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THE
Canadian Craftsman
 AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

\$1.50
 PER ANNUM.



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 ADVANCE.

"The Queen and the Craft"

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

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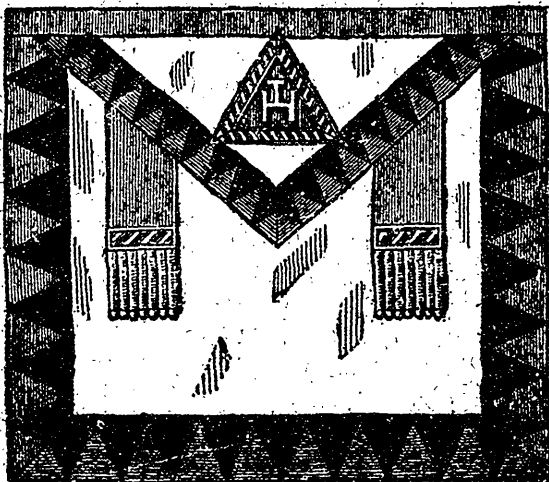
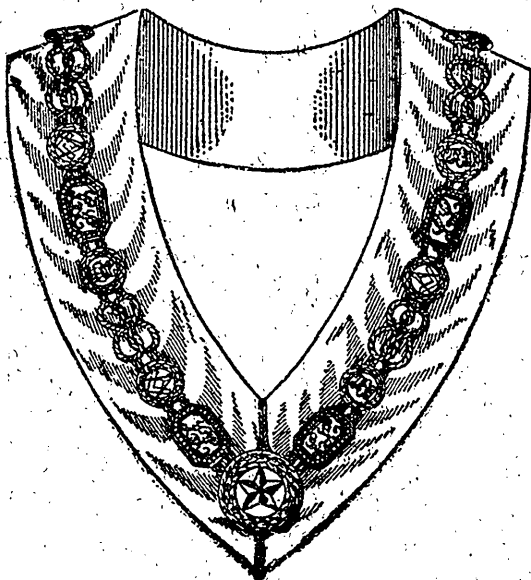
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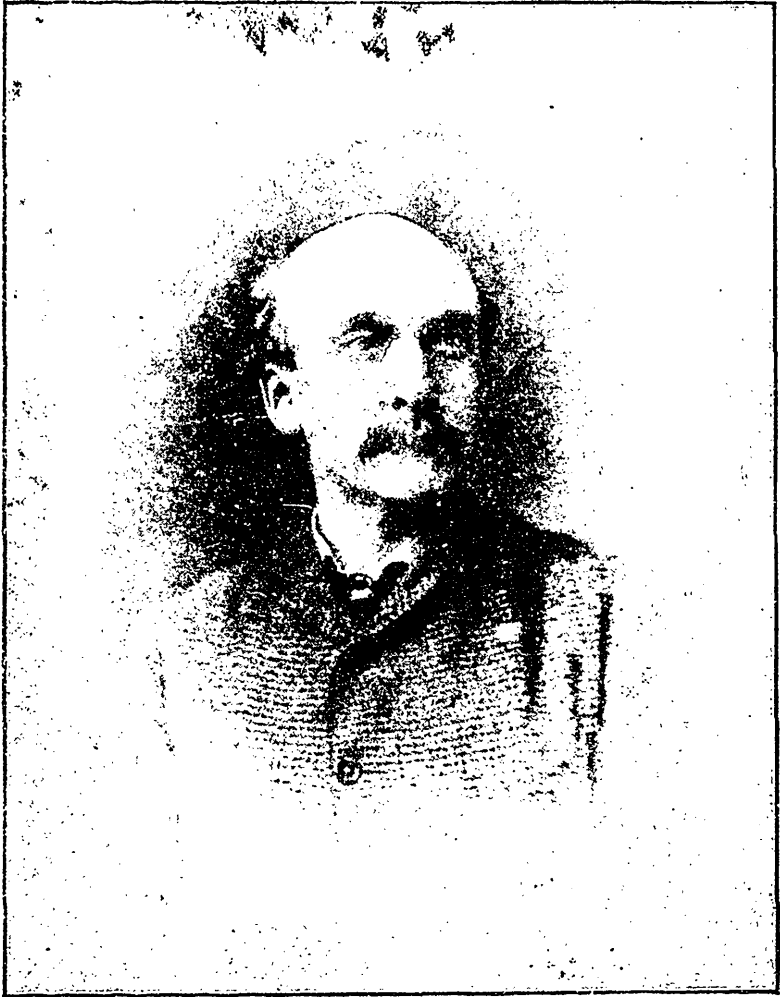
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BRO. NICHOLAS FLOOD DAVIN, M.P.

THE
CANADIAN CRAFTSMAN,
AND
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THE
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All Correspondence to be addressed to DANIEL ROSE, Editor and Manager.

THE Editor has returned to his post again after a pleasant visit to the old land, and takes this opportunity of thanking V. W. Bro. Hambly for his kindness in taking charge of the Editorial work during his absence.

ON our visit to London we called at the "*Freemason's Hall*," and had a warm welcome from W. Bro. Henry Sadler, who escorted us through the building, and showed us the different Lodge Rooms, and matters of interest connected with the headquarters of the Mother Grand Lodge of the world. The Grand Secretary, unfortunately, was away from home at the time of our visit.

IN Edinburgh we had the pleasure of visiting the office of R. W. Bro. D.

Murray Lyon, the veteran Grand Secretary and historian of Masonry in Scotland. One peculiarity of Bro. Lyon's history was that although the author of the work he neither wrote the work nor dictated the history to any person, but being an old typo he set up his thoughts in type, corrected the same, and then pulled proofs that were used as copy for the printer when he came to publish the work. Such a feat will be duly appreciated by printers as unique. Our visit to the headquarters of Scottish Freemasonry and our intercourse with its Grand Secretary will always be a bright spot in our memory.

WHILE visiting Wick, Scotland, our native town, we found Masonry in that Ancient Borough in a flourishing condition, the brethren making arrangements for laying the foundation stone of a new Hall. Unfortunately the day we visited the far famed John O'Groats House, the Lodge held a meeting at which we would have liked very much to be present. The seven days' notice of a meeting usually given in Canada to members apparently is not observed as the following notice which we saw in a shop window shows :

ST. FERGUS LODGE NO. 466.

A special meeting will be held in the

Lodge Room, New Rifle Hall Buildings, Dempster street, Pulteneytown, on the evening of Tuesday, the 20th, at 8 o'clock, at which all the Brethren are requested to be present. Business arrangements: for laying Foundation Stone of New Hall, &c., and 1st Degree.

G. B., Sec'y.

Wick, 19th August, 1895.

THE meeting of the Supreme Court of the Independent Order of Foresters, in London, England, is an event of great interest to many members of the Craft. The meeting of brethren of the mystic tie from so wide a territory as California to New Brunswick and the cordial recognition of good fellowship among them, together with the friendships formed in meeting together so far from home, will be events in their lives not easily forgotten. The election of W. Bro. Dr. Oronhyatekha, R. W. Bro. John A. McGillivary, W. Bro. Dr. Milman, M. W. Bro. Judge Wedderburn, and R. W. Bro. Harry A. Collins will be duly appreciated by their many friends among the brethren.

We had great pleasure in meeting M. W. Bro. W. R. White, Q.C., Grand Master on his recent visit to Toronto. He is looking well and happy, as if the trials and troubles of a Grand Master sits very lightly on his head. May he long continue to take life pleasantly.

WE had a visit from W. Bro. Thos. Thacker of Renfrew Lodge, No. 122. He reports the Lodge and Chapter to be in a flourishing condition. Renfrew claims to have the best fitted up Lodge room in the country parts. W. Bro. David Brownlee is W.M. of the Lodge, and Ex. Comp. James Craig, First Principal of the Chapter.

PORTAGE du Fort Lodge on the other side of the River, under the Grand Lodge of Quebec, is having a hard time of it being planted in rough soil but the brethren are brave and self sacrificing, and the future prosperity of the Lodge is assured.

PAST Grand Master J. K. Kerr is now in the mother land. He is combining business with pleasure, and will no doubt meet many of his masonic friends over there.

THE remains of the late Bro. Dr. McConnell, who died suddenly in England, as announced last month, were brought here for interment. The burial took place on Aug. 24th.

W. BRO. George Eakins, of Ionic Lodge, this city, spent his vacation in Europe. The six weeks' sight-seeing was enjoyed by Bro. Eakins, but the most pleasing event was witnessing the Royal review, where he had a splendid view of the Queen and ex-empress Engenie. He says there is no place like home.

The Publishers of the *Keystone*, Philadelpha, have reduced the price to one dollar a year.

THE many friends of W. Bro. F. G. Inwood of Orient Lodge are considering the question of requesting him to run as D.D.G.M. for Toronto District for next year. Bro. Inwood is well known in the District as an active Craftsman. He is connected with Bradstreets, and for the last two years he was Grand Master Workman of the A.O.U.W.

WE have occasionally reminded some of our readers of their duty in remitting their over due subscriptions for the CRAFTSMAN, and on account of the standing of these brethren in the Craft, we are loathe to cut their names off our books, believing that the moral lessons they so often deliver in Lodge and Grand Lodge are honest, and that their neglect in carrying out the principles they so earnestly inculcate on the young initiate is only forgetfulness on their part. That our confidence in their good intentions is not misplaced is fully borne out by the following unique letter that we have received recently:—

Dear Sirs:—

Enclosed please find Post Office Order, covering subscriptions for the CRAFTSMAN until August, 1896. "All things come to he who waits" LONG ENOUGH. I am, &c.

THE *Scottish Freemason*, of Ayr, Scotland, makes the following complimentary reference to THE CRAFTSMAN:—Our esteemed contemporary THE CANADIAN CRAFTSMAN, with the June number, completes its 29th volume. It is the leading organ of the craft in the Dominion, and is always bright, interesting and readable. It is more conservative, and less given to fads than its vivacious neighbours in the States. We offer THE CRAFTSMAN our congratulations, and hope it may long continue to represent Canadian Masonry.

Now that the lodges are getting into working order again after the holiday season, it is to be hoped that there will be a Masonic revival. We hope that not only will new material be gathered in, but that the older members will not lose interest in the work.

THE Toronto Board of Relief is not receiving that encouragement from the local lodges which it is entitled to. The Board has done good work in the past, and while occasional mistakes may have been made—are we not all human?—it has been a safe-guard for the brethren, and a barrier to the tramp Mason, and a blessing to the needy wayfarer. The Board should be sustained, especially as the assessments on the lodges are comparatively light, and very much lower than they were a few years ago.

THE California Knights left behind them, as a souvenir, Zerubbabel IV. Zerub, was a pet bear, brought east by the Knights from the golden state. He marched in the Boston parade and attracted no little attention from the thousands of admirers who thronged every thoroughfare. The exercise was too much for Zerub, and not being able to partake of liquid refreshments on the line of march, and the day being a hot one, he took occasional rests, irrespective of dust or mud, and by the time the procession had reached its destination he was one of the ugliest and dirtiest looking bears ever depicted by Fenimore Cooper, who was an artist in portraying bears of all classes in words. Zerub, was presented to Bay State Commandery, and taken down to Plymouth, where he enjoyed a bath, and then was deemed clean enough and of so much importance as to put in position to have his photograph taken.

THE *New Zealand Craftsman* gets off the following, which is by no means an isolated case:—"This is the way we heard a Past Master deliver the last lines of the closing ceremony one

night :—' The labour of the hevening being hended and Lodge closed, nothing now remains but 'cording t' ancient custom t' lock up th' secrets,' &c., &c. —at the rate of three hundred words to the minute."

—

"WE gladly avail ourselves of the opportunity afforded us by the receipt of the CANADIAN CRAFTSMAN for June," says the *Freemason*, London, Eng., "of congratulating our respected contemporary on the completion of its 29th volume. The CRAFTSMAN is a well-conducted, well edited journal. Its comments on men and things Masonic are invariably characterised by a sense of kindness and courtesy. It is its duty to regard important questions of general Masonic policy from a Canadian point of view, but while it strenuously upholds what it conceives to be the true interest of Canadian Masonry, it never forgets either its own dignity or that of other sections of the Craft from which it may happen to differ. It is indeed, a most excellent publication, and we trust that in the long years before it, it will remain what it has shown itself to be in the years that have passed, the worthy and esteemed organ of one of the strongest and most influential Masonic Organizations in the world. May it go on flourishing, as it deserves to flourish, ever more and more abundantly!"

—

THOMAS J. Shryock, Jr., is the idol of Beauseant Commandery of Baltimore, as well as of his parents, who are proud of their only son. The father of the child, the Hon. Thomas J. Shryock is almost as popular as is his infant son. He is the Grand Master the Grand

Lodge of Masons of Maryland and the Past Grand Commander of Beauseant Commandery. The members of this commandery all swear by him, and predict all kinds of good things yet in store for him. Mrs. Shryock in an exceedingly handsome woman, and as well liked as her husband. Their son, Thomas J., Jr., was born November 22, 1894. On February 27, 1895, he was made a knight, duly christened and initiated, the commandery presenting him the cap and regalia which he wore to Boston, and which never ceases to evoke enthusiastic admiration from every member of Beauseant, when he sees them upon the youngest Knight Templar in the country.

