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Canadian Craftsman
 AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

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"The Queen and the Craft"

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

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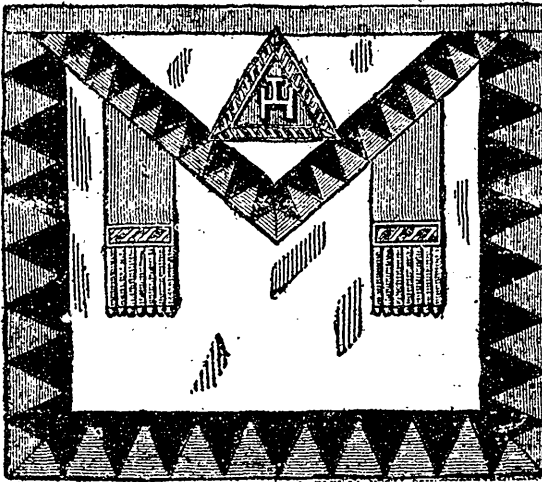
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AND
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THE
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All Correspondence to be addressed to DANIEL ROSE, Editor and Manager.

We present our readers this month with a photo-engraving of the Masonic Rulers of Hamilton, Ont., for the year 1895, which we are sure will be duly appreciated by their numerous friends.

AN Especial Communication of the Grand Lodge of Canada, will be held by direction of the M. W. the Grand Master at Huntsville, on Wednesday, the 11th inst., at 7.30 p.m., for the purpose of assisting him in dedicating the new Hall of Unity Lodge, No. 376, Huntsville.

At the regular meeting of Occident Lodge, No. 346, G.R.C., on Wednesday 18th inst., R.W. Bro. G. J. Bennett, P.D.D.G.M., will deliver an address entitled "Is Alegory a Symbol?" As every subject Bro. Bennet handles

is instructive and entertaining, we expect there will be a large attendance present to listen to his paper.

At the regular meeting of Mimico Lodge, A. F. & A. M., Wednesday evening, Feb. 26th, W. Bro. C. Aymer, P.M., was presented with a handsome Past Master's jewel, the presentation being made by Bro. A. R. Linton, W.M.

In our last month's issue we gave an "Episode in the Masonic History of Bengal," relating how Bro. P. C. Dutt, D.D.G.M. of Bengal, a Hindoo gentleman of repute "forced an entrance into a lodge of Freemasons" being the first Hindoo initiated into the Craft on 13th Jan., 1872. We a few days ago received a Post Card from him in India, dated in February, requesting his name to be put on our list of subscribers.

WILSON Lodge, No. 86, G. R. C., held its 39th Annual Re-union of Past Masters on February 18th, in the Masonic Hall, Toronto Street. R.W. Bro. Richard Dinnis, D.D.G.M., paid an official visit on the occasion. The following Past Masters of the Lodge filled the respective chairs and worked the Entered Apprentice Degree, assisted by the choir. R.W. Bro. Kivas

Tully, W.M.; V.W. Bros. Robert Oliver, I.P.M.; Alex. Patterson, S.W.; W. Bros. John Akers, J. W.; Geo. Moir, Chaplain; G. C. Patterson, Treasurer; R.W. Bro. Thos. Sargant, Secretary; W. Bros. Samuel Brown, S.D.; Thos. Pierdon, J.D.; A. R. Riches, I.G.; Hugh McCaw, S.S.; A. J. Pattison, J.S.; F. H. Herbert, D. of C.

THE Lodge of Instruction held under the direction of R. W. Bro. Richard Dinnis, D. D. G. M., in the Masonic Hall, Toronto Street, on Friday 28th ult., was very largely attended, and the different officers exemplified the work in a very creditable manner.

THE Toronto Past Master's Association held its regular meeting in the Masonic Hall, Toronto Street, on Thursday, Feb. 27th. R. W. Bro. Kivas Tully, Representative of the Grand Lodge of Ireland, near the Grand Lodge of Canada, delivered an interesting address on "Reminiscences of the Grand Lodge of Ireland." He had a number of documents, and photographs, explaining the subject of his lecture. He presented to the Hall Trust a copy of the original charter first issued by the Grand Lodge of Ireland, and drew the attention of his hearers to the fact that Ireland was the first Grand Lodge to issue Charters or Warrants of Constitution, forty years or more before the Grand Lodge of England issued any. A number of brethren belonging to outside jurisdictions were accepted for membership, city brethren become members by merely paying the annual fee to the Secretary-Treasurer. After the business, the

members adjourned to the refreshment room when a "Past Masters' Smoker" was held. Refreshments were served, and an excellent programme was gone through, the member's highly enjoying the evening's entertainment. R. W. Bro. Major F. F. Manly, President, and W. Bro. Arthur Dinnis, Secretary-Treasurer deserves credit for the manner in which the arrangements were carried out and for the desire to get the Past Masters to become better acquainted. The following brethren are the officers of the Association: R.W. Bro. Kivas Tully, Hon. President; R.W. Bro. F. F. Manly, President; R.W. Bro. Richard Dinnis, Vice-President; W. Bro. Arthur Dinnis, Secretary-Treasurer. Executive Committee: R.W. Bro. Wm. Roaf, V.W. Bro. A. A. S. Ardagh, W. Bro. J. S. Williams, W. Bro. W. G. Eakins, W. Bro. Aubrey White, W. Bro. H. B. Howson.

On Saturday, March 7th, there was a large attendance of the Craft in Georgina Lodge, No. 343, to witness the presentation to R.W. Bro. Major John A. McGillivray, Q.C., M.P., of a very handsome set of D.D.G.M.'s Regalia, by the Craft in the Eleventh Masonic District. The presentation was made by R. W. Bro. Harry A. Collins, P.D.D.G.M., in a speech delivered in his usual unique and Irish manner to which Bro. McGillivray responded. The Committee who were appointed by District Lodge to purchase the regalia were R.W. Bros. Collins, Bennett, Tait, and V. W. Bro. Ardagh. The beauty of Georgina Lodge Room was highly spoken of by the large number of brethren who visited it for the first time on this occasion. R.W. Bro. McGillivray was

complimented on the prosperity and vigor displayed by Georgina Lodge; his action in bringing the Lodge to the city, that was found fault with by many brethren, less than a year ago, was fully justified by the fact that Georgina has now a membership of 86 with a large number of candidates waiting their turn to be initiated. On Saturday, 14th inst., a musical At-home is to be given by the Lodge at which a large attendance of the members and their friends is expected.

WOR. Bro. Francis Qua, Past Master of Doric Lodge, No. 316, G.R.C., on account of ill-health has been ordered away by his physicians to Southern California for a year. A number of his Masonic friends tendered him a dinner which was held at the St. Charles Restaurant, Yonge Street. A complimentary address was presented to Bro. Qua, expressing the high esteem in which he is held by his brethren, and the hope that he would soon be able to return to Toronto renewed in health and strength. Bro. B. N. Davis, W.M., of Doric Lodge occupied the chair, and the vice chairs W. Bro. McCartney and V.W. Bro. A. A. S. Ardagh.

At the regular assembly of Adoniram Council, No. 2, Royal and Select Masters, held Thursday evening, 27th ult., in the Masonic Hall, Toronto street, M. Ill. Comp. Geo. C. Patterson, Grand Master of the Cryptic Rite, was presented with a valuable gold hunting case watch by the companions of the council, on his retiring from the chair of Th. Ill. Master, a position which he has filled during the past

two years. M. Ill. Comp. G. J. Bennett, past grand master, who made the presentation, in a few well-chosen remarks, referred in complimentary terms to Comp. Patterson's efforts on behalf of the Council during his long connection with it.

WE are constantly receiving letters from prominent members of the Craft, expressing their appreciation of the CRAFTSMAN, and of the benefits derived from a perusal of its articles, which is very encouraging, and for which we return our sincere thanks; but the following extract from a recent letter received from a R.W. Reverend Brother not only appreciates our work, but has the true missionary ring about it. How many of our D.D.G.M.'s will follow his example, and direct the attention of the brethren to a "wider range of knowledge than what may be obtained in the Lodge Room?" He says:

"I believe that Masonic knowledge must take a wider range than what may be obtained in the Lodge Room, and that Masonic literature should be a futile source, from which brethren ought to draw an element of inspiration. One way of doing this should be, to take the CRAFTSMAN, read, and digest its useful contents. And in order to give Brethren the opportunity of subscribing for it, I would like if you would send me a few copies if you have them to spare, that I may distribute them in the Lodge Room among the Brethren, and thus give them a chance of subscribing for it and become more intelligent."

ANOTHER communication received is also of a very practical nature, and we would recommend a few of our subscribers to go and do likewise:—It is as follows:—

At sight, Brother, draw, but draw with care,
 Draw the amount of your bill to a hair,
 And when the draft comes I will sure take
 care,
 The amount is paid, for its right and fair.
 On Ontario Bank you will make the draft,
 That pays for my book representing the Craft,
 But don't you go say, that the man who will
 pay,
 In this roundabout way, is a brother quite
 lunny or slightly daft.

W. C. D.

BUILDERS' Lodge, No. 177, G.R.C., Ottawa, tendered a reception to Grand Master White and Deputy Grand Master Gibson, M.P., on February 26th. About twenty senators and members of Parliament were present. Included among the visitors were Hon. J. M. Gibson, P.G.M.; J. J. Mason, Grand Secretary; Past Grand Master Fraser of Nova Scotia; Bro. Yeo, P.G.M. of P.E.I.; Bro. McKay, Deputy Grand Master of Nova Scotia, and representatives from the Grand Lodges of British Columbia, Quebec, Manitoba, and other places. Bro. N. F. Davin, M.P., delivered an eloquent lecture on "Men whom I have known on both sides of the Atlantic."

THE Past Masters' Association of London held their Annual banquet on Feb. 24th. The chair was occupied by R.W. Bro. Dewar, the President, and the Vice chairs by V.W. Bro. J. D. Clarke, and W. Bro. A. C. Stewart. Among the guests were R.W. Bros. W. W. Rutherford of Aylmer, the D.D.G. M. and Dr. Mothersill of Port Stanley. The banquet was a great success.

WE are pleased to received from V. W. Bro. W. J. Hughan of Torquay, England, a copy of the regular monthly circular of "Lodge Stewart" No. 1960 E. C., at Rawal Pindi, in India. It is

printed on a sheet of letter paper with four pages of print, the first containing the usual summons to attend the regular lodge meeting at the Masonic Hall, Rawal Pindi, on Saturday, Dec. 28th at 9-15 p.m. by command of the W. M. The second page contains the "Notices to members," one of which requests the members to send their "photographs, any dress, cabinet size, to the Secretary, for the Lodge Portrait Gallery, with signature written in ink across one corner." The third is the 'Agenda' containing the propositions, and the names of members eligible for W.M. The only officers elected being the W.M. and Treasurer, and the chosing of a Tyler. A proposition "that the sum of 400 Rupees be voted from the Lodge funds to the Punjab Masonic Institution for the year 1895, "Statement of Dues," &c. The fourth page contains the Roll of members—consisting of the names of 74 members and a Tyler. Three Honorary members as follows: H.R. H. the Duke of Connaught, K.G.; Major General Sir George B. Wolseley, K.C.B; and W. J. Hughan, Esq. One peculiarity in the list is that the civilians are all denominated Esquires, the military brethren bearing the title of their rank in the army. On looking over the list we find it consists of 1 Major General, 1 Brigade General, 1 Colonel, 3 Surg. Lt.-Colonels, 1 Lt. Col., 9 Majors, 11 Captains, 29 Lieutenants, 1 Clergyman, 17 Esquires: 5 Past Masters belonging to the Lodge, and 15 Past Masters hailing from other lodges.

EXTRACTS from Correspondence:—
 "Enclosed please find \$1.00, amount of year's renewal subscription to your

always welcome and most interesting paper, 'THE CANADIAN CRAFTSMAN.'

ANOTHER correspondent writes as follows:— "The CRAFTSMAN with which I spend many hours of interest and pleasure."

THE Toronto Jewelry and Regalia Manufactory have removed from 161 to 101 King Street West, where Bro. W. C. Morrison will be only too glad to meet his Friends and Brothers who are wanting any goods in his line. His samples and goods being all new and up to date, and his well known experience will be a guarantee that they will get correct costumes and goods required by the various orders. Having the same tools and machinery he will be able to fill all orders promptly, send for Price list, to W. C. Morrison.

TWENTY-FIFTH ANNIVERSARY OF ASHLAR LODGE.

