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 AND MASONIC RECORD.

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“The Queen and the Craft.”

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

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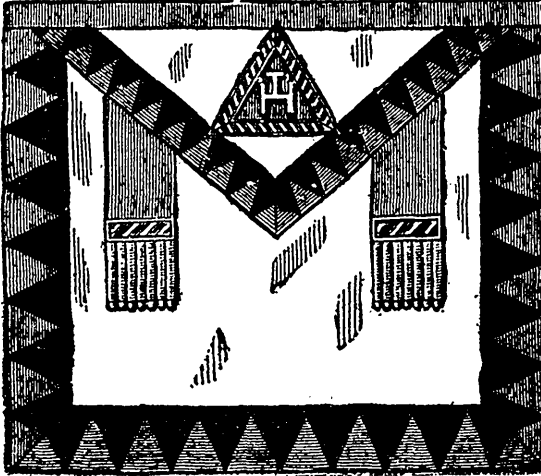
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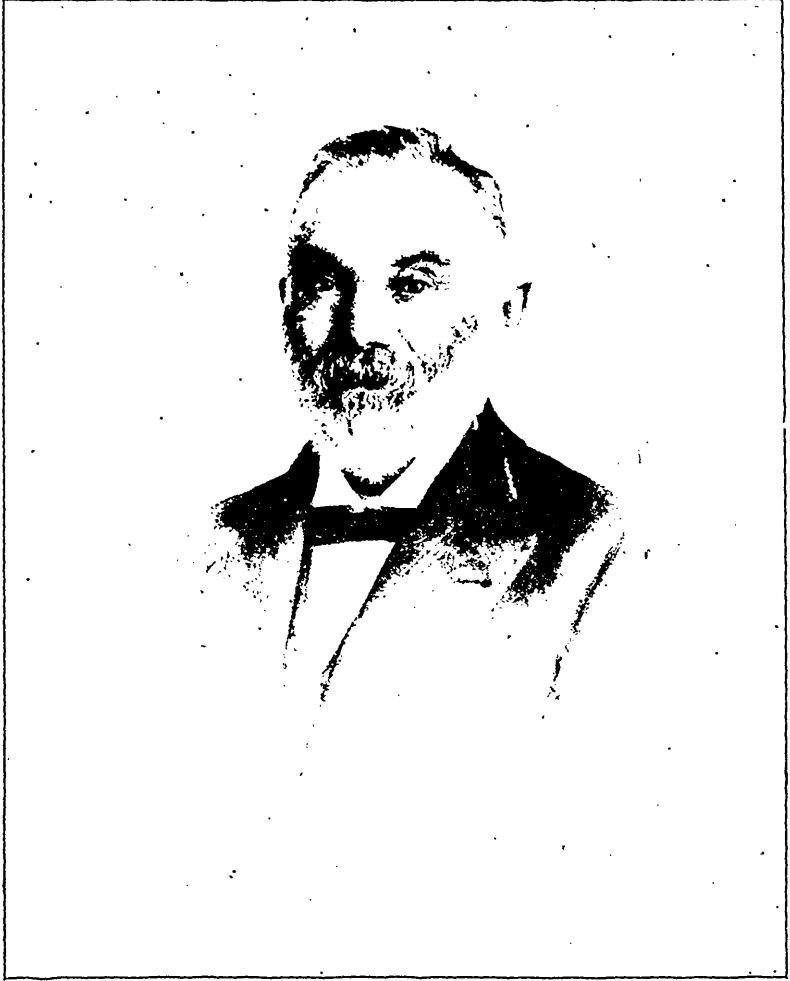
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THE  
**CANADIAN CRAFTSMAN**  
AND  
**MASONIC RECORD.**

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OUR portrait, presents a likeness of a well known citizen of Toronto. One who has filled a foremost part in the government of the city, and whose kindly smile greets one at all our Masonic gatherings. V.W. Bro. Steiner, we have known for a great many years as a personal friend, and St. John's Lodge has done honor to itself in honoring Bro. Steiner. In another page will be found the account of the fortieth Anniversary of the Lodge, and a short sketch of the life of Bro. Steiner.

BRO. W. J. Gage, treasurer of the National Sanitarium Association, has received from Doric Lodge, A.F. & A.M., through Bro. B. N. Davis, W.M., a cheque for \$25 towards the establishing of a fund to maintain a bed for Toronto

Masons in the Consumptive Sanitarium, Muskoka.

At the regular meeting of Occident Lodge, A. F. & A. M., No. 346, in this city, a handsome regalia was presented to V. W. Bro. J. R. Dunn, who was recently honoured by being elected to office in the Grand Lodge. The presentation was made by V. W. Bro. R. T. Coady, on behalf of the members. Among the many visitors present were R. W. Bros. H. A. Collins, John Hetherington, George C. Patterson, V. W. Bro. John Hall and Bro. Thos. Crawford, M.P.P.

TORONTO Lodge of Perfection, No. 3, A. & A. S. R., intend paying a visit to London about the end of this month, and will exemplify their work before the London Brethren.

Ex. Comp. James Glanville and the other officers of St. Andrew and St. John's Chapter, Toronto, are making preparations to give the Royal Arch degree, at the coming Chapter of Instruction, which is to be held on the 20th inst.

WE cut the following paragraph from the Sydney *Freemasons' Chronicle*: "The Grand Lodge of Canada has

passed the following motion :—' In case any member of a lodge has been, is now, or shall be under suspension for non-payment of dues, he shall be re-instated on payment of one year's dues at the then current rate.' We beg to inform our contemporary, that such a resolution was never passed by the Grand Lodge of Canada. We are fully in sympathy with the Constitution of the Grand Lodge of Scotland, that allows re-instatement on payment of three years' dues, and consider it would be for the advantage of the Craft in general, if such a law were passed by all Grand Lodges.

ON the 20th inst., a Chapter of Instruction will be held in the Masonic Hall, Toronto Street, under the auspices of St. Andrew and St. John's Royal Arch Chapter. The M. M. M. degree will be exemplified by King Solomon's Chapter, the M. E. M. degree by Occident Chapter, and the Royal Arch degree by St. Andrew and St. John's Chapter.

SUPREME Council for Dominion of Canada, A. & A. S. Rite, met in Ottawa, 27th and 28th, October. Commander in Chief, J. W. Murton, 33°, presiding. Some of the far distant Provinces were not represented. The Ottawa lodges entertained the members of Supreme Council at a banquet on the evening of the 27th. The principal speakers were J. W. Murton, I. H. Stearns, O. Babcock, Wm. Gibson, Grand Master Grand Lodge of Canada, W. R. White, Past Grand Master, Col. Fred Massey, Grand Master Grand Lodge of Quebec, and J. J. Mason, Grand Secretary of Canada. The following illustrious brethren were ex-

alted to the dignity of Sovereign Grand Inspectors General, viz: W. Hogan, B. Allen, E. T. Malone and W. F. McWatt. The Honorary degree of 33°, was conferred on W. R. White, Pembroke, and W. B. McArthur, Ottawa. The next place of meeting will be Montreal, in October, 1897.

IN our last issue we raised the question of the desirability of the Masonic Hall Trust making enquiries in regard to securing premises in the new Foresters Temple, that is building in this city. Our hint, we are glad to know, has been taken, and the matter is now under consideration of the Board. As the question of rent, will no doubt, be duly considered, it might be as well, for the information of the brethren, to give them an idea what the different lodges in the city of Detroit, are going to pay in the way of rent, in their new Masonic Temple, that is now nearly completed. *The American Tyler* says:

"The committee have finally got very near to a satisfactory adjustment of the rental to be paid by each one of the bodies occupying the temple, as follows: Each of the Blue Lodges (except Schiller and Friendship), \$550; Schiller and Friendship, \$300; Monroe and Peninsula Chapters, \$800 each; King Cyrus Chapter, \$700; Monroe Council, \$400; Detroit Commandery, \$1,400; Damascus Commandery, \$900; Michigan Sovereign Consistory, \$5,000. These amounts are simply an estimate, amounting in all to \$15,000, which, it is believed, will be sufficient to pay interest and current expenses; but should more money be required then, of course, more will be demanded of the bodies. In the meantime an assessment of \$200 has been made on the older Lodges. The estimate above given shows that the Blue Lodges and Chapters pay about double the amount

paid to the old building, and we presume the other bodies pay in like proportion."

THE *Voice of Masonry* endorses the sentiments of the CRAFTSMAN, *re* monopoly of Masonic honors, as follows: "*The Canadian Craftsman* objects to the continual appointment of the same brethren to serve on the Board of General Purposes, and asks 'if it is not time that the honors of Grand Lodge were distributed a little.' Would any Mason in any American Grand Jurisdiction assent to one brother serving for life as Grand Master? If nay, why should any one assent to a few brethren monopolizing, continuously, the honors of Grand Lodge? And why should anyone think that one brother must continually be Committee on Correspondence, whether Masonic, Capitular, Cryptic or Templar, when many other brethren can perform the service well, and when the real interest of Masonry demands that they be given the opportunity to do so? Give all a fair chance."

WHILE our contemporaries on the other side of the line are divided on the question if a Unitarian is a Christian, and as such can conscientiously be admitted to the Order of Knights Templar, our Canadian fraters settle the matter at once, in its application, which the candidate signs, as follows: "*Having a firm and steadfast faith in the doctrine of the Holy and undivided Trinity.*" Our American friends leave their ritual somewhat doubtful, the "innovations" being quietly slipped in somewhere between 1863 and 1883, in a "firm belief" in the Christian religion. Leaving the question of what is the Christian religion to be defined by the celebrated theologians who conduct the *American Tyler* and *Orient*.

We would suggest that the Canadian "application" be at once adopted by our American brethren, as at once meeting the heavy arguments put forth by these two contemporaries in endeavoring to make the Order a sectarian one. Before, however, the *Tyler* adopts our suggestion, we would like to enquire for the chapter and verse in the "Great Light," where the "doctrine of the Holy and undivided Trinity" is given; also, how many hundred years after Christ, before this "innovation" was adopted as a dogma of the Catholic Church. At present it is a grave question agitating the world what is Christian? Our old friend the Pope, says the Episcopal Church has not the true Orders, and consequently is not a Christian Church, our friend the *Tyler*, says the Unitarian does not believe in the "Holy and undivided Trinity," and is not entitled to be admitted into the "Christian" Order of Knights Templar. It is surprising how two great heads agree, and if our friend the *Orient* would rule out the Methodists, as they sometimes "fall from grace," what a Trinity of Popes we would have.

MASONRY in Missouri must be drifting from its moorings, if we are to believe *The Orient*. It says it believes in "a civilized Masonry" for America. What is that? What do they teach as Masonry in Kansas city? Read what the *Orient* says: "The *Orient* will stand for Nineteenth Century Masonry. Its landmarks we honor only so far as they are consistent with the age. Forms and ceremonies are only means to an end; the latter we seek to gain, it is the foundation; the others are accessories. The *Orient* believes in a civilized Masonry, and not a Hindoo,

Mohammedan, Buddhist or Chinese Masonry for America: in the One Living and True God, and not in some indefinite notion of a God. Here we stand, and with no uncertain sound."

THE *Kansas Freemason* says "he is eligible." Is Templary as taught in Canada the correct institution, or is it bogus? The following is from the *Kansas Freemason*:

HE IS ELIGIBLE.—There is just now some controversy in the Masonic press as to whether Unitarians are eligible to receive the Templar degrees. It does not seem a difficult question, or one that should be productive of much controversy. If the aspirant can subscribe to the Apostles' Creed and believingly participate in ceremonies commemorative of the Resurrection and Ascension into Heaven of Jesus Christ, the only begotten Son of God, and is morally worthy to receive the accolade, he is eligible; otherwise not.—*Kansas Freemason*.

A colored divine once addressed his ebony-hued flock as follows: "Brethren, Ise gwine to address you dis mornin' from the sixth verse of de twelfth chapter of de pistle of St. Paul to de Canadians." Now, just as soon as we can find this early address of the Apostle to our brethren on the bleak north, this vexed Unitarian question will be settled.—*Orient*.

"IF the theory of life membership fees in a Masonic body, which the rich brother quickly avails himself of, is just and right, why should not the poor brother be allowed to pay an equal amount in installments with interest added, and share in the privilege? This writer does not believe in life membership, which is to benefit the rich only, and has therefore been paying dues in Masonic bodies thirty-six years, and the end is not yet. As a

result, he has paid for a life membership three times with interest at six per cent."

We cut the foregoing from the *Trestle Board* of California, and we see no reason why the "poor brother should not be allowed to pay in installments." Most of our lodges in Canada fix the amount of the life membership fee in a sliding scale, so that old members have to pay a very small sum to be placed in the Life Members' roll. The Grand Lodge, by the payment of \$5.00, foregoing its *per capita* tax, so that lodges are not at any extra charge in keeping the Life Members on their roll. We think it is the duty of every Craftsman to get his name on the Life Members' roll, some time or other. If he is "rich," he should provide for the future, as we are told that "riches take wings," &c., and, if when members are young, able, and enthusiastic, they should provide for old age, and if life membership was better looked after, the continual wail about dimitted membership would not be so often heard. All monies derived from life membership, should be placed in a special fund and the interest only used for lodge purposes. One who is considered eligible to be made a craftsman should have intelligence enough to provide for the future.