—

MANY of the Sir Knights of California Commandery, No. 1, the oldest on the slope and one of the wealthiest in the world, wore costly uniforms of black velvet trimmed with heavy gold and silver braid, while attending the gathering at Boston. The uniforms cost from \$300 to \$1,000, and the Californians in their sable cloaks, mounted on coal black horses, made a noble sight in these prosaic times. They were quartered at the Parker House in Boston, and entertained lavishly. Car-loads of fruit and wine were sent them daily for free distribution. The first assessment on members of this commandery for triennial expenses was placed at \$1,600 for each Knight, and it is not expected that this will cover all expenses. A large proportion of the wealth of California is represented in this commandery, however, and a member of the wealthiest Masonic organization in the world does not mind a trifle like \$1,600.

THERE was a lively time in the office of the Mayor of Boston on the morning of the great parade of the Knights. It came to the notice of Mayor Curtis that a certain member of the city government had disposed of the 10 tickets which he had received for the city of Boston stand. The mayor sent messengers for the Common Councilman who was escorted to the office of the mayor. Mr. Curtis spoke his mind very plainly. He told the councilman that in selling the 10 tickets for a paltry \$20 to a Western Knight Templar he had disgraced the body he is a member of. The councilman was compelled to refund the \$20 to City Messenger Peters, who in turn sent it to the Templar who purchased the seats for the grand stand. He returned the 10 tickets to Mayor Curtis.

THE question has often been asked, "Was Pope Pius IX. a Freemason, prior to his elevation?" A correspondent of the *Freemason's Chronicle* answers thus:—"After a very diligent search I have come upon the following, which appeared in the *Siecle* (1868). 'Who would have suspected it? The Pope is a Freemason! Impossible! it will be said, but he really is. In the registrar of a Sicilian Lodge, the minute of his initiation has been discovered, and behold the fraternity, in order to revenge itself for the excommunication pronounced against it, publishes the document, accompanied by a photograph representing the successor of the Apostles wearing the Masonic Emblems. His Holiness Pius IX. is no other than Bro. Jean Mastai Ferretti. As Pope he has his eternal safety; but as a Mason, he is condemned to the infernal regions.

Poor Pio Nono, what a vexatio us disaster!"

We are afraid our worthy contemporary, to whom we have just paid our tribute of respect, has not quite seen the point we were urging in our recent article on the Anglo-Quebec question, when we asked—"What is the law of 'supreme Masonic jurisdiction' which has become so universal throughout the Masonic world as to be considered a 'landmark' by most of the Grand Lodges?" The passage quoted was from the *Craftsman's* own article, and what we were anxious to learn—and what with all deference, our contemporary has failed to inform us.—is this. How can "the law of 'supreme Masonic jurisdiction' have become universal throughout the Masonic world," when there are many Grand Lodges which had no part in formulating it, and have never, so far as our knowledge goes, said or done anything to indicate their acceptance of it? Had the *Craftsman* described this law as universal among the North American jurisdictions, or as having been generally accepted throughout the Masonic world, we should have taken no exception to its statement. But, in our opinion, a law cannot be "universal throughout the Masonic world" unless it has been accepted of *all* the Masonic jurisdictions. Has this "law of 'Supreme Masonic jurisdiction'" been so accepted, and if so, when? Perhaps the *Craftsman* will kindly favour us with particulars.—*London Freemason.*

[In regard to the foregoing nice distinctions, the CRAFTSMAN does not think it worth while to discuss. The trouble of requiring "all" to agree on any question is just what is at the root of the whole trouble, and if the statesmen of Great Britain had acted on this principle, Britain would not be the Empire it is to-day, leading the world in liberty and the civilization of man. We were sorry that while in London we

had not the pleasure of meeting the Editor of the *Freemason*, who was out of town when we called, as we would have liked to have had a conversation on this vexed question, not from the hair-splitting question of law, but from the broader principles of Masonry and the golden rule.—ED. CR.]

WE had the pleasure of a call at our sanctum from M. W. Bro. Atex. G. Oliver, P.G.M. of Arizona, U.S. The brother is winding his way home again after his arduous "labors" at the meeting of Knights Templar at Boston. Bro. Oliver is a native of "Auld Scotia" and first saw masonic light in Ontario. He was G.M. 1891-2; Grand High Priest, 1893-4; Grand Commander, 1894-5; also a member of Al Malakia Temple, N.M.S., and Golden Rule, No. 1, O.E.S. He represents Manitoba near the Grand Lodge of Arizona.

GRAND LODGE OF CANADA.

APPOINTED OFFICERS.

The M.W. the Grand Master of the Grand Lodge A. F. & A. M. of Canada has made the following appointments to office for the ensuing year:—

V. W. Bros. Douglas Armour, Toronto, Grand Senior Deacon; John Waddel, Kingston, Grand Junior Deacon; D. W. B. Spry, Barrie, Grand Supt. of Works; Geo. C. Pattison, Toronto, Grand Dir. of Ceremonies; A. E. Neil, Stratford, Asst. Grand Secretary; H. Hyndman, Palmerston, Asst. G. Dir. of Ceremonies; C. V. Emory, M.D., Hamilton, Grand Sword Bearer; N. B. Lyon, Toronto, Grand Organist; H. C. Winch, Peterboro', Asst. Grand Organist; R. C. Millar, Pembroke, Grand Pursuivant.

GRAND STEWARDS.

V. W. Bros. Walter, Drew, Florence; J. T. McKay, Alvinston; J. Richardson, Aylmer; J. Irwin, Warton; J. R. Atkinson, Simcoe; Alex. Logan, Niagara Falls; H. Wellbanks, Picton; J. G. Gillespie, Chesterville; W. L. Blair, Ottawa; A. Carmichael, Rat Portage; J. C. Davidson, Gravenhurst; W. B. Hall, Princeton.

GRAND STANDARD BEARERS.

V. W. Bros. H. Bradshaw, St. Thomas; W. Willison, Ayr.

J. J. MASON,
Grand Secretary.

BRO. NICHOLAS FLOOD DAVIN,

Nicholas Flood Davin, M.P. is one of the foremost figures in Canadian literary and political life. He is descended from a well-known Irish family, for many generations prominent in Tipperary. Bro. Davin was born in Kilfinnan on the 13th July, 1853, where he received his early education. Later he attended one of the affiliated colleges of London University and finished his scholastic course in Queen's College, Cork. In the Hilary Term, 1865, he entered the middle temple and engaged in the study of law. While carrying on his studies, he wrote for the newspapers and magazines, and in consequence of which he was elected to the Savage Club, that centre of all that is brightest and greatest in literary and artistic Bohemia of London. He was called to the bar in 1868, but in the meantime he had made so strong a place for himself in journalism, and had such fine opportunities opened to him that he devoted but little attention to the practice of the law. He was a reporter in the English House of Commons, first for the *Star* and then for the *Pall Mall Gazette*, morning edition. Bro. Davin's brilliant description and critical articles had marked him out as one of those to be chosen for the field as war correspondent dur-

ing the Franco-German War, and he was given the commission of the *Irish Times* and *London Standard*. He was present at some of the most famous battles—Spichern, Gravelotte, and Sedan, was wounded at Montmedy, twice arrested as a German spy, and was in Paris until the very day before the city was invested, and the "iron circle" of the unconquerable Prussians made complete. During the campaign he wrote his celebrated article "France and Germany" for the *Westminster Review* of January, 1871. His health having been broken following an accident received at the close of the war, and seeing that America offered many advantages. Bro Davin landed in Canada in 1872. He at once accepted a position under Hon. Geo. Brown on the editorial staff of the *Globe*, writing on European and general topics. After three years, much against the wishes of Mr. Brown, Bro. Davin decided on resigning from the *Globe* staff and on the formation of the Canada First movement, and when *The National* was established, Bro. Davin became one of its most noted contributors. His sympathies, however, were with the more practical nationalism of the Conservative party, and so he joined the United Empire Club at the request of Sir John A. Macdonald and in 1876 accepted a position on the staff of the *Mail*. In 1882, he went to Winnipeg but removed to Regina in March, 1883 establishing the *Leader* with which he has been connected ever since. Bro. Davin has served on many Commissions for the Government, notably the Chinese, Indian Schools, &c. He also took a leading part in the agitation which led to the North-West Territories being given representation in the House of Commons; and when the election of 1887 came on he was given the nomination of Western Assinaboia. He was returned by a large majority and also in the election of 1891. He has been an untiring pleader for the interests of the North-West and has succeeded in improving the administration and having

many important works carried out which greatly assist in developing the resources of the country. Bro. Davin published "The Irishman in Canada," "Eros and other Poems." Which were each well received by the literary public. He is a voluminous writer for many periodicals and Magazines. Bro. Davin affiliated with St. Andrew's Lodge No. 16, G.R.C., Toronto, on June 10th, 1879.

A MASONIC UNIVERSITY.

In their pursuit of the methods for putting into practical effect the principles of their order, some of the prominent members of the Knights Templar of the United States are developing a project, which, if realized according to the ideas of its originators, will prove to be one of the grandest and most commendable out-growth of the closing years of this century.

They are planning the establishment of a great national university for both sexes to be controlled by and in the interest of all Masons, with a permanent endowment of not less than \$50,000,000, at which the children of all Master Masons can secure a complete education from the age of 10 years and upwards.

The scheme contemplates the erection of a sufficient number of fire proof university buildings, to accommodate 10,000 students, especially designed for the purpose, and equipped with every facility and appliance known to be necessary or desirable for the pleasure, exercise or education of the same, including its own electric plant, water works, etc.; the establishment and maintenance under the most competent instructors to be secured of a preparatory or academic department, and departments of liberal arts, law, medicine, science, theology and technology, also an industrial school, thus being a true university.

In other words, it will seek to prepare its students for practical life in all

departments and whatever special departments or courses of instruction the times may demand or social evolution make necessary will be provided for in the endowment.

While the child of no living or dead Master Mason will be refused admission to the institution on account of lack of means, it will be in no sense a home or charitable institution, but is expected to be self supporting after the first construction, from tuition fees, the products of the industrial workshop and other revenues.

The plan contemplates further uniforming of students, the boarding and rooming of them within the university grounds and the leasing of grounds, for a nominal sum, for the erection of homes to such parents as are not willing to be separated from their children during the term of their education; such houses to be transferred to other parents when no longer needed.

The location agreed upon for the institution is a beautiful tract of elevated land on Ohio River, near the West Virginia line, facing the river for three miles, possessing a healthful and invigorating climate and commanding an extended view of great natural beauty. The location is considered fortunate still further in that no jealousy nor disappointment can be engendered by its selection, as it is remote from large cities and is yet central as regards population and industrial and commercial interests.

The projectors anticipate no difficulty in securing the necessary endowment, in fact they assert that the idea has met with such an enthusiastic reception from all Knights who have been consulted that four times the amount necessary could be secured.

It is expected that active operations for putting the plan into execution will begin by Sept. 15th. It is stated that all Masons through their Blue Lodges will be fully informed relative to the standing of its projectors, both as men and Masons, and that catalogues will explain all details

"THAT NEW LODGE."

[COMMUNICATED.]

Under the above caption our esteemed contemporary, the *Toronto Freemason*, in its August issue ventures an article, which it may be presumed is included in the "aggressive" category boasted by that journal. Be that as it may, there has been little but unqualified condemnation for the sentiments uttered. The action of the Grand Master in considering the overtures submitted by the members of the extinct Grand Lodge of Ontario, which by the way amounted to an unconditional surrender, was primarily discussed by a special committee consisting of all the Past Grand Masters present at Grand Lodge, whose unanimous verdict was endorsed by the Board of General Purposes, and ratified by Grand Lodge. The terms upon which the outsiders are to be admitted leaves nothing to be desired, so far as the legitimate fraternity is concerned. A veritable rampart of protection against unworthy applicants is assured; and to give the accepted a home of their own, until time obliterates the prejudice which must naturally exist, is only what was to be expected. The consummation of "the deal," as our charitable brother puts it, is an occasion for the liveliest satisfaction throughout the jurisdiction, and it is a great source of gratification here that our contemporary is alone in its extraordinary and unfraternal view of the situation.

"We have too many lodges in Toronto" says the *Freemason*. True but if there were twice the number, there would still be room for the one, auspiciously named "Harmony."

Our contemporary continues: "The deal with the clandestine G.L. of Ontario should not be used as a means whereby unworthy material can find a masonic home." We trust not. The brethren who have the lodge in charge is the best guarantee that the "material" will be such that even the *Freemason* will be ashamed of its utterances.

