bros. Benjamin Allen, G.S.W.; E. T. Malone, Richard Dinnis, D.D.G.M.; W. Roaf, G. J. Bennett, George Tait, H. A. Collins, Malcolm Gibbs; V.W. Bros. N. L. Steiner, Daniel Rose, W. Morrison. The Worshipful Masters of the city Lodges as follows: St. Andrew's, J. W. Dowd; King Solomon's, T. D. D. Llwyd; Ionic, A. B. Aylesworth; Rehoboam, F. W. Unitt; St. John's, Matthew Stewart; Wilson, George Duthie; Stevenson, J. W. Jones; Ashlar, Curran Morrison; Doric, B. N. Davis; Zetland, W. D. McPherson; Orient, W. J. Chick; Occident, F. Prince; St. George, F. Denton; Alpha, Jas. Ingham; Zeta, George Tenthredith; Georgina, C. C. Whale; Harmony, George F. Patterson. R.W. Bros. F. F. Manley and W. Bro. W. G. Mutton acted as Grand Marshals.

The brethren marched to Bond Street Congregational Church, where the service was conducted by Bro. Rev. Dr. Sims, chaplain of the District. An appropriate service of song was given by the choir, and Bro. Sims Richards sang a solo.

#### A MASONIC SERMON.

The text upon which Dr. Sims founded his sermon was II Peter, i. 5-7; "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity." He pointed out that the Christian Church is an organization that is intended to make for godliness and righteousness. Yet man had become awakened to the importance of some special work or duty which should be performed, and they have shown a disposition to organize around that work, hence the various organizations which have sprung up within and in connection with the churches to perform duties which the churches has

been found deficient in. Among the voluntary organizations which had been built up for specific purposes was the Order whose members were present. Ancient Freemasonry had for its object, he affirmed, the cultivation of the moral virtues. It is not a benevolent association, although it dispenses a very large sum in benevolence every year. There is no device among all its symbols that does not point in some important virtue to be meditated upon and practised; no sign in all its ritual which is not intended to be an object lesson to the Freemason's moral nature, laying the foundation of his work on the sacred law and teaching him that his first duty is to build around it the temple of character.

The offering was devoted to the Sick Children's Hospital.

#### A LITTLE BIT OF LOCAL HISTORY.

In the first settlement of Sophiasburgh Township, Pr. Edward Co., Ont., there were many immigrants from the Eastern States. Among the first to arrive was Samuel H. Barton, from Albany, N.Y., whose wife was Marg't Burdett, and her parents were U. E. Loyalists. Mr. Barton was ever an ardent Mason. On the second day of his arrival in his new and forest home, he stood, early one morning, wondering no doubt, at the prospects before him, when the steps of a man were heard coming toward him, approaching near, Mr. Barton, hailed him thus: "Hello, stranger, where are you bound?" The stranger's reply, "Travelling East." To make the story short, there then sprang a life long friendship between Asa Stephens and Samuel H. Barton. Stevens settled in the Co., near Wellington, and when I, in my early boyhood, heard that grandfather Barton was preparing for a visit to *uncle* Asa, I was sure to be his companion. And when *uncle* Asa sent word that he was coming to make his yearly visit, I

knew, and we all knew, that an enjoyable time was in store for us. Nearly one half century has passed, both are dead, having lived and died masonically — yet I see their noble faces, and hear again their old Masonic songs, and their eulogia on Masonry.

Samuel Barton Burdett, Q.C., LL.D. M.P. of Belleville; was given my grandfather's name, and while he was on his dying bed, I shewed him my grandfather's Masonic apron. Need I say, that it was pleasing? He was honored by a Masonic funeral.

Is it any wonder that I, the son, the brother, the son-in-law of a Mason, and the grandson and great grandson of a Mason, should not be proud of my Masonic history and honorary membership in Madoc and Ameliasburg Lodges? Is it any wonder that I venerate the heirloom, my grandfather's Masonic apron, left with me, as its keeper, for my only son *Barton N. Sprague*? J. S. S.

#### THE GRAND LODGE OF CANADA.

##### NOTICES OF MOTION.

1. By M. W. Bro. Daniel Spry:

That clause 215 of the Constitution be amended by the addition thereto of the following words: "A candidate's place of residence may be where his family resides, or where he is constantly employed and is in receipt of his wages or salary."

2. By R.W Bro. Wm. Rea:

That clause 210 of the Constitution be amended by adding thereto the following words: "In the event, however, of an honorary member failing to keep up communication with his Lodge, and the Lodge, after due enquiry, cannot ascertain his whereabouts, then after the lapse of five years from the time of the last communication from him, it shall be permissible for the Lodge to drop his name from the roll of membership and be exempt thereafter from the payment of Grand Lodge dues for such honorary members."

3. By R.W. Bro. J. A. McGillivray :

That Toronto District No. 11 be divided into two districts, the division line to be Yonge Street, and that said districts be named and numbered as follows : ——— District No—, and ——— District No. —; and that clause 9 of the Constitution be amended accordingly."

4. By V.W. Bro. Robert Cuthbert :

That clause 122 of the Constitution be amended by striking out all after the word "stewards" in the third line, and by substituting therefor the following: *The Committee of General Purposes of every private or subordinate Lodge shall consist of all Past Masters of said Lodge, who shall be ex-officio members of said Committee of General Purposes, and a corresponding number of members of the Lodge, equal to the Past Masters, shall be appointed by the Master on said Committee for conducting the business of the Lodge. Standing Committees, other than the Committee of General Purposes, and the Auditors, shall be appointed by the Master. The master shall invest or cause to be invested, upon his installation, the elected and appointed officers. As it is essential that each private or subordinate Lodge shall be a type in miniature form of Grand Lodge, and that to ensure internal harmony and good government within the same, it shall not be competent for any private or subordinate Lodge to adopt a method of electing its officers which does not exist and obtain in Grand Lodge.*"

5. V.W. Bro. Robt. Cuthbert :

That all the business of subordinate Lodges within the jurisdiction of Grand Lodge, with the exception of *Initiation and Passing, shall be transacted in the Third Degree.*

6. By W. Bro. Walter Barwick :

That clauses 2, 3, 4, 5 and 7 of the Constitution be repealed, that clauses 6 and 8 be renumbered, and that the following clauses be substituted :

"This Grand Lodge has supreme

and exclusive jurisdiction over all matters concerning Ancient Craft Masonry within the territorial limit of the Province of Ontario, in the Dominion of Canada.

"This Grand Lodge shall consist of the Masters and Past Masters and Wardens, during term of office, of all warranted Lodges, whose names are duly returned as subscribing members of a warranted Lodge within the jurisdiction.

"The election of all elective officers of Grand Lodge shall take place at the Annual Communication, and after said election they shall be duly installed and invested and proclaimed in Ancient Form.

"No member of Grand Lodge who is not present at the Annual Communication is eligible for any of the elective offices of Grand Lodge.

"The following officers shall be elected by ballot in the manner herein after prescribed :

The M. W. the Grand Master.

The R. W. the Deputy Grand Master.

The R. W. the Grand Senior Warden.

The R. W. the Junior Grand Warden.

The R. W. the Grand Chaplain.

The R. W. the Grand Treasurer.

The R. W. the Grand Secretary.

and by open vote of Grand Lodge,

The Grand Tyler.

"If there be but one nomination for an office the brother so nominated shall be declared elected.

"The election of all officers shall be by simultaneous ballot in the form provided, and each officer to be chosen shall require a majority of all the votes present.

"That all candidates for elective offices shall be nominated in writing, and no candidate shall be nominated for more than one office.

"The said nominations are to be made in writing and deposited with the Grand Secretary on the first day of the Annual Communication of Grand Lodge.

"The election for the several offices shall be by simultaneous ballot in the form provided.

"The ballot shall consist of a single sheet of paper with the names of those nominated printed thereon. The ballot shall be marked by placing a cross directly opposite the name selected.

"Every representative on registering his name with the Board of Credentials shall receive the number of ballots to which he is entitled.

"Four ballot papers, inscribed respectively 1st Ballot, 2nd Ballot, 3rd Ballot and 4th Ballot on the upper right hand corner, shall be issued to each delegate, one to be used for each simultaneous ballot.

"In the event of a second contest for one or more of the offices, the Grand Secretary shall again read the names of those nominated for the vacant office for which there is a contest, and the ballot paper marked "2nd Ballot" shall be used. The same order shall be observed in case of a third or fourth ballot.

"The election of officers shall, as stated, commence on the morning of the second day of the meeting of Grand Lodge, and the ballot box shall be in charge of a Committee of Scrutiny appointed for that purpose. The committee shall meet at 9 a.m. on the second day of the meeting of Grand Lodge, in a room adjacent to or adjoining Grand Lodge.

"The Committee shall be provided with a copy of the register from the Committee on Credentials, showing those who are entitled to vote.

"The representative voting shall announce to the committee his name, rank, lodge and the number of votes he holds, and on his name being checked, he shall thereupon deposit in the box, in presence of the Committee, his ballot paper, so folded that the number of the ballot and the figure indicating the number of votes can be seen by the members.

"The ballot shall remain open until the Committee on Credentials shall bring its final report to Grand Lodge.

"The ballot box shall then be opened and the votes counted by the committee in charge, and when so counted the chairman of the committee shall report the result to Grand Lodge. In case of a second ballot the procedure shall be as hereinbefore provided.

"The candidates for the B. of G. P. shall be nominated as provided and the ballot shall be taken in the same manner and at the same time as for the other elective offices.

"On the first day of the Annual Communication nominations for the next place of meeting shall be made in writing and deposited with the Grand Secretary, and the list of such nominations shall be announced immediately before adjournment and posted in the committee room and in Grand Lodge before 9 o'clock on the day of voting.

"The delegate shall write his choice of place on the ballot paper in the part or section provided for that purpose.

"On the first ballot the place obtaining the majority of votes cast shall be selected, and if no choice be made the two places having the highest number of votes shall be again voted upon, and the place receiving the majority of votes be selected.

7. By V.W. Bro. J. Parker Thomas:

That clause 51 of the Rules Respecting Masonic Trials in the Book of Constitution be amended by adding thereto the following sub-sections:

61a. No arrears of dues shall be recovered by any Lodge but within one year after they respectively become due. (All dues being deemed to be payable monthly in equal parts of the yearly sum).

61b. In case the Lodge shall neglect or refuse to enforce payment of dues in accordance with the provisions of the Constitution relating to the non-payment of dues, their rights thereto shall cease.

61c. And in case any member of a Lodge has been, is now, or shall be under suspension for non-payment of dues, he shall be re-instated on payment of one year's dues at the then current rate."

7. By V.W. Bro. J. Parker Thomas:

"That the last paragraph of clause 254 of the Book of Constitution be amended to read as follows:

"For every member of each private Lodge, *such Lodge* shall pay towards the fund for Grand Lodge purposes fifty cents per annum."

#### MASONRY IN HONOLULU.

More than seven years before the discovery of Gold in California, and at a period in the history of the Pacific Coast when the present great city of San Francisco was nothing but a little Mexican village called Yerba Buena, with barely three hundred inhabitants, the banner of Freemasonry was planted in Honolulu, and Lodge le Progress de l'Oceanic was instituted.