STUPIDITY.—THE CANADIAN CRAFTSMAN and the *Square and Compass*, of Denver, have republished the ridiculous and absurd statement from the *Trestle Board*, that the Grand Encampment has "interpolated" a requirement that the applicant for Orders must express a "firm belief in the Christian religion." The editors who claim to edit a Masonic paper ought to be well enough posted to know that the application which every Templar signs, and



has signed from the earliest history of the Order, contains the requirement that the petitioner is "a firm believer in the Christian religion." It is not an interpolation or new test. The claim that Templary is not Christian and is not founded upon the Apostles' Creed smacks so much of ignorance of the cardinal principles of the institution that he who utters it, proclaims to the world that he has never examined or read the petition that he signed.—*The Orient.*

[Is the *Undivided Trinity* an "interpolation or new test"? It is not found in the "Apostles' Creed," or in that of any creed of the Christian Church for three hundred years after the apostles.—Ed. CRAFTSMAN.]

#### THE THEOLOGY OF KNIGHTS TEMPLARY.

As the Theology of Templary is now a much debated question among our contemporaries in the United States, the *Trestle Board* shows how "interpolation" and "innovation" have been introduced since he received the Order of Knighthood in 1863. In reply to the *Texas Freemason*, he says: *The Trestle Board* was born in San Francisco. Its editor was born in Maine, and is a genuine Yankee, of course. This is a fault—if it is a fault—of his parents. He might have been born in Texas, as, perhaps, the editor of the *Freemason* was. But who would think of ridiculing a man because he was born a Yankee. We beg to inform the *Texas Freemason* that we received the Orders of Knighthood in 1863, and until after the decision of Grand Master Benj. Dean, which was approved by the Committee on Jurisprudence and concurred in by the Grand Encampment in 1883, no reference was ever made to a "firm belief" in the Christian religion in applications by authority of Grand Encampment. We acknowledge our ignorance of the "inter-

polation" and "innovation" in Templar requirements, for we have not noticed a blank application since that year. We have blank applications which were in general use in Maine until 1884, as we can personally testify, which does not mention the Christian religion, and through all the ceremonies, we were only asked on this subject if, in a case of a religious war, we would give our preference to the Christian religion, and we gave that pledge, and nothing more. The dogma of the Trinity was not mooted; if it had been, we should have declined to proceed. We believe it is a misfortune to the Order to prescribe a "firm belief" in any sectarian dogmas, for many good Masons in Christian lands esteem that religion above all others, and they would be ineligible because they cannot accept the standard of interpretation set up by dogmatic sectarians. And further, it tends to make hypocrites of good men who, in their desire to attain the Orders, will make a mental reservation upon that point. The history of the Ancient Templars does not prove them to have been so strict in their theological belief, as it was interpreted by the recognized authority of their time. They were found guilty of the grossest heresies, and were exterminated as an organization therefor; whether justly or not we cannot know until the dark river is passed.

#### ROMAN CATHOLICISM AND FREE MASONRY.

BY JOHN YARKER.

Everyone, or at least everyone who reads the newspapers, is aware that 400 Catholic Prelates have been assembled at Trent in Austria, to condemn Freemasonry and confirm the Literature of Paris, by which it is sought to prove that our Order has univ.ally adopted Manichæism, or the doctrine of a Good and Evil principle, and the worship of Lucifer in opposition to

Adonai. Middle age Manichæans believed that the Pope was the incarnation of evil; but we are held to have turned our fury against Adonai and his Christ. Very few Freemasons, indeed, have any knowledge of the gravamen of the charges brought against Masonry, and I was, myself, in this category, until I read Mr. Arthur Edward Waite's new work, entitled "Devil Worship in France." (Geo. Redway, London, 325 pp. 57).

Ridiculous, and utterly impossible, as the details of the pretended revelations in France are, real names are given of Masons, the statements made are accepted as truth by Catholics all over the world, and in their numbers and homogeneous cohesion they are not altogether to be despised in their efforts to overthrow our Order. The greater part of this hostility is directed against what are called the high-grades, and neither the Scottish, Mizraim, or Memphis Rite, escape these charges. Craft Masonry has very little of this venomous spite to suffer, except in the case of a book which Monseigneur Léon Meurin, Archbishop of Port Louis, has issued, and in which he tells his readers that it has the Jewish Kabbalah for its Key, and that its object is:—"To encircle the brow of the Jew with the Royal diadem, and to place the kingdom of the world at his feet. Such is the aim of Freemasonry," he tells us.

The charges made by the penny dreadfuls in Paris, which have undertaken to show the world what we are, is shortly this. The late brother Albert Pike, who was head of the Scottish Rite in Charleston, and practically all over the world, was a man of great Magical powers, so much so, that he was able to keep Lucifer in almost perpetual seance at the Holy House, and his presence there is vouched for, as a handsome young man, clad in silver mail armour and seated upon a throne of diamonds. A goat faced Idol term-

ed Baphomet, and the skull of Jacques de Molay has been seen there by those truthful and candid Revelators. Other names of Charleston Masons are given, and particulars are vouched for as facts by a Dr. Bataille and a Diana Vaughan, for whom the 400 Catholic prelates I have named vouch as a living entity. It may be mentioned that at one of these seances Diana, and the Prince of Evil, or rather, if this view of the Charleston Masons is accepted, the Good God, contracted a marriage engagement, before she perverted from Freemasonry, and became a convert of Rome.

It is further alleged that Pike restored and renovated an Androyne Order, termed the Palladium, which he attached to his Scottish Rite, and had the courtesy to extend to Memphis and Mizraim. Rituals are given of this order, bogus rituals of course, which draw upon Eliaphas Levi's works; they are made as horrible as possible, the work of generation is exemplified, and the Templar Mistress is called upon to stab the consecrated Host, which it is well known that Catholics, in the doctrine of the real presence, hold to be the body of Christ.

Numerous writers upon the subject of Lucifer, are mentioned by Mr. Waite, but it will suffice here to name two, a certain Dr. Bataille, and a Seigneur Margiotta. It is somewhat singular that all the Luciferian revelators had their initiation at the hands of brother Giambattista Pessina of Naples, the G. M. of Mizraim. Bataille met an Italian of the name of Carbuccia who previously had there received the 33° at a cost of 200 francs, and had further induction into the Kabbalah at the mouth of Manchester Initiates (England). To this Neapolitan source, Bataille proceeded with the full intention of exploiting in search of the worship of Lucifer, and he was eminently successful, according to his (self asserted) veracious accounts, having secured the 33° at a cost of 500 francs. Thence he visited the East where he

found our old Templar friend Baphomet everywhere enshrined. It was, however, at Calcutta, that he received Palladian initiation from Phileas Walder of Charleston for 200 francs, and this led to his visiting Charleston himself. It seems to have been at Louisville that Bataille first met Diana Vaughan, who, he says, possessed most wonderful psychological powers, which are supposed to have been attained in the first instance as the *fiancé* of Asmodeus, and in the second in virtue of her descent from Thomas Vaughan, the Alchemist, who contracted in America a broomstick marriage with Goddess Astarte. This latter fact, Diana vouches from her family archives; but read Waite's closing chapter on the subject.

When our mutual friend, the late Dr. Robert Ramsay, was in the habit of urging in your pages the Grand Lodges to recognize the Craft Masonry of Bro. Pessina, as a Neapolitan section of the Craft, he little dreamt of the eminence that he would attain. Signor Margiotta obtained the 33° from Pessina, like the others, and was also Venerable of the Lodge Giordano Bruno, of which I also happen to be an Honorary Venerable. Margiotta vouches for the diabolical facts of the other Revelators, and has his own verities. On one occasion after the meeting of the S.G.C. 33°, Pessina exhibited the devil to him, proceeding out of a whisky bottle. He also alleges that his friend, and my old friend and correspondent, Oreste G. Cecchi, 33° of the S.G.C. of Turin, shewed him the G.A. of the U., otherwise the devil in the shape of a goat. My own explanation of this would be, that Cecchi shewed the tameness of a domestic animal, which it suited Margiotta to believe was the devil in *propria persona*.

Generally, Masons will think that these writers are harmless lunatics; but the matter cannot be so lightly dismissed. It is an organized and grand conspiracy to destroy Masonic reputations. Margiotta has had the Bishop of Gre-

noble to term him "My Dear Friend"; the Patriarch of Jerusalem lauds him; the Bishop of Montauban is devoted to him; the Archbishop of Aix applauds him; the Bishop of Limoges blesses his books; the Bishop of Mende likewise; the Cardinal Archbishop of Bordeaux applauds the effort; the Bishops of Tarantaise, Oran Pamiers, take up the chant, and H.H. the Pope, sends him his Apostolic Benediction over the seal of St. Peter. Very recently Father Pechè, on the same authority attacked the present writer, with many leading Masons, by name, in a lecture given at Turgan, printed and sown broadcast.

Mr. Waite's well written book is as interesting as is a Romance, which in some sort it is, and though a non-mason, the Order has fallen into good hands, and owes him a debt of gratitude; it is critical, scholarly, and dispassionate. He concludes his enquiry, whilst admitting that the Parisian world may have a sect of Luciferians, by saying:

"I can find no Mason, of what grade or Rite soever, who has ever heard of Pike's Sepher d'Hebarim, his book called Apadno, or lectures in which he imparted unacknowledged extracts from Eliaphas Levi [he is alluding to Palladian Ritual]; they may rank with Triangular Provinces, Lucifer *chez lui*, the skull of Molay, and the Palladian, in other words they are lying Myths."

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#### 40th ANNIVERSARY OF ST. JOHN'S LODGE.

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PRESENTATION OF AN ADDRESS TO  
V. W. BRO. N. L. STEINER.

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At the last regular meeting of St. John's Lodge, No. 75, G. R. C., Monday evening, the 2nd inst., in the Masonic Hall, Toronto Street, a re-union of the old members was held to celebrate the fortieth Anniversary of the Lodge, as well as to do honor to V.W.

Bro. N. I. Steiner, by presenting him with an address, commemorating the 25th Anniversary of the completion of his term as Worshipful Master of the Lodge. The presence of so many distinguished brethren of the Craft, as well, as so many old members of the Lodge, greatly enhanced the occasion, and one of the sublime tenets of the Institution, the universality of Freemasonry, was also fully exemplified by the bringing together of so many men of the different religions and political persuasions of the world.

Following is a brief sketch of the history of St John's Lodge. On the 8th November, 1856, a meeting was convened by Bro. George B. Wyllie, for the purpose of considering the propriety and expediency of establishing a Blue Lodge in connection with St. John's Chapter of Royal Arch Masonry. As a result of the meeting a petition, signed by the following brethren:—Bros. George Black Wyllie, William Hay and Joseph Jackes, of St. Andrew's Lodge, Toronto; John Peter Dunn, George H. Halse and Alfio De Grassie, of King Solomon's Lodge, Toronto; David Sterling, of Burns Lodge, Halifax, N.S.; Robert Wishart, of St. John's Lodge, St. John's, Newfoundland; and Philip St. Hill, of 1st Royals Reg't Lodge, No. 396, Montreal, to form a new Lodge to be named St. John's Lodge was forwarded to the M. W. the Grand Master of the Grand Lodge of England.

The petition being granted, on December 1st, 1856, a meeting was held, by laws were framed and other preliminary business was transacted; then on December 5th, 1856, the Lodge was consecrated as St. John's Lodge, No. 55, P.R., and the Provincial Grand Secretary, R. W. Bro. Francis Richardson, assisted by the Deputy Provincial Grand Master, R. W. Bro. Thos. G. Ridout, as P. M., and Bros. S. B. Harman and W. M. Jamieson, as S. W. and J. W., respectively installed

the following officers:—W. Bro. George B. Wyllie, W. M.; Bro. William Hay, S.W.; Bro. David Sterling, J.W.; Bro. Geo. H. Halse, Treasurer; Bro. Joseph Jackes, Secretary; Bro. Alfio De Grassie, S.D.; Bro. Robert Wishart, J.D.; Bro. Philip St. Hill, I. G.; and Bro. James Forman, Tyler.

Among the first initiates into the Lodge in 1856 were:—Bros. Hugh Smyllie, Thomas Grundy, William Simmonds Taylor, Rev. Robert J. MacGeorge, (a name eminent in literature) A. F. Scott, (who became Judge of the County Court of Peel) J. H. Woodman, and Henry Macpherson, (who also became Judge of the County Court of Gray, and 1st Grand Principal Z. of the Grand Chapter of Canada.)

This Lodge on the 6th August, 1860, voted \$40 towards the construction of a Masonic Arch on King Street East, (foot of Toronto Street) to celebrate the visit of H. R. H. the Prince of Wales to Toronto.