"The *Freemason* enters its protest

against the organization of another lodge in Toronto." The protest is strong and terribly emphatic. Mark the result. The majority of the lodges of the city of Toronto, all that have been appealed to, have cheerfully and unanimously approved the proposed establishment of Harmony Lodge, and in every instance the pleasure of the brethren at the happy ending of an old and serious trouble found expression in congratulatory remarks, and the best wishes for the success and prosperity of the new lodge.

What a satire on the weight and influence of our "protesting" but still esteemed contemporary.

GREAT PRIORY.

ANNUAL CONCLAVE IN ST. JOHN, N.B.

The twelfth annual conclave of the Sovereign Great Priory, Knights Templar of Canada, was held in St. John, N. B., on August 23rd, Supreme Grand Master E. E. Sheppard, on the throne. The attendance was not large.

Formal reception was given to Freres John S. Derby (U. S. consul), of Bradford commandery, Biddeford, Me.; Dr. Seymour, of Hugh de Payens commandery, Calais, Me.; to Robert B. Sears, Hugh de Payens commandery, Jersey City; to J. T. Whitlock, St. Stephen Encampment, St. Stephen; to John V. Ellis, and to Arthur I. Trueman, Lt. Commander of the Encampment of St. John. Grand Master Sheppard heartily welcomed these fratres and they each courteously returned thanks.

Supreme Grand Master Sheppard in his address said: It is with heartfelt pleasure that I meet you again in this twelfth conclave of our beloved order and it should be our first impulse to thank the Divine Giver of all that is good for the culmination of his great

blessings to us individually and to knight templarism in general.

Yet amidst these blessings it is impossible to forget the sorrows that have shadowed us by the death of those dearly beloved: R. E. Sir Knight G. S. Wright, P. S. Slater, and F. J. Menet who had all been most active and zealous in their work; all were struck down in their prime and left hundreds of grief stricken friends.

I regret to see that our assembly is much smaller than usual but this was to be expected inasmuch as our place of meeting is remote from the province where we are numerically strongest.

It was thought a good year to meet in St. John as many of our members were anxious to attend the Triennial Conclave of our American fratres and it seemed reasonable that with the double attraction they would come here.

"Circumstances, however, have been somewhat against us, both as to railway rates and owing to the fact that the Scottish Encampments of St. John and St. Stephen have refused to unite with us. In the latter regard I think the Sovereign Great Priory of Canada did everything possible to effect a union on mutual terms.

He had hoped by holding a conclave in St. John this year they would unite and closer acquaint the fratres of the east and west of Canada, and that they would become nearer and dearer friends.

He congratulated the fratres on the numerical strength and financial soundness of the order. At the end of the pre-ent year they had 95 new members and a surplus of \$1400.

During the past year the Preceptory in Calgary working under dispensation has completed its organization and is now styled Cypress Preceptory No. 33. He had much pleasure in issuing a dispensation for a preceptory in Vancouver, B.C., to be known as Columbia Preceptory No. 34. Knowing nearly all of the charter members, and loving them as true and valliant Sir Knights, he felt assured of the good work and success of the baby preceptory on the shores of our western sea.

He recommended that warrants be granted both these preceptorites by the great priory. The address which was lengthy was very able and was attentively listened to.

In conclusion, Supreme grand master addressed a few words to intending visitors to the Triennial conclave at the meeting of the Supreme Grand Commandery of the United States.

In the report of Grand Chancellor Spry he noticed *inter alia* that the total membership had increased during the year from 1,273 to 1,368. There had been eighteen deaths. Although all of the preceptorites had not made their returns as sharply or as correctly as they should, yet there was a steady improvement in this part of the business, and he trusted in time to have absolute perfection. Godfrey, de Bouillon, of Hamilton, King Baldwin, Belleville, and St. Elmo, of Goderich, are in arrears. The cash receipts of the Great Priory, including last year's balance, were \$2,729.35, and the balance on hand at the close of the financial year is \$1,453.71.

A large number of reports were quickly disposed of. The committee on the state of the order expressed satisfaction with the general condition of affairs, hoped for a speedy settlement of the New Brunswick question, and recommended that whole matter be left to one or two members to settle.

Warrants were ordered to issue to a new preceptory in Calgary and to one at Vancouver.

The Great Priory then elected officers as follows:

Sovereign Grand Master—Will. H. Whyte, Montreal.

Deputy Grand Master—D. F. McWatt, Barrie.

Grand Chancellor—Daniel Spry, London.

Grand Chaplain—Rev. Dr. Battisby, Chatham.

Grand Constable—W. H. Thorne, St. John.

Grand Marshal—A. R. Hargraft, Cobourg.

Grand Treasurer—O. S. Hillman, Toronto.

Grand Registrar—Geo. W. Johnston, Yarmouth.

In the election for the grand officers over ninety votes were cast.

In the evening the following provincial grand priors were elected:

London district—D. L. Carley of Windsor, Ont.

Hamilton district—C. H. Connor of St. Catharines, Ont.

Toronto district—William Roaf of Toronto.

Kingston district—Charles H. Fitzsimmons of Brockville, Ont.

Quebec district—Henry Griffith of Quebec.

New Brunswick district—Hon. Robt. Marshall of St. John.

Nova Scotia district—Wm. E. Logan of Truro.

Manitoba district—William Hall of Winnipeg.

British Columbia district—Alex. R. Milne of Victoria.

The following officers were appointed:—

Grand Vice-Chancellor—Daniel W. B. Spry, Barrie, Ont.

Grand Sub-Marshal—James Gordon Graham, St. Thomas, Ont.

Grand Director of Ceremonies—Thomas Lewis M. Tipton, Dunnville, Ont.

Grand Almoner—Andrew Miller Ross, Whitby, Ont.

Grand 1st Stand. Bearer—William Walker, Toronto, Ont.

Grand 2nd Stand. Bearer—Henry I. Wilkinson, Kingston, Ont.

Grand Master's Banner Bearer—David Spence, Peterboro', Ont.

Grand Capt Guard—Alfred H. Thompson, Stanstead, Que.

Grand Sword Bearer—James Halliday, Halifax, N.S.

Grand Organist—Thomas Howard Bellman, Winnipeg, Man.

Grand Pursuivant—William Aug. Richardson, Victoria, B.C.

Grand Guard—Joseph Dambra, London Ont.

The grand council was constituted as follows :

Elected—R. J. Craig of Cobourg, Ont. ; C. F. Mansell of Toronto ; N. T. Lyon of Toronto ; A. Carrothers of London, and David Taylor of Ottawa.

Appointed by the supreme grand master—Allan McLean of Kingston ; E. F. Clements of Yarmouth ; L. B. Archibald of Truro ; R. A. Mackay of St. Thomas, Ont., and R. W. Crookshank of St. John.

Past Supreme Grand Masters—Henry Robertson, Collingwood, Ont. ; E. T. Malone, Toronto, Ont. ; Edmund E. Sheppard, Toronto, Ont. ; Daniel Spry, London, Ont. ; and all elected Grand officers and Provincial Grand Priors.

The following Committees were appointed :—

Warrants—Henry Griffith, Chairman ; Nap. T. Lyon, Robert A. MacKay, W. E. Logan.

Audit and Finance—Daniel F. Macwatt, Chairman ; Robert J. Craig, C. H. Connor, Allan McLean.

Grievances and Appeals—L. B. Archibald, Chairman ; O. S. Hillman, David L. Carley, William Hall.

Condition of the Templar Order—Charles F. Mansell, Chairman ; Arthur Carrothers, William H. Thorne, David Taylor.

Jurisprudence—William Roaf, Chairman ; Alexander R. Hargraft, E. F. Clement.

Fraternal Correspondence—Henry Robertson, Chairman ; Daniel Spry, Alexander R. Milne.

Fraternal Dead—Rev. John R. Batisby, D.D., Chairman ; C. H. Fitzsimmons, R. W. Crookshank.

Supreme Grand Master's Address—E. T. Malone, Chairman ; E. E. Sheppard ; Hon. Robert Marshall.

The next meeting will be held at London, Ont., in Sept., 1896.

Votes of thanks were passed to the members of Union De Molay Preceptory and the St. John Encampment for the courtesies extended to the Grand Priory.

A number of the Ontario and Quebec Templars spoke at length with regard to the courteous treatment of the visitors by the knights in St. John.

A vote of thanks was passed to the retiring grand master, E. E. Sheppard, for the satisfactory way in which he had discharged the duties of grand master during the past two years.

In response to the invitation from M. E. Sir Knight Hugh McCurdy, grand master of the Encampment of the United States, extending fraternal congratulations to the Great Priory, and asking them to meet with the Grand Encampment at Boston next week, the grand chancellor was directed to acknowledge receipt of the same and give expression of the kindly feeling of the priory towards the other body over which Sir Knight McCurdy so ably presides.

The members of the Grand Priory had a very pleasant sail up the river on the str. May Queen. The steamer took them up as far as Spoon Island. There were in the party about 150 ladies and gentlemen. Nothing was left undone to make the sail an enjoyable one. Refreshments were served all through the afternoon. Harrison's orchestra provided music and a goodly number had a dance. On arrival of the boat at Indiantown cheers were given for the Grand Priory and the National anthem was sung.

ROYAL AND SELECT MASTERS.

ANNUAL MEETING OF THE GRAND COUNCIL.

The Grand Council of the Royal and Select Masters' and Appendant Orders, organized 14th August, 1867, held its annual Convocation in the Masonic Temple, St. John, N. B., on Aug. 19. Grand Master John V. Ellis was in the Chair, and his Report, and that of the Grand Recorder Robert Marshall, showed that the body was in a prosperous condition. One new Council, that at St. Stephen, was

established during the year. The report of the Grand Treasurer, J. Henry Leonard, showed a balance on the right side of the ledger. Grand Master Ellis, who had filled the chair for three years, declined re-election. The following officers were elected and appointed :

William B. Wallace, M.: P.: Grand Master, St. John, N. B.

Henry Graham, St. Stephen, Deputy Grand Master.

Edwin J. Everett, R.: P.: Grand Master.

John A. Watson, P.: Grand Master.

Robert Marshall, Grand Recorder, St. John, N. B.

J. Henry Leonard, Grand Treasurer.

John D. Short, Grand Chaplain.

Moses McGowan, St. Stephen, Grand Captain of Guards.

Andrew McNichol, Grand Master of Ceremonies.

John L. Harris, Moncton, Grand Conductor.

R. H. McWilliams, Grand Steward.

G. G. Boyne, Grand Sentinel.

W. A. Ewing, Grand Organist.

John Leonard Harris, R.: P.: Inspector General for the County of Westmorland.

The officers were installed by Past Grand Master Seymour, of Maine. Addresses were made by Ill.: Companions Seymour and John S. Derby, of Maine.

Representatives of the following Grand Councils presented their credentials : Minnesota, E. J. Everett ; Kentucky, J. Henry Leonard ; Maine, John S. Derby ; South Carolina and Louisiana, Robert Marshall ; New York, and England and Wales, John V. Ellis ; Illinois, John A. Watson ; Maryland, William B. Wallace ; Rhode Island, John D. Short ; Georgia, Andrew McNichol ; Connecticut, Henry Graham. They were all cordially welcomed, and Mr. Derby replied on their behalf to the address of welcome.

The report of the Grand Recorder gave a complete list of representatives appointed during the year, to and from sister Grand Councils.

The prospect of the further extension of our Cryptic Rite in these Maritime Provinces, in the near future, is very promising.

It was unanimously resolved to alter the first part of Section 7 of the Constitution to read as follows :

"The Most Puissant Grand Master, Deputy Grand Master, Right Puissant Grand Master, Puissant Grand Master, Grand Treasurer and Grand Sentinel shall be elected annually by ballot.

Companions Robert Marshall, W. B. Wallace, and W. A. Ewing were appointed a committee on publication of proceedings, 1892 to 1895, both inclusive, with discretionary power as to enlargement.

The same companions were appointed a Committee to revise the Constitution. W. B. Wallace, Chairman.

The Grand Master in his admirable address referred to the cordial relations existing between this Grand Council and sister Grand Councils ; as also with the General Grand Council of the United States of America.

A Warrant was ordered to issue to Saint Stephen, to be styled "Saint Stephen Council of Royal and Select Masters and Appendant Orders, No. 10."

Shekinah Council, No. 5, of Orillia, Ontario ; Adoniram Council, No. 6, of Toronto ; Harington Council, No. 7, of Gault, and Zabud Council, No. 9, formerly of the obedience of this Grand Council, are now under the jurisdiction of "Grand Council of Ontario," inadvertently styled to the Grand Council of "Canada."

ROBERT MARSHALL,
Grand Recorder.

THE KNIGHTS IN BOSTON.

The Boston *Traveller* of Aug. 27th, thus describes the crush in that city on the day of the great parade, in which 30,000 Knights Templar took part :—

That glorious emblem of the crusaders, the symbol that for nearly two thousand years has been borne aloft at the head of human progress, was

raised again to day in its first abiding place in this great land; the cross of Christendom was held on high, and under it marched the noblest army that the world has ever seen.

