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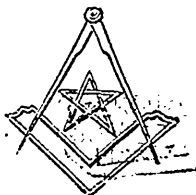
THE  
**Canadian Craftsman**  
 AND MASONIC RECORD.

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DEVOTED TO

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"The Queen and the Craft"

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

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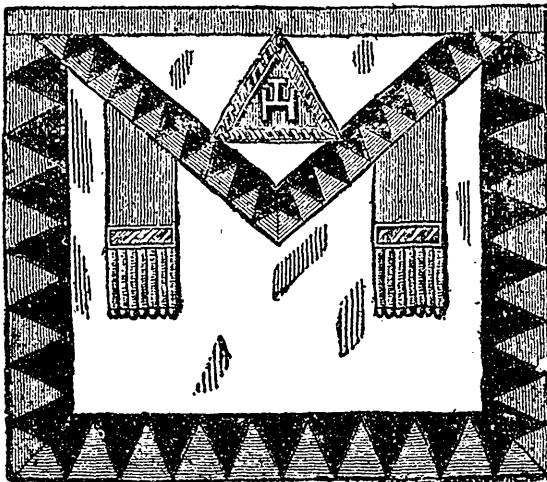
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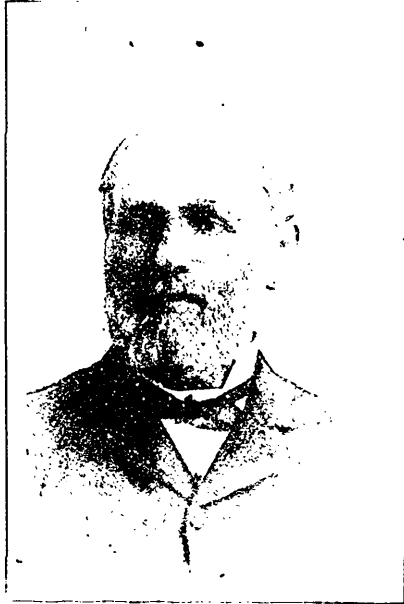
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THE  
CANADIAN CRAFTSMAN,  
AND  
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All Correspondence to be addressed to DANIEL ROSE, Editor and Manager.

In another column will be found an answer to the letter written by "W" from Charlottetown, P.E.I., published in the February CRAFTSMAN regarding the organization of the Preceptory of Knights Templar in that City, which we trust will be satisfactory to all concerned.

BIRTHDAYS and Anniversaries are periods of interest to the individual as well as to Associations. The coming of age of Zetland Lodge, No. 326, in this City, was an event that called together a large number of the friends of this, one of our foremost lodges, a gathering long to be remembered. The full particulars we print on another page. We present our readers with a photo engraving of one

of our formost citizens, Bro. Robert Jaffray, President of the Toronto Globe Printing Company, he being the first candidate initiated into Freemasonry in Zetland Lodge. We also give a short sketch of his life.

The Worshipful Masters, officers and members of Ashlar, St. George and Doric Lodges intend paying a fraternal visit to St. Andrew's Lodge, No. 16, at its next regular meeting, Tuesday, 14th day of April.

St. Paul's Royal Arch Chapter, No. 65, G.R.C., intends celebrating its 21st Anniversary on Wednesday, 9th inst.

A GOOD number of our Lodges, annually remember the suffering little ones in the Victoria Hospital for Sick Children of Toronto, by subscribing various sums to aid in the support of this excellent Charity. This Institution, by the munificence of M.W. Bro. J. Ross Robertson, has its doors open to the children and orphans of Freemason's perpetually. We would suggest that our Grand Lodge sustain annually a few beds out of its benevolent funds.

THE Prince of Wales has been re-elected the M.W. Grand Master of the

Grand Lodge of England for the twenty-second time at the recent Quarterly Communication of the Grand Lodge, His Royal Highness was first elected in 1874.

THE 13th Annual Assembly of the Sovereign Great Priory of Canada of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta, will be held in the Masonic Temple, London, on Wednesday, the 16th day of September, 1896, when it is expected that a Commandery from the United States will pay the Grand Priory a visit.

THE *Freemason's Chronicle*, London, says :

"We are informed on good authority that the Marquis of Ripon, Past Grand Master, who severed his connection with the Craft when he joined the Romish Church, has again associated himself with Freemasonry."