On the 25th November, 1881, the brethren celebrated the 25th Anniversary of the Lodge by a banquet at the Walker House, Toronto, W. Bro. William Simpson, the W. M. at that time, occupied the chair. Among some of the prominent Masons present upon that occasion were:—M. W. Bro. Lieut. Col. Moffatt, G.M.; M. W. Bro. Seymour, P. G. M.; M. W. Bro. Kerr, P. G.M.; R. W. Bro. Spry, D.G.M.; R. W. Bro. Mason, Grand Sec'y, and W. Bro. Joseph Jackes, the first Secretary of the Lodge, he being the only one of the original members in attendance.

Many prominent citizens of Toronto have been members of this Lodge, and it is no idle boast in saying that St. John's Lodge, in the past, has shown great vitality in disseminating pure Masonic principles, and its history although brief, is one that the present brethren of the Lodge have no cause to be ashamed of.

Among the many distinguished brethren present were:—M. W. Bro. William Gibson, M.P.; R. W. Bro. E. T. Malone, D.G.M.; R. W. Bro. Aubrey White, D.D.G.M., of the 11th Masonic

District, and R. W. Bros. B. Allen, R. Dinnis, George Tait, H. Collins, A. G. Horwood, B. Saunders, Malcolm Gibbs, William Simpson and Sigmund Weichert, (P.G.S.W. of P.G.L., South Wales), V. W. Bros. Dr. Ryerson, J. R. Dunn, N. T. Lyon, John Erskine and R. T. Coady; W. Bros James Glanville, J. W. Jones, F. Denton, B. N. Davis, F. Prince, A. L. Malone, W. Sterling, Curran Morrison, John Akers, W. G. Eakins, M. Stewart, W. J. Chick, J. S. Williams, P. T. Lee, Jacob Merschfelder, J. B. Young, Hugh Blain, Joseph Jackes, Chas. E. Mathews, T. E. P. Trew, R. Smallpiece, R. B. Harcourt, and Bros. Dr. Reynar, F. M. Bell Smith, and Warring Kennedy, (Ex-Mayor.)

The various chairs during the evening were occupied by the regular officers for 1896-7 as follows: W. Bros. Jos. Tomlinson, W. M., and Matthew Stewart, I. P. M.; and Bros. Spencer Love, S. W.; Jas. G. Boyce, J. W.; Joseph King, Chaplain; W. N. Eastwood, Treasurer; M. Lavery, Secretary; John Alexander, D. of C.; Arthur Allan, S. D.; E. J. Cashmore, J. D.; Geo. W. Verral, S. S.; Arthur Hewett, J. S. H. S. King, I. G.; and J. H. Pritchard, Tyler.

After the routine business of the Lodge was concluded and the several distinguished visitors were introduced and received with grand Honors, the W. M., W. Bro. Tomlinson called on W. Bro. Joseph Jackes, the first Secretary of the Lodge in 1856-7, to present an address, beautifully illuminated and framed, to Bro. Steiner, who on coming forward, was received by the entire assembly rising and singing "Auld Lang Syne."

W. Bro. Jackes said, he was pleased to have the honor of being the medium through which a presentation was to be made to V. W. Bro. Steiner. He then referred to the early history of the Lodge for a few minutes after which he read the following address:—

TO VERY WORSHIPFUL BROTHER  
NEWMAN L. STEINER, *Past Master*,  
*St. John's Lodge, No. 75, G.R.C.*

Dear Sir and Very Worshipful Brother:

Your Brethren of St. John's Lodge of A. F. & A. M., No. 75, G.R.C., feel that they cannot allow this the 25th Anniversary of the completion of your term as Worshipful Master of this Lodge to pass without giving expression to their deep sense of appreciation of the valuable services you have rendered this Lodge and of your estimable qualities as a Mason and a Citizen.

You, Very Worshipful Sir, have now been a member of this Lodge for more than thirty five years and during all that period your zeal for the welfare of the Lodge and its individual members has shown no abatement and any success attained by the Lodge in those years can in no small measure be attributed to the faithful discharge of your duties, to your undiminished interest in its affairs and to the worthy example which you, as a Mason, have ever set before your Brethren.

We, your Brethren, beg therefore to tender you their hearty congratulations on this occasion and to express their appreciation of your services in the interest of the Lodge, and at the same time they earnestly hope that you may long be spared to advise and assist them in carrying on the work of the Lodge.

Signed on behalf of the Lodge, by  
M. Stewart, R. R. Davis, J. Tomlinson,  
Spencer Love, J. G. Boyce and M. Lavery.

V. W. Bro. Steiner in responding to the address, said, he could not say he was being taken by surprise that evening, for he had put the postage stamps on the envelopes which had contained the last monthly circulars that had been sent to the brethren. Every officer of that Lodge he had known since 1865, and he thought he was able to say thoughtfully that St. John's Lodge had done well, was doing well, and would do well in the future. The two most important words that he would make use of that evening were "prosperity" and "gratitude." It was well known that St. John's Lodge was a prosperous Lodge, in fact it stood ahead of all other lodges in the general intelligence

and the appearance of its members. The Lodge had a membership of 185, they had initiated 20 during the past year, and he could safely say that those who had come into the Lodge during the time represented quality and not quantity. As for "gratitude" to the Lodge, and to the fraternity, he could scarcely find words in which to express himself. He had always received kindness at the hands of the brethren, and the beautiful address they had presented him with that night would always be cherished by him and his family. (Applause.)

W. Bro. Moerschfelder then introduced to the Lodge Bro. J. W. Elliott, who had been a member of St. John's Lodge for 38 years, being initiated in 1858.

#### BANQUET.

The large hall was utilized for the holding of the banquet that followed the meeting of the Lodge. Over 300 brethren sat down to a sumptuous repast got up in the very nicest manner by Bro. J. H. Pritchard, the caterer for the evening.

The menu card was one of the prettiest pieces of artistic work that we have had the pleasure of seeing for some time. It was got up in nine different colors and ornamented with various Masonic emblems. Messrs. Apted Bros. were the printers.

W. Bro. Tomlinson occupied the Chair, and to his right and left were seated the distinguished guests of the evening.

The following was the toast list :

1. "The Queen and the Craft" with the following lines attached: "A perfect woman, nobly planned."—*Wordsworth*.

Part Song "Moonlight," by St. John's Choir.

2. "The Most Worshipful the Grand Master" with the following lines attached: "Our hearts receive you with all kind love, good thoughts and reverence."—*Julius Cæsar*. Proposed

by R. W. Bro. B. Saunders and replied to by M. W. Bro. Gibson, M.P.

Song "We're a' John Tamson's Bairns," by Bro. G. W. Grant.

3. "The Deputy Grand Master and the Grand Lodge of Canada" with the following lines attached: "You are welcome, masters, welcome all."—*Hamlet*. Proposed by W. Bro. Hugh Blain and replied to by R. W. Bro. E. T. Malone.

Selection "The Bells Polka," by Toronto Hand-Bell Ringers.

4. "The D.D.G.M." with the following lines attached: "Your Lordship speaks most infallibly of him."—*Hamlet*. Proposed by W. Bro. Wm. Simpson and replied to by R. W. Bro. Aubrey White.

Song "The Cruskeen Lawn" by Bro. John Alexander.

5. "Past Masters and Old Members of this Lodge" with the following lines attached: "I love the memory of the past."—*Holmes*. "Superfluous lags the veteran on the stage."—*Johnson*. Proposed by Bro. Spencer Love and replied to by several old members of the Lodge.

Song "'Tis 40 Years My Old (Saint) John," by R. W. Bro. Wm. Simpson.

Recitation by Bro. Harry Blakey.

6. "Our Sister Lodges" with the following lines attached: "In one fair bumper let us toast them all."—*Holmes*. Proposed by W. Bro. Rev. W. Smith and replied to by several city Masters.

Selection "Soldiers Farewell," by Rosdale Male Quartet.

7. "Visiting Brethren" with the following lines attached: "We'll have a speech straight; come, give us a taste of your quality."—*Hamlet*. Proposed by W. Bro. C. E. Matthews and replied to by several of the visiting brethren.

Selection, "King Pippin Polka" by Toronto Hand-Bell Ringers.

8. "Junior Warden's Toast" with the following lines attached:—

"To all, to each a fair good night,  
And pleasing dreams and slumbers  
light."—*Marmion*.

Bro. Arthur Hewitt, was the Accompanist.

The gathering was a most enjoyable one, and it will long be remembered by those who had the good fortune in being present.

#### A BRIEF SKETCH OF THE LIFE OF V. W. BRO. STEINER.

V. W. BRO. Newman L. Steiner was born in the city of Tachau, Bohemia, in 1830. At the age of eighteen he emigrated to the United States, residing there a few years, and then coming to Toronto in 1852, when he entered into the marble business, which he carried on for over thirty years, retiring from it in 1887. He was commissioned a Justice of the Peace for the Province of Ontario in 1874, and has been for nearly twenty years the President of the German Benevolent Society of Toronto. In 1880 he was elected by the largest vote ever polled for the office of Alderman up to that time, to represent what was then called St. James Ward, and while on the Aldermanic Board he worked assiduously for the welfare of the city of Toronto. He first saw Masonic light in St. John's Lodge, No. 75, G. R. C., on the 5th November, 1860, and in 1861 was appointed by W. Bro. Alfio De Grassi to the office of Junior Steward, taking the place of Bro. John Cooper, who had removed from the city, and from that time until 1870 he served in several official capacities, including that of Treasurer for the period of five years, when the brethren of the Lodge conferred upon him the distinguished honor of electing him Worshipful Master. The same year as he was the Worshipful Master of St. John's Lodge, he was appointed a Grand Lodge Officer, so that in the present year he has been an officer for thirty-five years in his mother

Lodge, and for twenty-five years out of that period, a Past Master, and likewise for a similar period a Past Grand Lodge Officer. Bro. Steiner since becoming connected with Masonry has always taken a deep interest in its welfare in the city of Toronto. He seldom misses a regular meeting of his Lodge, and when he does, it is owing to sickness or absence from the city.

#### A PRESENTATION TO R. W. BRO. RICHARD DINNIS.

At the last regular meeting of Rehoboth Lodge, No. 65, G. R. C., held on the 5th inst, in the Masonic Hall, Toronto Street, Toronto, a Past Masters Re-union took place as well as the presentation of a testimonial to R. W. Bro. Richard Dinnis, on behalf of the 11th Masonic District.

The gathering was all that could be desired, and great enthusiasm prevailed during the evening among the brethren. Following are some of the distinguished members of the Craft who were present:—R. W. Bro. E. T. Malone, D. G. M.; R. W. Bro. Aubrey White, D. D. G. M., of the 11th Masonic District, and R. W. Bros. R. Dinnis, George Tait, J. B. Saunders, G. C. Patterson, H. Collins, F. F. Manley, Malcolm Gibbs, T. Sargent, John Hetherington and J. B. Nixon; V. W. Bros. R. T. Coady, J. R. Dunn, A. A. S. Ardagh and Francis Gallow; W. Bros. John McKnight, A. L. Malone, Curran Morrison, W. J. Chick, George Duthie, L. Armstrong, A. Dinnis, E. F. Clark, M. P., Matthew Stewart, Angus McBean, F. Prince, J. S. Williams, W. D. McPherson, W. J. Graham, Andrew Park, D. D. Grierson, J. Western, William Bain and many others.

W. Bro. F. W. Unitt, the popular Master of the Lodge, after the routine business was completed called upon the following Past Masters to occupy the chairs for the evening:—W. Bro. Andrew Park, W. M.; V. W. Bro.

Francis Gallow, I.P.M.; W. Bro. E. F. Clark, M.P., S. W.; R. W. Bro. Malcolm Gibbs, J. W.; W. Bro. William Bain, Chap.; W. Bro. W. J. Graham, Treas.; W. Bro. Angus Mac Bean, Sec'y; W. Bro. Arthur Dinnis, S.D.; W. Bro. Fred. Armstrong, J.D.; W. Bro. D. D. Grierson, I.G.; W. Bro. J. Western, S. S.; W. Bro. F. W. Unitt, J.S.; and R. W. Bro. G. C. Patterson, D. of C.

W. Bro. Andrew Parks, in taking the chair said, that R. W. Bros. George Tait and F. F. Manley, and W. Bro. John McKnight, were a committee appointed at the last meeting of the Grand Lodge, to make a presentation on behalf of the 11th Masonic District, to R. W. Bro. Richard Dinnis, which they would now do.