On Tuesday, 25th February, the members and friends of Ashlar Lodge, No. 247, G.F.C., Toronto, celebrated the Twenty-fifth Anniversary of the formation of the Lodge. The event being a noteworthy one, called out a large gathering of the brethren, the rooms being filled to their utmost capacity. The programme included a "Past Masters' night," the chairs being filled by Past Masters of the Lodge, who exemplified the initiatory degree on Mr. Archibald J. R. Murphy, whose father a quarter of a century before assisted in opening the new Lodge as one of its charter members. It is unnecessary to say that the ceremony, assisted by a good choir, was performed in the usual perfect manner, in which Ashlar has attained, through the unflinching

energy of R.W. Bro. Ben. Allan, G.S. W., who, as Master of Ceremonies for a great number of years, has drilled and instructed the officers until they have become perfect in the working of the Lodge, down to the smallest detail. This perfection of working is apt to make a member of Ashlar draw comparisons not complimentary to other lodges, when they go travelling, as I saw from a communication received from New York, where a late member of Ashlar, in visiting one of the foremost Lodges in that city, came to the conclusion, that the New York Lodges were not to be compared in their working to his mother lodge.

One of the secrets of the success of Ashlar Lodge is the assistance given the officers by the Past Masters of the Lodge, who attend all the meetings almost as regularly as the Worshipful Master. Another is the system of monthly rehearsals, where every member has an opportunity of perfecting himself in the work: and in this way the members are enabled to select the best workers to fill the various chairs.

The hall presented a gay appearance decorated with palms and flowers and the brilliant regalia of the many Grand Lodge officers assisted to enliven the scene.

The officers of the Lodge for 1896 are as follows: W. Bro. Curran Morrison, W.M.; W. Bro. John McKnight, I.P.M.; Bro. N. R. Miller, S.W.; Bro. H. R. O'Hara, J.W.; Bro. E. H. Stafford, Chap.; Bro. A. R. Murphy, Sec'y; Bro. A. F. Webster, S.D.; Bro. A. Y. Scott, J.D.; W. Bro. W. T. Allan, D. of C.; Bro. R. G. Stapells, Organist; Bro. M. B. Aylesworth, I.G.; Bro. T. Reid, S.S.; Bro. J. B. Laidlaw, J.S.; Bro. A. Poynton, Tyler; W. Bro. H. B. Howson, Bro. C. N. Holdenby, Auditors; R.W. Bros. Wm. Roaf, Benjamin Allen, W. Bro. R. W. Hull, Sick Com.; R.W. Bros. T. F. Blackwood, Bernard Saunders, V.W. Bro. Sander-son Percy, Trustees.

The following is a partial list of those Present:—M.W. Bro. W. R. White, Q.C., Pembroke, Grand Mas

ter; R.W. Bros. William Gibson, M. P., Beamsville, D.G.M.; Benjamin Allen, Toronto, G.S.W.; J. B. Rankin, Chatham, G.J.W.; V.W. Bros Douglas Armour, Toronto, G.S.D.; George C. Patterson, G.D. of C.; N. T. Lyon, Toronto, G. Org.; M.W. Bro. J. K. Kerr, P.G.M.; R.W. Bros. William Roaf, E. T. Malone, F. F. Manley and J. W. Murton, Hamilton; V.W. Bros. A. A. S. Ardagh, Daniel Rose and C. W. Postlethwaite; W. Bros. W. D. Macpherson, W. J. Chick, P. T. Lee, John Hall, C. A. B. Brown, Aubrey White, Arthur Dinnis, Frederick Armstrong, W. George Eakins, G. L. Lennox, J. S. Williams, J. R. Roaf and J. B. Young.

The officers for the evening included the following past masters of the lodge; T. F. Blackwood (W.M. in 1871), J. S. Donaldson, Geo. Vair, Sanderson Percy, A. D. Ponton, Benjamin Allen, G. S. Percy, R. W. Hull, B. Saunders, George Reeves, W. H. Best, W. T. Allan, Wm. Roaf, H. B. Howson, John McKnight, Curran Morrison, R. E. Bailey.

After the business of the lodge was concluded an adjournment to the banquet hall was made, which was tastefully decorated with bunting, and an elaborate banquet was spread. After full justice had been done to Bro. Caleb Licence's catering, the brethren were entertained by speech, song and story from the many present.

The toast list took the form of a souvenir card, being neatly printed on tinted cards, fastened with blue cord. The front displayed a half-tone portrait of R.W. Bro. T. F. Blackwood, the first Master of the lodge, and the back a similar picture of W. Bro. Curran Morrison, the present Master.

Among the letters from prominent members of the Craft regretting their inability to be present, we extract the following from M.W. Bro. A. A. Stevenson, Montreal, the G.M. at the time of the institution of the Lodge, giving an account of its formation:

"It would certainly yield me very

great pleasure to participate in the festivities arranged for that most interesting occasion, of which, in a sense, I am the primary cause, by having in my capacity of Grand Master, issued the dispensation which called the Lodge into being on the 28th January, 1871, with W. Bro. T. F. Blackwood, as the first W.M. and Bro. Pridham, Secretary. Having known Bro. Blackwood intimately during his residence in Montreal, and the active, useful life he led here, both in Masonry and Civil life, I felt confident that, with him at the helm, Ashlar Lodge would greatly prosper, and the result is shewn by the progress made during these 25 years. I rejoice to see his name on your Invitation Card, as the chairman of the celebration Committee."

The Grand Master complimented the officers and members of the Lodge, recalling the time when the Lodge was instituted as a Country Lodge in the village of Yorkville, and now has become one of the largest and best worked Lodges in the City of Toronto—Yorkville now being one of the wards of the City.

M. W. Bro. J. K. Kerr, P.G.M., in responding to the toast of Past Grand Masters, referred to the past. He it was who presented the petition to Grand Lodge asking for a charter, and it was he who officiated in instituting the lodge, being at the time the District Deputy Grand Master.

The following is the Toast List:

1. THE QUEEN AND THE CRAFT.

"God bless her:—
"She wrought her people wondrous good"
—*Tennyson*.
God Save the Queen.

2. THE M.W. GRAND MASTER AND
PAST GRAND MASTERS OF THE G.
L. OF C.

"The King and all the Peers are here."—
Macbeth.

M.W. Bro. W. R. White, Grand Master.
M.W. Bro. J. K. Kerr, Past Grand Master.
Song, . . . The Tempest of the Heart. . . *Verdi*
Bro. E. J. Cashmore.

3. THE DEPUTY GRAND MASTER
AND OTHER OFFICERS OF THE
GRAND LODGE

"Our hearts receive you with all kind love,
good thoughts and reverence."—*Julius Cæsar*.

R.W. Bro. Wm. Gibson, D.G.M.

R.W. Bro. J. B. Rankin, G.J.W.

Song, (Comic)... ..Bro. Harry W. Rich.

4. OUR SISTER MASONIC BODIES.

"In one fair bumper let us toast them all."
—*Holmes*.

The Grand Chapter of Royal Arch Masons.

R. Ex. Comp. Aubrey White, G.P.S.

The Grand Priory of Knights Templar.

M. Em. Sir Kt. E. T. Malor e, P.G.M.

The Ancient and Accepted Scottish Rite

Ill. Bro. J. W. Murton, 33°, Sov. Gd. Com'r.

Recitation, Bro. H. P. Blackey.

Song, W. Bro. C. A. B. Brown.

5. THE PAST MASTER OF THE
LODGE.

"All the best men were ours."—*Macbeth*.

R.W. Bro. T. F. Blackwood.

W. Bro. J. S. Donaldson.

W. Bro. George Vair.

V.W. Bro. Sanderson Pearcy.

Recitation, "Spartacus."

Bro. J. Bayne Coulthard.

Song, "My Pretty Jane."

Bro. J. W. Crowford.

6. THE VISITING BRETHREN.

"You are Welcome, Masters, Welcome all."
—*Hamlet*.

V.W. Bro. Daniel Rose.

W. Bro. W. G. Eakins.

Song, (Comic)... ..Bro. Harry W. Rich.

Recitation. "Music on the Rappahanoch."

Bro. W. S. Ziller.

Song, "Selected" W. Bro. H. B. Howson.

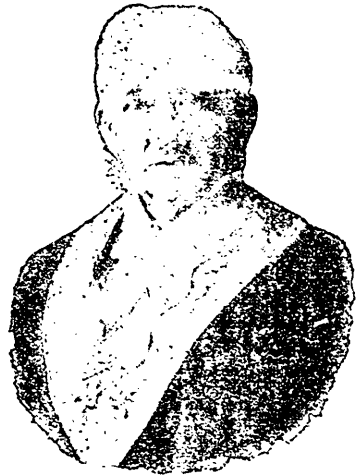
7. THE JUNIOR WARDEN'S TOAST.

"Happy to meet, sorry to part, happy to
meet again."

Auld Lang Syne.

The meeting broke up early in the morning, every one highly delighted with the success of the celebration in commemorating such an important event in the history of Ashlar Lodge. The speeches, songs, and recitations were of a high character and were listened to with the greatest attention. This evening's entertainment will long be remembered by the brethren who were present, as one of the pleasantest events in their lives.

PROMINENT BRETHREN OF
THE LODGE.



R.W. BRO. T. F. BLACKWOOD.

Bro. T. F. Blackwood, the founder of Ashlar Lodge and its first Worshipful Master was initiated into the Craft in the city of Montreal. He is a P.D. D.G.M. of the Toronto District, and has held office continuously in Ashlar Lodge ever since 1871.

Bro. Blackwood, together with the late Bro. F. J. Menet, were the founders of St. Paul's Chapter of which both were Past First Principals. Bro. Blackwood is also Past Grand Scribe N of the Grand Chapter. A member of Richard Couer De Lyon Preceptory Knights Templar, Montreal, a Past Thrice Puissant Grand Master of the Toronto Lodge of Perfection 14°, Past Most Wise Sovereign of the Toronto Chapter of Rose Croix 18°, an officer of Moore Sov. Consistory, Hamilton, and an Honorary Inspector General 33° of the Supreme Council of Canada, Ancient and Accepted Scottish Rite.

R.W. Bro. Blackwood has been failing in health for some months and is contemplating a six months' trip to the south. From which place we sincerely trust he will return with his usual elastic step, to his happy home in Rosedale, and also to his Masonic friends by whom he is so much beloved.

W. BRO. J. S. DONALDSON.

W. Bro. Jno. S. Donaldson is one of the oldest masons in the Lodge having been initiated in St. Lawrence Lodge, Montreal on Oct. 5th, 1854. He is one of the Chapter Members and Worshipful Master in 1876 and one of the most faithful in attendance at all meetings.



R.W. BRO. BENJAMIN ALLEN.

R.W. Bro. Benjamin Allen was initiated in 1883, was elected Secretary 1885, Senior Warden in 1886 and Worshipful Master Nov. 1887, and has taken more interest in the work of the Lodge than any other member "with perhaps the exception of R. W. Bro. Blackwood." Bro. Allen was elected Grand Senior Warden of the Grand Lodge in Toronto in July last. Besides his work in the Blue Lodge, Bro. Allen has devoted much time and study to the other branches of Masonry, being Past First Principal of St. Paul's Royal Arch Chapter, Past Grand Registrar of the Grand Chapter of Canada and is representative of the Grand Chapter of Maine;

also Past Preceptor of Geoffrey De St. Aldemar Preceptory Knights Templar and Past Grand Constable of the Grand Priory of Canada, a member of Adoriram Council, Royal and Select Masters, and Rameses Temple Nobles of the Mystic Shrine; Past Thrice Puissant Grand Master, Toronto Lodge of Perfection, Past Most Wise Sovereign of Toronto Chapter Rose Croix, and an Honorary Inspector General 33° of the Supreme Council Ancient and Accepted Scottish Rite, and an officer in the Provincial Grand Lodge Royal Order of Scotland.

Among the other Past Masters of the Lodge whose names are not on the list of officers for the evening. May be mentioned those of W. Bros. W. C. Pridham, deceased, W. M., 1874 1875; W. S. Robinson, deceased, W. M., 1877, 1878; H. E. Caston, W. M., 1879; Alex. Dixon, W. M., 1881; J. H. Burns, M. D., W. M., 1884; W. S. S. Jackson, W. M., 1885; W. R. Clarke, W. M., 1880; Jno. Littlejohn, W. M., 1891.



W. BRO. CURRAN MORRISON.

W. Bro. Curran Morrison the present Worshipful Master is a good ritualist and an enthusiastic Blue Lodge Mason and has filled the position of I. G., Sec'y, Junior Warden and Senior Warden in Ashlar Lodge.

V.W. BRO. SANDERSON PEARCY.

V.W. Bro. Sanderson Percy is another of the Past Masters who may

be found at every meeting and to whom the Lodge is indebted for having in a great measure been the means of bringing it to the perfection to which it has attained through the rehearsals. Bro. Percy was Worshipful Master in 1882 and 1883.