It was in the year 1842, that a French merchant ship, whose captain was an ardent Mason, arrived in port. He had with him a dispensation from the Supreme Council of France, authorizing him to institute a lodge of Masons at any point in the Pacific he thought best, and it did not take him long to decide that Honolulu was the best place for it. He instituted inquiries, and soon found five or six whaling captains, who were Masons, and the new Lodge was at once organized and instituted in the cabin of his ship. Unfortunately, the early records of this Lodge, the oldest of any on this side of the Rocky Mountains, were destroyed by fire, and much of its early history is buried in oblivion. It is still under the jurisdiction of the Grand Council of France.

On December 8, 1851, under a dispensation issued by the Grand Lodge of California, a Lodge was organized to work under American jurisdiction, and on May 5, 1852, a charter was granted, and Hawaiian Lodge, No. 21, F. & A. M., was opened for the first time on Sept 6, 1852.

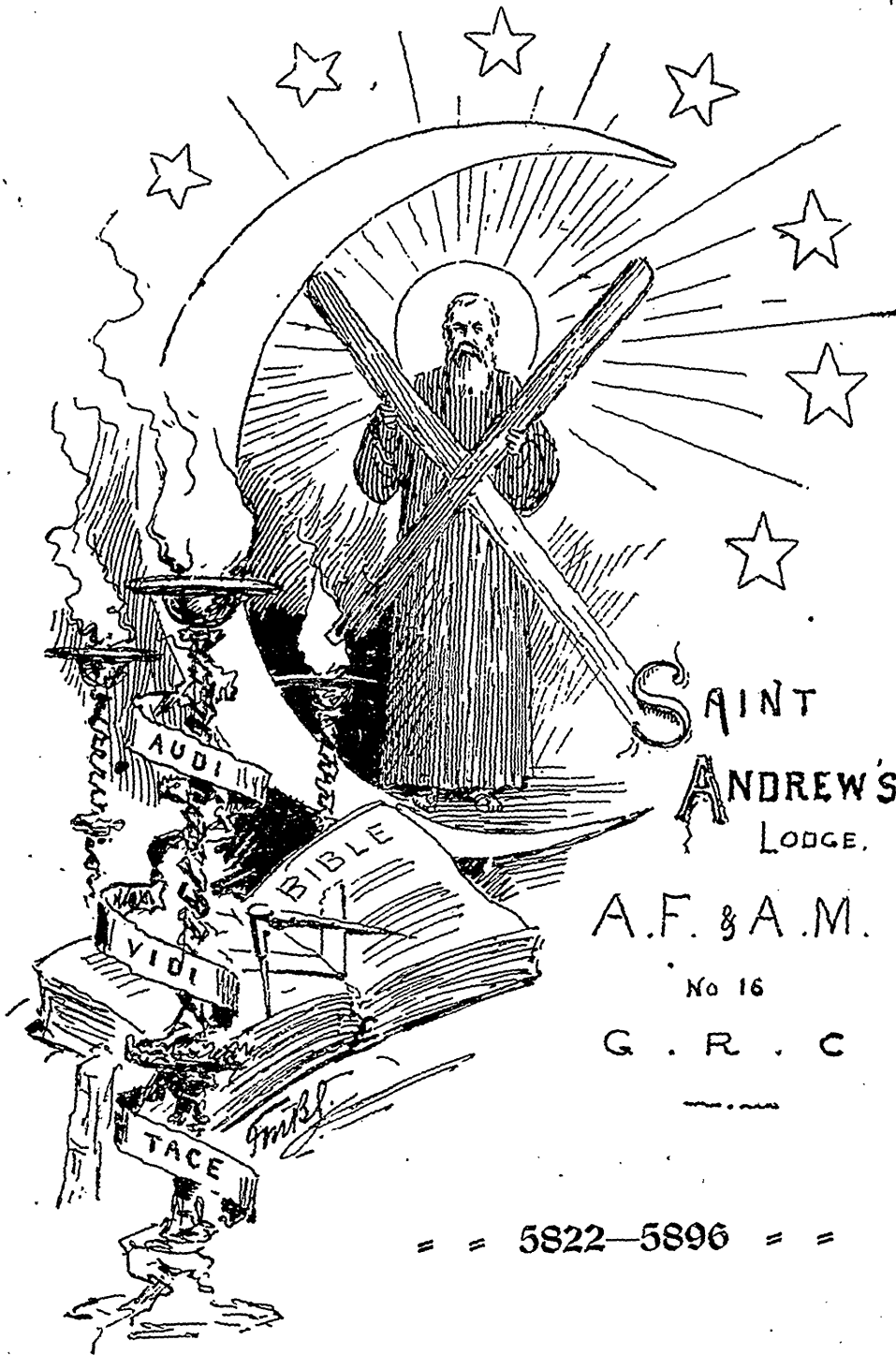
At the end of the first twenty-six years of its existence, with a constantly increasing membership of the best material of mankind in the Hawaiian Islands, it had accumulated by careful and

judicious investments, sufficient funds to warrant the construction of its own hall, which had long been the great desire of its leading members. Accordingly, in 1878, a lot was purchased and a substantial brick building erected thereon, costing, when fully completed and furnished, \$27,000. In 1893 it was deemed best to move again and erect a temple in a more central and convenient quarter of the city. And a handsome and substantial blue stone building, costing \$35,000 was erected at the corner of Alaska and Hotel streets.

Hawaii Lodge has a membership 130, with property valued at \$30,000. At the present time five other Lodges in the higher degrees meet in the truly beautiful home. They are: Honolulu Chapter, No. 1, R. A. M., with a membership of fifty; Honolulu Commandery, N. K. T., with a membership of thirty-one; Kamehameha Lodge of of Perfection, No. 1; Nunanu Chapter Rose Croix No. 1; and Alexander Liholiho Council of Kadosh, all with a membership of over thirty; Pacific Lodge, No. 822, under the jurisdiction of Scotland, which was organized on June 10, 1895, with twelve charter members and sixteen new members.—*Honolulu Bulletin.*

Mackay truly says that the Bible is used among Masons as the symbol of the will of God, however it may be expressed. Therefore, whatever to a people expresses that will, may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed on the altar, while the Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahmin, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine will revealed to him.

Please remit your subscription if due.



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A.F. & A.M.

No 16

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**BRO. HON. SENATOR GOWAN'S  
FIFTY-SIXTH ANNIVERSARY.**

At the last regular meeting of St. Andrew's Lodge, No. 16, G.R.C., held on Tuesday evening, the 12th inst., in the Masonic Hall, Toronto Street, Toronto, an event of historic interest took place to the Craft in general, being the presentation of an address of congratulation to a distinguished Canadian, Bro. Senator James Robert Gowan, C.M.G., Q.C., LL.D., of Barrie, who is the oldest living member of St. Andrew's Lodge at the present day, and perhaps the oldest living initiated Mason in the Dominion of Canada. The occasion brought together one of the largest and most distinguished gatherings of Masons that has been held in the city of Toronto or in Canada for years.

The presence of so many old and venerable members of the Craft, representing as they did, the diversity of the religious and political persuasions of the world, showed most conclusively the esteem which Bro. Senator Gowan is held by his Masonic brethren

Following are some of the old Masons who were present, and who have been members of St. Andrew's Lodge for close on a half century or more: Bro. Senator J. R. Gowan (the guest of the evening) 56 years; R.W. Bro. Æmilius Irving, Q.C., 52 years; R.W. Bro. Kivas Tully, 52 years; W. Bro. Hugh Miller, 53 years (59 years a Mason); R.W. Bro. Thomas Ridout, 46 years; V.W. Bro. W. F. McMaster, 45 years; R.W. Bro. James Bain, 40 years; W. Bro. W. S. Lee, 40 years, and thirty or more brethren who have been members of St. Andrew's Lodge for upwards of thirty years.

St. Andrew's Lodge is the mother Lodge of Freemasonry in the city of Toronto and vicinity. Seventy-four

years ago, on the 24th of September, 1822, it was warranted, and it held its first meeting on the 27th of December, 1822, and since that time many distinguished men have been enrolled among its membership, men who have taken foremost positions in Canada as jurists, legislators, educationists, journalists, in fact, prominent men in all the walks of life have been members of St. Andrew's Lodge. Amongst the prominent members of the Craft present to do honor to the occasion were: M.W. Bro. J. K. Kerr, Q.C., P.G.M.; R.W. Bro. William Gibson, M.P., D.G.M.; R.W. Bro. Benjamin Allen, G.S.W.; R.W. Bros. George Tait, H. A. Collins, Malcolm Gibbs, Richard Dinnis, D.D.G.M. of the 11th Masonic District, E. T. Malone, William McCabe, W. C. Wilkinson, Major F. F. Manley, James Bain, D. F. McWatt (Barrie), S. Wesley (Barrie), William Roaf, William Simpson, George J. Bennett; V.W. Bros. John A. Cowan, A. A. S. Ardagh, Daniel Rose, N. T. Lyon, W. P. Gundy, G. C. Patterson, H. Wellbanks, W. S. Lee; and W. Bros. Aubrey White, James Bicknell, J. L. Hughes, John Pearson, C. E. Edmonds, J. T. Slater, J. S. Lovell, T. Peardon, E. F. Clark, (Ex-Mayor), A. R. McDonald, C. C. Whale, J. W. Jones, William Anderson, James Glanville, R. W. Doan, George Moir, W. J. Graham, W. D. McPherson, C. J. Hohl, George Kappel, J. W. Curry, W. G. Eakins, James R. Roaf, W. J. Guy, George Duchie, G. L. Lennox, Arthur Dennis, J. K. McKnight, Curran Morrison, L. J. Clark, Thomas Bell, D. Carlyle, Frank Denton; and Bros. Rev. C. A. Capp, Rev. Dr. Reynar, Rev. Dr. Sims, Rev. R. C. McWatt, J. E. Hansford, F. M. Bell-Smith, Warring Kennedy, (Ex-Mayor), Dr. H. J. Hamilton, Rev. J. Odery, and fifty members of the Lodge of Perfection in the A. & A. S. Rite of the Valley of Toronto. The Scottish Rite delegation was composed of some of the most prominent citizens of Toronto.

Letters regretting inability to be present were read from M.W. Bro. W. K.

White, Grand Master of the Grand Lodge of Canada; the Lieutenant Governor of Ontario, Bro. the Hon. George A. Kirkpatrick; Bro. Sir Mackenzie Bowell, P.C., K.C.M.G.; Bro. the Hon. G. W. Ross, LL.D., Minister of Education of Ontario; M.W. Bro. Daniel Spry, P.G.M., London; R.W. Bro. Rev. E. H. Mussen, Grand Chaplain of the Grand Lodge of Canada; R.W. Bro. J. J. Mason, Grand Secretary of the Grand Lodge of Canada; W. Bro. Capt. Robert Townsend, Newport, Ky.; W. Bro. W. B. McMurrich, Q.C.; Bro. Dr. Oronhyatekha, J.P.; W. Bro. J. Morgan (Barrie); Bro. Rev. A. B. Chambers, and others.

During the early proceedings of the evening W. Bro. James Glanville placed a beautiful solid silver Masonic collar upon the Worshipful Master. He said, in doing so, that it was deemed advisable by the Lodge to procure a suitable collar for the W.M. of St. Andrew's Lodge to wear in his official position, and he as chairman of the Committee appointed to procure the collar had great pleasure in placing it upon the W.M., as a badge of the exalted position he held in the Lodge.