R. W. Bro. George Tait said, at the last meeting of the District held during the session of Grand Lodge a committee was appointed to procure a suitable testimonial to be presented to R. W. Bro. Dinnis in the name of the Craft as a token of their appreciation for the able manner in which he had discharged his duties as District Deputy Grand Master of the Toronto District. It was nearly a quarter of a century, said R. W. Bro. Tait, since R. W. Bro. Dinnis had to go through the searching scrutiny of the ballot before he was adopted into the family circle of Rehoboam Lodge, and into the fellowship of Masonry, and by his earnest spirit and aim for the welfare of Masonic work in his mother Lodge, he was advanced from time to time to positions of honor, and finally he was elected its Worshipful Master. R. W. Bro. Dinnis' record as a business man in the city of Toronto, was an honorable one, and there were no misgivings in the minds of these who had desired to honor him as to his fitness for receiving such a testimonial that was being presented to him that night. His work had been approved, and in the name of the District, he presented him with a Past Deputy District Grand Master's regalia as an evidence of their esteem and as

a badge of honor for the services rendered by him to the District. (R. W. Bro. Manley then placed the regalia upon the R. W. Bro.) In conclusion R. W. Bro. Tait said, that he congratulated R. W. Bro. Dinnis, who was thus honored by the District, and as the regalia adorned him he trusted that R. W. Bro. Dinnis would long continue to adorn the society he loved so well. (Applause.)

R. W. Bro. Dinnis said, that at the very start he was handicapped, and that he did not feel equal to the occasion. He said that R. W. Bro. Tait and himself were Worshipful Masters the same year, eighteen years ago, and in fact he was his immediate predecessor in office as D.D.G.M., so far as the city was concerned, because R. W. Bro. McGillivray was elected by the country members. R. W. Bro. Dinnis then went on to say that his career had been a singular one, for whenever he wanted to get at the top of the ladder it was always placed there for him. He wished he had Bro. E. F. Clark's silvery tongue, for a few minutes that night, so that he could express his feelings towards the brethren for their kindness to him. He had never aspired to the position of D.D.G.M., of the 11th Masonic District. A little over two years ago, he was on his way to Hamilton to attend the Grand Lodge meeting, when Bro. Gallow said, "I have been talking to some of the brethren, and we would like to have you as our District Deputy, I asked him if it was the 1st of April, and he said, if you will allow your name to be brought forward we will have you elected. I said I would not like to stand up to be knocked down by some other brother. He said, I do not think anything of the kind will happen." At Hamilton he spoke to R. W. Bro. Roaf, who said he had pledged himself to some other brother, then he spoke to R. W. Bro. W. C. Wilkinson, who I have known for twenty-five years, Bro. Wilkinson said, you may depend on St. Andrew's. Then when it was understood I was running for the position, everything



seemed to turn in my favor, and I was elected D.D.G.M. R. W. Bro. Dinnis then said he had enjoyed visiting the various lodges in the district, and that he had been very fortunate in having W. Bro. McKnight as District Secretary, and Bro. Dr. Sims as District Chaplain, for they all remembered the beautiful sermon preached to the fraternity of Toronto in May last, by the District Chaplain. In concluding the R. W. Bro. said: "My desire and hope is, that so long as I live—and I trust I shall always live in this splendid city—that I will not be guilty of any expression or act that will tarnish this beautiful testimonial you have presented me with this evening." (Applause.)

The Past Masters of the Lodge then exemplified the 1st Degree in a creditable manner, after which the Lodge was closed, when a banquet took place at which speeches interspersed with songs occupied the attention of the Brethren until midnight.

#### MASONRY IN INDIA.

The principle religions in India are those of Brahma, Mohammed and Buddha. They all hated and persecuted each other, and only agreed mutually in hating the Christians. It was the country, up to a recent date, of prejudice, hate, tyranny and intolerance. Four years ago I was the honored guest at a Masonic Lodge meeting in the third degree in the great Temple of Calcutta. There were about 150 Masons present, men of almost every nationality and creed. The Master's degree was conferred on three fellow-crafts, who knelt together before the same altar. One was a Christian, who took his obligation on the Bible: one was a Mohammedan, who took his obligation on the Koran; the other a Hindoo, who took it on the Shastras. The oath was administered by an English lord, a judge of the Supreme Court, and he was assisted by the Grand Secretary, my friend Ruscomjee, a Parsee and follower of Zoroaster.

There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it is trifling or useless. These men in India are the learned, the influential men. They do not renounce their religions; but they meet before the Masonic altar on bended knee, before the Great Architect of the Universe, and hand in hand, breast to breast, mouth to ear, they walk about in their quiet daily vocations, among Asia's teeming millions, sowing the seed and setting the example, from high to low, of Masonic teachings and Masonic lives. Who can calculate its influence?—*Hans Matson.*

#### A LITTLE RITUAL HISTORY.

Bro. Henderson, of Pennsylvania, having asserted that "the Masonic ritual was practiced when Masonry was young, and has come down to us from the mists of antiquity," Bro. Wm. R. Singleton, of the District of Columbia, dissents as follows: "This must make our Masonic savans laugh—such as Hughan, Gould and others. If Grand Master Henderson had kept up with the investigations of those two brethren he would certainly know that every word of Masonic ritualism has been invented since 1720, and that the very work of Pennsylvania can only be traced back to the formation of the bogus Grand Lodge of 1740, when Lawrence Dermott was the Secretary of that faction. And does he not know, or should know, that in 1813, when that same Grand Lodge formed the union with the older body, they surrendered their peculiar ritual, as did also the other Grand Lodges surrender their ritual, and the two were combined into the present ritual of the United Grand Lodge of England? We have in our possession copies of the very earliest rituals of the first three degrees as they were practiced after the organization of the first Grand Lodge. The first one contains a mixture of the three degrees which was evidently the only ritual of

the work as practiced where the Fellow Craft and Masters part were given in the Grand Lodge only to those who were Wardens and elected Masters. The second work is divided into the Entertained Apprentice, Fellow Craft and Master. The third is a copy of the Dodd Manual. From 1734 to the days of Preston there was a gradual improvement in the rituals passing through the hands of Entick, Hutchinson and Dunkerly, and Preston. In 1813, when the union was accomplished, Hemmingway, the Grand Senior Warden, was charged with the duty of combining the two rituals into one, and that combination is the present ritual of the United Grand Lodge of England."—*American Tyler.*

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#### INTELLECTUAL CULTURE.

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"If there's a hole in a' your coats,  
I rede you tent it,  
A chiel's amang you taking notes,  
And faith he'll prant it."

—*Burns.*

"Beware of the man of one book," is a notable aphorism of mediæval days. The dictum had of course a special significance in times when the volume of the Sacred Law, complete, was firmly fastened by double chains of bronze to the church lectern, and placed in charge of an ecclesiastical custodian. The man possessed of a single volume only—if he had any literary impulse at all—must needs read it often and study it well, so that it became practically, in its ultimate results, as good as a whole library to him. This illustration occurs to our mind whenever we reflect on the difficulties of procuring influence for the Masonic Press. Are there not many brethren who have been for years members of the Craft, and who have never yet waded through more Masonic literature than the Book of Constitutions and the By-laws of their Lodges? In this era of a "multitude of books," and Craft newspapers is such a state of things creditable? Surely we are interested in the history of our ancient Order—in the wide field of criticism its mysteries have opened up to the

human intellect—in the sublime or humanizing strains of poetry its genius has inspired. Can the constant repetition of the same things always in the same manner, without any variation and freshness of thought, as commonly practiced in our Lodges, be styled "intellectual Freemasonry." It is only too true that our present Freemasonry, being bent more on social pleasure than intellectual culture, is averse to mental labor. And still there is hardly a society that can boast of so rich and extensive literature as the Masonic. But how many make Freemasonry a subject of thought and study? How many read the periodicals of the Craft? How many peruse and study its rich literature? Few; very few, indeed! And what makes Masons so remiss in this respect? We know of only one chief reason, and this is the unintellectual, mechanical, spiritless and parrot-like teaching of the "Royal Art" in our institutions. It fails of its purpose. It bears no fruit. It does not stimulate thought, nor does it incite, and still less increase, a desire for more Masonic knowledge. The reason may be said to be stereotyped.—*Freemasons' Chronicle (Sydney.)*

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#### BURMA AND BUDDHISM.

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Burma is a country dominated by an idea, or rather a set of ideas, which owe their origin to the influence of Buddhism. The Burman holds the view that this life is a sorry thing at the best and that the wisest course is, therefore, to get through it with as little care, worry and anxiety as possible. The world is nevertheless at the same time full of good things, which all can enjoy. Therefore why toil for wealth which, brings only a burden of care in its train? Why strain every nerve when possession means the anxiety to hold and preserve? The bounteous earth supplies rice for the needs of all her children, and while there are love and laughter and gayety to solace us, while leisure can be secured and peace maintained, let us enjoy and be happy.

Here we strike the keynote of the life of the Burmans. Strangers call them lazy, but they are not idle except on principle. They can work splendidly when they choose, but they have long ago decided that to turn the world into a workshop, to toil incessantly for a mere subsistence or in order to gather up riches, is folly, as doing so destroys the pleasure of existence. As soon as a farmer has made a little money by selling his crop he gives a play, or pwee, to his town or village.—*Cornhill Magazine*.

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#### PRESENCE OR ABSENCE OF CHARTER.

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In New York the Grand High Priest decided that while the charter might not actually be in the hall, a High Priest could open a chapter and the business done was valid, but if the High Priest was absent, the King or the Scribe could not validly open a chapter, the charter being physically absent, its whereabouts being known. In the case decided, it was in a safe on the lower floor of the building where the chapter was meeting. In our opinion too much stress is generally laid on the presence of the paper called a charter. There may be a question, by the way, whether it is really a charter, or whether it be only an evidence of a charter. The so-called charter is frequently treated as though it were some magic talisman, and possessed within itself a force invigorating and energizing acts otherwise lifeless. Perhaps the situation would be better understood if the terminology was changed a little. What the Grand Chapter does for the companions to enable them to work validly is to give them "a warrant of constitution." The word charter is only the short of this. That warrant is a power, not something material. There is no innate life in matter, whether that matter be flesh or a piece of paper. The paper, or that parchment, if one pleases, is not that power, but the evidence of it. The Grand Chapter decrees the constitution of a new chapter, and under that

decree it is constituted and labors. Its right to continue to work depends upon the continuance of that warrant by the Grand Chapter. The so-called charter is simply the pledge, the material tangible evidence, the physical sign of the immaterial warrant and authority, the breath of the sovereign and validity conferring power, the Grand Chapter. If the Grand Chapter resolves to terminate the power granted the designated body of companions to work, the power ends then and there. It is not necessary to the stamping with invalidity any work done the physical recovery by the Grand Body of the material witness of its grant, the "charter." So while the warrant stands, the presence of the evidence of that warrant, while convenient, is not essential. Should a "charter" be burned, and remain unrevoked, there is no reason for the chapter suspending its labor for that reason. But if the warrant be cancelled, the presence of a thousand charters would not validate the work. We know of a lodge occupying ground previously held by another long defunct. The Master thought it his duty to be in physical possession of the charter and took it home. Then he forgot that he had done so. The charter of the defunct lodge was found "laying around in some cupboard," and was hung up without examination as the charter of that lodge. So it continued for years, no man knows how long, the charter of the lodge in the country, in a drawer of a Past Master, and the charter of a defunct lodge displayed in the hall. We may say, in passing, that it is probable that more than once this latter paper was shown a visitor on his demand to see the charter and proved eminently satisfactory and satisfying to him. Were the acts of the lodge invalid? If so, who will draw the line of demarcation in time between the valid and the invalid? If it is drawn too far back, what would be said of an attempt to validate acts already valid? As it was known in the case under review that the Grand Chapter authorized that King, in the absence of his High

Priest, to open that Chapter, we believe that he did perfectly right to do so, and the action had at such meetings was perfectly proper and valid. The Grand Chapter did not approve the decision.—*Her man C. Duncan, of Louisiana.*

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#### NO SMOKING IN OPEN CHAPTER.

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It is our belief that it is the first duty of a High Priest to preserve order and decency at all times in chapter assemblies, and that he should tolerate nothing therein that might offend the most sensitive companion. An open chapter is not a club smoking room, nor is burning tobacco the incense Royal Arch Masons are supposed to offer up therein "with a pure and contrite heart." The transaction of business and ritualistic ceremonies alike demand that the utmost decorum shall prevail. More than this comparisons not addicted to the use of the weed have rights that are to be respected, if harmony is to be maintained. If High Priests cannot recognize these things of their own volition, they ought to be called upon by Grand High Priest, or Grand Chapter, to step down and out, or the latter should brace them up with an expression that cannot be "misunderstood," or misconstrued. In trying not to offend the sensitive smoker, we are too much inclined to forget the equally sensitive non smoker.—*Marsh O. Perkins, of Vermont.*

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#### INFLUENCE OF THE CHRISTIAN RELIGION.

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From *Taggart's Times*, Philadelphia, we copy the following earnest letter. It is a call to action. Being assured of the justice of the cause every Knight Templar is familiar with his duty. It is Christ who is on trial. Of a moral necessity your judgment upon Christ will be Christ's judgment upon you. Shall the hundred thousand Templars of the United States longer remain silent in the face of these terrible assaults

upon and butcheries of the followers of Immanuel?