OUR poetic friend, who told us to draw on him for the amount of his indebtedness to the CRAFTSMAN, replies as follows :--

The order enclosed will pay to June.  
I'm afraid you will say " 'Tis not any too soon"  
But hope keeps up in the heart forever,  
And the motto holds good " Better late than never."

W. C. D.

IN the last issue of the CRAFTSMAN, we published an article entitled "Kick the old man out," which must appeal to the sympathy of every right minded mason. Do we ever think when we suspend a brother for non-payment of dues, without taking the trouble to look into his particular case, that we may be doing his wife and

children a great injustice? That we may be forgetting the beauty of that lesson on charity, which we claim to prize so highly? Is it not time that we should consider, what the effect of our careless vote is on the feelings of a deserving brother, and that we are lowering the great tenets of brotherly love to the low standard of mere money, and thus degrading the fair name of our institution that we highly prize. Brothers let us consider well the past services and present position of every member before we proceed to suspend him, and thus deny Masonic claims to his wife and family.

WHILE our duty to a brother in distress cannot be denied, the duty of a brother to himself, is one that no brother has a right to forget in the days of his youth and prosperity. Nearly all Lodges, in Canada especially, have provided in their by-laws for life membership, and the Grand Lodge compounds its dues, so that there is hardly a brother in his younger years, but could with a little self-sacrifice, place his name on the list of life membership, and thus avoid the possibility of his suspension. Such Life Membership, some are opposed to, but if the dues derived from it are invested in a fund by itself, and the interest only used for the expenses of the Lodge, no Lodge would suffer, and the great army of non-affiliates would be wiped out of existence.

A MASON'S duty to his family is one that the "great light" distinctly points out, as he will find it there recorded "that he who does not provide for his own household is worse than an infidel." What shall we say then of the Mason who "takes no thought of the morrow,"

but leaves the care of his loved ones to the tender mercies of the world, if he should be summoned in his manhood to present his work to the Master Overseer. To day there is no excuse, as the means of providing for one's family is brought within the reach of every mason by the payment of small monthly dues to the different Benevolent Associations that are doing such a good work in providing for the widow and the orphan.

---

ON Wednesday, 18th ult., R.W. Bro. Geo. J. Bennett, P.D.D.G.M., delivered his lecture entitled "Allegory and Symbol," in the Masonic Hall, Bathurst Street, under the auspices of Occident Lodge, 346 G.R.C. The large hall was crowded with representatives from almost all the City Lodges. The lecture proved of immense interest to the brethren assembled, and cannot fail to benefit those who were privileged to listen to it. A cordial vote of thanks was tendered to Bro. Bennett, who replied in his usual brilliant style. R.W. Bros. Malone and Tait, as well as other brethren congratulated Bro Bennett on his lecture.

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THE following remarks made by the lecturer on an unseemly and uncalled for innovation, is well timed, and from the impression left on the minds of his hearers, will no doubt go a far way in removing the same. Bro. Bennett said:—

"The lecture in the first degree embracing as it does an explanation of so much of our symbolism is replete with admonition and instruction, and if decorously rendered should make a lasting impression.

"In our lodges it is the custom of late years, and a reprehensible one to

my mind, to applaud the Junior Warden on the completion of his recital. Why one officer should be singled out as the subject of a demonstration for merely doing his plain duty, is beyond my comprehension. Applause of any kind during the rendition of the ceremonies is as much out of place in a Masonic Lodge, as a step dance would be before a church altar. Masters now and henceforth should discourage so unseemly a display. No matter how seriously and impressively the lecture may have been delivered, if it is followed by hand clapping, the good it was intended to do, or might have done, is completely destroyed, from the fact that the candidate is disillusionised. He has been under the impression that the lecture like the ceremony that preceded it is given for his benefit. The moment his ears are assailed with applause the solemnity of the occasion is rudely dispelled and he awakes to the idea, and you cannot blame him brethren, that the lecture has been delivered with some other object than to convey instruction to himself."

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THE question of Masonic Homes is a live one in many Grand Lodges on this Continent. Our neighbors in Michigan possess an excellent institution in Grand Rapids, which would be a credit to the Craft in that State if the Grand Lodge would assume the running of it, relieve it of its debt, and place it in a sound financial position. If once assumed by the Grand Lodge, we have no doubt of its ultimate success; our friend the Tyler is very anxious for Grand Lodge to take up this work, and from what we can read it is only a question of time when the brethren in that jurisdiction will see it to be their duty to follow the Tyler's advice.