W. Bro. J. W. Dowd said in reply to W. Bro. Glanville's remarks, I want to congratulate the Lodge upon the auspicious time they chose to decorate their W.M. with a new collar. My opinion is that you could not have selected a better time to have done so. He said he was pleased with the collar, and that he looked well in it. After a few further felicitious remarks he said: I shall try to wear it in a manner that will reflect credit upon the Lodge, and I trust in handing it to my successor that it will not be tarnished by any act of mine.

Just after placing the Silver Masonic collar on the W.M., the following resolution was submitted to the Lodge and adopted: Moved by R.W. Bro. W. C. Wilkinson, seconded by V.W. Bro. Daniel Rose—"Whereas this Lodge has learned with pleasure that Bro. W. J. Gage (a member of St.

Andrew's Lodge), and other gentlemen associated with him, have been instrumental in arranging for the establishment of a Consumptive Sanatorium, takes this opportunity of expressing to him and his associates its sympathy in the commendable object they have in view. Therefore, be it resolved, that an order be drawn on the Treasurer for fifty dollars to be given to the Managers of the said Consumptive Sanatorium about to be erected in Muskoka, and that the same be forwarded through our D.D.G.M., Brother Dennis, with the best wishes of St. Andrew's Lodge for its success."

After the routine business of the Lodge was completed, R.W. Bro. W. C. Wilkinson introduced the guest of the evening, Bro. Senator J. R. Gowan, to the brethren assembled, who numbered 350 of the most distinguished men of the Craft in Canada. R.W. Bro. Wilkinson said: It affords me very great pleasure to have the honor of introducing to you and the members of St. Andrew's Lodge, and the representatives of the Craft assembled here, our venerable and respected brother, the Hon. James Robert Gowan, the oldest living member of this Lodge. Bro. Gowan during his connection with St. Andrew's Lodge, especially in the latter days, owing to his manifold public duties, has been unable to be with us as often as we should have liked, but although he has not been with us, we know, he has had a kindly feeling towards old St. Andrew's Lodge. Our esteemed brother has been the recipient of many mementoes of appreciation for his services to his fellowmen from the Canadian public. He has been honored by our most gracious Majesty Queen Victoria, for on his breast to-night he wears the badge of a Companion of the most distinguished Order of St. Michael and St. George. Now we, as Masons, are about doing honor to one who I am sure everyone present will acknowledge as being one of the most distinguished Canadians at the present day."

The vast assemblage of Masons then



sang "Auld Lang Syne," after which W. Bro. J. W. Dowd, W.M. of the Lodge, in welcoming the venerable brother said: "The large number of Masons here assembled is a measure, though inadequate, of the esteem in which you are held by your brethren of St. Andrew's Lodge, and the Craft in general. On the 3rd of July, 1840, you were initiated as a member of St. Andrew's Lodge and as you then stood at the north-east angle of the Lodge a just and upright man and a Mason, so you have faithfully carried out the injunction ever to continue and act as such. For a longer time than the life of many of us here to-night you have been a member of the Craft, and we greet you with congratulation, a brother who for 56 years, living an open life in the public eye, has worn the badge of Masonry unstained and untarnished by any act of perfidy or dishonor."

W. Bro. Dowd then read the following address:—

"St. Andrew's Lodge A.F. & A.M., No. 16, G.R.C., Toronto, Canada, "To Brother, The Honorable Senator James Robert Gowan, C.M.G., Q.C., LL.D." "St. Andrew's Lodge hails you to-night with all respect and reverence as her oldest living member. Of all the honored and distinguished names on her roll not one shines with a brighter lustre than your own. In whatever capacity you have been called on to do your duty, whether as Educationist, Jurist or Legislator, you have brought to your aid an ample knowledge so grounded upon accuracy, aided by labor and prompted by perseverance as to enable you to win the highest success. A generation has passed away since you first saw Masonic light in this old Lodge, and we appreciate your return to the former scene of your activity, because, while to us it is a source of unalloyed pleasure, to you it cannot be unmixed joy. The images of the dead must contrast strangely with the faces of the living, but we trust that the remembrance of the days that are no more will form but a

minor chord in the emotions that throb for expression in your heart to-night. Disraeli has said, that youth is a blunder, manhood a struggle, and old age a disappointment. Such a career as your own, gathering honor and renown with advancing years, and approaching its close, rich in the garnered treasures of a long life, leads us to believe that old age has a pleasure peculiarly its own—a pleasure rich in retrospect and reminiscence—the pleasure of an abundant harvest, of fulfilment rather than anticipation, and also an outlook for the future, resting upon foundations that are immovable and enduring. Though you are one of the "Old Guard," though your head is "frosted with the snow that never melts," your heart and brain are young. Love knows no decay. In thought and affection you are our brother. In noble impulses and generous enterprises you are of to-day. We congratulate you as a man and a Mason, who, rich in the past, has his face to the future. "For age is opportunity no less than youth itself, though in another dress, and as the evening twilight fades away the sky is filled with stars invisible by day." "Signed on behalf of the Lodge by W. Bro. J. W. Dowd, Worshipful Master, Bro. H. T. Smith, Secretary, and R.W. Bros. W. C. Wilkinson, Treasurer, and George Tait," Committee.

The address was got up in the form of an album, bound in rich royal blue calf, the covers being elegantly chased in gold, upon the front cover the following words were inscribed: "An address to Brother, the Hon. Senator James Robert Gowan, C.M.G., Q.C., LL.D., from St. Andrew's Lodge, A.F. & A.M., No. 16, G.R.C., 12th May, A.L., 5896." It consisted of several pages of artistic designs. The first page had the two Masonic pillars or columns, surmounted with Globes, representing the Universe, upon the columns or pillars appeared the name and number of the Lodge. In the centre of the columns were the altar, lights, mosaic pavement, and the

various emblems of Blue Lodge Masonry, which are described as the working tools, above all appearing the All-seeing Eye. The second page was headed with St. Andrew and the cross, and the motto of the Lodge—"Audi, Vidi, Tace"; upon the sides were the Scottish Rite and Blue Lodge jewels, at the bottom the key stone of Royal Arch Masonry, the whole was surrounded with a beautifully executed medieval border, upon this page was the commencement of the address. The third page on the top had the fraternal or clasped hands and the five pointed star, the four corners of the page containing maple leaves in autumn colors while the bordering was a delicately designed rustic border of maple leaves chastely executed, this page contained the general part of the address. The fourth page was tastefully arranged so as to display the Shamrock and Thistle and red and yellow roses on the sides, the top having the rough or perfect ashlar and the plumb rule, while at the bottom appeared the mallet, gauge and chisel, the bordering being a very pretty scroll design in crimson, blue and green; upon this page was the concluding part of the address, with the Committee's names and the seal of the Lodge attached. The address was prepared by Mr. R. M. Williams, Toronto.

Bro. Senator Gowan, in replying to the address, said he wished that he possessed words fitting enough to express his gratitude to the members of St. Andrew's Lodge for the beautiful address they had presented to him to-night. It was now a great many years—more than fifty years—since he first entered the portals of St. Andrew's Lodge to be made a Mason. He was very young, or comparatively young in those days when he first became a Mason, and he could not say now what motive he had for joining Masonry, but no doubt he was actuated by seeing so many distinguished men belonging to the noble fraternity of Freemasonry. He remembered that many

of his ancestors were Masons, and in his youthful days he had been led to believe that Masonry was an excellent thing. When he saw that the most prominent men in England and the United States were Masons, and when the Imperial Parliament passed a law against secret societies that Masonry was excepted, he inferred from that that there must be something grand in Masonry. When he looked around him before entering the fraternity, he found the best men socially and morally of Toronto were members of this Lodge, and he thought he would be safe in becoming a candidate for the mysteries of Masonry, and he had now been a Mason for more than a half century. During all that time, he said, and he could say it with the greatest sincerity, he had not seen anything evil connected with Masonry, but everything that was good. Because bad men were found in Masonry occasionally, that was used as an argument against it, but it must be remembered all good things are abused sometimes, and that was not a good argument to be used. Christianity was greatly abused by some men, yet it was a grand thing. In all his career as a Mason he had seen few instances of unworthy Masons. He had seen Masonry in various parts of the world, and wherever it existed men of the most excellent character were members of it. He said, when he was first admitted to Masonry one of the most earnest men, one of the best men, one of the most lovable men, was in the chair, W. Bro. Thomas Gibbs Ridout, and he was glad to see the son of that worthy man present to-night. Bro. Gowan said he did not recognize more than three or four of his old friends there that night. There was Bro. Bain, who he remembered well, but the others he did not. In those old days, he said, we were really like one family when we met together. They used to have an average attendance of fifteen or eighteen at their meetings, and they knew each other well. Shortly after he joined the Lodge, he said, it was reported, and

generally believed, that one of the Governor-Generals had quietly dropped a hint to his Council that he would have more confidence in his advisers if they belonged to ancient Freemasonry, and it so happened that almost immediately four or five members of the Government joined the Fraternity. Mr. Draper, who was afterwards Chief Justice; Hon. R. S. Jameson, who was afterwards Chancellor; and Mr. Justice Sullivan, and several others, joined about that time and were regular in attendance at the meetings, and they made excellent Masons. When he first joined it was impressed upon him in an exceedingly striking or dramatic manner these words: "The badge of a Mason is more ancient than the Golden Fleece; more honorable than the Star and Garter or any other Order in existence," etc. He believed that then, and he believed it still. He said he never had any other opinion than that, that Masonry was ancient and not something modern; he had visited Egypt a few years ago, and while there he saw many things which convinced him of its great age. The distinguished brother then described graphically the esoteric work of Masonry as witnessed by him in Egypt while visiting there, after which he said: When he had received the kind invitation to come and visit them, it occurred to him that he had something that would be valuable to St. Andrew's Lodge, and it could be placed amongst the archives of the Lodge, it was a document that contained nearly every name of the members of St. Andrew's Lodge in 1842, as well as containing the names of all the leading Masons in Canada at the time. It so happened that the Lodge in 1842 determined to present a testimonial to their good Brother Thos. Ridout, and Bros. King, Lynes and himself were commissioned to get up a subscription list which they did, he being the Secretary of the Committee. Bro. King in those days was a regular attendant at all the Lodge meetings and was a most ardent Mason. The document, Bro. Senator Gowan

said, contained the names of such men as Sir Allan Napier McNab, Dr. Widmer, Justice Joseph Curran Morrison, and many others of equal standing in the community. (Bro. Gowan then handed the document to the W.M.)

W. Bro. J. W. Dowd said: On behalf of the Lodge he received the document with the greatest pleasure, and that it would be treasured in the archives of the Lodge, not so much for its intrinsic value, but for the names of those great men which were inscribed upon it, and as Masons they would try and emulate the many virtues of those distinguished men.

The document presented by Bro. Senator Gowan to the Lodge is of parchment. It is twenty-eight inches long and thirteen inches wide. On the top is a Masonic emblem, representing the sun, moon, stars, pillars, altar, lights, and the All-Seeing eye, with the following words: "At a meeting of the Brethren of St. Andrew's Lodge, held at Brother Gardner's on Tuesday, the fifth day of July, A.L. 5842, A.D. 1842, it was Resolved, that a subscription list be sent round to the Brethren to raise funds for the purchase of a piece of plate to be presented to our late Worshipful Master Thomas Gibbs Ridout, and the following brethren were appointed a Committee to receive the subscriptions, viz., Brothers King, Gowan and Lynes." Then followed seventy signatures of the donors with the different amounts subscribed opposite each name in pounds, shillings and pence, the currency of the country at that time.