"A prominent Knight Templar in Birmingham, Eng., sends us the *Gazette* of that city, containing a heroic article on the Turkish atrocities in Armenia. In reference to this subject our correspondent writes as follows:

"Why is it that the Knights Templar of the world do not take some action—draw their swords in defence of the Christian religion as promised? I for one am ready to fulfill my obligation the moment I am called upon. I will sacrifice everything for the cause. I read your paper, *Taggart's Times*, through and through, but not a word in defense of these miserable Armenians whose only crime is that they are Christians. Now is the opportunity for the modern Templar to follow the footsteps of our ancient Crusaders. If I should write you throughout the whole day it would be impossible for me to adequately convey my indignation at these atrocities. I shall do all I can here in my humble way for the relief of these downtrodden people, and will join an army of Knights Templar and fight until every drop of blood would flow from my body. The European powers are afraid of each other, and the only way out of it is for either the United States to step in or the Knights Templars, who would be backed by the whole world. The Sir Knight who would take the first step in this movement would live in the memory of the world for ages. I hope to hear very soon that the Templars of "God's Country" are making a move to protect the innocent Christians in Turkey before it is too late."

*Sincerely yours, J. P. A.*  
—*American Tyler.*

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#### WHAT IS MASONRY?

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The question has been asked by both members of the fraternity and those outside of it, and long dissertations have been written in which there have been attempts to answer it. There have been many views expressed and the man who is able to gather them all together

and understand them will be possessed of a knowledge more profound than the philosophers. It is not our purpose to try to answer the question, critically, but to give a few thoughts that occur to us as practical.

Masonry is a system or a science of morality. Its lessons are good for nothing, unless they influence the actions of those who learn them. There is much time wasted on searching for landmarks. Landmarks are good as locating certain points of interest or importance and the landmarks of Masonry are valuable as they establish principles. Landmarks become obliterated by time, and destroyed by its wasting influence. When returning to his native place, the traveler may look for the old oak tree that stood in front of the cottage where his boyhood days were spent, but the winter's storms beat upon the old tree and it fell. It is a landmark no more. Or he may ask, where is the old mill where I spent so many happy hours in play? It, too, has passed away and that landmark has been destroyed. And so in societies. New landmarks have to be set up, or old ones remodeled. In Masonry there remains, and always will remain, certain, well established lessons, or fundamental elements of constitution which will never be obliterated: but there are many things that will change with the growth of mankind, the needs of the fraternity, and the demands of enlightenment and education.

But what is Masonry?

Masonry is practiced and requires its votaries to be practical. Theoretical morality is all very well, but theoretical virtue will count for little if there are not practical results. Masonic teachings are ennobling, and he who enters the fraternity without a desire or intention to be benefited by them had better remain without, for his influence will not be for good either in the lodge or in the circle in which he moves.

Masonry is not religion, but it will as surely lead a man to be religious, as he practices what he is taught. There is one God, who is Father, to whom

every creature owes devout homage, this is a lesson of Masonry, and that devotion is religion.

Masonry is equality. It does not count as of superior worth the wealth of a man. It does not regard the fine raiment of the rich, but looks for the wealth of good principles, and the fine raiment of virtuous actions.

Masonry is charitable and looks with sorrow upon the failings of the human race. The man who is overtaken by temptation and in an evil moment falls, is not all bad. Deep down beneath the weakness of his nature there is a sincere desire for purity, and Masonry would look for that spark of divine life. There never was a man who fell under temptation, but could possibly have been saved had some strong arm intervened between him and the temptation. While the tendency of the human heart may be to do evil as the sparks to fly upward, yet the Great Father implanted in every breast a desire to be better. The totally depraved in this world are few. Masonry would lift the fallen, and over the scars of sin throw the mantle of charity. It would reclaim the erring. If a brother is in trouble Masonry helps him. If he is traduced, Masonry seeks the truth and vindicates him. If he is disheartened Masonry whispers words of encouragement in his ears.

This practical Masonry is not a lodge affair, but a personal matter. Each Mason must for himself discharge the duties that devolve upon him, and so prove by his acts and his words what Masonry is.—*N. Y. Dispatch.*

#### AFRICAN MASTER BUILDERS.

This Society was first known in Berlin in 1756 and was extinguished in 1786. Rosicrucianism was the principal tendency of the system. Their ancient history was given as follows: When the architects were, by wars and battles, reduced to a very small number, they determined to travel together in Europe, and there to form for themselves new establishments. Many of them came to England with Prince Edward,

son of Henry II., and were shortly afterward called into Scotland by Lord Stuart. Their establishment in Prussia occurred about the Masonic year 2307. They had endowments of land, and were permitted to abide by the ancient usages of the brotherhood which they had brought with them, subject to the very proper restriction that they should conform to the ordinary laws and customs of the country in which they happened to reside. Gradually they received the protection of various monarchs; in Sweden, that of King Ing, in 1125; in England, of Richard the lion-hearted about 1190; in Ireland, of Henry II., the father of Richard, about 1180, and in Scotland, of Alexander III., about 1254.

This legend was regarded as largely mythical. An order was formed in 1767, which eventually succeeded the older society, but was of a different character. The new order of African Builders, or African Architects owed its existence to the Masonic zeal and liberal views of Frederick II. of Prussia, to whom the Ancient and Accepted Rite, now so flourishing in the world, traces its origin. The new order, of African Architects maintained a higher intellectual position than any of the numerous sects which arose in the eighteenth century, and had the life of the illustrious King of Prussia been prolonged a few years, until the Masonic orders which he fostered had acquired sufficient vigor for self-support, there is little doubt but the African Architects would have become a ruling power in the Masonic world. Not that it would have opposed other sects, supreme councils, or Grand Lodges, but by its intellectual power and by the direction it would have given to Masonic studies, it would have elevated the character of the institution, and would have sifted the chaff from the wheat, and made every lodge a school of science. Charles Frederick Koppen was the first Grand Master, assisted by Dr. John Ernest Stahl, and a number of other men of letters established this new Masonic sect upon the old and almost extinct

society of African Builders. They commenced with the declaration, "That the principles which should govern them were to fear God, to honor the King, to be prudent and discreet and to exercise universal tolerance toward all other Masonic sects, but to affiliate with none." The order devoted itself much to the study of Masonic history, and every year, during the life of Frederick, a medal, valued at fifty ducats, was bestowed upon the "writer of the best essay on the history of Masonry." Their ceremonies were simple. They made no use of aprons, collars or other decorations, and looked more to the intent of Masonry than to its outward form or ceremony. During the life of Frederick the order flourished, much through his personal support and influence. His death in 1786, nineteen years after the founding of the order, caused it to cease to exercise the same influence in the Masonic world, and the following year it became almost extinct, although a lodge was said to continue its meetings until 1806.

#### THE INFLUENCE OF THOUGHT.

The mind controls the actions of the body and causes it to perform whatever the will of thought directs. These thoughts that influence matter are reckless steeds unless they are checked, guided and held under control by good association and proper education. As we think so we act, and as we act so we not only appear to our fellowmen, and make reputation, but we form character and exercise a power over other minds and actions. Thus by the force of thought, followed by action equally potent, have whole empires been swayed, and the weal or woe of human beings has been secured. Indeed there is no action of life, no work done by man that is not the product of thought.

If we habitually think evil our actions will surely be evil. If we compel the mind to harbor only good and righteous thoughts, the source being pure, the stream of action will be pure also, and the more we keep the mind in this train

of thought the easier it will be to have pure thoughts and right actions. The man whose mind is full of wicked thoughts cannot prevent the influence of the mind from exercising a power, not for good.

It is said that every man has his hobby, and that a man without a hobby is weak and exercises but little influence over others. It is the mind that makes the hobby, and the thought upon it, that makes the man an enthusiast. We are all more or less given to hobbies, and no one can ever convince us that we are wrong in riding it. Unless we ride the hobby, the hobby will certainly ride us, and when it does we will find our fellowmen looking sideways at us, and making grimaces at our crankiness. We must therefore hold a tight rein and direct our thoughts so that whatever we engage in may be followed along a straight line, and produce beneficial results.

The books we read influence our thoughts and that mind stored with the trashy literature that floods the whole face of the earth, will be imbecile, and its hobby will be degrading. How often have we read during the past few years, of boys, ten, twelve and fifteen years old, running away from home, and starting out to "fight Indians"; and others who imagine they are called to be a Jack Shepard, or Gentleman George, or some other noted criminal? These boys were allowed to store their minds with such vile stories and their only thoughts were of such things. It would be interesting to know just what proportion of crime is traceable directly to this source.

On the other hand, the books of an elevated character, high moral standard,—and there are really more of them than we at first glance suppose—exercise an influence over every one who reads them and treasures them in his mind. The brain is a great storehouse, almost unlimited in its capacity, but it can be crowded and weakened by an undue mixture of good and bad, until the man becomes vacillating, and almost a nonentity, exercising no power

for good, and nauseating to the really wicked. If we fill the chambers of the brain with only good thoughts, so that there will not be any room for evil, we will become strong and there will be decision of character that will be sure to leave its good traces along the roadway of life.

If we learn well the lessons of Masonry we will store the mind with good thoughts and avoid harboring those things that weaken our moral nature. As surely as the foulness of the source will be seen in the stream that flows from it, so certainly will evil thoughts make themselves plain in our actions, and in our conversation. Out of the fulness of the heart the mouth speaketh. It is therefore one of the most important elements of happiness to have pure thoughts bubbling up and manifesting themselves in pure words.—*N. Y. Dispatch.*

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#### COUNTRY BROTHER AND CITY BROTHER.

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My brother, did you ever note the difference between the country and the city brother? If not, make it a point to do so, and mark the difference carefully. You will find that the country brother, those "old mossbacks," "hay-seeds," "one-gallus," "copperas breeches fellows," as they are frequently called, in pleasantry, of course, by the city dude, has more good, sound Masonry to the square inch than a band wagon full of the exquisitely dressed, kid-gloved brothers of the city Lodges.

The country brother is made of that kind of material which actuates men to join Masonry for the good there in it. They have the staying qualities and powers of endurance which you seldom find in the city brother. They are always present at their Lodge meetings, many of them riding fifteen and twenty miles, while others walk one fourth the distance. They bring their baskets filled with edibles, and when the Lodge closes partake of a personally prepared banquet, and together

break bread and enjoy themselves socially.

It is on occasions of this kind where friendships are renewed and strengthened, and the better part of our natures brought to the surface. Did you ever notice with what sincerity the country brother grasps the hand of his neighbor, how he swings on to it while he asks after "Nancy and the children," and if "they are not well," how sympathetic he looks, and "sends them his love?" How interested he is in "your crop," and if you "need rain badly," how easily he lets you down by "so do we in our neighborhood," thereby causing you to feel that your prospects for a crop are as good as the best. In fact, he never turns you loose until he has gone through the catalogue of questions pertaining to your welfare and softened the corns in your hands by the fraternal squeeze he continues to give. Such a shake as this comes from an honest heart, warmed up through the influence of Masonry, and ought to be appreciated by him who is lucky enough to receive such recognition.

Note the difference, if you please, when he meets the city brother, how exceedingly shy he seems, and how gently he grasps your hand. Why, do you ask? Because he has been raised in a different social school, and is afraid that a good old fashioned country shake might not just be in keeping with city ways and might hurt your delicate white hand. He is also reticent in your presence, and while he does his best to make you feel at home, yet he is a little diffident because your ways are not like his ways. But go with him in the Lodge room, note how he takes in the esoterics, and mark his approval of good work done or impressions made on the candidate. We have been honored by those present leaving their seats and gathering about the east to catch every word we uttered, and occasionally assist in "warming us up" by their "amens" and "thank the Lord," all of which we heartily approved.

Where, in a city Lodge, have you ever seen this done? Nowhere, we imagine, at least with few exceptions. We never have. And why? Because the city brother takes everything he hears and sees as a matter of course, and the most of them are vain enough to imagine they "could do just as well or a little better." Little do they think that by their coldness and apathy they are pouring ice water down the spine of their Master, causing him to have the cold shivers, and thereby destroying in a great measure the happy effect of the degree. The good Master, like the good actor, if he can "catch his audience," he can do twice as well, because he becomes enthused by their approbation.

Then, again, when the work is over you never hear the country brother criticise his Master, but, on the contrary, will compliment him, and tell him "how well he has done the work; how pleased the candidate was; and how glad he is at being able to be present." While on the other hand, the city brother sits in judgment on the work as a critic, especially if he is "bright," and most of them seem to think they are, and as soon as the work is done proceed to twit their Master and poke fun at him for some little thing he done "wrong," or for the incorrect reading of some part of the ritual. All this goes to show that the city Master must be constantly on the alert and pay more attention to the rendition of his work than to the life and soul he puts in it. Of course, there are exceptions to this rule, and the "truly bright" brother never hesitates to compliment good work irrespective of the few little mistakes that may have been made, and thereby cause his Master, especially if he is a young man, to feel that his work was not in vain.

Once more note, if you please, with what tender care the country brother nurses the sick of his Lodge; how promptly he fills his place when called upon by the Master to "watch with Brother So and so," and how particular he is in explaining to the one who re-



lieves him the points in the case, and if he dies see with what unanimity they attend his funeral and bring their families, and for thirty days thereafter wear the badge of mourning as a mark of respect to his memory.