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A CORRESPONDENT in *The Freemason* suggests that as his H.R.H. the

M.W. Grand Master is to preside at the Festival for Guy's Hospital in May next, that the Craft endow a bed in honor of His Royal Highness. The amount would be £1000. Each Lodge subscribing a guinea apiece would easily make up the amount.

---

We beg to acknowledge an invitation to the Semi-Centennial of the Grand Chapter of Royal Arch Masons, State of Missouri, Thursday Evening, April 23, 1896, to be held in the Grand Opera House, Springfield, Mo. The invitation is one we would have been very happy to have accepted, had not the great distance precluded our taking advantage of their kind remembrance. We trust, however, that the proceedings will be an enjoyable one, and that the Grand Chapter will have many Fiftieth Anniversaries to celebrate. Alvin Haynie, is Grand High Priest and W. H. Mayo, Grand Secretary. The members of Committee are as follows: E. F. Allen, Chairman, Kansas City; W. F. Kuhn, Secretary, Kansas City; Allan McDowell, St. Louis; C. S. Glaspell, Kansas City; W. L. Porterfield, Springfield.

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#### THE INDEPENDENT ORDER OF FORESTERS.

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The record of progress the I. O. F. has made during the past year is one that every officer connected with the management of this progressive Order may feel proud of.

On reference to the advertisement on the cover of the CRAFTSMAN for April 1895, our readers will find the net membership for the 1st March of last year was 73,836 and on reference to

the advertisement on the cover of the present number, the membership on the 1st March, 1896, is now 89,465. The surplus funds on the 1st April, 1895, were \$1,273,257.95, while the 1st April, the present year, they have risen to the magnificent sum of \$1,676,632.19.

During the year 1895 the total applications considered by the Medical Board was 28,956 of which 25,951 were passed and 3,005 rejected.

The Medical Examinations of the Order are unexcelled, as shown by the fact that for 1895, the 21st year of its existence, the death rate was only 5.67 in 1,000.

All Benefits have been paid within a few days of filing proofs of claims, amounting in the aggregate up to last year to the sum of \$2,762,345, and now, April 1st, the princely sum of \$3,380,000 have been paid.

Careful management, and a solid Financial Basis have placed the I. O. F. in the front ranks of the Benevolent Institutions.

During the present session, the Society has been empowered by the Dominion Parliament, to increase the amount of benefits to \$5,000. It has also secured the long desired right to make annual returns to the Department of Insurance, and Government Inspection, thus placing the Society on the same level as regular Insurance Companies.

On reference to the advertisement our readers will be able to note the great advances made year by year, and we have the fullest confidence in recommending the I.O.F. to all craftsmen as a duty they owe to their wives and families by becoming members, and thus providing for all emergencies



that may arise, if unfortunately they should receive the final summons.

Amongst the leading officers of the Society we may mention the following well-known craftsmen of Canada: W. Bro. Oronhyatekha, M.D., P.M., S.C. R.; R.W. Bro. John A. McGillivray, Q.C., M.P., P.D.D.G.M., S. Secretary: R.W. Bro. Harry A. Collins, P.D.D.G.M., S. Treasurer; W. Bro. Thomas Milman, M.D., P.M., S. Physician: M.W. Bro. Hon. Judge W. Wedderburn, Q.C., P.M.W.G.M., of New Brunswick, S. Counsellor.

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**ZETLAND LODGE CELEBRATES  
ITS TWENTY-FIRST  
BIRTHDAY.**

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Zetland Lodge, A.F. & A.M., No. 326, G.R.C., celebrated its 21st Anniversary on Friday, 27th March last, in the Masonic Hall, Toronto Street, Toronto, the occasion bringing together distinguished delegations from Montreal, Ottawa, Kingston, Whitby, Hamilton, Woodstock, London, Strathroy and other places, there being nearly 500 brethren in attendance.

It would not be out of place here to give a brief summary of the history of Zetland Lodge before speaking of the Lodge meeting and the banquet that followed.