It may be of interest to the reader to see a few sentences of W. Bro. Thomas Gibbs Ridout's reply to the presentation made in the year 1842: Bro. Ridout said—"The revival and flourishing progress of Freemasonry in this part of Canada, within the last three years, is a gratification in which we all participate, and may be considered the inestimable work of the Great Architect of the Universe, as the means of promoting brotherly affection and good will amongst men; so that

Faith, Hope and Charity, the leading principles of our Order, may be thereby firmly established on the three great pillars of Wisdom, Strength and Beauty."

The Lodge was then closed and over 300 of the brethren sat down to a sumptuous banquet, the tables being spread in the main hall of the Masonic Temple. Bro. J. H. Pritchard being the caterer. Speeches were made by W. Bro. J. W. Dowd; R.W. Bro. Wm. Gibson, M.P.; M.W. Bro. J. K. Kerr, Q.C.; R.W. Bro. Benjamin Allen; R.W. Bro. Richard Dinnis; Bro. Hon. Senator Gowan; R.W. Bro. Æmeilius Irving, Q.C.; R.W. Bro. Thos. Ridout; V.W. Bros. N. T. Lyon, Walter S. Lee, W. F. McWatt, S. Wesley; W. Bros. W. D. McPherson, and J. L. Hughes, Inspector of Toronto Public Schools, who spoke of the future of womanhood in a pleasing speech. The speeches were interspersed with songs by Bro. John Keachie; W. Bro. G. L. Lennox; W. Bro. John Pearson, and Mr. G. K. Dowd, a son of the genial Master of the Lodge.

One of the most successful gatherings that St. Andrew's Lodge has had for many years came to a close at midnight with the Junior Warden's toast—"Happy to meet, Sorry to part, Happy to meet again," and the singing of "Auld Lang Syne."

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**BRO. SENATOR GOWAN, C.M.G.,  
Q.C., LL.D.**

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Bro. Hon. James Robert Gowan, was born on the 22nd of December 1815 in Wexford, Ireland. His father, Henry Hatton Gowan, emigrated into Upper Canada in 1832, with his family, and settled in the county of York. He became Deputy Clerk of the Crown and Pleas for the District of Simcoe, where he lived until he died in 1863, at the age of 84. Bro. J. R. Gowan, the subject of this sketch, having received a fair education at private schools in Ireland, and which he improved by

careful study in Canada, entered upon a course of law in the office of the Hon James E. Small of Toronto, Solicitor-General for Upper Canada, and in 1839, was called to the bar. He began practice in partnership with Mr. Small. At the age of 27 he was offered, by the Baldwin-Lafontaine Administration, the office of Judge of the Judicial District of Simcoe, which he accepted. The position was one requiring for the proper fulfilment of its duties a rare combination of qualities. The Judicial District of Simcoe in those days was vastly different from what it is to day, railways did not exist then, and to fill the many appointments, the Judge had to travel mainly on horseback, enduring the fatigues, and very often facing the dangers which such conditions involved. He had the largest Judicial District in Upper Canada, and he continued to actively discharge his duties as a Judge for forty-one years, making his experience a longer one than that of any other man who ever occupied the Bench in Canada. At the same time that Bro. Judge Gowan was appointed to the Bench, he was appointed by the Crown one of the trustees of the District Grammar School at Barrie. This position he still holds after almost half a century of service. On the death of Rev. S B. Ardagh, M.A., the first Chairman, (whose daughter Bro. Gowan married in 1853), Bro. Gowan was elected his successor. He is still in that position as Chairman of the Barrie Collegiate Institute Board, so that this institution presents the remarkable record of having only two Chairmen since its formation. In the year 1855, Bro. Judge Gowan established the first legal periodical in Canada, the paper being called the "Upper Canada Law Journal," which is still in existence. It was deemed necessary in the year 1857, to make regulations respecting fees under the Common Law Procedure Act, and the Judges of the Queen's Bench and Common Pleas were entrusted with that duty, having power to associate with them a District Judge. They chose Bro. Gowan as their Asso-

ciate. A year later a Commission of three—Justice Burns, Vice Chancellor Spragge and Bro. Judge Gowan was appointed to make rules and orders under the Act for assimilating the Canadian Law of Probate to that of England. About this time Sir James Macaulay was entrusted with the consolidation of the Statutes from 1792 to 1858, but it proved too great a task for one man, and Bro. Judge Gowan was appointed to assist him. Bro. Gowan received many hearty encomiums for the skill displayed by him in condensing 40 volumes of Statutes into two volumes. In 1871 the Sandfield-Macdonald Government issued a Commission to enquire into the constitution and jurisdiction of the several Courts of law and equity in Ontario, with Sir Adam Wilson (also a member of St. Andrew's Lodge) as Chairman. After confederation, when to make the Criminal law uniform throughout the Dominion, it became necessary to consolidate the different Statutes in force, Bro. Judge Gowan was one of the Commissioners, of three, appointed to carry out the work, and then in 1876, when the Statute law of Ontario was to be consolidated Attorney-General Mowat sought the assistance of Bro. Judge Gowan. A gold medal to commemorate the event was presented to Bro. Gowan. In the settlement of the difference between the contractors and the Federal Government, in respect to the Parliament Buildings at Ottawa, Bro. Gowan acted as one of Arbitrators; he was also one of the Commissioners appointed by the Macdonald Government to investigate the "Pacific Scandal" in 1872. In October, 1883, Bro. Gowan retired from the Bench, on which occasion he was presented with several addresses accompanied with valuable mementoes. While on a visit to Ireland, in the year, 1883 he received an honorary call to the Irish bar at the Sitting of the Court of Chancery. In 1884 he was made a Queen's Counsel, an honor he could not accept before, on account of his occupancy of the Bench.

Bro. Gowan in 1885 received Her Majesty's writ of summons to the Senate of Canada, bearing date 29th January; was introduced and took his seat in the Upper House, 3rd February, 1885. On this occasion a number of congratulatory addresses were presented to him by the Bar, and by the County Council and other public bodies; and congratulatory communications sent him from distinguished men in Great Britain and Canada, as the Marquis of Dufferin, Sir Robert Herbert, Sir John Rose, Bart., Mr. Hartpole Lecky, Sir Willam B. Richards, Sir Mathew Cameron, Sir Oliver Mowat, Dr. Goldwin Smith, and many others. While in the Senate he has taken an active part in the public affairs of the country. He submitted an important measure of reform regulating procedure in Parliamentary Divorce. He also secured in the Tudor-Hart case the recognition and affirmance by Parliament of an important principle—the equal responsibility of man and woman, and their equal right to divorce on proof of adultery. Bro. Gowan acted for many years chairman of a select committee of the Senate, to report upon all Bills of Divorce before Parliament. In 1893 Bro. Senator Gowan was appointed by the Queen a Companion of "the most distinguished Order of St. Michael and St. George." In 1884 he was given the honorary degree of LL.D. by Queen's University. Bro. Senator Gowan has always taken a lively interest in religious matters and he is a strict adherent of the Church of England. It might be mentioned also that in 1837 he joined the Loyalist at the City Hall, Toronto, on the breaking out of the Rebellion, and served as a volunteer in the fight with rebels at Gallows Hill. He was afterwards commissioned as an ensign and lieutenant in the Fourth North York militia. From the above sketch of the life of Bro. Gowan it can be seen that he has held many prominent positions in Canada as a Jurist, Educationist, Journalist and Legislator, as well as being a soldier.

As a Mason, Bro. Senator J. R. Gowan also holds an enviable record. He was initiated into St. Andrew's Lodge, July 3rd, 1840, passed October 28th, 1840, and raised Nov. 24th, 1840. The Lodge at the time was working under the Mastership of W. Bro. Thomas Gibbs Ridout. For eight years previous to 1840 no active interest was taken in the welfare of the Lodge, owing no doubt to the appearance of cholera then in Canada, and also possibly to the rebellion of 1837, but through the zeal and energy of W. Bro. T. G. Ridout, a special meeting was held on Tuesday, 27th of January, 1840, when the following resolution was adopted:—"That the brethren present feel it their duty in order that the principles of our ancient and honorable institution may be more generally diffused to re-organize St. Andrew's Lodge No. 1, and that the present moment is extremely auspicious for that object." It was during this period, when Bro. J. R. Gowan was initiated into St. Andrew's Lodge, W. Bro. T. G. Ridout being the Master, that a great revival in Freemasonry took place in Upper Canada, and from that time onward St. Andrew's Lodge has continued to prosper under the able administration of good executive officers. Bro. Gowan has been a member of St. Andrew's Lodge for 56 years, thereby making him the oldest living member of the Lodge at the present time. In his younger days he took an active part in Blue Lodge Masonry and at one time was one of the Wardens of St. Andrew's Lodge.

In 1841 our distinguished brother became a Royal Arch Mason, he being exalted in St. John's Chapter, No. 4, P. R. which afterwards united with St. Andrew's Chapter, No. 487 E. R., on May 27th, 1870. In Royal Arch Masonry Companion J. R. Gowan has held the position of Principal Sojourner.

In the early days of Bro. Gowan's connection with Masonry he was installed in the Masonic Cross Degrees of Knights Templar of Jerusalem.

Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes and of Malta.

Bro. Senator Gowan has also taken an interest during his Masonic career in the higher degrees of Masonry, he having received the degrees of the Lodge of Perfection in the A. & A. S. Rite, and also the degrees of the Rose Croix Chapter in the Toronto bodies, and in the McLeod consistory of Hamilton he has advanced to the rank and dignity of S.P.R.S. 32°.

#### THE OLD YORK RITE.

BY JOHN YARKER, 33° 90° 96° P.M., P. M., Mk., P.Z, P.E.C., ETC.

It is almost needless to say that York Masonry has always been regarded amongst the English speaking races, and even outside of these, with the greatest veneration, and our American brethren are enthusiastic on its behalf. All our MSS. Constitutions of the 16th century recognise York as the original centre from which the Society radiated, and that it was then so anciently established that its right of Assembly was attributed to King Athilstan about the year 926, though we usually concede that Edwin, King of Devia, about 626, may have a prior claim to the patronage of the Society in that city. Every one who knows the rudiments of Freemasonry is aware of these undoubted facts. When Freemasonry was more openly revived in 1717, York lost none of its ancient prestige, and though all its documents prior to 1705 are now lost, yet had they been in existence they would have afforded us no light upon esoteric ceremonial, because it was the universal custom of genuine and true Masons to write nothing, even in the minutes, that would give the slightest hint of the nature of their proceedings in receiving Masons. The minutes recently printed by the New-College of Rosicrucians of the Hen-

wick Lodge from 1701, shows this, and is a case in point. They interpreted their oath, charges, and constitutions in a literal manner, and deemed their O.B. too sacred to be tampered with in the slightest degree. The present system of growing publicity originated with the newly pledged Masons of the Grand Lodge of London, who seem to have taken kindly to the term of Modern which the advocates and followers of the more ancient landmarks bestowed upon them. Yet, even in London, the old Craft was not very easy in its mind, for it is recorded by Bro. Jas. Anderson that in 1720 valuable documents were burned by scrupulous brethren lest they should fall into the hands of himself or the Grand Lodge. When the contending "Ancients" and "Moderns" united in 1813, new ceremonies were designed between them, and some compromise for this purpose had to be made on both sides.