How is it with the city brother? Does he ever watch with the sick? Scarcely, if ever. The Master sends a hired nurse to do that, and frequently the first information a large majority of the Lodge obtains as to a brother's illness, is a notice to attend his funeral. Do they do it? Only in limited numbers. The sun is too hot; the weather is too cold; it looks like rain, or they could not leave their business long enough to attend to this most solemn part of their Masonic duty. The above and many other trivial excuses are offered for this dereliction of duty. Don't forget, my brother, that you, too, have got to die "some sweet day." But the city brother is good on the pay, and makes this part of his duty act as a "balm in Gilead" to his conscience for that part so badly neglected. Well, be it so, but remember that money will not purchase that felicity for which the soul pants when it comes your time to "cross the river."

The country brother assists his Master in regulating the morals of the members of his Lodge, and when a brother goes astray reports the matter promptly, so that good counsel may be whispered in his ear, or he be dealt with according to law and usage, if necessary, thereby, perhaps, saving the brother and upholding the dignity of Masonry. How few do you find in country Lodges who are drunkards, gamblers or toughs? There is no affiliation for them there—they must be moral men or get out. So, also, must they be in city Lodges, but the city brother takes less interest in these things, and relies almost exclusively upon the Master and Wardens to find them out. By this means many brothers are permitted to go on in their evil doings for so long a time until they begin to lose respect for their Masonry and set at defiance her laws. Be it

said, also, that some Masters are too slow to act, and thereby wink at offences which should be handled promptly, just because they fear to burden their Lodge with a trial. In every instance Masonry suffers, and the example is much worse than the remedy.

Now, when all this is said, we reiterate that country Masonry, as practiced by the average brother, is better than city Masonry, made so through force of circumstances, dependence on each other, and by "practicing what they teach." We would not, however, detract one iota from the city brother or city Masonry—these have their place to fill, and they fill it as well as they think they ought to.—*Bro. Bun. F. Price, P. G. M.*

#### A CURE FOR "RUSTY" MASONS.

At the recent communication of the Grand Lodge of Ohio, the following was unanimously adopted:

"Resolved, that the Worshipful Master of each and every Lodge of this state, shall require every newly obligated Master Mason, to acquire the examination lecture of the Master's degree: and that the Worshipful Master certify that this has been done, on the annual returns of his Lodge, and that the Grand Secretary cause to be printed a blank certificate to that effect, on the blanks sent out for the annual returns."

A step in the right direction and should be generally adopted. There are Master Masons to whom their connection with the Craft is of little value, for the reason that never having been instructed in that degree as they had in the preceding, they are afraid to visit any Lodge but their own. One of the greatest privileges of a Master Mason is that of holding fraternal intercourse with his brethren when traveling in foreign lands. But there are thousands to whom this pleasure is denied for the reason given above.

They are "raised" and then left to paddle their own canoe, until they strike the rapids of an "examination"

and discover that they are only part of a Master Mason.

My brother of Ohio shake hands. We are with you.—*Square and Compass.*

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### FORGET NOT THE AGED AND POOR.

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Lodges should be very lenient towards members who are poor. Charity and fraternity are worth more than money. I am glad Grand Lodge excuses the lodges from paying Grand Lodge dues for old and poor members who are exempt from dues in the lodges. I believe this is right. Did you ever think, brethren, that a great many of the non affiliates are old men? Once they bore the burden and heat of the day in their lodges. They were active, paying members. Gradually they gave way to younger men, which was right. Old age, feebleness and poverty have forced them to ask for dimits, perhaps unwillingly. They would gladly have their names continue on the roll. Once they could and did pay their dues easily and cheerfully. Now their income is very small. They are too old to make money, and, rather than become a burden or be suspended, they ask for dimits. Brethren, while we are righteously considering the claims of the orphan children and widows among us, let us not forget or neglect our old brethren who are poor and needy.—J. S. MURROW, *Gr. Sec., Indian Tr.*

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### FURTHER LIGHT ON THE MARK DEGREE.

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The distinguished Masonic writer and historian, Bro. W. J. Hughan, writes us from Torquay, England, under date of August 20, 1896, giving us the following valuable information concerning the Mark degree :

“The Mark degree has lately been traced back to 1769 at Portsmouth, when and where it was worked by Bro. Thomas Dunkerley, in connection with the R. A., and was long thus virtually attached to the latter ceremony.

“This is not only the oldest minutes of this kind known in England, as a degree, but also in the world. The oldest in Scotland is at Banff, of 1778, as I traced many years ago.

“Prior to the latest discovery Durham was the oldest of 1773 (not 1774). ‘Mark Books,’ however, are in existence from 1670, for gentlemen as well as operatives, and apprentices, and marks are appended to operatives in Masonic minute books from A. D. 1600, but there was then no esoteric ceremony in selecting a mark. When it was first started as a degree nobody knows. The R. A. is noted in print as early as 1744.

“Fraternally yours,  
“W. J. HUGHAN.”

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### PERSIAN SOCIALISTS.

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IMPRISONMENT, TORTURE AND DEATH  
DO NOT APPEAL THE BAABI.

As to the real tenets of the baabis, opinions differ, says the *Fortnightly Review*. They are socialists and undoubtedly adopt the system of community of property, while the orthodox Persians persistently assert that they practice polyandry, and the strange ceremonies of the Cheragh Karmush observed among the Yezeedis, or devil worshipers, of Karrink, a district near Kermanshah : be this as it may, it is quite certain that each Baabi looks upon himself as an incarnation of God and reverences of baab, i. e., Sayud Mahommed ali, as the prophet of God and the veritable incarnation of the Deity Himself. Unfortunately for the secretaries of the baab, there is a very simple means of recognizing them. A man being suspected of baabism is requested to curse the baab ; if he be a baabi he invariably refuses to do this, though he knows full well that the refusal will assuredly cost him his life. Imprisonment, torture, death itself fail to shake the steadfast believers in the mission of the baab.

The writer saw a baabi led to prison in 1880 : the man was a priest (mollah)

who had been denounced by his wife. He was an old man and, though he was imprisoned and severely bastinadoed and offered life if he would curse the baab, yet he refused. When led to execution and entreated to curse the baab he replied :

"Curses on you, your prince (the zil-es-sul-tan, then governor of Ispahan), your king and all oppressors. I welcome death and long for it, for I shall instantly reappear on this earth and enjoy the delights of paradise."

When he ceased speaking the executioner advanced and slew him.—*The Freemason and the Viz.*

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## Craft Tidings.

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### CANADIAN.

M. W. Bro. Fred. Massey, Grand Master of the Grand Loeg of Quebec, A. F. & A. M., paid an official visit to Victoria Lodge, No. 73, at Laehine, Monday evening, Nov. 2nd, when there was a large attendance of brethren. The Grand Master was accompanied by R. W. Bro. W. Campbell, D.D.G. M.; V. W. Bro Joseph Luttrell, Grand Director of Ceremonies; R. W. Bro. J. B. Tresidder, P.D.D.G.M., and R. W. Bro. the Rev. R. Hewton, Past Grand Chaplain. After the lodge had been closed the visiting Grand Lodge officers and brethren were handsomely entertained by the members of Victoria Lodge, with W. Bro. R. C. Thornloe, W.M., in the chair.

The sixth anniversary of Stanley Lodge, A. F. & A. M., was most successfully celebrated Tuesday, Nov. 3rd. A large number of distinguished visitors were present, including past Grand officers and the Masters and officers of Doric, Stevenson, Mimico, Occident and other lodges. After the regular business and initiatory ceremonial, the work of which was all done by the past Masters of the lodge, an enjoyable banquet was held.

Windsor Lodge, No. 403, had the most successful meeting at the Mason-

ic Temple Friday evening, October 16, it has ever held. The occasion was the initiation of the Rev. J. C. Tolmie, B. A., pastor of the Presbyterian church, into the mysteries and privileges of the Order. The work was exemplified by Rt. Worshipful Bro. E. S. Wigle, B. A., assisted by I. H. Taylor, S. W.; J. H. Rodd, B. A., J. W., and the other regular officers of the lodge. There were present fourteen Past Masters, four P. D. D. G. M.'s and many other distinguished members of the craft from Winnipeg, Brantford and Detroit. The Rev. J. C. Tolmie is a graduate of Toronto University and is highly esteemed by his congregation and other citizens of Windsor. Very Wor. Bro. P. A. Cray, Grand Sword Bearer in the Grand Lodge of Canada, was introduced to the lodge and given the grand honors. He is one of the stalwarts of Great Western Lodge No. 47. Many members of Great Western Lodge were present. After the initiation many excellent speeches were made, and the newly initiated candidate spoke in glowing terms of the beauties of the work and the importance of the lessons taught. Adjutant S. T. Reeves, of the Twenty first Essex Fusiliers, will receive the E. A. D. on Friday, October 28.—*American Tyler.*

### AMERICAN.

Dr. Geo. H Kenyon, of Providence, R. I., has been appointed Illustrious Deputy of the Supreme Council, A. A. S. R., (Northern Jurisdiction), to fill the vacancy in that State caused by the lamented death of Judge Carpenter. Dr. Kenyon is widely known as a Craftsman of superior talents, and his appointment gives great pleasure to the Sovereign Princes of Rhode Island.—*American Tyler.*

The Grand Lodge of Indian Territory does not permit Subordinate Lodges to hold but one stated Communication in each month.

A brother who has taken the degree of Past Master has become a "Passed Master," but not a Past Master of any

Lodge. Here is a distinction with a difference, says the *Freemasons' Repository*.

The Board of Relief of Brooklyn is considering the founding of a Masonic Hospital for those who may be temporarily ill and in need of medical attendance. A committee has been appointed to devise ways and means, and suggest plans for carrying out the project. It is not intended that this hospital shall in any way conflict with the Home in Utica. The need of such an institution in Brooklyn, and of the contemplated shelter in New York, are apparent, and the effort of the Brooklyn brethren is commendable.

The Grand Lodge of Indian Territory voted to pay one representative from each Lodge \$2 per day actual attendance, and 5 cents per mile one way necessarily traveled. No exception is made as in the Missouri law.

The *Freemasons' Repository*, Providence, R. I., has completed the twenty-fifth volume. *The Repository* is now, as for many years past, one of, if not the best, Masonic journals published.

Past Grand Master P. J. Byrne, of Indian Territory Grand Lodge, declined to allow a jewel to be purchased for him, and requested the estimated cost, \$50, be paid into the Widows' and Orphans, Home Fund.

The reading of masonic journals awakens and keeps alive the interest in masonry. A lodge of which its members are generally subscribers to masonic literature will be found more interesting and prosperous than one in which no masonic literature is disseminated. It is, therefore, the masonic duty for every true Mason to promote the welfare of the order by taking some masonic journal which it will do no harm to let outsiders read.—*Texas Freemason*.

Kansas has earned the reputation of being the repudiation state, and it is but natural for Masons to imbibe of their surrounding characteristics. When the location of the Masonic Widows' and Orphans' Home was being

agitated, Wichita, among other inducements, offered \$1,000 a year for five years. She secured the Home, and when called on for the first instalment of the bonus, the astonishment of the committee was inexpressible to find that instead of promptly paying the \$1,000 as they had good reason to expect, the check called for \$5,000! Those Wichita Masons undoubtedly had some experience in setting up in house keeping, and knew how handy a thing money was such times to have in the house.—*The Texas Freemason*.

The Tyler says the Grand Lodge of Arkansas (colored Masons) expended during the last year \$4,769.83 for Lodge expenses, and \$4,766.92 for charity, leaving a balance in the treasury of \$2,606.39. The total collections foot up \$10,550.67, a *per capita* contribution of \$7.60 for the 1388 members. The article concludes by asking if white Masons have anything to learn from these figures from the colored Masons of Arkansas.

We are opposed to "negro Masonry," and all kinds of race and class Masonry, and advocate only *universal* Masonry. The United States is the only country which permits race Masonry to exist and the extraordinary anomaly exists here of the exclusion of well known worthy citizens, while visitors from foreign lands of the same race are received and honored in our Fraternity gatherings. We look at the present negro bodies as schismatic bodies, without personal knowledge of their merits, but accepting the eminent English historian, Bro. Robert F. Gould, as good and indisputable authority. We believe the schism should be healed as have schisms in New York and other jurisdictions of this country.—*The Trestle Board*.

Wichita, Kas., October 19.—The new Masonic Home recently dedicated, caught fire this morning. Smoke, water and the hatchets of the firemen damaged the place badly. Valuable Masonic relics, books and furniture have been practically destroyed. The

origin of the fire is unknown. The building cost \$120,000.

The Grand council of Royal and Select Masters of Missouri, has made a radical departure in changing its law so as to require two blackballs to reject an applicant for affiliation. We are inclined to think this change is all right. As a rule, when but one blackball appears on a ballot for membership, it simply represents a petty spite which one Mason should not hold toward another. A little personal difference is not good cause for preventing a Companion in good standing from becoming a member of a Council.—*Masonic Advocate*.