BRO. N. R. MILLER.

Bro. N. R. Miller the Senior Warden is a most painstaking officer and can be depended on to do well, anything he undertakes to do. He has previously filled the offices of S. S., Sec'y, and Junior Warden. He is a member of St. Paul's Royal Arch Chapter, The Toronto Lodge of Perfection 14°, The Chapter of Rose Croix 18°, A. & A. S. Rite.

The other officers of the Lodge are all proven to be the best workers and the most faithful in attendance, and the future success of the Lodge is assured.

A MASONIC COVENANT.

A Mason lay in his chamber slowly breathing out his life. His only child, a motherless little girl, was kneeling at his bedside holding his pulseless hand in hers, and sobbing in suppressed anguish of heart.

A Brother Mason, one of his faithful nurses, had re-entered the room,

and now sat near by and looked with emotion upon the scene.

The dying man raised his eyes to him in recognition, and his face lighted up at his presence. He turned his gaze for a moment upon his child, and then upon his friend; and again he looked at his child, and again at his friend. He was speechless, but the mute eloquence of those eyes spoke for its heart all its anxiety—its wishes, its confidence and love, "I leave her, my brother, to you; be to her a friend and father;" so his languid glances pleaded, and he was understood.

The brother Mason reflected, and then, pulling off his shoe, held it for a moment before the sufferer's eyes and respectfully laid it upon the foot of his bed. The pledge was mutely acknowledged; the covenant was understood; for both were intelligent Masons. A gratified look brightened the father's face. With a smile of satisfaction he turned his closed eyes away and fell asleep.

That brother faithfully performed his covenant. He received the orphan child into his family and adopted her as a daughter. He prudently managed her little estate, educated her well, and with his kind wife's assistance reared her to a beautiful and noble womanhood.—*The Masonic Herald.*

Four hundred and five lodges in Texas own their own buildings. Ninety-five do not. An excellent showing.

LAYING CORNER STONES.

Deposits under corner stones are not of modern origin. Mr. Petrie, in 1886, found masonic deposits under the four corners of a Temple at Naukratis, placed there by Ptolemy Philadelphus 275 B. C. or earlier. They consisted of small models of various building implements, and other interesting objects. Among them were a model mortar, corn-rubbers, a pair of libation-vases, and four model libation-vases, with four model cups in glazed

pottery evidently alluding to *corn, wine and oil*.

He also found similar deposits at Tell Nebesheh under a temple built by Amasis II about 550 B. C.

Mr. Griffith found the at Tell Gemayemi, and Mr. Naville at Tell Quar-mus of the time of Philip Arrhideus, about 330 B. C.

Explorers now make diligent search for these deposits and almost invariably find them.

Thus for at least 2,500 years the custom of making deposits under corner stones is shown to have prevailed, and it is fair to conclude that Amasis only followed an ancient custom.

It is impossible that these deposits could have been made without imposing ceremonies, for the building of a temple was the great lifework of a Pharaoh, and the deity to whose worship it was to be dedicated must have been especially honored at the inception as at the dedication of the edifice. The corn, wine and oil evidently typified the offerings made to that deity on that occasion, and the Pharaoh was the celebrant. Indeed, it was demanded that the monarch should be especially versed in the ritual of the sacrifices, lest any unfavorable omens should occur. We can, therefore, assume the attendance of the Pharaoh and his Court, the Priesthood in great numbers, the Chief Architect, his assistants and a band of workmen, a large detachment of guards, and as great an attendance of citizens as such a pageant would attract in a big city, among a population given to sight seeing, anxious to meet the nobility, and blindly devoted to the worship of the deity under whose especial ward their city was supposed to be placed. As temples lasted more than a thousand years, it was a great event, and must have inspired the people as the building of Solomon's Temple did the Jews, for the Egyptians, as a whole, were more devoted to their religion than the Jews ever were. Instead of rebelling against their religious lectures, we only find

them rebelling against their kings who attempted to change their faith.

When masonic deposits were found under the obelisk upon its removal to New York, we were inclined to question the statement, but in the light of recent discoveries it seems perfectly natural.

We cannot infer that the working masons, as a guild, had any part in these ceremonies, save that which the Architect took, nor, indeed, that the workmen had a guild; yet a guild seems more natural to those days when a trade descended from father to son for many generations, than even in the middle ages, when we know they existed; but it is evident that when guilds of masons assumed the control of erecting buildings, they adopted the form of laying corner-stones which they had inherited from their predecessors, and which we now know had been in use for at least 2,000 years, and perhaps we shall soon find back to the time of the earliest temples of Egypt.—

Masonic Token.

TEMPLARY AND SECTARIANISM.

The religious aspect of Templary is one that requires serious consideration. That grand cosmopolitan society—Freemasonry—assures every candidate, on his entering it, that no vow will be required of him contrary to his religious belief; but of late, at the very portals of the Order of the Temple in English bodies, he is asked to declare his belief in the Holy Trinity, and in some American jurisdictions, the use of the Apostles' Creed, including this dogma, is required. In one Commandery of Templars quite a division occurred on this article of creed, which was referred to the Grand Commandery, and was by it given the liberal construction due in every body claiming Masonic relations. In the enthusiasm consequent upon success and rapid growth, Templary should remember their relations with their mother organization, on which, in many jurisdictions, membership in

"higher" bodies are dependent. Masonry is not a teacher of sectarianism. A man goes beyond Freemasonry when he enter an Order into which any one of his Masonic brethren is debarred on account of his religious belief. Such a body is not an essential part of Freemasonry. We speak advisedly, for we are attached to the Order of the Temple, and feel bound to give our preferenc to the Christian religion in case of a relious war. With our prior attachment to Freemasonry, this does not conflict. But Freemasonry is toleration for all religions and creeds, so long as they do not conflict with our liberty of conscience. We are at liberty under the grand Institution to be Trinitarian, or Unitarian, or Mohammedan, or no sectarian at all. Templary should be an ornament and not a blemish to our noble Institution, which it cannot be when it prescribes any particular dogma of article of creed of any particular sect of Christendom. The Order should be essentially religious without sectarianism. It should so let its light shine before men that the world should glorify and respect it.—*The Trestle Board.*

ANOTHER MASONIC MS.

BY W. J. HUGHAN.

It affords me great pleasure to announce that another copy of the "Old Charges" has been traced, and that the text is of a special character. It belonged to the late Bro. Younghusband, who presented it to Bro. Captain J. Macnab, R.N.R. (P. Prov. G.W. West Lanc.), in whose possession it has been until last month, when it changed hands, and is to be placed in the library of West Yorkshire, much to the delight of the zealous Librarian, my esteemed friend Bro. William Watson, thus making the *eighth* in that famous collection. Only one other institution has so many, and that is the British Museum.

Captain Macnab kindly allowed me to be the purchaser, but expressed the

wish that document should be placed in some permanent collection, hence my choice of *West Yorkshire* in the adjoining county. I need not state that Bro. Watson was only too pleased to secure it on the same terms. The late owner has decided to devote the proceeds to Masonic Charities, and I have parted with the scroll on the condition that it be always called

“*The Macnab MS.*”

Originally it was a roll, but was (most unfortunately) cut into strips later on, and carefully mounted. Doubtless the document will be reproduced, ere long, by Bro. Watson, and, possibly, I shall write an Introduction, so it is only needful now for me to state that it is written on paper, and has the name “*Geo. Webster, 1722,*” &c., at the end, the period of its transcription being 1720 *circa*.

It belongs to the “Roberts’ Family,” having the “Apprentice Charge” and the “New Articles” complete but lacks a small portion of the first part.

There are only two other MSS. that have the “*New Articles,*” and there are but five now of the Family, one being without these clauses, and the other is a reproduction in type (“Roberts”). I am indebted to Bro T. A. Withey, of Leeds, for the introduction to Captain Macnab.

Since the publication of my “Old Charges of British Freemasons” (*London*, Bro. George Kenning), two MSS have been announced. The first is the “*Langdale MS.,*” to be numbered D 40, of the latter part of the last century, reproduced in the “*Christmas Freemason,*” December 7th, 1895, by Bro. Schnitger and myself, and the second is this—“*The Macnab MS.*”—of early 18th century. Both are (or were) Paper Rolls.

I shall be glad to correspond with brethren who know of other copies of the “Old Charges,” as there are still several missing, and we want to trace and collate them all.—*The Freemason.*

Please remit subscription if in arrears.

KICK THE OLD MAN OUT.

His form was bent under the snows of many winters, and the storms of sixty-five years had left but a mere wreck of a once proud manhood. Hardships, financial disasters and unsuccessful struggles for a competence or a mere sustenance in declining years, had left him as wreckage on the shore. The friends of his manhood, when fortune smiled, had left him when she frowned. Death had touched his kindred, and he stood alone—alone, and a Mason! Thirty years ago, in the vigor of life, he stepped into the sanctum sanctorum a Master Mason. To that Lodge he brought all the strength of his early manhood; his zeal for the Institution knew no bounds; his charity was unlimited, and his heart was a haven for the poor and needy. He served his Lodge with fervency and zeal, and the same spirit was manifested in the Chapter and Commandery. But the evil day came, unbidden, unwelcome, like an assassin lurking for his victim, and he stood on the streets, bereft of everything but honor and old age. His bent form, with his silver locks, could be seen toiling at hard manual labor for a mere pittance, and even this pittance failed him. He was a wanderer without a home, save his Masonic home. The annual dues had accumulated, and he was unable to pay. The notice, "to show cause why he should not be suspended," lay before him. The inexorable Lodge mandate, attested by the seal must be obeyed.

Too proud to beg, ashamed to let his true condition be known, he writes to his Lodge, "suspend me." He could not bear the thought of standing up in his Lodge to plead clemency. His proud soul rebelled at proclaiming himself a pauper, and suspension for non-payment of dues was far more preferable to the old man than the humiliation of being unable to pay—a mendicant! Was this to be the reward for his years of labor for the Craft? What had he done to merit it? Unfortunate, but

ever honorable; poor now, but rich in a noble life; too old to begin the struggle of life anew; too old to earn a livelihood and pay dues, too proud to ask for an honorable exemption—so, out, out, he goes! Of what use is he to the Lodge if he cannot pay dues? None! Kick him out! Shut the door on the old Mason, for dues we must have, and we will collect them as long as he lives, or humiliate him by advertising his poverty in open Lodge by a motion "to remit." This may seem a fancied picture. No: 'tis true! With tears rolling down his wrinkled face he told his story.

Is the non-payment of dues such a crime? Is there no escape for the old Masonic warrior? Must the Lodges, Chapters and Commanderies continue to suck, like the leech, the sustenance from the old man? Is there no limit to bearing the burdens of to day? Is there no escape but in humiliation and mendicancy? When will Masonic bodies honor the gray hairs by placing them on the roll of honor, an honorable life member. Is life membership only for the wealthy—a purchasable honor? Shall the old man, whether rich or poor, ever receive his honor roll, a thank offering from his Lodge? —*The Orient.*

FREEMASONRY IN AUSTRIA.

Freemasonry was introduced into the Austrian Empire in 1742. Being bitterly opposed and assailed by the Catholic clergy, which exercised a great influence over the government, it was, after many obstacles had been thrown into its way to impede its progress, finally suppressed in 1795.

After the defeat of the Austrian army by the Russians in 1866, Austria and Hungary, in consequence of a political division in the following year (1867), became separate kingdoms. This division opened in the latter country the doors to Freemasonry again, as no Hungarian law existed to the contrary. The Lodge "Unity" was formed and its statutes approved by the govern.

ment in 1868. In 1870 seven Lodges organized the St. John's Grand Lodge of Hungary. Although the Craft increased and prospered in numbers, its organization, ritual and spirit were far from being satisfactory. In consequence, a judicious change was effected in the personnel of the Grand Body, and a new Constitution, a new ritual and a representative form of government was adopted in 1876, which gave a new impetus and life to the Fraternity. In 1886 the name of the St. John's Grand Lodge was changed to that of the Symbolic Grand Lodge of Hungary, which designation it bears at the present day.

The official organ of this Grand Body is the *Orient*, which appears at the end of every month, and is sent to every member of the jurisdiction. It is divided into three parts: 1. A Masonic Calendar, indicating the days of meeting of all the constituent Lodges; 2. the official part, promulgating the edicts and decrees of the Grand Lodge, and publishing the minutes of its regular and emergent session; 3. a so called non-official part, edited with great care and Masonic intelligence, having as contributors prominent Masons and Masonic students, which makes it in the form of a magazine a Masonic publication of the first order. It contains essays on Masonic subjects, illustrations of the teaching of Masonic doctrines, orations in full delivered on various occasions, miscellaneous quotations from the Masonic literature, as also reports from the proceedings of foreign Grand Lodges, intending to keep the Hungarian Fraternity instructed in and informed of the course of events and affairs of the whole Masonic world.