The noble spirit which animated those first "poor fellow soldiers of Jesus Christ," deeper, broader, grander, as befits the civilization to which they gave birth, swayed the whole city to day, even as it swayed those thousands of knights who have so carefully treasured the heritage of the Temple.

It was a grand pageant, the greatest Boston ever witnessed; over a million souls absorbed the enthusiasm of the hour, looked on in admiration, and shared in the deep sympathy of the day. Tens of thousands of Knights of the Cross did it honor; hundreds of thousands of citizens and visitors yielded obeisance to the symbol.

There are not less than a million and a half of people in the city to-day, and half a million at least witnessed the parade. From Commonwealth avenue, where the great parade started, to Hanover street, where it was dispersed, the streets were lined with people, on stands, wagons, at the windows and on the roofs, but the vast majority filled the streets.

Never in the history of ancient Boston has a greater host of strangers crowded within the city's gates, and for many years the spectacle of to-day will be the precedent with which great gatherings in new England will be compared. It was a good natured crowd, and considering its size, there were few accidents.

The city was astir long before daylight and thousands of anxious faces scanned the heavens in fear of rain. The clear weather and hot sun of the past two days had given way to heavy clouds but finally the sun peeped through a rift and burned the mists away. Although a majority of the six knights spent last night until a late hour entertaining friends or being entertained, they were up betimes this morning. Everywhere there was a gathering of clans; on Beacon Hill, in

all the Back Bay streets and up at the South End, while trains from every direction brought thousands of uniformed Templars and their friends to swell the host. At the depots the crowds were of almost suffocating density.

Never before in the history of the city has Boston so entered into the enthusiasm of a great event as to day. To the public the parade is the thing. It is the only explicit expression of the great conclave. And it has been most fittingly rendered. From the triple boom of the cannon which announced the starting of the parade, the enthusiastic multitude of spectators cheered and cheered, and cheered again; the huzzas were punctuated with the boom of the guns, as the battery saluted the different commanderies and the Most Eminent Grand Master.

At 10.47 o'clock exactly the mighty column began to move down Commonwealth avenue, and as it swung into Arlington street, the first real enthusiasm of the day began. Every vantage point was occupied. The sidewalks and even the streets were packed. Tier upon tier rose the dense crowd in the side streets and on the stands. Along Boylston street there was a continued roar of applause. In Copley Square it swelled into a tremendous boom of greeting. There were 30,000 people in the square alone. At the corner of Dartmouth street and Huntington avenue, a mass of trucks and wagons, piled with seats was alive with spectators.

The police had all they could do here to keep the way clear. Dartmouth street beyond the bridge was fringed with stands, and Columbus avenue was lined with them. At Columbus square the grand stand occupied by Most Worshipful Grand Master Holmes was the first reviewing point. Along the south side of Massachusetts avenue the various headquarters of visiting knights were overflowing with spectators of the parade. The street was jammed, and grand stands and other structures obstructed the view of those

who had mounted the wagons on the other side of the avenue. There were 20,000 persons at the corner of Washington street, and as the head of the procession entered this broad thoroughfare it seemed as if all the people in Boston had gathered there.

As the big stand on Blackstone square was reached, Detroit Commandery, with Grand Master McCurdy and officers of the Grand Encampment, swung out of the line, and the grand master, with Governor Greenhalge, took seats on the reviewing stand, to join later the rear of the procession in the march to Adams square, where the first division will again escort them to Masonic Temple to open the Grand Encampment.

Down the historic thoroughfare of the city moved the procession between increasing thousands of applauding on-lookers. Grand stands were plenty, and the side streets were piled with spectators. Never has Boston so greeted a parade, and never has the city been honored with such a grand and noble pageant as now marches through its historic streets.

Inspector Bayers, with a squad of police cleared the way. Then came Deputy Superintendent of Police Hanscom, a Knight Templar himself, and, therefore, accorded the honor of leading the parade. He had with him an escort of 13 mounted policemen, immediately preceding Chief Marshal Lawrence, who, with his flowing beard and military bearing, awakened enthusiastic applause. Nearly 200 aids followed, and then came the famous Boston Commandery, the largest in the country, and some say the oldest. Detroit's famous "drillers" dropped out at Blackstone square.

MASONIC MEMBERSHIP.

In response to the inquiry, the *American Tyler* gives the following figures of Masonic membership:

The latest figures at command are those for 1894, which gives for North America 57 grand lodges, with a mem-

bership of Master Masons of 747,492. This includes the United States, Canada, Manitoba, British Columbia, New Brunswick, Nova Scotia, Prince Edward Island and Quebec. There are also in these 192,320 Royal Arch Masons and 97,765 Knights Templar. The British American Sir Knights are not enumerated in the latter figures. In numerical numbers in speculative Masonry the most important rank in the following order: New York, Illinois, Pennsylvania, Ohio, Michigan, Massachusetts, Missouri, Indiana, Texas, Iowa, Maine, Kansas, Kentucky, Tennessee, California. The net gain of the 57 grand lodges for 1894 was 22,688. The deaths for the same period were 676; suspended for non-payment of dues, 13,641; suspended and expelled for unmasonic conduct, 676. Number of subordinate lodges, 11,676. For the United States alone there are Master Masons, 713,721; Royal Arch Masons, 187,311; Knights Templar as above.

DEATH OF PAST GRAND MASTER HODGE.

W. John Hodge, one of the most prominent citizens in Niagara county, Past Grand Master of the Grand Lodge of Masons of New York, Grand Receiver of the A.O.U.W. of New York state, and State Deputy of the Scottish Rite, died suddenly at noon on the 7th August, at his home in Lockport. He had just sat down to dinner when he straightened out in his chair and expired. He had been disposed for some months, but was on the streets an hour before his death. To a host of warm friends in this and other states the death of Brother Hodge brings feelings of the deepest sorrow and regret. A genial companion, a generous, public-spirited citizen, a true Mason, exemplifying in his public and private life the noble principles of the institution with which he had so long and so prominently been identified, his death will be mourned by thousands who had the pleasure of an intimate person-

al acquaintance with him. W. Bro. Hodge was born in Jefferson county in 1837, and removed to Lockport while yet a boy. He became identified with large business interests in that city, and they were still under his care at the time of his death. The funeral was held on the 10th August, and was the largest ever seen in Lockport. The Masonic services were in charge of Past Grand Master Gen. Benjamin Flager. The honorary pall-bearers were Grand Lodge officers, among them being William A. Sutherland, Deputy Grand Master; Charles E. Ide, Senior Grand Warden; Commander S. W. Cushman and others. Large delegations of Masons and Knights Templar from Buffalo, Rochester, Syracuse and other cities were present. — *Record.*

A MASONIC HOME.

The project of founding a Masonic home in the jurisdiction of the grand commandery of Massachusetts and Rhode Island, though entertained in the minds of many leading Knights Templar and master Masons of Boston and vicinity for a long time, has reached a much more definite stage.

The present grand encampment finds it discussed with such warmth that it seems probably settled that some positive move toward organizing the campaign may be developed before the week ends.

The interviewer who talked with knights on the subject not only found everybody ready to say yes but found every knight in Boston and the suburbs who was approached enthusiastic and eager to lend his support.

Kentucky is the pioneer jurisdiction to found and support a home for aged Masons and Masons' orphans and widows. This State, which until recently, was the largest Knights Templar if not Masonic jurisdiction in the U. S., and which is now only exceeded by Penn. by a few hundred, has even gone farther than the thinking stage.

A NOTABLE BANQUET.

Within the great banquet hall of the Hotel Vendome, Boston, about 350 of the most prominent Knights Templar of the United States were assembled as guests of the triennial committee of the Grand Commandery of Massachusetts and Rhode Island at a banquet tendered to Most Eminent Sir Hugh McCurdy, the retiring Grand Master of the Grand Encampment, and his associates in that body. Seldom has the banquet hall held a more notable body of representative American citizens, and seldom has it presented a picture of more artistic beauty than it did last evening. Masses of roses, asters and carnations were set off by sprays of asparagus and oak leaves, and the centre table in the main hall was profusely decorated with Catherine Mermet roses, while the immense round table in the side hall adjoining, where the speakers were seated, was almost covered with the choicest of roses, most artistically arranged. When, after an unforeseen delay of nearly an hour, Grand Master Hugh McCurdy, upon the arm of Chairman Lawrence, led the line of guests into the great hall, there were many delighted exclamations from the knights at the beauty of the scene, which was like a glimpse of fairyland. Carter's band played selections while the company was assembling and dining. Other musical selections were furnished during the evening by the Temple quartette.

It was at 11.15 o'clock when Right Eminent Sir Samuel C. Lawrence of the triennial committee opened the speaking with an address of welcome, in which he said that to every one present the conclave must prove a joy and an inspiration. Right Eminent Sir Charles C. Hutchinson, who was then introduced as toastmaster, briefly acknowledged the compliment, and, in turn, introduced Grand Master McCurdy, who made a witty and eloquent address, saying, among other things, "Never since the days of Peter the

Hermit has there been such an outflow of Knights Templar as we have seen in Boston. We have been greeted ever since we have been here with one everlasting round of pleasure, and everywhere we have seen the insignia of "welcome" fluttering to the breeze—from the palatial mansion and from the modest, lowly home, each doing its duty as far as it could to welcome and greet us to this city of Boston after an absence of forty five years. We are proud to be with you, and we will be a great deal prouder the next time we come here, and we hope it will not be so long deferred as forty-five years hence." After exhorting all knights to be true to themselves and loyal to the order, Grand Master McCurdy thanked the press and the people of Boston for courtesies extended, and said, in conclusion, "Now, sir knights, let us fill the cup of memory with the laurel of affection, and drink a deep and loving health to the grand encampment of the United States of America, the home of the loyal and true chivalry, the triangle of faith, the abiding place of brotherly love." [Prolonged applause.]

Very Eminent Sir Warren La Rue Thomas, the newly elected Grand Master was greeted with prolonged applause as he rose to respond to the toast "Fidelity, the eminent characteristic of Templarism." "Fidelity," he said, "is the eminent characteristic of Templarism, and I believe that so long as you remember that and carry it into the work of our order, the order will grow in this country in a way that it has never grown in the past." Other speeches followed.

In conclusion, the toastmaster offered a personal toast in recognition of the eminent services of Chairman Lawrence, for whom three hearty cheers were given. As the banqueters were about to leave the hall, they were pleasantly surprised by Right Eminent Sir Samuel C. Lawrence, who, on behalf of Sir Knight John A. Collamore, presented retiring Grand Master McCurdy with a solid silver service. The presentation address was happily

made and the response was equally felicitous.

THE GRAIL LEGEND.

I have been very much pleased with the Templar papers of Brother L. Malczovich, and the more so as I have gone over the same ground in a MS. nearly ready for the press. The legend of the Graal, or Grail, is no doubt a revival of old Druidical symbolism. In the first form in which we know it, Pheridur, whose name signifies Companion of the Bowl, occupies a room in a castle where two young men enter bearing a lance, on which are three goutts of blood, and the company seeing this set up a lamentation. Then enter two damsels with a basin, in which was a head swimming in blood, and the company begin to wail. Teliesen's poem of "Bran the Blessed" mentions the Basin of Pheridur, which, amongst other virtues, could restore the dead to life, "but those who were restored by it were not enabled to speak lest they should divulge the mysteries of the vessel." I make no doubt that the Basin is the Cauldron of the Mother Goddess Ceridwen, and the goutts on the lance are the three drops of her brew which conferred intuition: later, they are the lance which pierced Jesus, and the bowl of the Holy Supper. In Bran the dumbness is indicative of the secrecy of the mysteries. A severed human head was anciently used in magical operations.

The next form of this Graal appears in 1189, under the title of Sir Coules del Graal, by Chretien de Troyes. Shortly after Guiot de Provens elaborated a form of it, which he says he derived from a "Spanish unbeliever named Flegantan." This was translated into German about the year 1207, by Wolfram von Eisenbach, and later on in the century it was extended by Alfred von Scharfenberg. It is evidently this version from which Bro. Malczovich quotes. The versions are said to vary, whilst some term the guardians of the Graal Chaste Temple

others say Templar Knights. In one of these MS. England is named in connection with four crowns, four virgin martyrs and their legends.

An English Mason of 1853 considers this subject formed the basis of the secret mysteries of the Templars, and Baring Gould holds the same opinion. There is an old church in Hanover which has an alleged Templar connection, in which of old was a dish with a human head. There are numberless points, I may add, which seem to connect the Templars with some older form of modern Freemasonry - *John Yarker, in Scottish Freemason.*

WHY DO MEN JOIN THE MASONS?