A Mason is not unmade by suspension or expulsion from the rights and privileges of Freemasonry, and there is no such sentence as suspension or expulsion from the Fraternity. The Masonic obligations cannot be repudiated or laid aside, and are not absolvable, nullifiable or avoidable. When taken, they are forever binding; therefore when a man becomes a Mason he remains a Mason forever. His conduct may be un-Masonic, and he may be disciplined, but that abates nothing of his Masonic vows nor of his Masonic duties.—*Keystone*.

On February 20 an acacia tree was planted in a prominent spot in front of the naval hospital at Mare island in commemoration of Bro. Dr. John M. Browne, U. S. N., and P. G. M. of California, with Masonic and military honors.—*The Illinois Freemason*.

The first dispensation granted for a commandery of Knights Templar in Texas, was by the General Grand Encampment, December 10, 1835, 18 days before the first lodge of Master Masons was organized under dispensation in Brazoria, December 27, 1835. It was named San Felipe de Austin, and was to be located in the town by that name, but subsequently moved to Galveston, and was organized as San Felipe de Austin Commandery No. 1, of Galveston.

According to the *American Tyler*, the only regularly made negro Mason in the United States, died Aug. 31, 1896. He was free born in Tennessee 75 years ago; was made a Mason in Greensburg, Ind., in 1855.

In the state of Washington a brother has to take the past master's degree before he can occupy a seat in the Grand Lodge.

A Grand Lodge is not a masonic convention, but a meeting of the Worshipful Masters and Wardens of the several lodges of the jurisdiction, hence it is not a representative body but a gathering of the lodges. That is why per capita representation was never adopted by any masonic grand body. *The Texas Freemason*.

Down in Texas, a Master Mason(?) sold liquor in violation of the State law. And the sheriff, who was also a Master Mason, arrested him. The whiskey seller got mad over this interference and abused the sheriff until patience ceased to be a virtue, and the official hit the whiskeyite on the head and spilled some gore thereby. The Lodge took up the case and expelled the sheriff. But Grand Lodge, not believing that whiskey selling is a commendable virtue, reversed the decision of the Lodge. We wonder if the saloon keeper was expelled.—*The Orient*.

We glory in the antiquity of our institution, not so much because it has continued to live amid the storms of forty centuries or more, but because it has survived all respectable opposition, and presents itself to-day as a monument of victory over error and superstition which none but a worthy and honorable institution could have accomplished. During that time empires have perished, thrones have crumbled, and grand cities have mouldered into dust! But through all the persecution that wicked men could bring to bear against it the grand old edifice of Freemasonry stands unshaken, as bright as a pillar of fire, and as glorious as an army with banners.—*Stevenson, in the Idaho Mason*.

In a little town in Georgia, a good-

looking, well-to-do bachelor, and a prominent Mason, was being teased by the members of an O. E. S. club for not being married. He said: "I'll marry the one of you whom, on a secret vote, you elect to be my wife." There were nine members of the club present. Each girl went into a corner, and used great caution in preparing her ballot and disguised her handwriting. The result was that there were nine ballots cast, each girl receiving one. The man remains a bachelor, the club is broken up, and the girls all mortal enemies, united in the one determination that they will not speak to the brother again.

The applicant for degrees should be cautioned to keep the fact of his application a secret until he has received the three degrees. Nine times out of ten when the secrecy of the ballot is "violated," it comes directly or indirectly from the rejected applicant.—*The Texas Freemason*.

According to tables compiled by Bro. Stephen Berry, Grand Secretary of Maine, 18,381 brethren were suspended for non-payment of dues in the Grand Lodges of the United States during the past year.

An exchange asks, "Are there too many Masons?" We answer, No, there are not, and there cannot be, too many Masons, but there may be, and there are, too many members of the Fraternity. There are members who are not sincere in their Masonic professions, and who do not even try to practice Masonic principles. They disregard moral and Masonic obligations, and continually disgrace the Fraternity. Of that kind of members of lodges there are too many, and some thousands of them ought to be disciplined out. The *debt beat* is among them.—*Voice of Masonry*.

#### FOREIGN.

At the annual Grand Lodge meeting in Italy, E. Nathan, 33deg., was elected Most Worshipful Grand Master; E. Ferrari, 33deg., Deputy Grand Master;

Adrian Lemmi, Hon. M.W.G.M. for life.

The Rev. Bro. Haskett Smith, the Holy Land lecturer, is thoroughly unconventional in his way of putting things, and sometimes in the stories he tells astonished audiences. When in Palestine he engaged a boat to take him over the Sea of Galilee, as all devout biblical scholars think it necessary to do. The boatman, like all of his persuasion was not inclined to hurry himself. His fare stood it patiently for a while, and then inquired, "Do you always row as slowly as this?" The man slowly nodded his head in affirmation, and after a pause Rev. Bro. Haskett said: "And I suppose your ancestors didn't row any faster?" The boatman supposed they didn't. "Ah!" ruminated the passenger gravely, "then I don't wonder He got out and walked."—*Freemasons' Chronicle (Sydney)*.

The Grand Masonic fraternity in Italy are composed of three conclaves, at Naples, Palermo, and Catania. Nineteen capitals at Torino, Genova, Milano, Bari, Oosenza, Catanzarro, Peggio-Calabria, Palermo, Catania, Cagliari, Constantinople, Cairo, and Buenos Ayres. Seven Chambers of the ninth, two of the fourth, and two symbolic. There are 250 of the first category, 22 of the second, 15 of the third, and 17 of the fourth.

Bro. General Crespo, President of the Republic of Venezuela, was elected Grand Master of the G. O. of Venezuela.

We are asked to state that the following telegram was despatched on the 23rd ult., by Bro. Sidney Holt, of the Cranbourne Lodge, to his Royal Highness, the Most Worshipful Grand Master of England. His Royal Highness the Prince of Wales, Balmoral Castle, N.B. "At a meeting of the Cranbourne Lodge, held at Hatfield last evening, it was unanimously resolved that the hearty and respectful congratulations of the lodge be tendered to her Majesty on her having now reigned longer than any previous British Sov-

ereign, and that it earnestly trusts she may be long spared to reign over her people—and that Bro. Sidney Holt be requested to ask your Royal Highness to convey the above loyal wishes of one of the most prominent of the Hertfordshire lodges to your august mother—which resolution he now has much pleasure in respectfully forwarding to the Grand Master of England.” The Grand Master graciously acceded to the request of the brethren of Cranbourne Lodge, and Bro. Holt received the following reply from the Queen’s Private Secretary. “Queen thanks members of Cranbourne Lodge of Freemasons for kind congratulations and good wishes forwarded through the Grand Master of England.”—*The Freemason*.

In Spain, the only Catholic country of any consequence left to the Pope, masonry is growing rapidly. La Logia Humanidad, in Madrid, has recently acquired a temple in the centre of the city and occupies its three stories, elegantly furnished, part of which is dedicated to the entertainment of indigent brothers till they can be otherwise provided for.

English Masonic benevolence is wonderful. In 1895 the receipts were as follows: Royal Masonic Institution For Boys, \$113,480; Royal Masonic Benevolent Institution, \$108,600; Royal Masonic Institution For Girls, \$91,055; total for all, \$313,140. The board of benevolence relieved 378 cases and thus expended \$43,725. In the last seven years the three institutions received \$2,219,530.

Freemasonry from time immemorial has suffered proscription, persecution and death, but has never yet shed one drop of blood in retaliation. In the face of all obstacles and opposition it has steadily advanced until it is to-day stronger than it ever was in its history, while many of its enemies have gone down into dishonored and oblivious graves. Where is there a parallel institution in the world’s history?—*Masonic Record*.

## Miscellaneous.

### THE ALL-SEEING EYE.

The signal from the outer gate  
Has passed within the hall;  
The Master, from his orient throne,  
Surveys the brethren all;  
Each, duly clad, is in his place,  
Where Truth stands ever by;  
Falseness would quail beneath the power  
Of God’s All-Seeing Eye.

The Tyler stands, with naked blade,  
To guard the sacred door;  
None but true men should ever tread  
The tessellated floor:  
There the great lesson how to live—  
The greater how to die—  
Is taught, beneath that symbol grand,  
The All-Beholding Eye.

But joy, and love, and sympathy,  
Burn bright in every soul:  
’Tis human bliss to worship God,  
And seek heaven’s happy goal  
This bliss within the Lodge is found,  
Beneath its azure sky,  
Whence, ever-watchful, from above,  
Looks God’s All-Seeing Eye.

The gavel falls—the Lodge is closed—  
Each wends his several way;  
But the great lesson he has learned,  
Within his heart shall stay:  
And as he walks his worldly walk,  
Whatever work he ply,  
He ne’er forgets that o’er him still  
Is God’s All-Seeing Eye.

—*Voice of Masonry.*

### THE LODGE.

To-night we gladly meet,  
Where many Masters’ feet  
Have humbly trod,  
In the unfinished place,  
Where all around we trace  
The beauties which shall grace,  
The house of God.

Here warmest gratitude,  
Here faith, and hope renewed,  
And love we bring;  
Here to the Master Grand,  
He whose unerring hand  
The mighty work has planned,  
Let praises ring.

Here craftsmen all shall find,  
For each his work designed  
And wisely planned,  
And toiling day by day  
In the appointed way,  
Each one his labor may  
See nobly stand.

Then, brothers let us do  
 Good work and square and true,  
 For Him to try  
 And raised by His strong hand,  
 Accepted we shall stand  
 Be ore the Orient Grand,  
 The Lodge on high.

—*Dispat'h.*

### A FREEMASON'S STORY.

We are indebted to Brother Adam Currie for the following story taken from the *Ayrshire Post*, Scotland :

The brethren of the Mystic Tie say that Freemasonry dates as far back and took its rise at the building of Solomon's Temple. Well that is a statement easier made than proved. It is undeniable, however, that it is of very remote origin, and has been in existence for many centuries, and has spread itself over many lands as no other society has done, for in every civilized country the signs, grips and other mystic symbols of this ancient Order are known and practiced. It has waxed and waned, flourished and decayed, had its times of prosperity and its times of adversity ; but it has never lost its hold upon society, far less gone down—which shows that it possesses considerable vitality. It numbers among its members the highest and lowest, from the titled peer of the realm to the humblest peasant, and all united by a common bond. More than one hundred years ago Freemasonry was in a very flourishing condition, at which time the poet Burns was a member of the mystic brotherhood, as was also my father, from whom I got the following story more than sixty years ago, before starting which I may say that at that time, and for long after, every thrifty housewife—more especially in rural districts—bought wool, which, after being cleaned, carded and made into "towans" at the 'oo mill, she spun into yarn, then sent it to the customer weaver, who wove it according to order, either into "hodden grey" for garments for her gude man and sons, or druggie for petticoats for herself and her daughters, or wo blankets for them

all. But improved selfacting machinery, driven by steam power, has put an end to all that. No more may we hear the cheery berr of the spinning wheel at the hearth, nor the click of the cast and mess weaver's shuttle in country districts on a winter night—such things are numbered among the things that were. After this prologue I tell my story.

In the little rural town of Tarbolton, which is not far from the classic and beautiful grounds which lie around the Castle o' Montgomery, in the shire of Ayr, there lived a woman who had got home a web of druggie from the weavers, but was awfully provoked and vexed on discovering shortly after that it had been stolen. Distressed at her loss and anxious to find out the thief, she thought her best plan would be to go to the Grand Worshipful Master of the Freemasons and tell him her case and see if he could give her any help in the matter, for it was believed by some ignorant, superstitious persons that the brethren of the Mystic Tie had some connection and dealings with the hidden powers of darkness and the deil was among them every night they met ; so on going to his house this woman wished to see the Worshipful Master, whom she knew very well, in private for "a wee," when the following conversation took place.

"Weel, John," said the woman, "hoo are ye the day?"

"Thank ye for speerin', I'm no that ill. And hoo are ye yersel', Janet?"

"Weel, John," she replied, "I hae nae reason tae compleen o' the want o' health, but am geyan sair pitten aboot wi' something else."

"Aye, woman," said John, "an' what micht that be?"

"Weel afore I tell ye, I micht speer at ye first ava gif ye're gaun tae the Masons' meetin' the nicht?"

"Meetin'?" quath John. "What meetin'?"

"O, the Masons' meetin'," quath she.

"Ou, aye," said John. "Ye ken



the meetin' couldna gang on without me."

"An' dae ye think that he'll be forrit the nicht?"

"What forrit?" asked John.

"The deevil," said Janet.

"Aweel, its likely, for he's maistly there every nicht we meet in some shape or form. But what are ye speerin' sic questions at me, Janet?"

"Weel, ye see, John, I'm sair vexed tae hae tae tell ye that the bra' wab o' druggit, which cost me mony a weary day and nicht's spinnin', which wasna lang hame frae the weavers, has been stoun awa' by some vile, ill-disposed body, an' sure the deevil kens something about it, an' I wad tak' it as a great favor if ye wad speer at him the nicht wha stole it."

John scratched his head, looked grave and said: "Its a serious bisness, Janet, but whomsoever, I'll venture tae speer at him; but as he disna, for orner, come among us till atween twal an' ane o' the the clock I'll nae can tell ye the nicht what he says aboot it, but ye can step owre the morn's mornin' an' I'll let ye ken."