The managing editors are Bro. Moritz Gelleri, Grand Secretary, and his assistant, Bro. Julius Scalitzer.

The Grand Lodge of Hungary interchanges direct representation with nearly all recognized Grand Lodges of Europe, and with many of other countries.

The Jurisdiction comprises 44 con-

stituent Lodges, with a membership of 2,530 brethren.

The Grand Master is Bro. Emmerich von Ivanka, at Budapest; Deputy Grand Masters Bro. Anton von Berecy and Bro. Marcel Neuschloss; Grand Sec'y Bro. Moritz Gelleri.—*E. Ringer.*

THE FOUNDER OF THE MYSTIC SHRINE.

Albert Leighton Rawson, author, was born in Chester, Vt., October 15, 1819. After studying law, he made four visits to the Orient, and in 1851-2, made a pilgrimage from Cairo to Mecca with the annual caravan disguised as a Mohammedan student of medicine. He also explored the Indian mounds of the Mississippi Valley and visited Central America in 1854-5, publishing "The Crania of the Mound-Builders of the United States and Central America."

He travelled in the Hudson Bay territories in 1862.

Mr. Rawson has been adopted as a brother by the Adwan Bedouins of Moab, and initiated by the Druses of Mount Lebanon; is a founder of the Theosophical Society in the United States, and is a member of various literary, scientific and geographical societies.

He has received various honorary degrees, including that of L. L. D. from Oxford, in 1870. He has published many maps and illustrated books from original sketches, including "The Life of Christ," by Beecher, and has executed more than 6,000 engravings; contributed to magazines, and is the author of "Bible Dictionaries," "History of All Religions," "Statistics of Protestantism," "Antiquities of the Orient," "Vocabulary of the Bedouin Languages of Syria and Egypt," "Dictionaries of Arabic, German and English," "Vocabulary of Turkish and Persian Languages," "Chorography of Palestine," "A Translation of the Symposium of Basra," "Historical and Archæological Introduction to the

Holy Bible," and "The Unseen World," and is now busy on a series of fifteen volumes of ancient classics, "The Altaic Library."

But there is much to fascinate not included in the prosaic catalogue of his doings. His father was a hotel-keeper in New York. He was instructed by a private tutor, who came from the famous Oxford University. So well versed was he in the classics, that Howard made him an M.A. after attending but a few lectures. He went to Egypt, and sat with boys only 10 and 12 in the College of Azhar, in Cairo, that he might learn the correct tones of the Arabic. His pilgrimage to Mecca was one of the most romantic exploits of his youth. He joined the Dervishes in Cairo, that he might study their tenets, and from this episode results actually the Mystic Shrine. Though he is an archæologist, an author, he calls himself an artist.

He was once Professor of Ancient History in the University of Pennsylvania, and lectured in Arabic at Oxford, England. He now lives at Woodcliff, N. J.; but his workshop is in New York, where he is yet engaged in illustrating leading Biblical publications. He has just completed a "History of the Mystic Shrine."

Besides his four trips to the Orient to obtain original engravings, he was cabled by Gen. di Cesnola to come to Cyprus and sketch the famous antiquities found there, that if destroyed upon their transit some description could be preserved. This learned man is an LL.D., M.D. and D.D.

Mr. Rawson tells the story of how Billy Florence started the Order in a few words. The lamented actor was a frequent caller at the home of the great Orientalist, for Mr. Rawson married the daughter of Laura Keene, the noted actress. At dinner one day, in 1870, Dr. Walter M. Fleming, who was also an honored guest, visited in Cincinnati during the week, and Mr. Florence was present. The actor suddenly said :

"I wish I could do something to make myself famous."

"But you are already famous," tested Mr. Rawson.

"But I want to do something outside of the drama," responded the inimitable member from Cohosh.

Dr. Fleming suggested the founding of the Mystic Shrine as an Order in America. Mr. Rawson had in 1853, been initiated into the Order of Bektash Dervishes, and from him came the inspiration of the incantations, the Oriental symbolism and mystic allegory which makes the texture of this great Fraternity's ritual. Dr. Fleming was the active worker and promoter of the Shrine, without whose noble and fine qualities of head and heart the Shrine would have remained a hidden mystery in this country.

WAS NAPOLEON A FREEMASON?

Clavel, in his "History of Masonry," mentions the fact of the Emperor Napoleon's visit to a Lodge in order to see for himself if the State had anything to fear from Masonry. The story is given on the testimony of an eye-witness. He states :—

'Under the reign of Napoleon, Masonry was very flourishing. "The Arch-Chancellor of the Empire, Prince Camaceres, was a strong supporter of that association. He presided at every *fete*, and every meeting. Under his high administration, active and brilliant Freemasons' Lodges multiplied to an infinite number. All the illustrious of the time met together. It was a sealed book of science, and of pleasure. They used to read there the bulletins of the victories of Napoleon. The Marshal Duke of Ravigo, Minister of the Police of Paris, was the only agent of the power which had not joined any Lodge. One day he thought that there must be some evil in those meetings; he conceived suspicions as to the fidelity of the Lodges, and invoked the law; and shortly after suspended the Grand Orient. But Prince Camaceres, who was the third

person in the Empire as to high dignity, and a zealous, devoted, and talented brother, took them under his protection, took also their defence in hand, and they were never afterwards troubled. Some years after everything had tended to damage this enthusiastic feeling. Napoleon was persuaded that the Lodges were dangerous places, and meetings for conspiracy. One evening, Napoleon, incognito, with Marshal Duroc and General Lawriston, went in the Lodge of St. Marcel, in Paris. Duroc entered first, as a visitor, and sat down near the W. M., and told him in a whisper that two other visitors were coming, but begged he would receive them without any ceremony, and to abstain himself from all kinds of manifestations in case he could recognise them. The Emperor and General Lawriston entered; they seated themselves under a column, and listened to the debates for more than an hour. Napoleon, well assured that the denunciation was false, retired satisfied. At the close of the evening, the W. M. of the Lodge informed the brothers of the illustrious visitor that had been with them. The enthusiasm was extreme. They all joined in saying together, 'Long live Napoleon the Great, our Emperor.'

If Napoleon was not a Mason, then Marshal Duroc must have perjured himself in vouching for these two distinguished visitors to the W. M. of the St. Marcel Lodge.—*The N. Z. Craftsman*.

THE CRAFT IN INDIA.

Reviewing the "History of Freemasonry on the Coromandel Coast" by the Rev. C. H. Malden, Past District Grand Chaplain of Madras, the "*Madras Weekly Mail*" says: "The number of Lodges now working in the Presidency is twenty-three, numbering some 800 Brethren, in addition to what are called the non-affiliates. We learn with some surprise that the Civil Orphan Asylums in Madras were the outcome of a scheme of Masonic Benevo-

lente initiated by Lodge Perfect Unanimity, and the foundation stone of the building now used as the Industrial School at Black Town was laid by the District Grand Lodge. Mr. Malden, however, has been Chaplain of the Asylum, and ought to know. Other buildings associated with Freemasonry are the Capper House on the Beach, and the building which gave its name to the Pantheon Road. The Craft seems to have flourished in Madras on its own merits, and to have been less dependent than is sometimes found to be the case on great names. We notice, however, what an attraction the Craft has for the legal mind. In fact, it is not long ago since every Judge on the High Court Bench and some nine District Judges adorned the District Grand Lodge with their names and occasional presence, whilst at the present moment about thirty eminent lawyers and vakils are members of different Lodges."—*The Freemason's Chronicle*.

THE REJECTED STONE.

(Extract from a sermon by Rev. C. H. Spurgeon, of London; text, Genesis, chapter 29, verses 23 and 24.)

I have heard a story, I cannot tell whether it is true or not, out of some of the Jewish rabbis; it is a tale concerning the text:

"The stone which the builders refused, the same is become the head-stone of the corner."

It is said that when Solomon's temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Amongst the stones was a very curious one. It seemed of no describable shape, it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit, they tried it in another, but it could not be accommodated. So, vexed and angry, they threw it away. The Temple was so many years building, that this stone became cover-

ed with moss, and grass grew around it. Everybody passing by laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right; but as for that block, they might as well send it back to the quarry, for they were quite sure it was meant for nothing.

Year after year rolled on, and the poor stone was still despised. The builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said, "Where is the top stone? Where is the pinnacle?" They little thought where the crowning stone, which the builders refused as marble was, until someone said, "Perhaps meant to be the top stone." They then took it, and hoisted it to the top of the house; and as they reached the summit they found it well adapted to the place. Loud hosannas made the welkin ring, as the stone which the builders refused, thus became the headstone of the corner.

CUSTOM OR RIGHT.

There is much confusion among Brethren as to the right to visit. It could easily be disposed of in the manner that the historian of Ireland disposes of the description of snakes in the famous chapter, "There are no snakes in Ireland." There is no vested "right" to visit any sister Lodge. The reception of the third degree in a just and duly constituted Lodge of Master Masons and being in good and regular standing in the Craft "qualifies" a Brother to visit any regular Lodge, but as each Lodge is a Masonic family, it has an inherent and indefensible right to conduct its own business, maintain its own harmony in its own way, even to the exclusion of visiting Brethren already seated, to say nothing of those seeking admission. It follows that the admission of visiting Brethren, however worthy and however welcome as a general thing, is, when properly con-

sidered, an act of fraternal courtesy, which may be granted or withheld as circumstances may warrant, precisely on the principle that a man's house is his castle, and although courtesy may prompt him to answer the door-bell, he will exercise his rights in admitting or refusing an intending visitor, and this is exactly the case with every Master Mason—he may ring the door-bell, this, he may ask to be admitted to any Lodge, but every member of that Lodge, of that particular Masonic household, has the undeniable privilege to refuse admittance, and the applicant's "rights" close then and there. There is absolutely no "right" in this matter whatever.

And now as to the alleged right to examine the Charter of a Lodge a Brother desires to visit. The visitor asks the privilege of joining in the labour of a Lodge. He practically says: "I propose to myself the pleasure of visiting you this evening, but before introducing myself to you, be good enough to exhibit the authority by which you are here now assembled." Just as if some one coming to visit your home should demand an examination of the deed or lease by which you hold it, or your visitor, before taking a seat in your parlour, should demand the "right" to see your receipt for last month's rent. How many of those who demand to see the Charter of your Lodge are competent to judge as to its regularity or genuineness?

If the reader will endeavour to measure in his own mind the competency of the Brotherhood generally, including, as it does, all grades of intelligence, to pass upon the validity of a document submitted for cursory examination, he will be able to form some idea of the absurdity of the whole proceeding. Most certainly very many of these Charters are old, dilapidated, often illegible by long service, the old-fashioned wax seals "gone and forgotten," the signatures are faded and sometimes even obliterated. Who can judge of its being a just and legal document, issued by the Competent

Authority of, &c. Masonry can do a great deal for a man in the way of moral instruction and strong incentives to a virtuous and upright life, but it cannot give him powers God and Nature have denied him, hence the examination of the Warrant is as near an absurdity as anything can be, and furthermore it is the business of a visitor to know in advance that the body he proposes to attend is genuine, and not depend on wits or a skill he may not possess to discover the fact. Warrants are the outcome of our present Grand Lodge system, hence their use must be governed by the regulations made by the several and respective governing bodies, among which none should be found to require the exhibition of the Charter to any or all who may wish to look at it without having the slightest method or knowledge to prove its validity. Let this nonsense be abandoned and abolished altogether. When the Grand Lodge shall meet at its next regular annual convention the revision of the constitution will be brought before the governing body, and this will be an excellent chance to weed out many of these silly proceedings which have from time to time crept in, and have been allowed to remain without rhyme or reason. The "right" to visit is stated distinctly enough; let this "right" of examining the Charter be "distinctly" done away with.—*New York Tribune*.

FREEMASONRY UNSIGNED.

Our Fraternity teaches us that Freemasonry may be traced, by history and tradition, to the remotest ages of the world. This is most true. The origin of the Craft is lost in the mist which envelopes the primitive human era.

We trace our history back first by written records, then by monuments; then by traditions. All of these are equally authentic to Freemasons, because all are equally the works of our predecessors in the art and mystery of which we are the only authorized custodians.

It must have been noticeable to the thoughtful Freemason how little of the individual, and how much of the Fraternity as a whole, there is recorded on the manuscripts, monuments and traditions of the past. In this the unselfishness, the disinterestedness, the self-sacrifice of Craftsmen, in all ages, is apparent.