This pertinent question was recently asked in one of our secular papers, and was fittingly answered. As far as the outside world is concerned the question may be answered in many ways, any one of which would be a satisfactory reply. As far as those who do not know what Masonry is are concerned it is perhaps enough to say that they join very much for the same reason that they join other organizations, for profit, for social intercourse, from curiosity or from some such reason. But why do men join Masonry? An excellent answer is as follows:

"Men join that famous Order or Society generally unsolicited, because they have formed a favorable opinion of it from what they have been told and what they have read about it, and very few ever leave it voluntarily. It possesses the attraction of fellowship with men who have been found worthy to be accepted in its ranks and who, therefore, will be pleasant companions. It is based on allegory, and teaches many valuable lessons in morality, and its tendencies are towards the knitting together of a brotherhood of man. As it is in all societies where men are brought together in intimate relation, each one feels a responsibility for the success of the fraternity resting on his shoulders. Unworthy men may get in,

but they soon find that they have wandered into the wrong fold, and will get out again. The Order is so organized that if a man joins for mercenary motives he soon becomes marked, and is either radically cured of his error or drops out. Many men join because they think it is a good thing to belong to an order as universal as Masonry is, and which gives him the privilege of visiting kindred lodges all over the world, with his masonry as a practical letter of introduction to those who would otherwise be strangers. Others desire to find a body of men with whom they can become intimately acquainted and maintain pleasant relations.

"Undoubtedly there are many people ignorant of the Order and its objects who have many erroneous notions about the Order, such as for instance the supposed immunity from punishment for wrongs committed by aid of the Order, and the protection given by the members. This is absolutely false. On the contrary, the Order will punish wrong doing by its members, and will not conceal a member's misdoings.

As every one cannot join the Order, and therefore it is a mark of preference to become a member, some may join for that reason.

"The best reason I can give for being a member of the Order is that I thought I should like it, and joined; and having been an active member for over 35 years, have never regretted it; have been benefited socially, morally, physically, and financially in an economic way, and had I to do it over again, knowing what I do, I most certainly would join to-day if I were not already a member."

The foregoing from one whose long experience in the Institution and whose intimate relations with its workings, which he must have had to speak so confidently, is worthy of thoughtful consideration.

We judge of an organization by what we see of its practical workings. Masonry is universal in its extent. The sun never sets on a Masonic lodge.

The language of Masonry is a heart language, understood and read in every clime. The tenets of Masonry are of the noblest character, elevating the soul to the highest morality. The practical intention of the Institution is two fold. To benefit mankind morally, and to aid them in necessity. Masonry is a Brotherhood with one Father. Masonic truth teaches those who become Masons to be tolerant and kind, forgiving and merciful, just and honest. No institution ever had grander principles embodied in its lessons than has Masonry. Perhaps that is why men join Masonry.

The teachings and lessons of the Institution are one thing, and the practice of them another. The sublimest doctrines shining from the Divine word are useless to the strong heart that refuses to practice them. The great, ennobling, and purifying teachings of Masonry are useless except as they shine in the actions of Masons. We may each one take the question to his own heart, and ask—Why did I join the Masons? Was I actuated by idle curiosity? If so, why have I continued to belong to the Institution? Is my curiosity still unsatisfied? Have I mounted the chairs to the middle chamber of Masonic ceremony, and looked for other things to gratify my desire for novelty? Have I been benefited by the lessons and Degrees I have been taught? If so, do I fulfil the mission of our membership in the Institution? Am I a real genuine member of the Fraternity, with a heart love for my brother, because he has not seen the same light and drank from the same fountain? Am I a Mason because of the good I can do my fellows, or only for the good the lodge can do for me? Am I a selfish, sordid, exclusive, ease loving, good grasping professor of brotherly love, or one whose heart beats in tender sympathy with every one in distress? Why did I join the Masons?

The fact is many men, more than we can easily number, are disappointed when once they see the inner work-

ings of the Institution, and at once leave it, and are numbered with the immense army of "unaffiliates," while others, equally disappointed, remain members, but with an indifference that entitles them to positions among those who have dropped out. So that when those who are really interested enough in the institution to give personal heed to the lessons and obligations taught are separated from the larger class of "indifferents," the number is smaller. Out of ninety thousand affiliated Masons in this State, perhaps twenty-five thousand are really interested. Why did they join the Masons?—*New York Dispatch.*

A NOTABLE OCCASION IN MASONRY.

Lewis Parker, of Trenton, N. J., gives an interesting account of the many Freemasons who visited the holy land and held a special session of the Masonic Lodge in the King Solomon quarries. There were thirty-four Master Masons in the party, and they have just returned home. Mr. Parker has presented his Lodge a souvenir gavel given to him as one of the officers who assisted in this remarkable session in the cradle of Masonry. New York will have as its souvenir a large block of limestone granite cut from the King Solomon quarries, and it is to be used in the new Masonic Temple now being completed at Albany.

The Masons of the Friesland expedition, after their arrival in Jerusalem, proposed the plan to the members of the Royal Mother Lodge, No. 293, of Jerusalem. This Lodge is twenty-four strong and is composed of merchants and importers, mostly all English-speaking men, however, a few, being natives. It conducted the session of the Lodge, March 6th, in a labyrinth of the quarries that extended underground. The place was directly under the Mosque of Omar, assumed, to be the site of Kings Solomon's Temple. Those who participated in the session of the Lodge had to carry candles and lanterns, for

the cavern was pitch dark, and what little light could have come in was shut out by a door at its mouth. The Jerusalem Lodge furnished all the necessary paraphernalia.

The minutes of the Lodge were printed and copies were distributed by the Jerusalem brethren as souvenirs. An abstract of the minutes shows that on opening William Henry Kayat was worshipful Master, George Michael Cattan, Senior Worden; J. Lyons, Junior Warden; Rev. Joseph Jamal, Chaplain; and Constantine Tadrour, Secretary. Bro. Kayat called John Edelstein, of Hiram Lodge, Jersey City, N. J., to the chair, and the others were selected from the jurisdiction of the United States, as follows: Dwight N. Baldwin, of Red Wing, Minn., Senior Deacon; Frank M. Bingham of Watertown, N. Y., Junior Deacon; and Lewis Parker, of Trenton, Tyler.

There were thirty-one other brethren present, all of whom hailed from the United States, except four. Two of these were from England, one from Sweden and one from New South Wales.

There were a number of addresses made during the session, the visiting brethren being welcomed by William Henry Kayat, of the Jerusalem Lodge. Worshipful Master Edelstein responded. Lewis Parker, of Trenton, was assigned to speak on the inspiration awakened by the location and surroundings, which he did forcibly, and awakened much enthusiasm. Henry F. Merritt, of Chicago, and Samuel T. Smith, of Harmony Lodge, Newton, N. J., made short speeches. After the close of the Lodge, the quarries were thoroughly inspected, and a collation was served at the American hotel—*Square and Compass*.

RUNNING THE LODGE.

We often hear members say, when asked to attend Lodge meetings, "Oh, what is the use? Brother So-and-so is running the Lodge, and that lets me out." Now, the query in mind is,

"What causes that kind of an answer?" I have concluded that a brother who indulges in a "snarl" of that kind is of small caliber, and sometime during his membership has attempted to become a shining light and made a failure; said failure causes a pang of jealousy towards a member who has given his time and talents to the study of the work and laws of our Order, and has the ability to present his ideas in such a manner as to be acceptable to a majority of the membership.

The writer belongs to several organizations, and he would not admit for a minute that any one of them was a "one man" institution, for it would in my estimation be acknowledging the inability and nonentity of "the other fellows."

It seems that the more interest a brother takes in the success of an organization and helps to "run it," the more kicks he will receive for his efforts; not from the majority of the Lodge, but from the imbecile, growling minority that would soon drop out if it were not for the pecuniary benefits they expect to derive. Poor, weak mortals! I expect all organizations are burdened with them, and they may be of some use not to advance any new thoughts or ideas that would be acceptable, for they never do as rash an act as that—but merely for contrast.—*Iowa Odd Fellow*.

THE FIRST MASONIC LAW CASE.

This action, the first after the amalgamation of the two Grand Lodges of England, was tried in the Palace Court, Westminster, wherein Thomas Smith was plaintiff, and William Finch defendant. The plaintiff was a copper-plate printer, and the action was brought to recover £4 2s, being the amount of work done for the defendant. A plea was set up by Finch, stating that the plaintiff was indebted to him £16 19s 6d for making him a Mason, and giving him instructions in the various degrees in his Independent Lodge, at his

own hoase, near Westminster Bridge.

It was proved by the evidence of Rev. Dr. Hemming, Past Senior Grand Warden, as well as of Mr. White and Mr. Harper joint secretaries to Grand Lodge, that the defendant was not authorized to make Masons; on the contrary, that his whole system was an imposition on the parties who were so deceived by him, and that no man had a right to make Masons for private emolument.

The trial occupied a considerable portion of time and after an excellent charge from the judge, stating that from the whole evidence it appeared that Finch's conduct was altogether unjustifiable, that he could not either make Masons nor procure them admission to any lodge, and that he was totally disavowed by the fraternity, the jury without hesitation gave a verdict against Finch, to the full amount of the printer's demand.—*Exchange*.

AN ABSURD RUMOR.

The political friars who excel in intrigue—have succeeded in their object by carrying discomposure to the Spanish Court, with the rumor circulated that the Queen Regent and the child King are members of the Masonic Order. It has been a weapon used by the Carlists to alienate from the actual regime the sympathy of the great catholic masses to whom the priests represent each Mason as a devil, and the confusion has been such that the ministerial mouthpiece has contradicted the report, stating that the royal personages have no connection whatever with Masonry, forgetting no doubt that Sagasta, President of the Cabinet, and that Ministers Becerra, Beranger and Moret are also Masons, the two former having been Chiefs of the Orient, forgetting also that the husband of that lady and the father of the infant King were masons. The officious ministerial pen has placed those members of the Cabinet who are masons in a sorrowful predicament, as likewise their equanimity, and their complete abstraction of the

incident demonstrate that politicians to retain power sacrifice even their convictions. If they had said that the Queen on account of her sex could not belong to Masonry, and that the King had not reached the stipulated age to be initiated, they could have denied the statement without deteriorating the Masons who are members of the Government.—*Freemason's Chronicle, Sydney*.

CORNER-STONES.

WHY LAID IN NORTH-EAST CORNER?

This question was asked by a young brother at one of our city lodge meetings a few evenings since, and there was not a brother present who would venture an answer. You have been kind, or unkind enough to propound the same interrogatory to me, and ask an answer for publication.

I must confess that I am unable to give any substantial reason for the custom.

It seems, however, to have been a custom handed down from time immemorial, and has been observed by both fraternal organizations and by jews and Christians in laying the cornerstones of houses of worship and lodge meetings.

Masonic tradition tells us that Mount Moriah, on which the foundations of the Temple were laid, was a lofty hill, situated almost in the very northeast corner of the City of Jerusalem, having Mount Zion on the southwest, with the City of David and the King's Palace on its summit, and Mount Aera on the west, whereon the lower city was built.

The summit of the mountain on which the temple was built, which, although not very high, was exceedingly steep, especially that part on which the northeast corner of the Temple rested. To secure a firm foundation and bring that part of it up to a level with the other portions of the foundation, required the construction of immense walls composed of mammoth blocks of stone.

In consequence of the location of the Temple it could not be reached by approaches from the northeast; consequently that locality became what is known in Masonic parlance, "a place of darkness."

If this tradition be true, no doubt that this isolated or private portion of the Temple, as well as its adaptability for the purpose, suggested it as a proper location for the safe deposit of those Masonic relics that were brought to light when the children of Israel returned from their Persian captivity and commenced the erection of the second Temple.

As every intelligent Mason knows, our forms and ceremonies are of tradition, almost exclusively, and not of history.

My opinion is that the custom of laying corner-stones of public buildings in the northeast corner is one of tradition, and that it had its origin in the construction of King Solomon's Temple at Jerusalem.

It was doubtless from this custom that the practice of placing the young Entered Apprentice in the northeast corner of the lodge originated. As the northeast corner of the Temple was regarded as a place of darkness, and the young Apprentice is therefore placed in that position, while his mind is in Masonic darkness, to receive his first instructions on which to erect his future Masonic edifice.—*Raleigh Lodge Weekly.*

HE IS GROWING OLD.

"Yes, he is growing old," they say. The initiate, the energetic Master, the brilliant grand officer, is on the rising side of to-morrow. The bud of now; the "last leaf" of then. Where is the "last leaf" in our Masonic bodies? Where is he "who is growing old?" Where is the once bright, ambitious Master when the almond tree flourishes, when the windows are darkening? Dimitted, forgotten, buried unknown Where is he who once bore the burden and the heat of the day, after three

score years have tinged his hair with gray? Crowded out; crowded out—out—out. Aye and often penury, have wrung an unwilling dimitt from the lodge he loved; the lodge in which he won his laurels, achieved his ambition; where his hand was guided by justice and his purse opened to the needy. "The last leaf," tossed by adversity, trembling under infirmity, falls from the bough, dimitted, gone. This is not a fancied sketch. The great army of non-affiliates are by a large majority old men. The lot of the average is a dependence upon his children, or other relative. The period when the dues of the lodge, chapter and commandery were willingly and easily paid has passed. Now it becomes a burden, and rather than suffer humiliation he withdraws and loses his Masonic home, his birthright. It is a shame, the disgrace of Masonry, that lodges go on exacting dues from the patriarch, the fathers, and drive them to dimission. The grand bodies should enact a law putting every Mason who has arrived at the age of sixty on the life member list. Yes, pension her faithful soldiers.—*Orient.*

LOYALTY.