"Thank ye," quoth Janet, and away home she went.

On the morrow with a heart trembling between hope and fear, she went over to John's house, and whenever she saw his face she felt sure he had a message for her, and that there was something serious coming. In a half whisper she said:

"Was he forrit, John?"

"Aye, deed was he," replied John.

"An' did ye speer at him?"

"I did that," said John.

"An' what did he say?"

"A'weel," said John, giving a furtive glance around him, as if he was half conscious of the presence of some one that was not to be trifled with. "A'weel, afore I tell ye I maun gie ye the caution I.e gied tae me, an' that is, that I'm only to tell it tae anither ane, but nae ane is tae tell it tae twa, for if thae dae, there's nae sayin' what wull happen tae us a." John was a knowing man and thus surrounded the

whole thing with an air of mystery. He then said "that the wab o' druggit wasno oot o' the village, in fac' it wasna verra far frae her ain hoose, an' if them wha took it awa didna bring it back in four-an'-twenty oors their hoose wad tummel doon about their lugs an' smother every ain o' them, baith auld an' young."

"Gude preserve us a'," said Janet, "I wad raither loss ma wab o' druggit than see that comin' on onybody."

After getting this message from John Janet went away, and we may be sure, did not rest till she told her next neighbor what the deevil had said, who, we may be equally sure, told it confidently to some other, and in this way was soon known through all the village, and of course, reached the ears of the thief, with what results will be seen.

Janet went to her bed that night as usual, but did not sleep much. There was a strange kind of uneasiness and fear about her. She had some misgivings of conscience about seeking the devil's aid, even to recover her lost web of druggit. Moreover, her fear was mixed with a kind of anxious wonder, as to what was to come out of the mysterious business. She rose in the morning while it was yet dark, and as she was going to the well for water, on opening the door—which opened inward—something tumbled in at her feet, which made her bound backward and exclaim: "Lord preserve us a', what's that?" On recovering from her fright she ventured forward, and, to her surprise and joy, found it was her lost web of druggit.

I need hardly say that the thief on hearing the message purporting to come from the nether regions, and wishing to avoid such a dreadful doom, made haste to restore the stolen goods. It would appear that the making of a petticoat had been cut off the web, but fear led the thief to roll it up with the rest, so that it was returned entire, if not whole. As soon as Janet had got her breakfast over and her dishes washed up, she went away to see her friend John and tender him her thanks,

and, after telling him how she had discovered her lost property, she added with great warrith: "An' I'm shure, John, I'm muckle obleeged tae you, aye, an tae the deevil, tae. I'll no hae siccan an ill opinion o' him as I used tae hae, for he's dune me yae gude turn at ony rate."—*Masonic Tidings*.

#### ST. PETER AND THE KICKER.

St. Peter sits at the heavenly gates, his hands on the strings of his lyre and sings a low song as he patiently waits for the souls of those who expire. He hears in the distance a chorus of song swell from the foot of the heavenly throne, and he smiles as the music is wafted along and he warbles a lay of his own: "There is room in this region for millions of souls, who by sorrow and woe were bereft, 'tis for those who have suffered the melody rolls, but the kickers must turn to the left. There is room for the people who, when they were young, persisted in sowing wild oats, yet boomed up their town with sinew and tongue, but the kickers must go with the goats. There is room for the people who pointed with pride to the beauty and growth of their town, who kept singing their praises aloud till they died, but the kickers will please amble down. They'd say the music was all out of tune, and the angelic gown 'hand me down,' and they'd send for a jeweler to the moon, to sample the gold in their crown. So while there is room for a million of souls, who by sorrow and woe were bereft, we want no complaint of the music that rolls, so the kicker must turn to the left."—*Exchange*.

Some one has truthfully written: "There are many brothers who will never forget a defeat for an office in a lodge. They become disgusted with everything and make up their minds never to do any work for the lodge again. They will not support the brother who has been unfairly treated. It may happen the brother will again be a candidate for the same office and he

successful. Once installed he expects those whom he did not support during their term of office to jump into harness and do all they can for him, and if they hesitate about doing so, he again complains of unfair treatment. Our advice to such brothers is to take your defeat gracefully and keep on working as of yore and you will gain in the end anyway, and you will find many brothers who will support you in your efforts to increase the efficiency of the lodge. You must be more patient in that respect."—*Freemasons' Chronicle* (Sydney).

#### STARTLING INNOVATIONS.

A Texas lodge called a meeting for work in the third degree, and the officers held a drill to perfect themselves in the work, with the following brilliant results:

The J. W. first broke the equanimity of the lodge by announcing that "as the sun was at its meridian height, so was the J. W. in the south the *beauty and glory of the day*."

The serenity of the brethren had hardly been restored when the S. W. made the startling assertion that "as the sun *sits* in the west."

Still further on, the W. M., who is a physician and often called from the lodge, when it was announced that there was a certain brother missing, dumbfounded the craft by saying: "This is indeed sad, I fear he must be ill, I will immediately go and see what ails him."—*Texas Freemason*.

#### "FORMING THE LODGE."

BY BRO. H. SADLER, G. T. AND G. LIB.  
OF THE G. LODGE OF ENG.

Another important link to which I particularly wish to draw your attention is the tracing board, or trestle board, as it was called in the olden time, when it was represented in our lodges after the manner of the one you see on the floor with the ground plan of a building—probably meant for that of King Solomon's Temple—depicted on it.

We are told that the tracing board is for the Master to lay lines and draw designs upon, the better to enable the brethren to carry on the intended structure with regularity and propriety, and doubtless this is a very proper description of its use in Operative Masonry, but in Speculative Masonry it has, as you know, like all the rest of our emblems a symbolic and moral signification. Down to the latter part of the last century—I cannot say how long before—it was customary in our lodges to have a design somewhat similar to the one before you, only much larger and more elaborate, marked out on the floor of the lodge room, the principal ingredients used being chalk, charcoal, and stone blue. Old writers tell us “this had a very pretty effect, especially in some of the lodges where they sprinkle the floor with powdered resin mixed with shining sand, and the room was brilliantly illuminated for the occasion.” We can well imagine the extent of the brilliancy of the illumination at that period. No doubt the Treasurer would be called upon to pay for an extra pound or two of the best tallow-dips, requiring a frequent and judicious use of the snuffers wielded by a steady hand. This operation was called “drawing the lodge,” or “forming the lodge,” and was usually done by the Tyler, or some one employed by him, for in reading old minute books I have frequently seen entries of various sums paid to the Tyler for “drawing,” or “forming the lodge.” It was considered quite the proper thing in those days for the candidate, no matter how exalted his station in life, to take a mop and pail of water at the conclusion of the ceremony, and carefully clean out all traces of the drawing on the floor. (Laughter.) I regret my inability to say definitely whether this was a practice in the Operative lodges, but I think it not at all unlikely; it seems to me just the sort of job that an Apprentice would be set to do after his admission and probably there was a reason for it and a meaning in it. I have no doubt that something of the kind was

done, which led to its continuation in the Speculative lodges. Just imagine if you can, brethren, what would be the effect on some of our candidates of the present day if they were ordered to take on a job of that sort. (Loud laughter.) In the course of time this old custom fell into abeyance, probably on account of carpets coming into general use, or through laxity on the part of the Tyler fraternity, who may have neglected the art of drawing. A writer in 1806 gives a different reason, and there may be some truth in it. He says: “People had taken notice and made game of them about the mop and pail, so some of the lodges use tape and little nails to form the same thing, and so keep the world more ignorant of the matter.” I should say this latter practice is not likely to have been either extensive or popular, especially with the proprietors of the houses where the lodges met, who would naturally object to nails being driven all over their floors. A more common and popular practice, I believe, was the use of a plain blackboard of the kind used in schools, on which the various emblems of the Craft were depicted. This, no doubt, gave rise to the term “lodge board,” a name still used instead of “tracing board,” in the Stability Lodge of Instruction, which is, I believe, the oldest lodge of instruction in continuous working, and in my opinion, that should be the proper name for it, as it really represents the lodge, and includes the real tracing board with the other emblems. I have in the Grand Lodge Library the Tyler’s bill for the “making” of his Royal Highness the Prince of Wales, afterwards King George the Fourth, in the year 1787. One of the items is, “Drawing a Lodge 3s.,” and another, “Portridge of a Large Drawing Board 3s.” On the floor are some of the materials of another substitute for the old custom of “Drawing the Lodge.” If there were others amongst them, and I have no doubt there were, I regret to say, they are lost beyond hope of recovery. Some years ago I found

these in an old chest with other discarded furniture belonging to one of the oldest and most important lodges in London, being the Private Lodge of the M.W.G.M. I consider them highly interesting, as forming a sort of connecting link between the lodge boards of the present day and the old customs of chalking on the floor. They may also be considered unique, for several of my most learned Masonic friends have seen them and they all agree that they have never met with nor heard of anything of the kind before.—*Indian Masonic Review.*

Injustice is very hard to bear. Yet we must all learn to expect it and suffer it as calmly as we can. To have our best deeds turned and twisted into evil ones; to have our acts and words utterly misrepresented; to have those turn cold to us for whom we have always felt the warmest friendship, is only the fate of humanity.

Silence, secrecy and calmness of temper are the unmistakable marks of a true mason. He who incessantly boasts of his knowledge may be set down as an empty chatterer. Noise is not wisdom. Those who ostentatiously proclaim their own merits, may, for a time, enjoy the satisfaction of deceit, yet, in the end, their pretensions are sure to be exposed.

#### 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:

George Baily, \$1.00; Joseph Maw, \$1.00; W. N. Brown, \$1.00; James M. Hall, \$1; A. Milne Bacon, \$1.00; R. A. Williamson, \$1.00; H. R. Rosswall, \$1.00; James D. Mason, \$1.00; Henry Sikes, \$1.00; Prince Edward Lodge, \$1.00; H. Griffith, \$1.00; B. Lindman, \$1.00; W. M. Stanley, \$1.00; W. J. Robie, \$1.00; L. J. Clark, \$6.50; J. H. Farr, \$6.00; W. P. Gundy, \$4.00; Judge F. M. Morson, \$6.50; Geo. E. Patterson, \$6.50; Dr. Ryerson, \$5.50; Ald. F. S. Spence, \$4.00; Jas. Bicknell, \$3.00; D. Ponton, \$2.50; Sanderson Percy, \$1.00; W. C. Wilkinson, \$1.00; Geo. B. Campbell, \$1.00; A. B. Tait, \$1.00; Wm. Wilson, \$1.00.

#### PLEASANTRIES.

Some one inquired of a colored man who was just beginning to read what progress he was making. "Oh," he exclaimed, "I am out of the Bible, and into the newspaper!"

Ardent Lover: "If you could see my heart, Belinda, you would know how fondly"—Up-to-date Girl (producing camera): "I intend to see it, Hiram. Sit still, please."

Tired City Child: "Mamma, I'm awful sick of city streets." Mamma: "Well, my dear, next Saturday we'll go to Central Park; and you can have a lovely time all day long keeping off the grass."

Tommy: "Isn't it funny, mamma, these eels live in the wide, wide ocean?" Mamma: "I don't think it's funny, Tommy." Tommy: "Well, I do. I should think them built for narrow, winding streams."

"Papa, is Mrs. Biglow very poor?" "No, Cedric; Mrs. Bigelow is well off. Don't you know what a nice house she has?" "But she sleeps in the hen-coop, papa." "Why, Cedric!" "She said she did." "What do you mean?" "Don't you remember, when she was here to dinner night before last, she excused herself, and said she must go home early because she went to bed with the chickens?"

While talking to a mission school upon the contrast between Darius and Daniel, a speaker said: "Now, children, Daniel, in the den of lions, slept more sweetly that night than did the king. Why was it?" "Darius was bad and Daniel was good," replied somebody. "That is right. And now, what makes a bed soft?" continued the speaker, trying to develop the conscience point. "Feddlers!" exclaimed a four-year-old, quick as a flash.

This is told of Rudyard Kipling. He took a great fancy to little Miss Dorothy Drew, the favorite grandchild of Mr. Gladstone, and endeavored to win her friendship by telling her stories. After some time, Mrs. Drew, fearing Mr. Kipling might be tired, called to her and said, "Now, Dorothy, I hope you have been good, and not wearying Mr. Kipling." "Oh, no, mother, not a bit," replied the child, adding, with a sigh, "but you've no idea how Mr. Kipling has been wearying me."

"Here," says the *Standard* of Chicago, "is an amusing specimen of 'popular exposition,' taken from notes upon the book of Job in a monthly periodical. The verse commented on is Job viii. 11: 'Can the rush grow up without mire? Can the flag grow without water? After correctly stating that the rush and the flag are here types of hypocrites, the writer adds: 'The only good thing in the Bible about flags is that Moses was hidden by them, when he was cast in the Nile. The word of God given by Moses is often hidden among hypocrites now; but God, who cared for Moses among the flags, will care for the books of Moses in this world.'"