The Craft does not pretend to name its founder; it cannot. He has not named himself. He was more concerned in the erection of a mystic Fraternity which should merit immortality, than in placing his own name on its front.

The foundation principles of Freemasonry are not of human, but of divine origin. They are monumented in the First Great Light, the Holy Bible. They are God's thoughts towards all men—but which the large body of men in practice repudiate—and Freemasons have adopted them as *their* thoughts towards all the members of the Craft.

The Holy Bible being the charter of our principles, the motive for our actions, it will have been most improper for any human Craftsman to have claimed them as his own by affixing his name to the Craft. The Grand Architect of the Universe is, in the largest sense our Founder, and His Word is our Corner-stone. But, in a certain sense, even He is unknown. We cannot rightly pronounce His Ineffable Name. We see Him only in the Burning Bush. We hear Him only in the still, small voice which whispers in our hearts. And yet we are sure He is more holy, more just, more merciful than any mortal can conceive.

There is one noble individual, concerning whom we hear more of in Freemasonry than we do of any other person. This is, of course, King Solomon. But even with him the two Hiram's are associated, and King Hiram of Tyre preceded King Solomon as a material and mystic builder, and without his aid the ever-memorable Temple on Mount Moriah, would

never have been erected. Tyre had temples before Jerusalem.

But the temples of Tyre were preceded by those of Memphis and Thebes. There may have been a civilization prior to that of Egypt, but if there was, it died and left no trace behind. The Great Pyramid and the temples of Luxor and Karnak remain to indicate to us the achievements of primitive Craftsmen. They stand, to-day, monuments of dead Freemasons and a living Freemasonry.

This remarkable fact runs through all the monumental history of Freemasonry—*its monuments are unsigned*. Upon no temple, no matter how massive, or spacious, or richly adorned, has the architect, the master-builder, carved his name. His works are anonymous. Noble Freemasons, unselfish Craftsmen! You sunk yourselves in your work. You were ambitious to erect temples to the living God, not sign-boards to evidence the vanity of dying men.

What was true of ancient Freemasons was in like manner true of mediæval Freemasons.

Thus has Freemasonry been unsigned from the beginning. In only one memorable instance has a name been indissolubly annexed to a Temple. The Grand Architect had His own reasons for causing this exception. King Solomon was the leader of a nation, the representative on earth not only of great principles, but of the First Principal—the Grand Architect of the Universe.

Brethren, remember the founder of the Masonic Fraternity—whoever he may have been; remember those who have made it memorable in all ages by the stupendous and glorious character of their works, and work, as they did, unselfishly for the Craft. Labor, in season and out of season, for your Masonic bodies, without any thought as to whether *your own name* shall be monumented in stone, or the trumpet of fame shall herald it to the world. The Masonic Fraternity is worthy of

your best efforts, and it is your higher, better self. Leave your work in the Craft unsigned.—*The Keystone*.

IMPORTANCE OF ENTERED APPRENTICE DEGREE.

Were I asked to decide as to which one of the several Masonic degrees was the most important, as to which one calls for the most careful explanation at the hands of the Worshipful Master, I would answer at once "The Entered Apprentice." It is true that this degree does not usually receive much consideration, the trend of interest setting fairly towards the Master's degree. In many excellent lodges the E. A. lecture is ordinarily postponed to a more convenient season, which lags behind the awaking zeal of the young Brother until the pressure of circumstances and his natural desire for more light compel him to deem it of little importance. Anciently, we are informed, it was customary for the newly made Brother to abide for a period within the walls of the Entered Apprentice Lodge, there to be instructed in the first principles of correct Masonic life and conduct. He was not permitted to advance until he had given satisfactory evidence of his knowledge, not only of what pertained *per se*, to the first degree, and differentiated it from the other symbolic degrees, but also and particularly of what its real significance was.

Not the veiled mysteries of the other degrees were at this time made manifest to him, but was instructed in such manner as to prepare him for a logical and beautiful unfolding of the lessons partly given and partly hinted at upon his first journey towards the East. The fallow ground of his understanding was ploughed, harrowed and sowed, and he was given to believe that thorns and thistles would not spring up from the good wheat committed to the fostering care of our Mother Earth. He could confidently expect a harvest commensurate with the quality of the seed, for it is quality

that counts, after all. He sought admission to the lodge in order to learn, and his faltering steps under guidance of a true and trusty friend upon whose fidelity he might with confidence rely, were directed towards a goal he could indeed but dimly discern, but of whose existence he was inwardly conscious because it must of necessity lie before him. If he reflected upon the matter at all, and if he was qualified to become a good Mason, he must have thought deeply, he would have known that within the husk of ceremonial and ritual lay the ripened grain of Masonic truth, and that beyond the symbols of Square and Compasses stretched the great realms of knowledge whose metes and bounds are measured and circumscribed by these Masonic implements.

The very question with which he was plied must have aroused within his soul the most profound inquiries of time and eternity, and have brought him face to face with the great mysteries of here and the hereafter.

In the whole course of his subsequent Masonic life no more fitting opportunity could arise for impressing upon him the true meaning of Masonry. This could be done without in the least trenching upon the domain of the other degrees, and without plunging him into the deep waters of interpretation. He could be given to know that Masonry is the oldest form of natural religion, that its foundation stone is a living faith in God, and that it has no secrets except from those who scoff at its teachings. As an Entered Apprentice he could be taught that there is an ever-living, self-existent God, that man is not only responsible to Him but conscious of that responsibility, that man is a free agent wilfully choosing good or evil, that God is his friend and guide, and that a virtuous, well ordered life merits and will receive the approbation of the Almighty.

These are but few of the lessons that can be derived in the most logical manner, from the very first section of the degree. One does not have to wait for the gradual unfolding of the

symbolic degrees before he can appreciate the true meaning of Masonry; it stares him in the face before ever he stands as a corner-stone to sustain the weight of the explanations and admonitions of the Fellow Craft and Master Mason degree.

No part of Masonry is more replete with suggestions as to the highest type of religion, fuller of help in the every day affairs of everyday life, more simple or more beautiful than the First degree. It is, perhaps, more ancient than any of the others, and comes nearer the primitive type. Its philosophy is broader, its philanthropy more intense, its essence more spiritual and heavenly than anything that follows it.

The full-blown rose that has opened its glowing heart to the warm kiss of June may be more attractive to the casual observer, but the unfolding bud which has within its emerald walls the promise and potency of fragrance and beauty, which half conceals and half reveals the glorious handiwork of nature, is possessed of a double attractiveness—what it is and what it will be.

It is thus with the Entered Apprentice degree, and the more one reflects upon Masonry and its relations to God and man, the more will it appear that the first steps are the most important.

Brethren, let us study the First degree more, without neglecting the others. It is a vast storehouse of Masonic lore, hard to get at, but satisfying to the soul when once possessed.—W. B. P., in *Masonic Guide*.

WINCHESTER No. 12.

We extract the following from *The Masonic Constellation*, as showing the customs of Masonry 125 years ago :

This Lodge's records show that it was organized November 8, 1768, under a warrant from the Grand Lodge of Pennsylvania, although situated in Virginia, and remained a constituent thereof, until December 10, 1807, when it was transferred to the custody of the Grand Lodge of Old Virginia,

receiving a new charter, and assuming the name of Whichester Hiram Lodge, No. 21. Thus it will be observed, continued through the years of the Revolutionary War.

The records further show that Communications were held when but *four* brethren were present, their numbers had been depleted by the fearful ravages of that seven years of war. The feasts of St. John the Baptist, and St. John the Evangelist were regularly observed with befitting ceremonies. The entry in the records states: "All the members were present and put on proper Ornaments belonging to the Lodge, and after spending an evening in mirth and festivity, they parted like true friends and brothers, and returned to their respective habitations to cheer their wives and sweethearts." And again, "on the 27th of December, they met at 11 o'clock in the morning, the officers put on the Ornaments of their office, the brethren with new aprons and white gloves, and new wands tipped with gold, etc., and proceeded to church, where they entered before (12 M.), and were seated in the aisles near the communion table, psalms were sung by a number of boys and girls, each wearing a broad blue sash to do honor to the Masons. After the sermon, returned and regaled themselves with an excellent dinner."

Another entry, December 13, 1785: "The Master informed the Lodge that a Stated Tyler was necessary, and that John Crockwell, an industrious man of good character, and well-known to them, who from age and sickness had become infirm, and had been initiated and passed *under traveling warrant for Braddock's War* as the most suitable person, and he was willing to serve, *provided he was admitted free of charge, and they would give him half a dollar, and a drink of toddy each night for his attendance.* These terms were accepted and he was *given the three degrees* in the Lodge, and continued as Tyler for many years."

On February 15, 1800, the Lodge adopted mourning in honor of their

late Brother General Geo. Washington, and *ordered the Treasurer to purchase forty mourning aprons.*

Even when the conditions of finances and membership were at a low ebb they never omitted their duty of observing St. John's Day, by attending church, neither did they fail to compensate those assisting in the services, and on every such occasion, the minister had sent to him £3 (or \$10), the Tyler 20 shillings, the organist, when he used that instrument, \$4, or at other times, \$3 to each musician who played at church, also \$1 to the ringer of the church bell.

In the earlier years of the Lodge's existence, the Master was the only officer elected, he appointing all the other officers, however, the attendance of members was enforced by fines on absentees. Discipline over the membership was often put into practice. Thus, on December 5, 1798, a Brother who came into the Lodge intoxicated was reprimanded and fined *four* dollars.

UPBUILDS TRUE MANHOOD.

BY WILLIAM R. SINGLETON.

In the American system of Royal Arch Masonry the principal object is the recovery of what had been lost for many years, exemplified in the third degree. In all the systems of the religious rites of the Orient there was exemplified in the rituals of initiation the Loss and Recovery. To the postulant, in every ceremony, was finally communicated the "Great Word" with which he was to make himself known as an initiate.

The Archi-magus or Chief Priest was the only person charged with this, and he alone could communicate this word to the postulant. The Chief Priest in every religious system was the Head or Principal. In the Hebrew economy the Chief Priest was always superior to the King after a King was selected. Prior to the selection of Saul, who was the first King of the Children of Israel,

there were Judges elected, who followed Joshua, the successor of Moses. Now, under the Mosaic dispensation, Aaron the brother of Moses, was the first High Priest, and in matters of religion was the Principal, Moses being the leader in the state in all other matters.

We can now readily see why in Royal Arch Masonry the High Priest is the proper person to represent the High Priest of ancient times, and more especially to represent the High Priest of the Jews, namely: To the High Priest alone was committed the true pronunciation of the name of Deity. Tradition of the Rabbins informs us that this word was to be pronounced aloud by the High Priest, within the Sanctum Sanctorum of the Tabernacle, when it was in the "Wilderness of the Wandering," during the thirty-nine years after its completion. This custom was annually observed on the great Day of Atonement, when the High Priest went into that chamber to make atonement for himself and family and for all the people. At the same time the silver trumpets were sounded, and the people shouted to prevent the Name being heard by the people.

When the last temple, or Temple of Herod, was destroyed by Titus in the year A.D. 70, and the office of High Priest ceased, the Name as pronounced properly, it has been asserted, was lost, and scholars now assert that it is ineffable. But Royal Arch Masonry professes to have the word and its explanation, and the High Priest and *not* the King is the proper custodian, with ancient authority to communicate the pronunciation to the postulants entitled to secure it from him.

That at the reconstruction of the Temple of Zerubbabel, upon the return from the Babylonish Captivity, such events transpired as are represented in the ritual, is by no means at all probable, but in our opinion entirely fabulous and allegorical. Would the High Priest have surrendered his prerogatives in the communication of a word which belonged entirely to him and his

office? When we consider that every one of our Masonic degrees is modern, invented for a purpose by scholars to demonstrate figuratively great fundamental truths in morality and religion—for we think that we can prove conclusively that these degree, from the Entered Apprentice upward to the final degree, were originally designed to teach religious truths, and when we make a proper application of their signs and symbols, and also a proper interpretation of the allegories contained within them—we can see throughout, from the first degree to the completion of each system, a regular progression in the knowledge of the Great I AM.

The tyled chapter chamber is the only place to prove all this, so we can say no more, except that each intelligent Royal Arch Mason should be able to work this out for himself. To our mind, from a careful study of these degrees, for so these many years, we do not hesitate to pronounce the Masonic system, when well understood, the grandest scheme ever invented by man for the upbuilding of a true manhood; and second only to the Christian religion, to which it is an adjunct and helpmeet, and we do not wonder that some masons have declared that "It is good enough religion for them," which is a great mistake and a fatal one, unless they should interpret, as we do, the entire system of Masonry from the Entered Apprentice to Royal Arch, really to convey the idea of the "fall" and subsequent "redemption" of mankind; and this would carry us into discussion of theology, and is not suitable in this connection.—*Voice of Masonry.*

SPAIN.