The name "Zetland" was first borne by a Toronto Lodge in the year 1846. In that year some of the members of St. Andrew's Lodge No. 16, G.R.C., conceived the idea of forming a new Lodge, and on the 23rd day of July, 1846, under a dispensation, signed by R.W. Bro. T. C. Ridout, Deputy Provincial Grand Master, Zetland Lodge was opened and officered by distinguished citizens of Toronto. The Lodge continued to work until 1851, when it ceased to exist, but in the year 1875, the name was revived, and the present Lodge came into existence, amid the

congratulations of the Craft, under the Grand Lodge of Canada, and in a very short time, by having efficient officers, and by its proverbial hospitality, soon made a name for itself, and it is now one of the foremost Lodges of Toronto.

The Lodge met on the 27th ultimo at one o'clock, P.M., sharp, when a large number of candidates were initiated and raised, W. Bro. W. D. McPherson and R.W. Bro. E. T. Malone occupying the chair in conferring the degrees.

In the evening, amongst the distinguished Masons present were:—M.W. Bro. W. R. White, Q.C., Grand Master of the Grand Lodge of Canada; M.W. Bro. John Ross Robertson, P.G.M.; M.W. Bro. J. K. Kerr, P.G.M.; R.W. Bro. Richard Dinnis, D.D.G.M., Toronto; R.W. Bro. Benjamin Allen, G. S.W.; R.W. Bro. R.W. Barker, P.G.S.W.; R.W. Bro. J. J. Mason, Grand Secretary; R.W. Bro. G. C. Holden, Hamilton; R.W. Bro. J. C. Bartle, Hamilton; R.W. Bro. C. Pettiford, Guelph; R.W. Bro. R. L. Gunn, Hamilton; R.W. Bro. George Tait, Toronto; R.W. Bro. W. C. Wilkinson, Toronto; R.W. Bro. G. J. Bennett, Toronto; R.W. Bro. W. Roaf, Toronto; and V.W. Bro. G. C. Patterson, G.D. of C.; V. W. Bro. Daniel Rose; V.W. Bro. John Cowan and V.W. Bro. W. P. Gundyall of Toronto, and the following Worshipful Masters of Hamilton City Lodges, who brought a contingent of 100 members with them, W. Bro. T. Gorman, W.M. Wentworth Lodge; W. Bro. James Bicknell, W.M. Barton Lodge; W. Bro. W. Morton, W.M. Strict Observation Lodge; W. Bro. James Chisholm, W.M. St. John's Lodge; W. Bro. W. H. Elliott, W.M. Acacia Lodge; W. Bro. Chas. Turling, W.M. Temple Lodge; W. Bro. Chas. Kilgour, W.M. Doric Lodge, and the following Masters and Past Masters of Toronto Lodges, W. Bros. H. Leeson, J. W. Jones, J. McKnight, F. Denton, C. C. Whale, L. A. Lyon, Aubrey White, J. W. Dowd, Arthur Dinnis, F. Armstrong, Geo. Kappel, T. McQuillian, J. B. Hay, M. Stewart, Curran Morrison, B. N.

Davis, W. J. Chick, F. Prince, G. L. Lennox, L. B. Montgomery and Bros. J. E. Hansford, F. M. Bell-Smith, W. F. Chapman, Robert Jaffray and many others of equal prominence in the Craft.

An interesting feature took place during the early stages of the proceedings, the introduction of Bro. Robert Jaffray, who was the first candidate initiated in Zetland Lodge. He was received by the brethren with great applause.

The Worshipful Master W. Bro. W. D. McPherson, then in a few felicitous remarks welcomed the many visitors to Zetland Lodge on its 21st Birthday.

After the exemplification of the third degree by the W.M., W. Bro. McPherson and W. Bro. James Bicknell, W. M. of Barton Lodge, Hamilton, M. W. Bro. J. K. Kerr presented the Lodge with the old original Charter issued by the Grand Lodge of England to the former Zetland Lodge, drawn up in 1847. During a short speech, the M. W. Bro. said, that the Charter had been given to him in trust by the late Bro. Sir Adam Wilson, (Chief Justice of the Queen's Bench Division of the High Court of Justice of Ontario), and he (M. W. Bro. Kerr) thought this was an opportune time to convey that trust to the present Zetland Lodge, it being the Lodge's 21st Anniversary. W. Bro. W. D. McPherson during a few well chosen remarks kindly thanked the M. W. Bro. for the gift, and he said, Zetland Lodge would always look with pride upon the document now handed to it in trust.