I have thought that it must be interesting to many brothers to give a slight sketch of the York system as it existed from 1761-1800, and before the changes that I have just named. I find, however, after consultation with those who understand Masonic feeling, that I must greatly abridge what I had intended to say, and allude mostly to general things; the nearest resemblance to real York Masonry, I think is to be found at this day in the United States system.

There is a feeling amongst the more sceptical Masons that the late Brother Dr. George Oliver was blindly credulous, but the opinions which he appears to advocate in his later works, upon the alleged progress of the London Lectures, and their gradual cumulation destroys all value that his opinions might have had in regard to our Masonic traditions. No one now knows with any degree of certainty of what the full London Lectures consisted in, say, 1740; and if we know so little of these, we know absolutely nothing of those of York at the same date, for they undoubtedly had lectures. Nor had we any knowledge of what

the old operative and speculative Lodges further North taught their Neophytes, yet the Newcastle Company of Masons authorised a Subordinate Lodge on the 1st September, 1581, and assigned them in the *Corpus Christi* plays of the town "the burial of our Lady St. Mary the Virgin"; these plays are alluded to in 1426 and the Carpenters took the part of the "Burial of Christ." This 1581 Lodge would seem to have held the same relationship to the Newcastle Company, as the Speculative Lodge which Bro. Conder shews existed with the London Company of Masons in 1620, and perhaps some centuries earlier.

One of the most noteworthy things about York Masonry was the systematic detail by which it impressed its adherents with the idea that every item of its ceremonies had the sanction of King Solomon, and the new Initiate might have supposed that the Master in the East was the wandering Jew in *propria persona* and had witnessed with his own eyes the details which he was impressing upon the Neophyte throughout the various degrees. Solomon even initiated the freedom of builders from imposts out of which he established a Charity fund for the relief of Masons, and personally arranged the details of our secrets of recognition. Yet similar Societies to Freemasonry can be traced in various old nations before the erection of Solomon's Temple, which was a small work in comparison with some that preceded it in Egypt, India, Phœnicia, Babylon, and I think I may even say America. We may safely assume that the divisions of labour amongst the Craftsmen, mentioned in the Jewish Scriptures, is but the Hebrew translation of the same organization amongst other nations. In France, Charles Martel is alleged to have given freedom from imposts to the Masons, the Popes to the Templars.

The terms Gt. or Gd. A. of the U. or G. G. of the U., were seldom used at York, in fact only once or twice; the general terms is Almighty God; and true and living God; in this

it follows the most ancient constitutions of the operative brotherhood, a connection which it mildly impressed upon the aspirant at every step. The term Cowan for an irregular Mason is not used by them, and is probably a Scottish introduction, such as Bro. R. N. Gould indicates to have been introduced into the London Grand Lodge by Bro. James Anderson, an Aberdeen man.

I shall have to confine myself to very slight notices of the ceremonial. Every grade had its emblematic, Hailing, and Penals, and at opening and closing these were what is termed "worked up," as is yet done in some of the high grades, which is thus shewn to have retained an old custom and not to have adopted a new one. An exception is made to this at the opening of a M. M. Lodge, for a reason which will be obvious to every Master, they were only worked up at the close. The batteries alluded to the years employed at the temple, and the steps are plain in correspondence, hence we can understand the sneers of Bro. Lawrence Dermott, the Secretary of the "Ancients" when he compares those of the "Moderns" to a drunkard's hornpipe. The Masters title is "W.M. in the East."

At initiation there was a sham introduction without ceremony, and when certain questions were answered, he was returned for dew preparation, the presentation being that the candidate "wishes to have, feel and receive part and portion, of all the rights and privileges of this W. L., erected to God, and dedicated to the Holy St. Johns, as others have done who have gone this way before him." An introduction which agrees with the orders of the Temple and St. John, and there is evidence that York did hold St. John's Lodge, prior to the formation of G. L. in 1717.

The Fellow-Craft aspirant is tested in his knowledge of Operative Masonry, with the square, level and plumb rule.

The Master's Ceremony is much more dramatic than our present re-

lation, and is full in its detail, and especially in that portion out of which the three Elu degrees have been formed on the continent. Parts during the oration are dramatically gone through; and the end of it is that Solomon constitutes 12 brethren, into a new "casual degree of M.M."

The *Lecture* of the 1° consists of 7 sections, and many of the questions and answers though not found in other systems, are yet agreeable to modern teaching though they do not hesitate to draw christian inferences. A question in the first section,—"Who amongst Masons are best entitled to knowledge?" The answer is "Those who are justly considered F. & A., and have been Exalted to the R.A. degree, and knighted in a Masonic Encampment." And in addition to the well known account of the dedication of Masonic Lodges at relative periods to K. S. & Z.; they are said in christian times to have been dedicated to the Baptist, and Evangelist. It is further said that during the Palestine Wars the Knight Masons joined the Order of St. John of Jerusalem and placed themselves under St. John's protection. The fifth section contains a reference which is now only known to readers of Dr. Oliver's works; in which each degree is said to have "twelve original or standing points," without which no reception in any degree can be legal, and these 12 points are compared with the origin and characteristics of the 12 tribes of Israel.

The *Lecture* of the second degree consists of three sections, and commences with a letter of greeting addressed by King Solomon to all Israel, pointing out that there is a certain problem in geometry, and that whoever should discover it would be appointed Superintendent of his intended building, as it would enable him to erect 3, 4, and 5 rows of chambers. The problem to which this is an allusion is that of the 47th of the 1 book of the collection of Euclid. The only man capable of this discovery was H. A. B. who laid the plan before the King and



was at once appointed Grand Superintendent. As a matter of fact the Egyptians had a knowledge of this problem, and applied it symbolically to their theological trinity of Osiris, Isis, and Horus. We are told also in this Lecture that the circle, triangle, and geometrical square have an important and sacred meaning but that they are the forms as well in which the brethren assembled in the A. of T.; the F. of L., and at Jerusalem respectively. We have also a long descriptive narrative in reference to Jephtha, not found in other Lectures, at a period when he assembled his army near the pillars which Joshua erected in the Jordan, and in a field of corn near a cascade, in imitation of that erected by Jacob at Bethel, and the Altar of Noah, erected when he left the ark; whence Solomon derived his two pillars erected at the porchway of the Temple. The third and last section terminates with some doggerel rhyme on the letter C.

The third *Lecture* is divided into four sections, and is taken up chiefly with the ceremonial, the Orders of Architecture, and Architecture generally. The candidate has to be able "to work his way through the Courts of the Temple to the Holy Porch," in order that he may enter "a Lodge of M. M. representing the Holy and Royal Sublime Porch of K. S. Temple." The Oration begins almost at once and the tools in use are the Setting Tool, Setting Rule, and Heavy Beetle. We are told that the secret which was lost by a compact between the Grand Masters was that of the Sherman, something used in giving a high polish to the stones. The Talmedists state that Solomon, by virtue of his ring, which was engraved with the double triangles, obtained from Armodeus this valuable secret. If it had any real existence it may have been some chemical glaze such as we see upon Castle Rushen, erected 1000 years ago, and found in some of the fane in India.

There are three circumambulations, which find their counterpart in the ac-

count which Virgil gives of the descent of Æneas into Tartarus, which undoubtedly embodies matter used in the scenic representation of the mysteries; and we read that when Æneas paid the last rites to his deceased friend, according to Dryden's translation:—

"With groans and cries Misenius they deplore,  
Old Coryanus compassed thrice the crew,  
And dipped an olive branch in holy dew,  
Which thrice he sprinkled round, and thrice  
aloud,  
Invoked the dead, and then dismissed the  
crowd."

After the death of H. A. B., King Solomon put a stop to all the outer works of the Temple and ordered Prince Adoniram to construct a tomb "as sumptuous as if for the King himself," which he did, making it of white and black marble, in seven days, during which time his heart was exposed in a golden urn to the grief of the Craft, when it was embalmed and placed at the top of the Mausolium. King Solomon then before all the assembled Craftsmen paid a visit to the tomb, and looking upon it with extacy exclaimed "Consummatum Est." Prince Adoniram, the nephew of Solomon and brother-in-law of H. A. B., was appointed to succeed the fallen Architect. This legend is that of the 4th degree or Secret Master. It may be observed that, if it were true, there is nothing remarkable in such an architect marrying a princess, the fact is recorded of the marriage of Egyptian architects into the Royal family centuries before Solomon's time. Another curious fact is that this Adoniram was actually slain by the incensed Israelites on account of the heavy taxation of Rehoboam the successor of Solomon.

(To be continued.)

#### ABOUT NOTICES.

All Masonic bodies print and send out during the year a large number of notices to members. Many of them find their way to the *Masonic Record* sanctum and we are always happy to receive them, for we are thus informed

as to the doings of the brethren, and are thereby enabled to make this publication more interesting. But there is one thing connected with notices that has made quite an impression upon our mind and has caused us more than once to stop and reflect: Are these things just as they should be?

Of course, we are well aware of the fact that it costs money to properly maintain any organization, and if the member do not pay their dues punctually, they must be dunned for the amount, and as it is a physical impossibility for the secretary to call upon each member individually, printed circulars must be used. That is all right and proper. But of all the circulars and notices that reach our table, none of them, except those issued by Mecca Temple, Order of the Mystic Shrine, of New York city, and last notices sent out by Ancient Landmark Lodge of this city, make any attempt whatever to do aught but notify the members of meetings to occur, or dun them for dues.

They do not aim to help the brethren at all. They are not for the purpose of securing employment for the unemployed. They are not to notify the members that Bros. So-and-So are sick and would like to look into the friendly eye of the brother craftsmen.

No. No such purpose prompts their issuance. Business—nothing else—is the only reason they are sent out. 'Twere far better, for the Masonic Institution, if an occasional notice, aiming to elevate humanity, and having on the upper left hand corner of the envelope the return notice of the Secretary of a Masonic body, were to be put into the little red box of the lamppost.—*Masonic Record*.

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#### MASONRY IN THE SPIRIT WORLD.

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Judging from brief reports that have reached us, the Brethren of Liverpool recently had somewhat of a comical experience in regard to Freemasonry, as viewed from a Spiritualist's point of view; a certain Mrs. Britten having

undertaken to deliver a Lecture on "Freemasonry: Its origin, spiritual meaning, and mystery," prefacing her observations by a solemn declaration that she had not received her knowledge from any human being, her argument presumably being that it came from another world, communicated, it may be conjectured, by the spirit of a deceased member of our Order, or, it may even be claimed, by the Grand Master who met such a tragic end just before the completion of King Solomon's Temple.

We regret we were not present to join in the good natured laugh which followed the relation of what the chairman of the meeting describes as a ludicrous travesty of the different ceremonials in the Craft, as set forth in some spurious works published in America, as we have a fancy for hearing both sides of the story, and have had to sit out many a heavy, long drawn out dissertation on the merits of the Craft, or of some of its particular virtues, and can imagine these revelations from the spirit world would have come as a pleasant change, although we are afraid we should have started to the meeting with the firm conviction that we and others who were present were about to be humbugged—a result which, from information received, as it is customary to put it, seems to have befallen the Brethren who attended on the faith of the programme put forth.