The Masonic journal, *El Taller* of Cadiz, announces the demise of Venerable Bro. M. Gallardo y Victor, (who adopted the symbolic name of Galileo), Grand Secretary of the Symbolic Independent Grand Lodge of as Spain. The following extracts are taken from an obituary notice published in the

aforementioned official organ of the Grand Lodge to which the deceased brother belonged:—

"Great is our pain, and it is impossible to bear the grief at the loss of our true brother. It will be difficult to find a substitute for Bro. Gallardo in our jurisdiction, where it is doubtful whether we can find men who know and understand what Masonry is, and who make it their code and guide. Our brother was as modest as he was talented, because he always occulted his works, fearing to expose them, as he always considered them unworthy."

"The late Bro. Gallardo rendered very valuable assistance to the Masonic order at Cadiz, having compiled the by-laws of several lodges, while he also wrote the unpublished history of Lodge Truth. He likewise prepared the archives of his Grand Lodge which hitherto possessed none, and for his duties as Grand Secretary or his labors outside of that important office he received no remuneration whatever."

The obituary notice concludes thus:—"Poor co-editor; rest in peace and from hence, because you have undoubtedly merited the prize, you will see by this article the vacuum you have left in the editorship; if you were here without doubt this work would be better; but understand that it is dictated by the truest friendship and the gratitude of the order in general for the good you have done. Good bye until later. Your brethren."

Bro. M. Carmona is at present acting as Grand Secretary.

A CATHOLIC FREEMASON.

The writer recently had the pleasure of meeting and renewing an acquaintance made forty years ago with Brother Paul Farinacci, formerly a priest in the Roman Catholic church, one who while yet a priest in charge of a parish was initiated into masonry, and to-day is a most devoted member of the fraternity. From his extensive experience and his education, which is of the highest order, Brother Farinacci

is a most interesting companion, modest and retiring in disposition; in conversation he is both interesting and instructive.

A brief history of his life may be interesting to our readers, some of whom may recollect him as the "mason-priest" who in the years gone by was accustomed—though somewhat secretly—to meet with them in lodge and chapter and participate in their labors. Bro. Farinacci was born in one of the provinces of Italy, in the vicinity of Naples, in July, 1814, of a good family, some of whom were well known and prominent in the affairs of the province. Having been designed by his parents for the priesthood, though much—against his inclination, he was educated in a Dominican institute near the city of Rome. Graduating with high honors he was in 1837 ordained to the priesthood, a dispensation having been granted by the Pope for that purpose, he being under the required age. In 1844 he came to this country, and for a short time occupied the chair of Professor of Geology in the Dominican institute located in Grant county. The situation not being to his liking, he resigned, and for a time served the church as priest in Vicksburg, Miss., when he was recalled to the institute. His second stay was equally brief, and he again resumed his duties as priest, being located in Shullsburg and its vicinity. There his associates were among the best of its citizens, irrespective of sect or creed. Some of his associates were masons of high rank. Being a man whose actions were governed by reason and common sense, and perhaps chaffing under the restraints imposed upon him in the forced position he occupied, and conceiving a favorable opinion of the fraternity, he made application to Olive Branch Lodge No. 6, at New Diggings, for the degrees, and was therein made a Mason in 1848.

A few years later his field of labor was changed to Oshkosh and adjacent places, where, as a missionary priest, he was sent to build up and organize

churches. He celebrated the first mass with only one person present, there being but one Catholic residing in Oshkosh at that time.

In 1853 he was exalted to the Royal Arch degree in Watertown Chapter, No. 11, then known as Howell Chapter. At the organization of Waupaca Chapter he was one of its charter members.

Wherever he resided he was in the habit of visiting in lodge or chapter when opportunity offered, though oftentime *sub rosa*.

Having served his full time as priest in Oshkosh he resolved to leave the church, and some time in 1853 he preached his farewell sermon, both to his congregation and the church, averring that from henceforth he was a free man. Very soon thereafter he married a very estimable lady, who is still living. Three of the five children born to them are also living. Being anxious to visit his native country and family reasons seeming to require that he should do so, and knowing well that only as a priest would he be received, upon the advice of the bishop he applied for a dimit from both lodge and chapter, thus taking an honorable clearance, and was again restored to the priesthood. In 1878 he left for Italy, where he was soon after joined by his wife. During his stay he performed his priestly functions as occasion required, and also taught English branches in one of the schools. After the death of a brother in 1890 he returned to Wisconsin, finally settling in New London.

Again, and for the last time, he severed his connection with the church and affiliated with the masonic fraternity, of which he is one of its most zealous members, and although upwards of four score years of age, with eyesight dimmed and hearing failing, he is still active.

Having served in the American army, he draws a pension from the government, which, with means received while in Italy, he is in his old age in comfortable circumstances.

Though strictly religious in senti-

ment, he is untrammelled by sectarianism, and is governed by the dictates of reason and sense. Hence his views find response in the teachings of Masonry; his aim is in this life to live up to its requirements, hoping and expecting that by so doing he will reap a glorious reward in the life beyond, and that when for him the final summons shall come his mortal remains may be laid in the silent tomb by the loving hands of his masonic brethren.—*Masonic Tidings*.

WANT OF COURTESY.

Not long since a Masonic Lodge invited a well-known brother of a neighbouring town to be present to instal its officers and make an address. At the appointed time the brother took the train, and he arrived in good season. No one thought it at all necessary to meet him at the train. He wandered up town about half-a-mile, and went to the stores of two persons known to him to be leading Masons. Both places were locked up for the night. He then went to the Masonic Hall, and that was dark and closed. Not knowing where else to go, he went to the railroad station, and, like Mary's little lamb, waited patiently about till the train appeared. On its arrival he boarded it, and was soon back home. The Lodge probably wondered why the Brother dissatisfied them. It was because, through someone's carelessness and oversight, the brother was not courteously received at the station and shown to the place of meeting. When will people learn that a gentleman invited on such an occasion does so at the sacrifice of time, money, and ease? Often he is treated as though it were a great favour to him to be allowed to air his rhetoric and expand his lungs. Masons and Lodges should ever be watchful to extend at least such fraternal courtesies as are due from one gentleman to another.—*Illinois Freemason*.

Send us the name of a new subscriber.

Craft Tidings.

CANADIAN.

W. Bro. H. Brophy presided at the regular communication of Royal Victoria Lodge, No. 57, Q.R., Montreal Tuesday evening, March 3, when the Master Mason's degree was conferred upon four candidates. R.W. Bro. the Ven. Archdeacon Evans, W. Bro. J. J. Robson and W. Bro. E. Wilson were among those present. At the social gathering after the meeting, Bro. Meakin, Poole and Rodden gave some capital songs, and Bro. J. R. Hasley and Bro. Burgess MacMahon, (Aylesford, N.S.), recitations.

The new Masonic Temple Montreal is giving a fresh impetus to the various Masonic lodges in the city, and several of them will have to hold emergent communications to get through their work. W. Bro. E. H. Blurton presided at the regular communication of Elgin Lodge, No. 7, Monday evening, March 2, when the work was exemplified in the first and third degrees. Elgin has considerable other work on hand. Among those present were R.W. Bro. W. M. Briggs, and W. Bros. W. Paterson, R. I. Griffin, Jas. P. Griffin, and A. Campbell Shaw. The meeting was also favored with the presence of a number of brethren from a distance, including Bros. James S. Somerville, of Rising Sun Lodge, No. 113, Saratoga, N.Y.; A. S. McLellan, of Shuniah Lodge, No. 287, Port Arthur, Ont.; J. Wilson, of Prince of Wales Lodge, No. 371, Ottawa (a former Montrealer); Burgess MacMahon, of Harmony Lodge, No. 52, Aylesford, N.S.; and W. Bro. G. A. Browne, of Craig Lodge, No. 401, Deseronto, Ont.

The historic Antiquity Lodge of Freemasons held one of its old-time reunions at the Masonic Temple, Montreal, Tuesday March 3, when the officers and members were "At Home" to their friends. This ancient lodge was originally chartered by the Grand

Lodge of Ireland on March 4, 1752, and as a military lodge, it was attached to the 46th Regiment. It retained its military character until 1855, when it joined the civil order, first under the jurisdiction of the Grand Lodge of Canada, and later under that of the Grand Lodge of Quebec, at its formation. This old military lodge has made itself famous in history, having been stationed in all parts of the globe, and has assisted in establishing lodges of the ancient and honorable fraternity in Australia, in New Zealand and in the islands of the sea. It first arrived in Canada with General Amherst, in 1760, and took part in the war, which culminated in the declaration of the independence of the United States in 1776. The assembly hall of the Temple was handsomely decorated for the occasion. Flags and hunting were arranged with profusion; the walls were hung with many banners of capitular Masonry and stars of bayonets held positions of honor in the four corners of the dancing hall and in the corridor leading to it, and two files of Artillery men in uniform were also placed in the corridor, between which the guests passed to the ball room. The guests began to arrive shortly before nine o'clock, and by half-past nine the orchestra struck up the inspiring strains of a grand march, and the ball was opened. The elegant toilettes of the ladies, together with the brilliant uniforms of the militiamen present made a brilliant scene. Shortly before twelve o'clock supper was served, after which dancing was resumed and kept up until an early hour.

AMERICAN.

Logansport, Ind., Masons are building a \$35,000 temple, 83x103 feet.

M.W. Brother Albert F. Russell, Grand Secretary of the Grand Lodge of Florida, died January 17th, aged 67 years. He was Grand Master 1873 to 1875.

Rhode Island to the front. The claim is made by Bro. Rugg, of *The Repository*, that the oldest Mason living, is

Brother Cook, born January 27, 1797, made a Mason, early part of 1819.

Excellent Companion Samuel W. Courtright, of Circleville, Ohio, is serving his *Twenty Second* year as High Pries. of the R.A. Chapter.

Pennsylvania has but 425 Blue Lodges, 71 of which are located in Philadelphia.

The *Orient* says that: Of the ten ministers who are Masons, in Kansas City, Mo., five are Methodist, one a Presbyterian, one a Lutheran, one a Unitarian, one an Episcopalian, and one a Congregationalist. Out of the ten six are Templars, four Methodists, one Presbyterian and one Episcopalian. The Methodists evidently know a good thing.

Some large guns have been recently added to the Masonic battery in New York. Dr. Chauncey M. Depew, ex-Gov. Roswell, P. Flower, Bishop Potter, Elliott Sandford, and forty-one others performed an equestrian act in Scottsh Rite Hall in that city. In other words, they "rode the goat," and are now invested with the secrets and honors of thirty-second degree Masonry.

The Kentucky Masonic Home has had added to its numbers old Mother DeHoff, of Somerset, Ky., who is 87 years of age and in feeble health. She makes the third octogenarian in the home. It should be a great source of pleasure to the Masons of Kentucky to know that these old mothers, with many younger ones, together with 245 children, are furnished with a comfortable home with the money contributed by them. Superintendent James D. Lewis says, "After 25 years' experience I am doubtful if you can find in Kentucky a single Mason who would oppose our home."

It is sometimes objected to Masonry that many of its members are unworthy men, which is doubtless true. We make no apology for unworthy men in Masonry or in the church, or anywhere else. It is too true that unworthy persons are found in all good organiza-

tions, but it is one of the worst forms of wickedness to seek the name and protection of that which is good. Masonry owes all its beautiful and sublime lessons to Christianity, for Christianity exceeds it as the sunshine exceeds the moonlight—there is no conflict between them. The Christian man will be a better Mason because of his spiritual light, and the sincere Mason will soon see his need of the spiritual life to satisfy his soul.—*Rev. Smith Baker, East Boston, Mass.*

Masonry has made men better. It has led them to aim at a higher and purer life. It has made them appreciate a nobler manhood. It has made them understand better the problem of living. It has taught them how to die. It has permeated the whole world with its pure principles. It has raised the fallen and rescued the depraved. It has clothed the naked and fed the hungry. It has built homes for the homeless and asylums for the sick. It has educated the ignorant and sheltered the fatherless. It has helped the church to ameliorate the condition of unhappy humanity. Its influence has benefited government, in establishing justice and destroying despotism. Its silent work has been felt in the very pulsation of a better morality in the community. Its history is illustrious.—*New York Dispatch.*

Masonic Temples are in course of erection in a vast number of cities throughout the entire country. Not only the large cities, but numberless small cities are forging to the front, some have completed their work and are now enjoying the fruit of their labors. Nor does this progressive spirit confine itself to even the United States. Recently the Masons of Winnipeg, completed, dedicated and are now occupying an exceedingly handsome Temple. Yet Big St. Louis, is debating whether it will not offend somebody if the matter of building a Temple should be seriously contemplated.—*Masonic Constellation.*

The late report of the Masonic Home of Kentucky, makes an excel-

lent showing. The printing office shows up a net profit of \$1,660.96. The shoe shop cleared \$869.92, over and above all expenses. Figures do not disclose all the advantages or profit accruing from organized industry in this institution. The employment given and the trades learned by the youths and girls will prove more important than the dollars and cents gained by their labor.