We believe most heartily in loyalty to Masonic principles. Those well established and fully settled doctrines that bind our brotherhood man to man like the cement binds the stones of a building. We do not believe that Masonic Unity is conserved through endless controversy. To make the Order the medium of unprofitable contention for personal differences is unkind and cruel to the vast majority who love the peace and harmony of the craft. No one will more heartily concede the right of discussion and lawful effort to legislate in the proper way upon any subject of importance than we; but we do not believe that the rendering of every dear tie of friendship in the contest is keeping the matter in due bounds. We believe in righting wrongs, however humiliating the neces-

sion may seem, when the good of the Order demands it. We believe in standing up for what is right though all may differ with us, where the right is well defined and of easy ascertainment. Loyalty does not always consist in agreeing with all the views and methods of others, but the greater and lesser lights of Masonry ought to illumine the darkest recesses of doubt, and no man truly honors his profession as a Mason who will not surrender to their dictation in all reasonable things. We make no plea for un-masonic concessions but only the clear and manly course that marks out the the path of duty.—*Freemason and Fez.*

A SINGULAR ORIENTAL BURIAL

The *Indian Freemason*, of Calcutta, prints the details of the death and burial of a brother, which will appear quite singular to our readers, as follows:

"Quite suddenly, and apparently, without any warning, our well-known brother, the late Wor. Bro. J. A. Abramovitz, P.M., was called to his long home on Saturday, the 23rd March. He had been a little out of sorts during the early part of the day, but in no condition to create uneasiness. During the afternoon his wife left him sitting in an easy chair reading the newspaper, and went out, returning in the course of an hour or so to find him dead. Notice of his decease was sent round to his friends and members of his lodge, intimating that his funeral would take place that evening, as according to the Jewish custom (to which persuasion the deceased brother belonged), burial must take place without delay. The brethren of Lodge 'Humility with Fortitude,' who attended this sudden call, were Wor. Bros. Sinclair, Horsford, Cecil and Louis, and Bro. J. C. Chalmers. The remains of the deceased was wrapped in a shroud and placed on a bier, which was carried on the shoulder of his most intimate friends to the Jewish cemetery (situated

several miles from Calcutta), followed by the brethren mentioned and numerous others. On the arrival of the party at the burial ground, about midnight, some delay was caused in obtaining a key of the gate, and then it was found that no grave was ready. This was eventually dug with great difficulty owing to the dim light of a few candles, which were constantly being blown out by the wind. So weird and solemn a scene was probably never before experienced by the majority of those present, and to the brethren especially, it must have been still more impressive, in recalling another scene familiar to their minds in the tradition of the craft.

"The party returned to Calcutta about half past three in the morning.

"The late brother was a member of Lodge 'Humility with Fortitude,' and a Past Master of Lodge Mariene, No. 232, E.C. He held the office of Deputy Grand Director of Ceremonies in District Grand Lodge at Bengal in 1888, and took a great interest in the order up to the day of his death. In private life he was a genial companion and had gained the respect of a large circle of friends."

MASONIC BLUNDERS.

Every officer will at some time "slip up," as the following cases show:

A certain Master of Temple Lodge once said: "We are all traveling on the great level of time to that undiscovered bourne, from whose traveler no country returns."

A certain Prin. Sojourner of Orient Chapter fell all over himself by saying: "I'll lead the blind in the way they know not, I'll make light darkness before them and straight things crooked. This will I do them and forsake them."

An Eminent Commander once: "That this referred to the sound of the Warden on the house tops."

One of our ritualists in a certain part of his work said: "By the distinguished taper on the—" etc.

And on the same evening another one quoted Scripture as follows: "Man

that is born of woman is of few days and full of misery; he cometh forth as a flower and continueth not; he fleeth as a shadow and is cut down."

And to cap the climax the highest officer instructed the candidate to "Take the right—in his hand." Each one of these officers is strictly temperate.

A very efficient worker has horror of Biblical names, and is generally unhorsed in the charge. Zerubbabel always Zer-a-bub-bly, Artaxerxes is Ar-tacks-zees, Jerusalem shines forth as Ge-roosh-lum, and the three sons of Noah are Sham, Ram and Japhtham.

Another officer announces that he has "Inspections from the ruins of the Grand Council."

A grand officer made a funny error when he intended to say, "Free him from his shackles," but said, "Free him of his shekels.—*Masonic Constellation*.

CAST YOUR VOTE:

Many brethren think it is of no particular importance when a ballot is held whether they vote or not. They have no objection to the candidate proposed and would cast a white ballot if they voted, and thus leave the responsibility of rejection to somebody else who might know the applicant better. If such will reflect for a moment they will see the injustice of their non-participation, for if all who would cast a white ball should act accordingly, perhaps only a single ballot would be cast, and thus the one who cast it be known and the secrecy be violated. In some Eastern jurisdictions no excuses are allowed and all are required to vote, and recently in a lodge having a large attendance of members present we saw the rule enforced for the time on this cast. We believe it should always be so to protect every brother in his right to express his judgment unrestrained, and we were pleased to notice the harmony which prevailed in the instance named. The unanimity of such a large number was flattering to those who

passed through such a crucible. All have an equal interest in the introduction of new material, and it is right all should have opportunity to express their opinions.—*San Francisco Call*.

THE LADIES AND FREEMASONRY.

A Cambridgeshire lady has determined to start a lodge of Freemasons on her own account, and states that the number of applications she has received from sisters anxious to become acquainted with the ancient secret of the mystic order testify to the earnest desire on the part of many women to assist men in the working of the craft. From what quarter she is to receive her warrant does not appear. Moreover, the Master of every Masonic lodge is, according to popular tradition as known among outsiders, a representative of King Solomon, who presided over the building of the temple, when Freemasonry was founded; but how could a mistress mason be that? The Salic law is very strict in Freemasonry. She might say she represented the Queen of Sheba, but the ancient order would regard that as an "over the left" branch of the mystic brotherhood. Female Freemasonry is a daring innovation, and women who embrace it hardly know the dangers they run. It is true that a portion of them enjoyed some of the pleasures of Masonry on Saturday night, when members of the "Gallery" Lodge, the try-stin point for brethren engaged in Press work—gave what they called a "Ladies' Night" but there the fair visitors did not attempt to pry into the secrets of the craft by hiding in cupboards or grandfather clocks while their approved husbands were hard at work with mallet, chisel and plumb-line. They patiently waited until the call from labor to refreshment had been given, and then dined joyously with the Masons, under the presidency of the Master, Mr. C. Lock, and were afterwards treated to a concert of excellent music.—*Daily Telegraph*.

Craft Tidings.

CANADIAN.

The corner stone of the General Hospital building at Sarnia, Ont., was laid with Masonic honors Tuesday, 13th Aug. The Grand Master of Ontario, W. R. White, was assisted by nearly all the grand lodge officers. The street procession was large and in due and ancient form. The following lodges were represented:—Thedford, Forest, Camkachie, Petrolia, Dresden, Point Edward, Port Huron, Wyoming, Oil Springs, Moore and Victoria Lodge, Sarnia, W. Bro. Jas. H. Lambert, W.M.

AMERICAN.

Grand Master L. A. Goddard, of Illinois, dedicated the new Masonic Temple at Tolono, Ill., August 21st. The building presents a splendid appearance, is constructed of brick two stories and basement, covering a ground space of 28x86 feet. The Craft in Tolono are to be congratulated upon their success and we apprehend the future will be very bright for them.

On Saturday, 10th Aug., the corner stone for the new Masonic Temple in Charleston, W. Va., was laid with appropriate ceremonies. The cost of the building will be \$50,000, and the architectural design is beautiful.

Near-by Commanderies to Boston made a splendid showing, both in uniforms and numbers. Lowell marched 150 strong. Chelsea 156, Worcester County 200, Springfield 196, Nashua 100, Natick 110. The large Commanderies in Boston did not show up half their numerical strength in the parade.

Portland Commandery, 104 Swords in line of march, 16 abreast, each Sir Knight in front line bearing a breast-plate at least one foot in diameter representing a letter, in connection with the others in line made out the name "Portland Commandery."

Calvary Commandery of Providence, Rhode Island, with their elegantly dec-

orated white capes made a most striking appearance in line. Haverhill Commandery, 150 Swords in line, uniform without the appearance of white, except baldric belts and sword trimmings in gilt.

Grand Recorder Isaacs, in his report, shows 961 Commanderies with 106,770 members. Pennsylvania leads with 10,943; New York, 10,388; Massachusetts and Rhode Island, 10,384. These figures are made from annual returns. It is safe to say there are now at least 110,000 affiliated Templars.

The Grand Lodge of Illinois, at the last annual session, adopted the following amendment to the Constitution: "Electioneering in any way for one's self for office in the Grand Lodge is prohibited as un-Masonic, and any member found guilty of the offense shall be ineligible to office; and if already in office, shall forfeit the office held by him."

The Masonic Home of Michigan, at Reed's Lake, near Grand Rapids, is situated on a track of thirty-three acres, the building costing \$60,000, the ground is claimed to be worth \$40,000. Nevertheless the Grand Lodge of Michigan refused to accept control and carry on the work so nobly begun. Notwithstanding the home was furnished by lodges and individuals, and contains nineteen Masons, eight widows and three children, total of thirty souls, the cost of maintenance could not amount to exceed \$6,000, yet it seems that great body so far forgot themselves as to chance all these helpless wards of the fraternity going to the poor house. Shame! Everlasting shame! on such Masonry.—*Masonic Constellation*.

FOREIGN.

The following items culled from the Ballance-Sheet of a Sydney Lodge may prove interesting, but perhaps the Lodge had no applications for assistance from distressed brethren, Liquors, £19 os. od.; Caterer, £14 os. od.; Charity £1 1s. od.—*Masonry*.

At one of the Sydney Lodges recent-

ly, the W.M. received the following enigmatical response when interrogating Bro. J. W. "By your endeavours and our own Instruction." The meeting was a large one, and but few appeared to notice the suggestive answer.—*Masonry.*

The total amount subscribed by the Craft for the erection of the Freemasons Hall, in Collins Street, Melbourne, is £10,151—this sum is hopelessly lost we fear and holders of shares will never receive one penny either in principal or interest. There is a mortgage on the property of £50,600 and interest overdue £10,160 8s. 6d. In the boom times the Directors valued the property at, Freehold, £27,450, Buildings, £29,989 os. 4d., Furniture and fittings, £3,575 6s. od., Organ, £1264 10s. od., Total, £62,278 16s. 4d. If it were placed in the hands of a properly qualified valuator we feel convinced the property would not be valued at more than one third of this sum.—*Masonry.*

Bro. W. J. Hughan, P.G.D. England, of Dunscore, Torquay, has now in the press a second edition of his well-known work on "The Old Charges of British Freemasons," which was published in 1872. The new volume will be entirely re-written on quite another plan, and be "up to date." Full particulars of all the known MSS. will be given, and a complete reproduction of the Haddon MS. There will be numerous illustrations. The edition will be limited to 250 copies at 12s 6d each, post free. Names of subscribers will be received by the author.—*The Freemason's Chronicle.*

Miscellaneous.

THE MASONIC LADDER.

Based on earth, the Mason's ladder
Reacheth upward to the sky;
Every room a star of glory,
Watched by the "All-Seeing Eye."

Mounting ever and descending,
Lo! the bright angelic throng
Seen in Jacob's radiant visions,
Move those shining steps along.

On the first fair round there standeth,
Pointing upward to the skies,
Faith—the eagle eyes, the trustful,
Bidding man from earth arise;

Telling him to shake his garments
From the travel stains and dust,
And to raise a soul immortal
To the mansions of the Just.

Higher up with smile benignant,
Hope, the krapel, cheers him on,
Sings a song of joy triumphal
In a high, exultant tone;

Lends to him her vigorous pinions
When he wearies at the road,
Helps him to ascend the ladder
Reaching to the throne of God.

On the highest round, with glory,
Flooding her angelic face,
Charity, the fairest, purest,
Stands in all her virgin grace.

Lo! her spotless hand she reacheth
To the child of earth and sin,
Throws o'er him her radiant mantle,
Ope's the door and lets him in.

—*Masonic Review.*

THE SHRINERS LU LU.

[Tune, "The Old Oaken Bucket."]

Sung by the Ladies' Band of Eldora, at
Templar Park, July 10, 1895.

I.

Come listen we'll tell you, what we think of
Shriners,
You are a bit selfish, but then we will hope
You'll conquer that weakness if we will assist
you:
And cheer up your hearts, while you hang to
the "Rope."
The "Rope" and the "Camel," we know
they go with it,
They're some of the secrets we've learned on
the side;
But in spite of the secrets we'll smile on you
sweetly,
And proudly look on while the "Camel" you
ride.

II.