It appears that the Lecture was given under the auspices of the Liverpool Society of Spiritualists, a body which, it is fair to imagine, have a certain knowledge of what is required from one respectable member of society towards another, and on that account we can hardly dismiss the travesty as an attempt at practical joking. We must rather assume that the Spiritualists have faith in the utterances of such of their enthusiasts as this Mrs. Britten, and are foolish enough to believe that the messages are inspired in the manner claimed, or surely they were unwise in selecting the Masonic body as a dupe, as it should have been self evident to

them that the Order contained within its ranks sufficient of light and learning to expose any of the tricks and subterfuges of the ordinary medium, who is generally accredited with the desire to seek an audience from among the ignorant and superstitious, rather than from the educated classes of the community.

Perhaps the promoters of this meeting were wise, however, inasmuch as they were probably aware of the secrecy enjoined on Freemasons, and argued it would be impossible to disprove the assertions of any of the fanatics of Spiritualism without divulging some of the secrets of the Order; and if that was the basis on which they arranged for the Lecture in question they will probably claim a success, as it is hardly likely any of the audience will come forward to challenge Mrs. Britten in regard to her utterances, while her threat that if the statements she had made were denied she would call on a number of Freemasons to arbitrate upon them, and state whether they were true or false, would be inoperative for the same reason. On the whole, then, we fear members of the Order are placed in the position of having to consent by silence to what is put forth by the Lecturer, or run the risk of violating their obligation, which latter course no one would wish them to adopt in connection with so trivial a matter, which, after all, is perhaps best dismissed as an outburst of excessive fanaticism on the part of the lady spiritualist, that pleased her associates, and it is not likely to injure Freemasonry.—*Freemason's Chronicle*.

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## Craft Tidings.

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### CANADIAN.

A well attended meeting of Mount Royal Lodge, No. 32, A. F. & A. M., Q.R., was held in Montreal, some one hundred and fifty members and visitors being present. Among those present were:—M.W. Bro. F. Massey,

G.M.; M.W. Bro. I. H. Stearns, W. Bro. G. O. Stanton, R.W. Bros. W. H. Whyte, W. M. LeMessurier, G. Nicholson, W. Campbell, D. Seath, J. Fyfe, the Rev. E. Friedlander, J. B. Tres-sider, the Rev. C. James, the Rev. G. Gomery, the Rev. J. B. Pyke, V. W. Bros. Upton, Luttrell, W. S. Walker and J. Walker. A feature of the evening was the installation of the Rev. Bro Rural Dean Saunders as Grand Chaplain of the Ottawa District. At the banquet which followed, speeches were made by M.W. Bro. I. H. Stearns, R.W. Bro. Rural Dean Saunders, the Rev. C. J. James, W. Bro. J. Mc-Tavish. Songs were sung by Bros. Marshall, Williams, J. Doherty, H. Miles, J. T. Barlow and J. Poole. The concluding speech was made R. W. Bro. LeMessurier.

### AMERICAN.

The third degree was recently conferred in Detroit, Mich., on Gen. R. A. Alger, at one time a prominent candidate for the Republican nomination for the Presidency.

THE Grand Lodge of Mississippi has decided that the Grand Master has no right to make Masons at sight. This is a sound decision, but what becomes of that "Mason" that was made at sight on a British ship off the coast of Mississippi a year or two ago?—*Masonic Tidings*.

Our contemporary of *The Tyler* evidently thinks it a singular coincidence that the number three in Masonry should agree with the number in the trinity. Thus he satisfies himself that his sectarian creed and Masonry is in harmony, and he is content; while we can discern that there is harmony in the mathematical unit with our beloved institution. Thus Masonry is adapted to the wants of all creeds and sects, and none may conflict with another. The unitarian and the trinitarian can alike dwell within its peaceful walls, where no contention should ever exist except that noble contention, or rather emulation, of who best can work and best agree.—*The Trestle Board*.

The Hon. S. Stacker Williams, P. G. M., of Ohio, and representative in the State Legislature, reached his 60th birthday on the 18th of March. When the member took his seat in the Legislature in the morning he found on his desk a handsome bouquet of roses, placed there by some of his friends to remind him of his natal day. Then just before adjournment of the House, a set of ludicrous resolutions were presented by Representative Goodale, donating Bro. Williams \$96,000. The resolutions caused no end of merriment.

This is from the Masonic page of the New York *Tribune*, and we rise to savagely protest against such insinuations upon lodges working night and day to get a big membership record at the end of the year: The following is a copy verbatim et literatim et spellatum of a letter received some time ago: "Dear Sir—Will you rite and tel me how much it costs to joine a free Masons lodge. Sumbody tolde me to rite to you and you wood tell me. I want to joine a good lodge because I am told it will helpe me in my bizness. I am a bose carpenter." The letter is referred to Phantom Lodge No. 999, which, in its great hurry to increase its membership, may find time to initiate this desirable "bose carpenter."

Mrs. Mary Griese, at Ventura, who died in February last, gave San Buenaventura Lodge, No. 214, one hundred acres of fine valley land, valued at \$100 per acre; also, \$1,000, the interest to be used for caring for her grave. She also presented Ventura Chapter, No. 79, O.E.S., with a grand Piano.—*The Trestle Board.*

A new home for the Freemasons of Salt Lake City was dedicated March 19th, with ceremonies. Nearly 500 Craftsmen were in the procession, and thousands of spectators thronged the streets, including visitors from other towns and other States. A reception was given in the evening, at which about 2500 people were present.

Mission Lodge, No. 169, in San Fran

cisco, proposes to build a Temple on the west side of Mission street, between 22nd and 23rd streets, at a cost of about \$40,000. This Lodge has about 400 members, and promises much for the future. The lease for their present quarters expires with June, 1897. Plans are being drawn for the new building.—*The Trestle Board.*

The Masons of western Pennsylvania propose to raise \$800,000 to build and equip a Masonic University in Beaver, by asking every Mason in the country to subscribe \$10. It is expected that most Masons would send their sons to the University, while the children of the dead Masons who could not afford to pay would be educated in it free of charge. Beaver is said to be the centre of the masonic population in the United States, and the Masons of the place will give the proposed institution a site of 80 acres.—*Boston Ideas.*

The *Tyler* would suggest that the next change in the Ritual of the Institution should embrace a "let out" for the candidate in after life in the charity lesson so impressively taught in the first degree. A provision should be made, "if he has paid his dues and is in good standing in his Lodge."

The Ohio Masonic Home contains 150 rooms, has 154 acres of land, the building cost \$125,000, and the grounds cost \$11,000. The Grand Lodge donated \$10,000, the Cincinnati Lodge, No. 133, gave \$1,000, on the Fiftieth anniversary of its existence, \$500 of which is to be used in furnishing a room to be called by their name. Lafayette Lodge, No. 81 proposes to furnish a parlor, and Columbus, Dayton, Springfield and other places are preparing to follow their examples.

#### FOREIGN.

H.R.H. the Prince of Wales will open the new municipal buildings at Croydon, on the 15th May, and an effort is being made to organise in connection therewith a demonstration of the Surrey Lodges. In anticipation, the Mayor, Mr. Alderman F. T. Eldridge,

J.P., is to be initiated in the Addiscombe Lodge, say the *Kentish Mercury*.

A new Masonic Hall is being built in the Nile Court, Ayr, from designs by Bro. John Eaglesham, the official architect of the Lodge. The chief room will be 42 feet by 30 feet. The contract for masonry has been taken by Messrs. Andrew Willie and Sons, and that for joinery by Messrs. J. and D. Meikle. The cost will be about £2,000.

In commemoration of the completion of the Prince of Wales' 21st year of the Grand Mastership of English Freemasons, his Royal Highness has resolved to confer Past Grand rank on a large number of brethren, in addition to the usual yearly appointments to Grand office. This will be done on the 29th instant. The step of conferring Past Grand rank to commemorate a great occasion was also taken in 1887, when Grand Lodge, celebrated, in the Royal Albert Hall, the jubilee of her Majesty's accession to the Throne.—*The Freemason*.

Amongst curious occupations, that of "Masonic tutor" is one but little known to the general body even of the educated public, and yet both in London and the Provinces there are many gentlemen who gain a handsome living by it. To understand this occupation rightly, it must be said (writes a Mason) that many people who have become Freemasons are so impregnated with enthusiasm in the cause that they aspire to attain high honours as office-bearers and masters in the Craft, and to these a Masonic tutor—who is thoroughly posted in all the forms and ceremonies of Masonry and in its literature and history—is invaluable. Then, again, in the case of Masons who have all the enthusiasm but little of the time to master the intricacies of the Craft, a ready tutor is of the greatest convenience. These tutors are, of course, members held in high esteem by their Masonic Brethren, though frequently they are men whose success in other directions has not been altogether

in accordance with their own merits, and, being thorough Masons, they are recommended as tutors.—*Eastern Daily Press*.

The Provincial Grand Mastership of Devonshire, vacant by the resignation of Viscount Ebrington, has been filled by the Grand Master by the appointment of Sir Stafford Northcote, M.P., the Brother who has held the office of Provincial Grand Master since the beginning of 1890, and the one which rumour designated as the new ruler of the Craft in the Province as soon as Lord Ebrington announced his retirement.

The Masonic newspaper has two kinds of Masons to grapple with: the one that does not subscribe at all, and the one that subscribes and does not pay. There may be a saving grace in not subscribing, but with those who do subscribe and pay not, fire and brimstone should be their portion.—*South Australian Freemason*.

We are in a position to announce that Bro. the Earl of Mount Edgcombe has expressed a wish that he should not be re-appointed Deputy Grand Master of England, and that his Royal Highness has acquiesced in his wish with regret. That regret will be shared by all classes and conditions of the Brotherhood, from whom, during his five years' tenure of the office, his lordship has won golden opinions. As regards the appointment of a successor to his lordship, we can say no more than that it will not be made till the Grand Festival. There is no harm, however, in stating that the rumours current for some time past as to Bro. Earl Amherst, Prov. G.M. Kent, becoming the successor of Bro. the Earl of Mount Edgcombe are fully justified.—*The Freemason*.