Those New York brethren are not resting satisfied with the good work done in building the Masonic Home at Utica, but propose to add a new building on the same grounds for the children now at the Home and others that may require the fraternity's care. There are now in the Home 115 adults and 25 children. The new building will be used only for the orphan children, for the teachers and school purposes, thus gaining much room in the main building needed now for the admission of applicants from all parts of the State. Further, it will permit of separating the children from the adult occupants of the Home. The funds for erecting this buildings were provided by gifts and legacies, \$5,000 left by the late Edwin Booth forming the nucleus.

The General Committee having charge of the new Masonic Temple Fair have completed the work of footing up profit and loss, and have turned over is books, records and assets to the Masonic Temple association. The report shows that the total receipts from all sources were \$40,018.58, the total expenditures \$19,175.82 (of which amount \$4,439.13 was paid for merchandise and \$14,736.69 for the actual expenses), leaving a net cash balance of \$20,842.76 for the Association. Accounts receivable for program, advertising and merchandise sold will, it is estimated, increase the cash realized to \$21,466.55. In addition to this, the committee transfers to the Association \$3,196.92 in merchandise, part of which can be sold, and part used in the temple, which makes the

total assets \$24,663.50.—*The American Tyler*.

FOREIGN.

It is gratifying to learn that the Brethren of Staffordshire are busy at work collecting funds for the establishment of a foundation in the Orphan Asylum, at Wolverhampton, for children of Masons of the Province, and that of the 700 guineas required close upon £500 has already been subscribed. We join the Provincial Grand Master in the hope that the requisite amount will be in hand before the close of the year.—*Freemason's Chronicle*.

In Lodges where there is a multiplicity of offices there is frequently a lack of a sufficient number of jewels, and the installing Officer usually passes over the omission as best he can. The fact remains, however, that regarding the ancient significance of "Investiture," an Officer, whether a subordinate or in a senior position, is not truly qualified until he has been officially invested with the symbol of the office to which he has been elected, and its symbolical meaning explained illustrative of his duties. The investiture of an Officer is no less important than the investiture of a candidate.—"Mallet," in *Glasgow Evening News*.

A brother clergyman from the country called to consult a man as to the propriety of his withdrawing from the fraternity. Bro. — inquired if he desired to renounce Freemasonry. He replied, "No, I love Masonry too well." "Then do as I do," was the rejoinder, "put down your foot firmly, and say, "I am a Mason, and proud of it," and if any ask you what Masonry consist in, tell them, "Love to God and good will to man." The brother followed his advice, and continued in the fraternity, and preserved the esteem of his parishioners.

Swedish Masonry, says Bro. G. W. Speth, the English historian, is Christian and Templar, and very complex. They get their ritual from the G. L. of Hamburg and from Schroeder. The founder of the three eagles, three

swords, etc.; was Count Rutowsky, and a first G. L. was formed by him in 1741. He got his Masonry in Warsaw. The present G. L. was formed in 1811 by lodges which were of various rites, the golden apple being of the Zinnendorf origin (i. e. practically Swedish), but the ritual adopted as official was the Hamburg or Schroeder. The G. L., however, permits any ritual provided it be approved first by them. So perhaps after all there may be some remains of Swedish ritual in the golden apple, but it cannot be much. But among all these lodges was not one of Scottish descent, though there were formerly Scots lodges in Saxony, which is quite another thing.

Miscellaneous.

THE VIEWLESS TEMPLE.

BY LAWRENCE N. GREENLEAF.

The temple made of wood and stone may crumble and decay,
But there's a viewless Fabric which shall never fade away;
Age after age each Mason strives to carry out the plan,
But still the work's unfinished which those ancient three began.
None but immortal eyes may view complete in all its parts,
The temple formed of Living Stones—the structure made of hearts.

Neath every form of government, in every age and clime,
Amid the world's convulsions and the ghastly wrecks of time,
While empires rise in splendor and are conquered and o'erthrown,
And cities crumble into dust, their very sites unknown,
Beneath the sunny smite of peace, the threatening frown of strife,
Lo! Masonry has stood unmoved—with age renewed her life.

She claims her votaries in all climes, for none are under ban,
Who place implicit trust in God, and love their fellow-man.
The heart that shares another's woe, beats just as warm and true,
Within the breast of Christian, or Mohammedan, or Jew.

She levels all distinctions from the highest to the least,
The King must yield obedience to the Peasant in the East.

What honored names on history's page, o'er whose brave deeds we pore,
Have knelt before our sacred shrine, and trod our checkered floor!
Kings, princes, statesmen, heroes, bards, who squared their actions true,
Between the Pillars of the Porch, now pass in long review,
O, brothers! what a glorious thought to dwell upon;
The Mystic Tie that binds our hearts, bound that of Washington.

Although our past achievements we with honest pride review,
As long as there's Rough Ashlars, there is work for us to do,
We still must shape the Living Stones with instruments of love,
For that eternal Mansion in the Paradise above,
Toil as we have toiled in ages past, to carry out the plan—
'Tis this: The Fatherhood of God, the Brotherhood of Man.

—*Square and Compass.*

THE TURKS' GREEN BANNER.

As the interest of the Christian portion of the universe are now centered in an effort to relieve the distress of people of Armenia, an Asiatic province of the Turkish empire, and as rumors have been current that the troops of the Sultan now concentrating in that province for the ostensible purpose of putting down an incipient rebellion of the miserable people have displayed the "green banner," which means a "holy war," it will be of interest to trace, as far as possible, the origin and meaning of a "jejad," or "holy war."

It is understood to be a Mohammedan doctrine that jejad, or holy war, can only be proclaimed by the Shiek-ul-Islam, the religious deputy of the Sultan, by the personal order of the Sultan himself. The proclamation is performed by unfolding the sanjak-sherif, or flag of the prophet, which is made of green silk, with a crescent at the top of the staff, to which is attached a horsehair plume. This flag is deposited in the Mosque of St. Sophia, at

Constantinople. It is not, however, the original flag of the prophet, as that ensign was white, and was made from the turban of the Koreish which Mohammed captured. For this, some time later, was substituted a black flag, made of the petticoat of Ayesha, the favorite wife of the prophet, and in whose arms he died.

Omar, the second Moslem Caliph, obtained possession of the flag by conquest, and it passed subsequently into the hands of the Abassides and the Caliphs of Bagdad and Kalmira, and was brought to Europe by Amurath III, and was deposited in the seraglio at Constantinople. When the flag was changed in color from black to green is not known, but, according to the doctrine of Mohammed, the Sultan and his deputy have the sole authority to unfurl the flag over Constantinople and proclaim a "holy war," a war against all Christendom, and one in which every species of atrocity is perpetuated in the name of the prophet on the unbelievers.

The unfurling of the green flag among the Turkish soldiery, if there be truth in the report, may not be from the orders of the Sultan, as there is a large element of the Mohammedans, particularly those of Arabia and the Holy Land, who do not recognize the legitimacy of the claim of the Ottoman Turks to the Caliphate, and would not wait for the orders of the rulers if they were anxious for a jejad against the hated Christians.

If the Sultan should attempt, or if any part of this dominion, independent of his orders, to inaugurate a holy war, it becomes the duty of every Christian nation to take prompt action in the protection of the helpless people that will be exposed to every kind of outrage that the devilish ingenuity of the Moslem religion will contrive to invent. Personal interests and aggrandizement should promptly be laid aside in cause of humanity.—*Baltimore Sun*.

ROSICRUCIAN ORDERS.—There are several such orders or societies. The

Rosicrucian Society of England, which has been reformed upon the basis of the original body, and possesses a Metropolitan College and several provincial colleges. This Society exists in the United States in several State colleges; also in Canada and other countries. There are nine grades divided into three divisions. Grades: 1, Zelator; 2, Theoricus; 3, Practicus; 4, Philosophus; 5, Adeptus Junior; 6, Adeptus Majes; 7, Adeptus Exemptus; 8, Magister Templi; 9, Magus. There is also another Rosicrucian order in the United States presided over by John Heaney, of Buckley, Iroquois County, Illinois—"Him of the Great Soul, Lofty Mind, and Loving Heart,—Door of the Temple of the Rosy Cross."—*Notes and Queries*.

IN MEMORIAM.

Of the late Edward Burke, P.Z. of St. George's Chapter No. 5 and P. G. Supt. of London District of the Grand Chapter of Royal Arch Masons of Canada.

Moved by Right Ex. Companion L. W. Burke, G. S. N., and seconded by Right Ex. Companion, A. B. Munson, P. G. Supt., and unanimously adopted:

Whereas, The Omniscient Overseer in His mysterious providence has summoned to his presence to receive his wages, one of our number, our esteemed friend and worthy Right Ex. Companion Edward Burke, P. G. Supt. of this District for twenty-five years a member of this Chapter, we desire to record our testimony to the worth of one who was associated with us a member thereof.

Resolved.—That we have heard with profound sorrow the announcement of his death, but while we sorrow that he will no more meet with us in our Convocations we can rejoice in the confidence that he has joined that Lodge not made with hands, eternal in the heavens, and has entered within the veil and gained a knowledge not possible to those who remain behind.

Resolved.—That as Companions of this Chapter and associates of the deceased who in mingling with him in the varied walks of life, having learned to respect and esteem him for his faithful devotion to the Royal Craft and his example to the Companions who will long remember with gratitude his helpful counsel and fraternal encouragement, we therefore desire to express our unfeigned sorrow at his death and to bear testimony alike to his frank and generous nature and his unimpeachable integrity.

Resolved.—That in his death this Chapter has lost its most efficient member and the community an upright and intelligent citizen, and although we shall miss him in our Convocations and our social gatherings yet his memory will ever be green in the silent recesses of our hearts.

Resolved.—That we, as a Chapter, tender our sincere and heartfelt sympathies to his devoted wife and the members of his bereaved family and friends, and may He who quieted the troubled waters send peace and consolation to their sorrowing hearts,

Resolved.—That a copy of these resolutions be sent to the family of the deceased and be made a part of the minutes of this meeting and be sent for publication to the CRAFTSMAN.

A VISIT TO ALEXANDRIA AND MOUNT VERNON.

BY JAMES B. CROOKS, M.D.

Every person who goes to the National Capital should make a visit to Mount Vernon, which is thirteen miles from Washington, on the banks of the Potomac river, commanding a fine view of this old historic river.

There are many things there to be seen that greatly impress the beholder with a feeling that he is invading holy ground. A loneliness seems to linger around everything. The old book case containing books, and a thousand relics of many kinds; household furni-

ture; the room, showing who had occupied them; the very bed upon which Washington died, and also Martha's, occupies the same position, and the house is kept as near as it can be as when he left it. On our return to the city we stopped off at Alexandria.

Through the kindness of W.D. Stewart, Worshipful Master of Alexandria Lodge, No. 22, of Free and Accepted Masons, we were granted admission to that sacred retreat where General Washington met with his brethren around its altar. This Lodge was organized Feb. 25, 1783. Washington's Masonic life began Nov. 4, 1752, when he was made an Entered Apprentice in Fredericksburg Lodge, No. 4, Virginia. He was then a lad nineteen years of age, and received the degrees under special dispensation. A writer says, in regard to the initiation of Washington before his majority: "That this in itself is an interesting fact, as showing that even at that early age he must have been a man in stature, wisdom, and character, even though he had not attained his legal majority." After the organization of Alexandria Lodge he became a member; and remained a member of it until the day of his death. He was appointed Worshipful Master, at which time he served six months, and in 1788 was elected Master and served one year.

Many of General Washington's effects are owned by this Lodge and prized highly by its members. One room opposite the main hall is filled with relics, while the walls of the Lodge room itself are covered with inscriptions, letters, portraits of distinguished persons and relics in glass cases. Among so many, a person is calculated to become confused. These relics link the present with the past. Here is the chair in which Washington sat when Master of the Lodge. It is a large antique chair, covered with leather, and shows its age. It has been guarded well by the members from relic hunters. I was informed that a man, while visiting the Lodge,

sat down in it, and James Gregg, the venerable Tyler, said: "The man held his hand behind him while talking to me, and I saw him stealthily endeavoring to tear off a piece of the leather that covered the seat, and I almost threw him out of the room." In the Lodge room is a clock which belonged to Washington. This clock was in the hall just outside the room in which the General died. The moment that he breathed his last, I was told, Dr. Elisha Cullen Dick, then Worshipful Master of Alexandria Lodge, and Washington's physician, stepped out into the hall and cut the cord which was attached to the weights of the clock, which left the hands of the clock pointing to twenty minutes past ten o'clock. From that moment until the present the hands on the face of that old time-piece have remained undisturbed, and by their impressive silence recall the sad event which caused the whole country to mourn.