There are many strange mysteries, terrible
secrets,
Which you are afraid before ladies to name:
But we think there's a "Lu Lu," some
beautiful creature.
And we have decided she's part of the game,
But that "Rope" we will take it, lasso we'll
make it,

And entwine the dear neck of that "Lu Lu"
 so well ;
 We will put her so gently, in moss covered
 bucket,
 And hang to the "Rope" while she swings in
 the well.

ANOTHER "WAR INCIDENT."

A number of "Masonic War Incidents" have recently been going the rounds of the Masonic press, and the perusal of them brings to the mind of the writer one which was related to him some years ago by the person most interested in the occurrence.

Instances recorded relate to Masons, but this has to do with one who, while not a Mason, was so situated as to derive direct benefit therefrom.

Young Frank C., a boy of eighteen, enlisted in an Illinois regiment, and with it went to the front and participated in many engagements. In one of them he was taken prisoner, and under guard of a Confederate lieutenant and a body of men, he with other prisoners, was started on the road to Andersonville.

Days passed, and footsore and weary, the body of prisoners steadily neared their destination, until one day Masonry interfered to release our young soldier, in the manner which he relates as follows :

"I had trudged along with the squad, over hills and rough country roads until my shoes were worn out and my feet torn and bleeding. Always watching for a chance to escape, both day and night, but prevented by the untiring vigilance of the guards.

"One day I noticed that the officer in command wore a square and compass, and my heart thrilled with the hope it gave me, for I carried with me that which should secure for me my liberty.

"When my regiment went to the front, my father, who was a Master Mason, gave me a paper certifying the fact, and commending me to the care of all Master Masons. The certificate was authenticated by the seal of his Lodge,

and further by the Grand Lodge of Illinois.

"As soon an opportunity presented I gradually dropped to the rear where the officer was walking, and without attracting the attention of the others of the party, I handed him the paper. He unfolded and read it, then handed it back to me. Commencing a pleasant conversation with me as to my father and my home, he, as the conversation progressed, walked slowly until a curve in the railroad along which we were marching hid our party from view. Then stopping, he reached me his hand, said 'good-bye', and turned away after his command.

"I lost no time in availing myself of implied consent to go, but slid down the railroad embankment into the woods. Traveling by night, guided by friendly negroes, and concealed and fed by them during the day, I reached the Federal lines in about a week's time."—*Kansas Freemason.*

HIS LIFE FOR HIS BROTHER.

The following article, written by Marion D. Egbert, we take from the *Pacific County Farmer*, of South Bend, Wash., sent us by some unknown brother :

November 2, 1891, during an awful storm, the good ship Strathblaine came ashore near Loomis, this county, and most of the crew were drowned. The gale was at its height, the ship was swept, almost deserted, and all hope abandoned ; Capt. Cathell, coming forward from the cabin, met Mr. Lewis, an attorney from Sydney, Australia, a passenger on the ill-fated vessel. The Captain had a life-preserver on, and was about to pass and endeavor to save himself.

"Are you a Mason?" Asked Mr. Lewis.

"I am," replied the gallant seaman.

"I cannot swim," said Mr. Lewis, "What shall I do?"

Instantly the life-preserver was transferred to Lewis. The captain also tied a handkerchief over the attorney's nose,

so as to protect it as much as possible, and then these two brethren of the mystic tie, hand in hand, jumped from the vessel into the raging sea. The captain's body was found an hour or two thereafter, lifeless, on the shore near by; and the other, after drifting about in the seas for a long six weeks, was at last picked up on the Ellen Sands in the harbor, and interred by hospitable hands and sorrowing hearts at Bay Center.

It is confidently believed that had the captain retained his life preserver, he, being a good swimmer, could have saved himself. But with the unselfishness of a true Mason, in the hour of extreme peril he divided, as best he could, the chances of life and death in the attempt to save his brother.

Masonry is Masonry, on the sea as well as on the land, and the history of the world and Masonry is full of examples of heroism of this sort, and of which Captain Cathell, who is buried in a Mason's sepulcher and revered in the hearts of his brethren at Ilwaco, is a shining and memorable example.—*Tacoma Masonic Review*.

It was with deep regret we read the announcement of M. Ill. Josiah H. Drummond, of Maine, that his thirtieth report is his last, for in Cryptic Masonry no Comp. outranks our aged worker for intelligence and interest in all that appertains to it, and no doubt it will be said of him long years after his earthly work is fully completed: "he died with his harness on," and Cryptic Masonry was made better for his labors of love in its behalf.

[We excerpt the above from the excellent address to the Grand Council of Missouri of Grand Master William Richardson. We are pleased with the compliment he pays our distinguished associate, but confess to being a little startled at the words aged worker, for Brother Drummond carries his three score years so gracefully that we are unconscious of change, but perhaps Brother Richardson gets his method of computing time from the jolly tar, who

reckoned himself more than a hundred by the fun he had seen.]—*Masonic Journal*.

KING SOLOMON'S TEMPLE.

A lecture on the above subject was given to the brethren of the Prince Alfred Lodge on the evening of the 26th by R.W. Bro. Rev. E. Rodda, P. S.G.W. The object of the lecture was to throw some light upon the builders of so costly a structure, also to clear up difficulties in regard to labour, materials, etc. A description the Tabernacle in the Wilderness was given as a prelude, to show where the plans and specifications came from. Mons Abolihab and Bazalul constructed this movable tent, and there is a close correspondence between the qualifications of the first "cunning" men and H.A. B. Many have lectured, and many will yet lecture upon such a theme, and still some points will not be settled. The contention of the lecturer was that Solomon was the chief architect of the stonework, while H.A.B. did all the decorative work. All do not agree with this opinion, but the account in the First of Kings seems to bear it out. Though some assert that Hiram and the Tyrian artists "built the house for the Lord," the site of the Temple was not referred to with its past sacred memories making the spot to be "holy ground." The Mosque of Omar now rests upon the spot, and with the exception of a few foundation stones which bear marks of those who wrought them, there is not a vestige left. The ground plan of the Temple was next reviewed, also the design, showing it to have been an oblong square, having internally three compartments and externally many courts. It was situated east and west, the front to the rising sun, the Holy of Holies to the west. Each place was fully described and the various services carried on there. The duties of the High Priest; priests, and Levites dwelt upon, yet was not the temple the habitation of God only where he manifested His presence. The King of

Tyre gave valuable aid with materials and men, some of the foundation stones were brought from a distance, "great and costly stones." 30,000 Israelites assisted in the work. David was a great builder in and around Jerusalem, and Hiram of Tyre sent Masons to build a house for the King, also an enclosure, was made for the Tabernacle to rest in, chiefly of wood from Lebanon. David had bands of Craftsmen, hewers and workers of stone and timber and cunning men for ever manner of work. These were Solomon's builders of the Temple. The dimensions of the Temple were next referred to, 60 cubits long, 30 cubits wide, 20 cubits high. The great bulk of material was from the quarries immediately beneath the Temple, where caverns are still found, with marks of mallet and chisel, made 3000 years ago. The Canaanites to the number of 150,000; were from first to last pressed into the work as bearers of burdens, etc., over 3000 overseers, and 300 artificers. The castings were done by Hiram (Abi) and great skill, was shown in wonderful design. The two wonderful pillars were described with their symbolical meanings. Silently, slowly, majestically, the building rose in grandeur, no ring of iron tool was heard, a place for every stone. When all was finished, then a cedar lining was built, upon which hung plates of gold, but no image of likeness. The service of dedication was fully described with all its impressiveness; the number of sacrifices, the priestly officers, the King's throne, and the moral effect of the temple worship upon men and nations. The prayer of dedication recited, and the comparison of our Lodges to the work itself: the fittings, furniture and sacred blessings; the remains, if any still found, and the natural features of the place itself. Very little was left untouched by the lecturer, and for an hour he engaged the wrapt attention of his brethren, especially the Jewish brethren, who listened with keen interest to a description of the most sacred spot on earth to them. "Silently as a

dream the fabric rose no sound of hammer or saw was there, like some tall palm the mystic fabric sprang, yet with majestic silence." A cordial vote of thanks to the Rev. Bro. was passed who suitably responded. All were well pleased with the evening's entertainment which followed—*Masonry, Spencer, Australia.*

MASONRY AMONG SAVAGE TRIBES.

Is Freemasonry known among the savage tribes of the earth, such as the Arabs of the Desert, the red men of North America? The question has often been debated, and apparently strong evidence produced on both sides.

I once had a conversation with Robert Morris, in the course of which he told me that when travelling in the East he had many Arab sheiks, and that every one of them was acquainted with some of the modes of recognition in use among Freemasons.

On his enquiring of them how they obtained this knowledge, they informed him that it was hereditary in the sheik families, and that it had been handed down by one generation to another from the earliest ages of the world.

Many circumstances have from time to time been related which would lead us to infer that some knowledge of Masonic signs and symbols also exists among our native Indian tribes.

One incident which appears to favor such a belief has recently been related to me by Bro. W. S. Moote, who is at present a resident of our town of Dunville, and a member Amity Lodge, No. 32, G.R.C., but who formerly belonged to a lodge at Hastings, Nebraska.

Here is the narrative as told by himself. He says: "I was one of the early settlers of the Territory of Nebraska. In the fall or winter of 1874 I went on a buffalo hunt, in company with several friends and neighbors. While hunting near the Prairie Dog, a tributary of the Republican river, we were attacked and surrounded by a band of

hostile Indians belonging the Sioux tribe. Our ammunition was nearly exhausted, and our chances of escape appeared very slim; but I remembered having heard that the savage tribes knew something of Masonry, so I gave the sign of the F.A., and then of the F.C. These signs to all appearance, were recognized by the Indian chief, for hostilities immediately ceased, and we were allowed to depart without being further molested.

"I met some of the Sioux chiefs afterward, and conversed with them on the matter. They told me that the great chiefs were in possession of certain secret signs and tokens by which they were able to recognize one another; that these secrets had been handed down from generation to generation, and that they were known to the chiefs long before the trees grew."

Now the general opinion of reliable Masonic historians is that purely Speculative Freemasonry was first established in 1717, and that all the Masonic lodges in the world owe their origin, directly or indirectly, to the Grand Lodge of England, which was formed at London in that year, although some of them may have existed as operative lodges long before that time, and may probably have done some speculative work.

But both the Arab sheiks and the Indian chiefs claim that the secrets they possess were known to their forefathers ages before we have any record of a Masonic lodge, either operative or speculative having been established on earth.

Notwithstanding this, it is quite possible that they may have an acquaintance with signs and tokens similar to those in use among Masons.

It is pretty generally admitted that the gypsies, as well as some Eastern sects, have sacred modes of recognition whereby they are known to each other. These signs are of a symbolic character, and, like those of the Arabs and red men, are supposed to be of East Indian or Egyptian origin, and very ancient.

It is most probable that much of the mystic portion of Freemasonry was derived from the same sources, for some of those who took an active part in the revival of 1717 were oriental scholars and lovers of that occult learning of which the Eastern sages were the great masters and teachers. The close resemblance which it is said to exist between the signs of certain tribes and those made use of by masons could thus be accounted for without discrediting in the least any of the facts which the researches of Masonic historians have brought to light.—*New York Dispatch.*

WOMEN AND FREEMASONRY.

The New Woman, amongst other things, desires to be a Freemason. She knows that there are difficulties in the way, but does not exactly apprehend their nature or extent. Having heard probably that there was once a woman received into a Lodge, she thinks that what one woman has done other women may do. Her aspirations in this direction cannot, however, be gratified. The speculative art of Masonry must, so far as its secrets are concerned, be as closed to woman as is the operative art. At the same time, there is much in Freemasonry which might be taught with as much advantage to woman as to men. Its principles may be inculcated without distinction of sex, and there is no good reason why the lessons should not in regard to women as well as to men be veiled in allegory and illustrated by symbols. In France the Masonic powers long ago recognized the policy of enlisting the sympathies of women on behalf of Freemasonry, and alleviating as far as might be the jealousy naturally arising from its exclusiveness. A society allied to masonry and based on Masonic lines, but of course apart altogether from the esoteric practice of Freemasonry, was established. This was termed "Adoptive Masonry"—*Maconnerie d'Adoption*—and the Lodges were termed *Loges d'Adoption*, because, as

Mackay tells us, every such Lodge had to be adopted by or be under the guardianship of some regular Masonic Lodge. A brief sketch of this curious phase of Masonry may not be without interest at the present time. The movement originated in France early in the eighteenth century, and in 1774 the Grand Orient of France formally authorized a new rite to which women could be admitted. Only men who were Freemasons could attend the ceremonies, and the guardian Lodge had to be responsible for everything done by its offshoot, its Master being the presiding officer in the adopted Lodge, assisted by a woman as Mistress. The first of the new organizations was formally opened in 1775, in Paris, under the Lodge of St. Anthony, and the Duchess of Bourbon was the Mistress, ultimately becoming Grand Mistress of the Adopted Rite. The Rite of Adoption consisted of four degrees—Apprentice, Companion, Mistress, and Perfect Mistress. The first was a very simple degree, intended to prepare the novice for the emblematical instruction conveyed in the other degrees. In the second degree the Temptation in Eden was symbolically represented, and the candidate Companion was reminded of the fatal results of woman's first sin, terminating in the destruction of mankind by the Deluge.