It is with very sincere regret that we announce the death of Bro. J. I. Miller, District Grand Master of Northern China. At the Quarterly communication in the month of January. Bro. Miller was prevented by illness from being present in District Grand Lodge,

and his place was occupied by Bro. Moore, Deputy District Grand Master, who presided at the meeting, and read the address which his chief had prepared and would have had delivered in person had the state of his health permitted of his attending. At its conclusion, general regret was expressed at the enforced absence of Bro. Miller, and all present united in the hope that he might soon be restored to them. The hope, however, has not been realised, and, to the grief of our Northern China brethren, the place of our lamented Bro. Miller will know him no more.—*The Freemason.*

There is to be an Anti-Masonic Congress in Italy next year, at which the Craft and all its works will be heartily denounced. The Cardinal-Vicar has sent a letter to the Executive Committee, in which he says that it is quite unnecessary to demonstrate the errors of Freemasonry or to regret the havoc wrought by it to those who are so perfectly acquainted with its theoretic and practical character. "Nor," he goes on to say, "is there any need to insist upon the fact that the Catholic Church and civilized society are confronted with no more powerful obstacle than Freemasonry, which is the enemy of all their endeavours to procure the temporal and eternal welfare of the nations." Not content with this, the Cardinal-Vicar urges the Committee to carry beyond the Alps, in the name of Rome and Italy, "the treasures of your learning, experience, and virtue." This is fair warning to the Fraternity in England, who will do well to double and treble their Outer and Inner Guards.—*Morning.*

Freemasons will be interested in the fact that Bro. Lord Sandhurst, Governor of Bombay, in his capacity of Pro Grand Master of the English Constitution in India, recently attended the annual Jamshedi Naoroz festival at the Masonic Hall, Byculla, under the auspices of the Rising Star of Western India, Eastern Star, Rising Sun, Islam, Cyrus, Aryan, Zoroaster Lodges whose

members comprise Christians of various denominations, Hindoos, Parsees, and Mohammedans. His Excellency, who was decorated by the brethren with a garland of flowers, and presented with a bouquet, alluded to the cosmopolitan nature of the gathering as being characteristic of Freemasonry, which knew no distinction between creeds, nationalities, or parties, and whose object was to cement in one widespread and sympathetic bond of fraternity the members of the Craft to whatever faith they belonged. It was stated that Freemasonry was flourishing throughout the presidency.—*The Freemason.*

Very general sympathy will be felt with our Tasmanian brethren in the loss they have sustained through the sudden death of their M.W.G. Master, Bro. Dr. E. O. Giblin. The deceased, who was but 46 years of age, had gone to the north of the island in order to take part in the annual shooting matches of the Tasmanian Rifle Association, when during the afternoon of Friday, the 27th December last, he was seized with sunstroke on the range, and as soon as possible he was removed to his hotel in a cab. There he was attended to, firstly, by Dr. Hallowes, and afterwards, in consultation with him, by Dr. Maddox, but though everything was done that science and the most thoughtful care and kindness could suggest, Bro. Giblin died the same evening at 10.30 p.m. He was buried with full Masonic and military ceremonial in New Town Cemetery, the early portion of the religious service taking place in the cathedral.—*The Freemason.*

There was on Saturday, says our Paris Correspondent, a Masonic demonstration at the tomb of the late Maria Deraismes in the cemetery of Montmartre. The lodge that took the leading part was "La Grande Loge Mixte," of the Scotch Rite, of which that good and gifted woman was a Venerable. It is also known as the "Loge du Droit Humain," or the

Lodge of Human Rights. The occasion of the manifestation was the inauguration of a medallion of Maria Deraismes on a tombstone. As she was above everything else the advocate of equal rights, to which she devoted her great eloquence and strong pen, the chief speeches were by Lady Venerables. Among the orators were Madame George Martin, Mme. Marie Bequet of Nienne, Venerable of the Rouen section, Madame Aline Valette, of the "Petit Republique," and several deputies and town councillors. The medallion emerged from a pile of spring flowers that had been heaped round the marble slab on which it is carved. Madame Feresse Deraismes, the sister and fellow-worker of the deceased, was too ill to attend.—*Daily News.*

Although there has been a gain in the number of Lodges in Scotland since 1877 of 230, making a total of 722, the secessions of Lodges in the colonies, through the formation of Grand Lodges in these dependencies within the last twenty years, has reduced that gain to sixteen, and the total to 508. There are nineteen home Provinces, and six other Provinces represented on Grand Committees as presently constituted. The nineteen Provinces represented include 295 Lodges. There are eleven Provinces not represented on Grand Committee, including ninety-three Lodges.—*Glasgow Evening News.*

The wreck of the Spanish Cruiser, "Reina Regente," was the cause of double sorrow for Masonry; because not only did hundreds of men perish, but also an entire Masonic Lodge, which under the name of Marina 1st, No. 48, was held aboard by individuals forming the crew of the ship.

Lodges in China and Japan work under charters granted by the Grand Lodge of England; the work is well done and great interest is shown, and there is a good attendance of members and visitors at each meeting; any well-posted Mason can pass an examination.

Masonry is the one popular secret society in the far East; natives of China and Japan are not admitted to the mysteries of our order. Calling it refreshment is more than a theoretical affair in Lodges in Japan and China, for there is a spread at each meeting, and liquid refreshments to astonish the oldest Mason. Masonic temples are constructed with special view to having banquets, reading-rooms, smoking-rooms and other conveniences. As 7:30 to 8:30 is the dinner hour in eastern Asia, Lodges convene very late, and of course the night is far advanced before the work is finished, yet the members have good staying qualities and remain until the Lodge is closed. The lodges close on every degree, and the closing ceremonies are quite lengthy and somewhat different.—*Freemason and Fes.*

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## Miscellaneous.

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### THE RIVER TIME.

Oh! a wonderful stream is the river time,

As it runs through the realm of tears,  
With a faultless rhythm and a musical rhyme  
And a broader sweep and surge sublime,  
As it blends in the ocean of years!

How the winters are drifting like flakes of snow,

And the summers like birds between!  
And the years in the sheaf, how they come and go

On the river's breast with its ebb and flow,  
As it glides in the shadow and sheen!

There's a magical isle up the river of Time,  
Where the softest of airs are playing;  
There's a cloudless sky and a tropical clime,  
And a song as sweet as a vesper chime,  
And the Junes with the roses are staying.

And the name of the isle is the "Long-ago."  
And we bury our treasures there;  
There are brows of beauty and bosoms of snow,  
There are heaps of dust—Oh, we love them so!  
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,  
There are parts of an infant's prayer;  
There's a lute unswept and a harp without strings,

There are broken vows and pieces of rings,  
And the gloves she used to wear.

There are hands that are waved when the fairy  
shore

By the mirage is lifted in air;  
And we somtimes hear through the turbulent  
roar

Sweet voices we heard in the days gone before  
When the wind down the river was fair.

Oh ! remembered for aye be that blessed isle  
All the day of our life until night ;  
And when evening glows with its beautiful  
smile,  
And our eyes are closing in slumbers awhile,  
May the Greenwood of soul be in sight.

### LIFE IN KURDISTAN.

BY ARSEN DAMGAGIAN.

There lives in the highlands of Armenia and Mesopotamia a strange people composed of several groups of tribes which have nothing in common but their name. Their origin is hidden in mystery. The different kinds of religion they profess are as distinct as the three languages they speak in the respective parts of the country. Yet, with all these peculiarities, they might constitute a government like that of Switzerland, if properly educated ; but they have not the slightest idea of political existence. They meet each other only on the battlefield ; and their traditional valor is spent in weakening each other instead of forming a strong unit to resist intruders. However, this does not prevent them from playing an important part in the tragic events in Asia Minor, at the expense of their Christian neighbors.

The ordinary Kurd is a stalwart, robust fellow with sinewy arms and hairy breast, exposed to the heat of the sun as well as to the frost of the winter. By nature he is an excellent climber. He can jump like a goat and run like a horse. He can work hard in the longest days of summer, from sunrise to sunset, subsisting on mere bread and water. It is a marvel that people who do not taste meat for months, and often forget the color of bread, can enjoy such health and physical strength.

The Kurd does not care any more for his dress than for his food. A new pair of shoes, a big cap, with a num-

ber of colored handkerchiefs wrapped around it, form the chief parts of his toilet. The other parts of his body are covered by his panoply, which consists of a flint-lock gun, a pair of pistols, a short dagger, a long and crooked sword, and many leather boxes of gunpowder, lead balls, oiled rags, etc. All these, arranged in a peculiar artistic manner, give a picturesque appearance to the Kurdish warrior, especially when he is rich enough to deck these weapons with gold or silver. He has been trained to use them from infancy, because he had nothing else to learn. Letters and books are unknown to his people. Trades are the monopoly of the Armenians. His tools are his arms : they will procure food and clothing for his family. The most complex machine he can use is his gun. The hardest arithmetic is to find out the exact amount of the tax to be paid to the government for his sheep and goats. The tax for each animal has a fraction with it. He meets the same puzzle every year ; but thanks to his skill, he often succeeds in hiding a number of his taxable animals in the fastness of mountains before the tax-gatherers enter his hamlet. He himself finds refuge in those secret caves when the time comes for conscription, because he thinks it better to do armed service for himself than for the sultan.

He plunders everybody ; but he knows by experience that it is safer to do business with Christians alone, because injured Turks have the power to make him weigh the iron chains of prisons. He seldom kills, but often indulges in cruelly beating and wounding his victim.

Religious views do not seem to influence Kurdish life. They act in the same way and live in the same manner, no matter whether they believe in Mohammed, in the devil, or in the *ssid* ; that is, holy men. They all go on plundering without the least scruple. In fact, the difference is so little between these followers of distinct religions that all the Kurds are often



thought to be Moslems. But only one part of them profess the faith of the prophet, and they are never marked for their enthusiasm. The Turk prays five times a day, while few Kurds pray once in five days. A great majority of these would-be Islamites never attend any religious service except when they are in the company of religious leaders and Turks. This fact tells the story of an enforced religion.

Another part of the Kurds worship Satan, who, they think, is not devoid of merit. They do not utter the word "devil" or "Satan," but call the ruler of hell by the name "fallen angel." These Yezidies are the most religious of the Kurds, because they have suffered only less than the Christians for their faith. They foster a revengeful hatred for the Mohammedans and a marked sympathy for the Christians. Unfortunately, these do not exist in great numbers: they are found only in the vicinity of Mosul, where they have their religious head, who is obeyed and honored like a holy man.

The third part of the Kurds profess a mysterious faith, which seems to be a strange mixture of all the Oriental religions. They believe in transformation, prophets, dreams, saints. They can go to the mosque while in town, and kiss the door of a church when unseen by Turks. These people, who are called "red-heads" by the Turks, contemptuously, have no special place for worship; but, when the *seid* or the saint comes, all the villagers gather together in a large house. They bring their musical instruments with them, —primitive, huge banjos, which make a noise more fitting the battlefield than any meeting. The leader sits near the hearth-stone, while the musicians sit down in a circle under the wall. The rest of the congregation stand up in a circle. They play and sing; while the by-standers begin a lively dance, men, women, and children. Sometimes whole nights are spent in these religious exercises. This is the only way of worship or prayer they have, and only a few strangers have ever witnessed it.

Great numbers of these "red-heads" live in a district named Dersim, which is seldom visited by foreigners, because the length of the Kurdish guns keeps both the tax gatherer and the soldier, as well as the Armenian pedler, at a respectable distance.

The language spoken in this district is very interesting. Its whole structure, especially the terminations of its words, which end mostly in "o" and "a," make it sound like a European language. The frequent use of the proposition "de" has made people call it "Oriental French."

The language spoken in the neighborhood of Van is called "Guruk," but it is confined to a small number of Kurds. The great majority of the Kurds use a language called "Kurmanji," a dialect of Persian. The Kurmanji is a nice language, with a great many Aryan words and expressions in it, though it becomes more Arabic the more you travel southward. It has not the grammatical regularity of the Persian, which has been cultivated by so many poets and writers; but it has a kind of wild beauty, freedom of expression, force of meaning, and a charm of simplicity. Some American missionaries tried to translate the Bible into this language, though it was not probable they would find any Kurdish reader for it. The work was done chiefly for a few Armenians and Syrians, who speak Kurdish, so it was written in the Armenian character, the Kurds having none of their own. But, after the New Testament was published, they found it was understood only in a few villages; while outside of the narrow circle it was perfectly unintelligible. So the Kurds were not edified much by this translation. The missionaries learned, to their great surprise, that even the Kurmanji varies so greatly in declensions and conjugations in different places that it is impossible for strangers to create a Kurdish literary language by a translation.