On December 19, 1799, he was buried with Masonic honors, under the direction of the Lodge over which he had presided. The three candle-sticks carried in the procession are still preserved in the Lodge, the crape which was tied around them remains undisturbed during all these years since they played their part in the tribute of the dead. These candle-sticks are Mahogany, carved to represent Doric columns. The Lodge had an offer of \$5,000 for them recently, which was refused. The trowel used by Washington, as President of the United States, and acting as Grand Master in laying the corner-stone of the Capitol in Washington, on September 18, 1793, with Masonic ceremonies, is still the property of this Lodge. It is very small, about six inches in length, with a blade of silver and a handle of ivory. Several letters written in his own hand, framed and under glass, are seen hanging against the walls. The last one written to the Lodge was dated thirty-three days before his death, in answer to an invitation to an assembly hall, which answers for itself, as follows:

MOUNT VERNON, Nov. 12, 1799.

GENTLEMEN: Mrs. Washington and myself have been honored with your polite invitation to the assemblies in Alexandria, this winter, and thank you for this marked attention. But alas! our dancing days are no more. We wish, however, all those who relish so agreeable and innocent amusement, all the pleasure the season will afford them. I am, gentleman, your most obedient and obliged humble servant,

GEORGE WASHINGTON.

There are three portraits of Washington owned by the Lodge, which are valued very highly. Two of these occupy a place of honor—on the east wall, upon each side of the Master's chair that he once occupied. One painting represents Washington when a young man of 19, wearing the uniform of an officer of the Colonial army. The other, painted by Williams, of Philadelphia, from life, in 1794. This represents Washington at the age of 64, in full Masonic dress. I was told that the Lodge had been offered \$10,000 for it. The other painting is a copy of Stuart's famous painting.

It would take considerable space to explain or name the relics that are in possession of Alexandria Lodge. After my return from the east, I wrote Brother W. D. Stewart who now fills the chair once occupied by the illustrious Washington (an honor many others would gladly accept) to give me a small sketch of some memorable event in connection with this Lodge.

He wrote as follows:

DEAR SIR AND BROTHER—I know of no more important event in which this Lodge took a part than the laying of the corner-stone of the United States Capitol on the the 18th of September, 1793, which was done by Gen. Washington as Acting Master, by request of Dr. Dick, W.M. The apron and sash, which were worked by Mrs. Lafayette and presented to him at Mount Vernon by Gen. Lafayette in 1784, were worn by him on that occasion. Also the three lesser lights, which you were

shown while here, were carried on that day. Fraternally,

W. D. STEWART, W.M.

In a case built in the wall of the Lodge room is this Masonic apron, and its history is told by a card attached thereto :

"This sash and apron are the handiwork of Mrs. General Lafayette, were presented to our worthy brother, George Washington, by Lafayette, when he visited Mount Vernon, in 1784. They were presented to Lodge 22 by Major Lawrence Lewis, June the 13th, 1812, with the box made in France. The apron and sash were worn at the laying of the corner-stone at Yorktown, by the Grand Master of Virginia, and at the dedication of the Washington monument."

The apron is white satin with diamonds and rubies set in the embroidered emblems of the Craft in the center. There are a few men who, although they have received the degrees of Freemasonry, have never been brought to light. The refulgent rays of light and knowledge have often spent their force on them in vain. But every Free and accepted Mason who has had the light to penetrate his soul, should he visit the National Capitol, should by all means avail himself of the opportunity to visit this sacred retreat of friendship and brotherly love. We are sure that all pains would be taken by the members of that Lodge to show and explain to them the many objects of interest connected with that Lodge. They will come away with a higher appreciation of their beloved Order, which has been so often honored by king, president, prince, peasant and potentate from time immemorial ; that the shrine where lessons of charity and brotherly love are inculcated should ever be held sacred, and they would feel like exclaiming : "Behold how good and pleasant it is for brethren to dwell in unity !" — *Masonic Advocate*.

TOBACCOLOGICAL SOCIETY.—A semi-masonic society of the last century,

with four degrees. The symbolism of the tobacco-plant formed the basis of moral instruction. The catachisms of this curious society are still extant.—*Notes and Queries*.

The incessant attacks of the last two Popes upon "Freemasons" as the most malicious and powerful foes of the Roman Catholic Church have had a strange effect upon the agricultural folk in some countries. In Elsass, for instance, the simple "Bauer" has not the slightest notion what a Freemason is ; but he is supposed to be in league with Satan, and consequently in the temporary possession of mysterious powers over nature. This fact came to light in the trial of the "Sorceress Otilie," a widow Stehli, who has just been condemned at Strasburg to three years' imprisonment and a fine of 1,800 marks for cheating several credulous peasants out of their money. One silly fellow was duped out of 500 marks. Her excuse to her client was that she had herself to pay extravagant fees to "three gentlemen of Basel, named Petri, Jean, and Weber," who were "mighty Freemasons," and as such had the command of extraordinary magical powers. Although she had been able "to give commands to the Devil for sixteen years," her wit was obstructed by the "drei Baseler Herren, who could only be induced to withdraw their opposition by large bribes. The oldest thing was the evidence that the sorceress had to keep on good terms with Heaven and Hell at the same time. She had demanded from her clients sums of nine marks, twelve marks, and fifteen marks for "special Masses," as well as larger sums for the bribery of Satan's allies, the Freemasons. She was imprisoned in 1882 for similar extortions.—*Westminster Gazette*.

Are they Freemasons? The Vienna correspondent of the "Daily Telegraph," writing on the subject of "Life in Macedonia" says there is a curious custom existing among the Macedonians which is called *Pobratinstvo* or

Act of Fraternisation. It is not quite the same as *bessabess*, which may be concluded by a Mohammedan with a Christian, and is of Shkipetar or Albanian origin. *Pobratimstvo* is a relic of old heathenism now characteristic of Christians only. Two intimate friends resolve to love and defend each other as if they were genuine brothers. They eat bread and salt together, drink from the same glass wine (or *rakija*), into which a few drops of the blood of each has been infused; then they kiss, embrace and rise up as Brethren for ever after. The friends of the one are friends of the other, and if one be assassinated the other is bound by all laws to take the life of his murderer. There are other usages that are likewise religiously preserved by the Christian Slavs there, most of them relics of the curious, gay, poetic Paganism which formed the basis of their religion before the introduction of Christianity. More than once the Serbs, many of whose customs and folk-songs are identical with those of the Macedonians, undertook to prove that the latter must be Serbs, because of ceremony of *Krsno ime*, which is, they say, a characteristic of the Servian people only. But the argument is worth nothing, for all the southern Slavs had one language and one religion when they first became known to history.

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:

R. T. Butchart, \$1.00; Spitzie Lodge, \$1.00; Central Lodge, \$1.00; G. E. Steacy, \$1.00; D. P. Macnutt, \$1.00; H. S. Mussen, \$2.00; P. H. Belcher, \$1.00; H. Slater, \$1.00; G. D. Butler, \$1.00; Thos. J. Dillon, \$2.00; Thos. C. Macnabb, \$1.00; W. C. Dobie, \$4.50; J. R. Croft, \$1.00,

PLEASANTRIES.

He: "Oh, yes, when I was in London I was enthusiastically received in court circles." She (simply): "What was the charge against you?"

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

A soldier leaving barracks is stopped by the corporal of the guard: "You cannot go out without leave." "I have the verbal permission of the captain." "Show me that verbal permission."

Mrs. Pilgrim: "Now, these boys air sister's." The Census Taker: "No, you mean brothers." "No, sir; I mean jes' what I say. They air my sister's. She lives nex' door in the red house."

A little boy came home from Sunday-school one day, saying, Pa, I can beat my whole class singing." "Is that so? What makes you think it?" "Why, when we were singing to-day, I got through before all the rest."

Buzby: "Didn't Wiggins forget his lines at the amateur theatrical last evening?" Baxter: "No: he only got them mixed up a little. Instead of saying, 'I hear the tramp of approaching footsteps,' he said, 'I hear the foot-steps of approaching tramps.'"

In South America.—The Professional Revolutionists: "It's no use! I've seen a dozen of them and not one will go into my conspiracy." His Wife: "How is that? I thought they were all bitterly opposed to the government." Revolutionists; "They are; but every one of them has a conspiracy of his own."

A tiny child was waiting with her mother at the railway station, and a little distance off was standing a soldier in Highland uniform. The child asked her mother if she might speak to the soldier; and, being questioned as to why she wanted to speak to him, she replied, "I want to tell him his stockings are coming down!"

The small daughter of a well-known Boston physician went to visit her grand-mother in the country last summer, and being town born and bred, the singing of the birds was a new sensation for her. "What is that noise?" she inquired. "Birds singing," replied her grand-mother: that is a golden robin." The next day the midget informed her mamma that she would like to hear that brass hen again!

Kentry: "Is your fluffproof?" Towne: "You'd think so if you'd shivered there all winter!"

Near Hartford, Conn., where the aged Harriet Beecher Stowe lives, they tell a good story of her small grandson. A neighbor found him swinging rather too vigorously on another neighbor's front gate, and warned him that Mr. Smith might not like it. Whereupon the independent young gentleman remarked that "I don't care for Mr. Smith, or his ox, or his ass, or anything that is his." "Do you know who wrote those words?" asked the friend, deeply shocked. "Oh," was the nonchalant reply, "I d'no,—Grandma Stowe, I suppose!"

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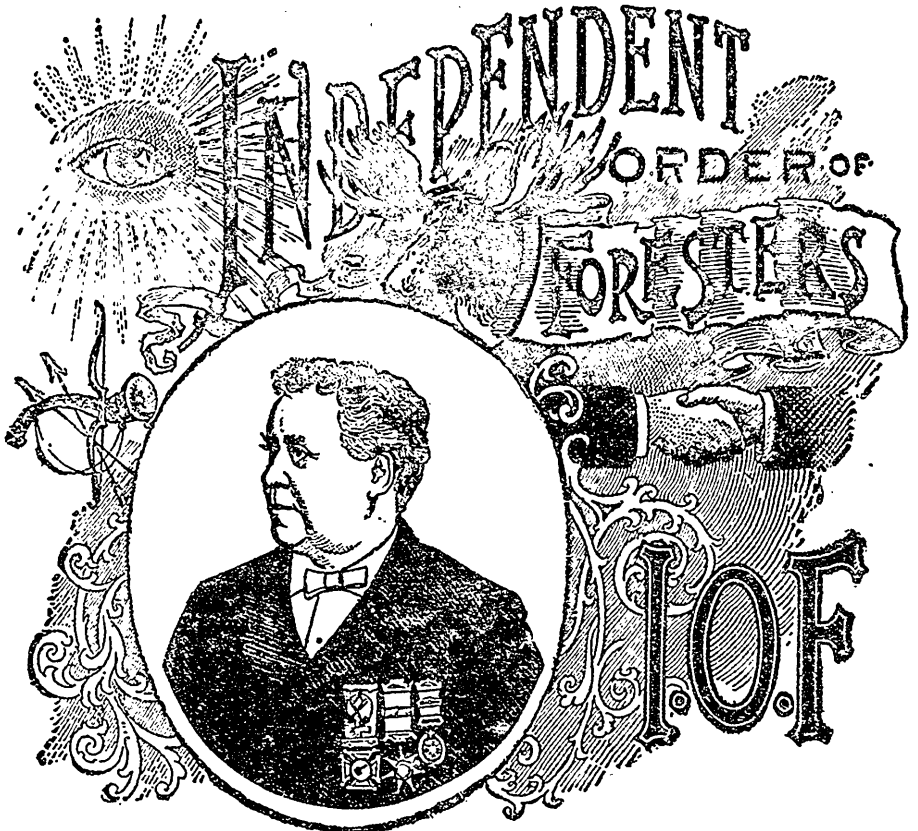
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January, 1883	1,134	2,769 58	January, 1888	7,811	86,102 42	January, 1893	43,024	580,597 85
January, 1884	2,216	13,070 85	January, 1889	11,618	117,500 88	January, 1894	54,481	858,857 89
January, 1885	2,558	20,992 30	January, 1890	17,026	188,130 86	January, 1895	70,055	1,187,225 11
January, 1886	3,648	31,082 52	January, 1891	24,466	283,967 20			

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