The legend of the third degree referred to the Tower of Babel, and the dispersion of the human race. Jacob's Ladder, as symbolically representing the human and Masonic virtues, formed one of the emblems of this degree, and the Tower of Babel furnished an example of a badly-regulated Lodge in which disorder and confusion have replaced the concord and obedience which should distinguish the members. In the degree of Perfect Mistress, the presiding officers represented Moses and Aaron, their wives, and the sons of Aaron; and the Passage of the Israelites through the Wilderness was used as a symbol of the progress of man and woman through the world to a higher state of existence. The ritual was very

beautiful and appropriate. The officers of a Lodge of Adoption consist of a Grand Master, a Grand Mistress, an Orator, Inspector and Inspectress, a Depositor and Depositrix, and a Conductor and Conductress. The Inspector and Inspectress acted as Senior Wardens, the Depositor and Depositrix as Junior Wardens. Officers wore a blue sash or collar from which a gold trowel depended. Members wore a plain white apron and white gloves. The gavel was of course the emblem of authority in the chair. The business of the Lodge was conducted by the sisterhood, the male officers assisting them. The Lodge room was very beautifully prepared in each degree. In the first it was divided by curtains into four divisions, representing the four quarters of the globe. The first was Europe, the fourth Asia, and in the extreme East was Asia in which were splendid gold decorated thrones for the Grand Master and Grand Mistress. An altar stood before them, and ranged on either side were eight statues representing Wisdom, Prudence, Strength, Temperance, Honour, Charity, Justice, and Truth. The members sat in lines on either side, the sisters in front, the brethren each bearing a drawn sword, behind.

As might be expected after the work of the Lodge was over a ball was usually held. When a banquet was held a peculiar symbolic language was used, the Lodge being called Eden; the doors, barriers; water, white oil; and wine, red oil, &c. To fill your glass was to trim your lamp. In 1805 the Empress Josephine presided over the *Loges Imperiale d'Adoption des France Chevaliers*. Adoptive Masonry spread to many European countries, except England, but did not take root in them. It is understood to be still pursued in France. French officers who fought in the American War of Independence and their wives, however, carried Adoptive Masonry to that country, and Lodges were formed there. In the United States it is now known as the "Order of the Eastern Star," and has a mem-

bership of 70,000. Is primarily an order for women, but Master Masons are admitted. To be eligible for membership a woman must be wife, widow, sister or daughter of a Master Mason. The sister or daughter of one may be a member and hold office, although her husband is not one; but the widow of a Master Mason who marries again is not entitled to membership if her husband is not a Mason, unless she has previously been a member. The Chief of the Order is one Robert Macoy, who has held office since 1868, and his title is Supreme Patron. There is also a Grand Matron, Associate Grand Matron and Grand Directress. There are nine Lodges in New York City alone, with over 1000 members. There are also in the United States other orders of Androgynous Masonry, such as the Good Samaritan, the Heroine of Jericho, and the Mason's Daughter. The first and second of these are limited to R. A. Masons and their wives, or in the latter order also widows. The order of the Good Samaritan is founded on Luke X. 30-35, and one member is bound to nurse another when summoned. The order of Mason's Daughter is conferred on Master Masons' wives, sisters (if unmarried), and daughters. It originated in the Western States, and is founded on chapters XI. and XII. of the Gospel of S. John. We have met Masons in New Zealand possessing some of these orders or degrees, which however are confined as organizations to the United States.—*New Zealand Craftsman.*

THE TEMPLAR'S CREED.

"In some respects the history of the Templar's creed is unique. The same charge has been brought here as against the creed of 1517, viz: That it was a regress. The same answer is pertinent: It was a great regress back to the Bible—God is good and goodness is God.

The goodness and greatness of the Templar must put on the garment of pure religion, and we must say that the history of Templar Christianity is

the most marvelous on earth. Their creed of the 12th century, to which they were bound by oath to defend at the peril of life embraced all the Christian mysteries in dogmatic definition. This included the seven sacraments, the 14 articles of belief, the Apostles and Athanasian creeds, the Old and New Testaments, with the interpretations of the fathers as approved by the church, the unity of the divine nature, and the Trinity of the Persons; in fine, the scholastic interpretation of Christianity. It would be interesting to trace this sacred evolution. What is your creed to day? In the ecclesiastical and technical sense you have none. But we believe and teach every fact in the New Testament. Can you forget your novitiate when solemn music whispered hope? When a hush guarded by darkness, as a sentinel, spoke louder than words? When you listened to a recital of the facts of our Saviour's life? When in panoramic splendor you saw the Saviour's cross, the sacred tomb, the glorious Ascension? When the cross was placed about your neck as the badge of our Order and the symbol of your faith? No occult interpretations; simple facts. Each draws his own inference, and none dare ask another what another thought. Representatives of every creed, except the one hostile to Templarism meet, and never a reference as to what church claimed their several allegiance. Matthew Arnold was right when he said that Christianity, in its present shape, was not the form in which it should triumph. I believe that the Templar idea comes nearer a solution of the vexed question of Christian unity than any known to the world—*Rev. Sir Fitzsimmons, G.P. of Tenn., K.T.*

"A good Mason" does not mean a man who can roll off the ritual like a phonograph, but one whose hand-shake has an electrifying shock of good fellowship, that draws you toward him, and one whom you want to confide your sorrows, and with whom you want to share your joys.

Masonry's best friends are the Craftsmen who believe its sublime ethics are divine and who continually exemplify and uphold its great tenets, its distinguishing virtues, its landmarks, its temple idea of spiritual work, and its dogma: "The Fatherhood of God and the Brotherhood of Man." They are tried and true.

It is apparent that Masonry's worst enemies are within its portals. They are the literalists who scorn Masonic traditions, legends, and allegories as untrue and unworthy of symbolic use and who do their utmost to make Masonry a nonentity.

The most practical Masonic charity is to afford a brother Mason, if capable, an opportunity to gain a subsistence for himself and family. This form of charity strengthens the recipient's manhood, and costs the giver practically nothing.

Charity is one of the great principles of Masonry. To be a good Mason a man must be charitable.

No Mason should refuse to do the work assigned him by the Worshipful Master, if he is capable of doing it. There is no station or place about a Lodge-room that will lower any man or Mason's dignity to fill.

The spirit and teachings of Freemasonry make it not only the duty of every single Mason but also of the Lodges to occupy themselves with subjects of intellectual culture.

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:

Wm. Anderson, \$1.00; R. H. Revell, \$7.00; R. Moncrieff, \$3.00; L. Slater, \$1.00; R. Percy Crookshank, M.D., \$2.00; Wm. LeMessurier, \$1.00; John Walls, \$1.00; Andw. Neill, \$2.50; Neil Mackelvie, \$1.00; Jas. Alexander, \$1.00; E. C. Fitzgerald, \$2.00; San Juan Lodge, \$4.00; P. G. Tessier, \$1.00; D. L. Carley, \$5.00; H. J. Cole, \$1.00; Geo. O. Tyler, \$1.00; R. A. Mackay, \$1.00; Dr. Thos. Thacker, \$2.00; John Hope, \$1.00; H. Welbanks, \$1.00;

PLEASANTRIES.

Customer: "Let me have a steak, rare."
Aesthetic waiter (calling): "One June day steak!"

A French Canadian editor has been sentenced to pay a fine of \$200 for calling a brother editor "a Methodist."

Mrs. S.: "What is the name of your cat?"
Mrs. W.: "Claude." Mrs. S.: "Why do you call it Claude?" Mrs. W.: "Because it scratched me."

Impecunious Lover: "Be mine, Amanda, and you will be treated like an angel."
Wealthy Maiden: "Yes, I suppose so, Nothing to eat and less to wear. No, I thank you."

"You ought to have apologized to the lady for stepping on her foot," said his mother, after the caller had gone. "I did," answered Willie. "I told her I was sorry she couldn't keep her feet out of my way."

Master (examining pupils in geography): "What is the name of this town?" Pupil: "Birmingham." Master: "What is it noted for?" Pupil: "Fire-arms." Master: "What are fire-arms?" Pupil: "Poker, shovel, and tongs."

"I think I ought to stay home from school to day," said Bobbie. "Why so, Bobbie?" asked his father. "You aren't ill, are you?" "No, poppy; but I dreamed I was in school answering questions all last night, and I think I've had enough for one day," said Bobbie.

Recently Nellie was told that birds that migrate are called migratory birds. A day or two later she saw a flock of wild geese going south, and ran to tell mamma in great excitement. "O mamma, look!" she cried. "See the my gracious birds going to the warm country!"

A lady gave her little niece, on her birthday, a beautifully mounted stuffed kitten. "But, aunty, I can't take it!" exclaimed the little girl. "Why not?" "Because I've got some little birds." "This cat won't catch your birds: it's a stuffed cat!" "But my birds are stuffed ones, too!"

"The Ostrich is a foolish bird," a gentleman was saying. "When it sees an enemy coming, it sticks its head into the sand instead of running away." "Oh, well," said his wife, "that's its nature." "I know it, but just the same it isn't logical," "Oh, yes, it is, my dear." "How do you make that out?" "It's ornithological."

"He's not what you would call strictly handsome," said the major, beaming through his glasses on a baby as he lay howling in his mother's arms; "but it's the kind of a face that grows on you." "It's not the kind of a face that grew on you," was the indignant and unexpected reply of the fond mother: "you'd be better looking if it had."

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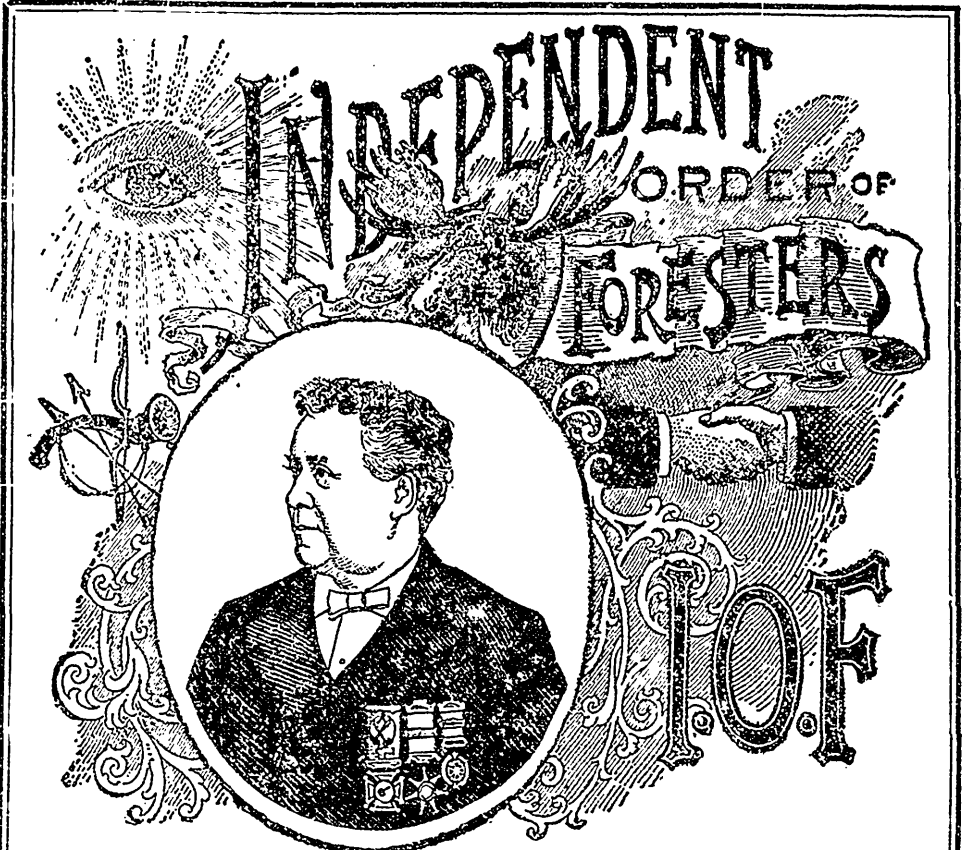
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October, 1882	880	\$ 1,145 07	January, 1887	5,804	60,325 02	January, 1892	32,303	\$ 408,708 18
January, 1883	1,134	2,769 58	January, 1888	7,211	86,102 42	January, 1893	43,022	520,597 85
January, 1884	2,216	13,070 85	January, 1889	11,618	117,509 82	January, 1894	54,431	838,857 89
January, 1885	2,558	20,092 30	January, 1890	17,026	182,130 86	January, 1895	70,055	1,207,225 11
January, 1886	3,648	31,082 52	January, 1891	24,456	263,967 20			

Membership 1st March, 1895, 73,836; Balance in Bank 1st April, \$1,273,257 95.

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