It is surprising that certain love-songs and tales of battles circulate in

large parts of the country, and are sung and told everywhere with slight modification, which are never petrified in print. They live on the lips of itinerant singers as well as on the lips of the Kurdish women, who are very fond of singing. As is usual among unlettered people, the author of the songs is never asked about. They are considered a kind of common property, which may be used till a better one comes to replace it. The following is a specimen of many love-songs. The heroine is "Gevre," a Kurdish maiden's name which is quite common :

"The night is dark, the village sleeps ;  
The flocks of sheep do not come home ;  
The world rests from its toil.  
Gevre and I alone have sleepless eyes,  
My Gevre who waits near the hill.  
The northern wind strikes the bare mountain :  
It flutters her veil and tassels.  
I know she is waiting for me.  
My Gevre waits between two roads.  
Tears shower down from her large dark eyes :  
They are not water, but drops of pearl.  
Do not cry, Gevre, I will come home soon.  
My Gevre has no equal in beauty and form :  
She has a thin waist, like a candle ;  
Her face is bright, her eyes lighted like fire ;  
She is worthy to appear in old, wise men's  
council," etc.

The traveller in Armenia often hears the forests echo such songs; and a few minutes walk through the thick bush will reveal the singer,—not seldom a shepherdess, whom a stranger might confound with the fabled spirits of trees. Her dark eyes, long tresses of hair, red skirts, and her brown face, partly covered with jingling silver pieces, make a strange but not unagreeable impression. She is fearless as the huge bull-dog at her feet, which will tear to pieces any man or beast that may approach her against her will.

However, neither the natural beauty of the place nor the presence of the charming singer means safety for the caravan. It may be her brother or lover is hiding himself behind a rock. He hears her song, and waits there to show her his courage. The caravan proceeds. Suddenly the roar of guns is heard. The terrified mules and muleteers flee to each other. The

brave men of the caravan, who had their guns at hand, answer the robber in the same way. Sometimes the battles last two or three hours; and the robbers go away, having gained nothing and lost all their gun-powder and balls. But this occurs very seldom, because the Kurds never attack a caravan unless they are sure of their prize. They bind everybody's hands, beat them to insensibility, bind their eyes, and take them to the thickest part of the forest, and leave them there to struggle to loosen the hardest knots in the world. Meanwhile the robbers take the spoils. They travel day and night, reach a seaport, sell the horses and mules, and take the cash home. This is conducted as a most honorable trade, which procures money enough to pay both the expenses of these knights-errant and bribe the Turkish officers, when necessary.

When a Kurdish maiden is proposed to, she asks if her would-be husband has killed any man or brought home any spoil. If not, he is not thought a man: he is called a child, who had better go to play than think of marriage. Honor is paid to the warrior who is slain, while those who die a natural death are seldom thought worthy of funeral wailings. There is nothing so pathetic as the burial of a Kurdish chieftain. The women of all his kinsmen form a long procession following the corpse. They walk on slowly, crying aloud. One or two singers sing the deeds of valor of the departed hero, his battles, his plunderings. After a few lines, they all burst into a wild chorus, "Le me no! le me no!" ("Woe to me! woe to me!"). This lasts several hours, and it is repeated on two or three successive days after the burial.

Kurdish warriors make a serious mistake when consenting to be enrolled in a cavalry called by the name of the greatest living despot. This mistake may give a death-blow to all Kurdish valor. They have allowed themselves to be used as tools for the Turkish governmental policy of ex-

terminating the Christians. Their love of plunder and the zealous fanaticism of their sheiks urged them to attack their harmless neighbors; but they did not massacre the Armenians. All those who have read attentively the sad tale of the present massacres must have perceived that all the wanton slaughtering was done by Turkish soldiers and Turks. It must be noted that only some tribes of Kurds have shared in these exploits, and that through the direct orders from Constantinople; while the rest of their people suffer greatly through the horrible fate of the Armenians. The Kurds cannot do any business with the outside world except through the Armenian merchant. He is the money-lender and his customer at the same time. Moreover, the present anarchy will either starve everybody in Armenia or more probably, prepare the way for Russian occupation. Under the Russian government the Kurds are as tame as lambs; but they cannot enjoy that rule, as it brings them into competition with races far superior to themselves in culture.

But there is no power to resist the march of civilization. However romantic may be the life of primitive peoples, it has to be succeeded by a more peaceful and busy life. No tribes can be allowed to live the eternal infancy: the time comes when they must either grow to manhood or die—*Christian Register*

#### AN INCIDENT OF MASONRY.

Bro. John H. O'Hara, a member of the Masonic Veteran's Association of the Pacific Coast, and residing at Mare Island Navy Yard, relates the following incident:

"In 1880, I joined the U.S.S. *Penacola* at San Francisco, and started for the seat of war in Chili. It was about this time that I began to appreciate Freemasonry more fully, although loving it from the very first; in fact, I adopted it as my religion, and want no other. In the South American country it was

exemplified in all its grandeur on occasions when I happened to be present; and I will relate just one incident where it was of benefit to myself and two others attached to my ship.

"Past Assistant Engineer Harvey, the Pay Clerk and myself wished to visit a Lodge in Lima. The railroad people would not allow a train to move at night, and it was dangerous to stay in Lima. The station-master saw that we were Masons, and said to us, 'All right; I will send you to Callao when your meeting is over. I will be there, too,' he added—and he was. At that meeting I saw officers of the Peruvian army, also those of Chili, who, perhaps, on the morrow, would have to face death in opposing armies, touching glasses and thinking of nothing but Masonry.

"After our good time, we reached the station, where a car was in waiting. The attendant gave it a start, for it was a hand-car, and it never stopped until we arrived in Callao, about 3 o'clock A. M., it being a down grade. After arriving at the railroad station in Callao, we were stopped by an armed guard who were patrolling the streets, and taken before the Major, who could talk some English, and when we told him we were returning from a Masonic Lodge meeting at Lima, he jumped up and said, 'I am a Mason' and ordered the guard to retire and leave the gentlemen. It is needless to say, we invited the Major to a hotel near by, and in a short time, felt indeed like brothers. The Major insisted on our returning with him to the barracks; he then woke the band up and escorted us to the landing, where we could get a boat for our ship, the band playing 'Yankee Doodle,' 'Marching Through Georgia,' and other American airs, with soldiers presenting arms on either side—and just because we were Masons!"—*The Trestle Board*.

*The Christian Cynosure* opposes Christian fellowship with any one who is a member of any so-called secret society, and it fought desperately

against the holding of a Templar Easter Service in the Tremont Temple Church of Boston, last Easter Sunday. Its emissary did all he could to create confusion and discord, and to provoke hatred, malice, and persecution. The Rev. Dr. Lorimer, the pastor, is a Mason and Knight Templar, and, consequently, the *Cynosure's* effort is to crush him, by breaking up the Church. It even goes so far as to traduce the twelve hundred dollar pulpit donated to the Church by De Molay Commandery of Knights Templar. The fact is, if the *Cynosure* could, it would force every one on earth to obey its behest in the matters and interests of time and eternity. It would allow no freedom of opinion, of conscience, or of action, but would make all do its bidding. That is its Christianity.—  
*Voice of Masonry.*

#### WHAT A MASON SHOULD BE

A Mason's exhortation should be that of Charles Kingsley:—

Do noble deeds, not dream them all day long,  
And so make life, death, and that vast forever, one grand sweet song.

A Mason's prayer should be that of George Elliot:—

"Give me no light, great heaven, but such as turns to energy of human fellowship." In the language of Pope, a Mason should be one who is:—

Slave to no sect, who takes no private road,  
But looks through Nature up to Nature's God;  
Pursues that chain which links the immense design,  
Joins heaven and earth and mortal and divine,  
Sees that no being any bless can know,  
But touches some above and some below,  
Learns from this union of the rising whole  
The first, last purpose of the human soul,  
And knows where faith, law, morals all began,  
All end—in love to God and love to man.

"Professor," said a graduate, trying to be pathetic at parting, "I am indebted to you for all I know." "Pray do not mention such a trifle," was the reply.

#### 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:

T. Force, \$3.00; Thos. Robinson, \$1.00; E. K. Barnsdale, \$6.00; Jas. S. Sprague, M. D., \$5.00; Rev. A. R. Linton, \$1.00; J. A. Fraser, \$1.00; N. R. Hitchins, \$1.00; G. B. Greene, \$1.00; W. H. Weaver, \$1.00; A. Kilpatrick, \$1.00; Wm. R. Rowland, \$5.25; Iowa Masonic Library, \$1.00; Stanlas Rousseau, \$1.00; Alexander J. McGibbon, \$1.00; K. McAskill, \$1.00; Robert Johnston, \$1.00; Curran Morrison, \$1.00; Jas. Glanville, \$1.00; A. R. McDonald, \$1.00; Chas. E. Edmunds, \$1.00; Major F. F. Manley, \$1.00;

#### PLEASANTRIES.

"Thomas," said a gentleman to his man-of-all-work, "I am going to town at ten o'clock, and shall weed out the cucumber beds in the interim." "Is Mr. Smith at home?" said a visitor half an hour later. "Yes, sir, you'll find him at work over in the interim." And then Thomas murmured to himself, "But it's a queer name for a garden all the same."

A delightful Mrs. Malaprop is reported as speaking of an invalid daughter as indelicate. Members of the family, she says, are in the habit of riding to Baltimore on communion tickets. Another lady referred one day to a spinal stairway, hearing which a bright girl remarked, "Perhaps she refers to the back stairs." Another lady refers occasionally to nashua of the stomach, and to her sufferings from neurology. And still another described the visions she saw while in a state of trance.

"It was in Perth," says Mr. I. Zangwill, "that, puzzling over a grimy statue, I was accosted by a bare-footed newsboy with his raucous cry of 'Hair-r-ald, Glasgow Hair-r-ald!' 'I'll take one,' quoth I, 'if you'll tell me whose statue that is.' 'Tis Rabbie Burns,' replied he. 'Thank you,' said I taking the paper. 'And what did he do to deserve the statue?' My newsboy scratched his head. Perceiving his embarrassment a party of his friends down the street called out in stentorian chorus, 'Ay, 'tis Rabbie Burns.' 'But what did he do to deserve the statue?' I thundered back. 'They hung their heads. At last my newsboy recovered himself; his face brightened. 'Well,' said I again, 'what did he do to deserve this statue?' 'He deed! answered the intelligent little man.'

The Chef-d'Œuvre.—Mr. Impressionist: "That's my last, there on the easel. Now, that's a picture, Squibs." Squibs: "Yes so it is. I can tell that by the frame."

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| October, 1882   | 880              | January, 1887   | 5,804            | January, 1892   | 32,303           |
| January, 1883   | 1,134            | January, 1888   | 7,811            | January, 1893   | 43,024           |
| January, 1884   | 2,216            | January, 1889   | 11,618           | January, 1894   | 54,481           |
| January, 1885   | 2,558            | January, 1890   | 17,026           | January, 1895   | 70,055           |
| January, 1886   | 3,648            | January, 1891   | 24,466           | January, 1896   | 86,521           |

**Membership 1st April, 1896, 93,892; Surplus 1st May, \$1,686,572 66.**

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