During the exemplification of the third degree several beautiful selections were rendered by the Zetland Lodge choir, composed of the following brethren: W. Bro. John Fletcher, W. Bro. C. A. B. Brown, W. Bro. J. T. Jones, and Bros. A. Parker, O. F. Rice, J. H. Eddis, Thos. Norman, L. H. Crosby, and E. J. Cashmore, Bro. R. G. Stapelles being the accompanist during the whole of the evening.

The Lodge was closed when a sumptuous banquet was provided by the

brethren of Zetland Lodge in the main hall of the Masonic Building.

The toast list was in the form of a souvenir card, it being neatly printed on white paper placed within tinted covers, fastened with blue cord. The front bearing a cut of Zetland Lodge's seal embossed in gold, while just inside of the tinted cover was displayed a beautiful grouped photographic cut, showing all the officers of the Lodge in regalia. Great credit is due to Aided Bros., Printers, for the artistic taste shown in the getting up of the form of the toast list.

Letters regretting inability to be present were read from Bro. Hon. G. A. Kirkpatrick, R. W. Bro. Wm. Gibson, M.P., D.G.M., and M. W. Bro. Daniel Spry, P.G.M., (who was one of the founders of the Lodge, and in his letter he said, referring to Zetland Lodge. "The careful selection of material brought up for the builders use and the able management during the past 21 years fully justified those who thought there was room for another Lodge in Toronto, when it was started. I have watched its progress with much gratification and feel assured that it will continue to be an honor and credit to Freemasonry"). Letters were also received from R. W. Bro. J. B. Rankin, G.J.W., and R. W. Bro. W. J. Robertson of Port Hope.

The first lines appearing on the toast list were:—"Prepare for mirth, for mirth becomes a feast."—*Shakespeare*.

W. Bro. W. D. McPherson, the W. M. of the Lodge presided, and before proposing the first toast said, that Zetland Lodge had attained her majority under favorable auspices. Since the Lodge was instituted some 21 years ago with 30 Charter members they had admitted almost 400 members, and they had at the present time on their Lodge Register some 244 members. He also said, that Zetland Lodge was proud of the position she occupied in Masonry. After dwelling for some time on the position Zetland Lodge held in the Craft, he said he was sorry

to announce that he had just heard that M. W. Bro. the Hon J. M. Gibson, Q.C., M.P.P., and Bro. the Hon. George W. Ross would be unable to be with them that night on account of their Parliamentary duties. He would now ask the brethren to rise and fill their glasses and drink to the first toast, "The Queen and The Craft," which was done enthusiastically. On the toast list the following lines appeared:—

"Where is the flag of England?  
It waves the throne above,  
Where a woman reigns by the Grace of God,  
And a peoples boundless love."

A Song was then nicely rendered by Bro. C. J. Cashmore.

The second toast was "Canada our Country" with the following lines attached:— "The sun shines on no fairer land than ours; and as the British Empire encircles the world, it is always at its meridian."—*Burke*.

Song "The Maple Leaf" was beautifully sung by Bro. A. T. Cringan.

The third toast "The Grand Master," "The Chief Head and Ruler of the Craft," was responded to by M.W. Bro. W. R. White, Q.C. The M.W. Bro. in rising was greeted with "He is a jolly good fellow", and after a few congratulatory remarks said:—It reflected credit upon Toronto, as a Masonic City to see such a large gathering as he saw there that night, as it showed evidence of the progress both of Masonry and of the City of Toronto, for Masonry only flourishes amongst intelligent communities. After telling two or three laughable stories, he concluded by congratulating Zetland Lodge upon the high place it had attained in Masonry since its institution.

A recitation "Hez and the Landlord" by Mr. H. W. Shaw, B.A., was well received.

The toast "The Grand Lodge of Canada," with these lines attached, "They are a goodly crew"—*Anon*. "Society is the union of men and not men themselves"—*Montesquieu*, was given by R.W. Bro. E. T. Malone.

During a short felicitous speech he paid a grateful compliment to the Grand Secretary on the good services performed by him in the cause of Masonry. He also regretted the absence of R.W. Bro. William Gibson, who was with them in spirit if not in the body.

M.W. Bro. J. K. Kerr in replying to the toast: "The Grand Lodge of Canada," referred to what had been done by the Grand Lodge during its existence. He said it had had a great mission to fulfil and it had faithfully performed that mission well. In speaking of Zetland Lodge he said, that in its work as in its membership, it had proved itself a model Lodge, and it might well be copied by sister Lodges. He said, in concluding a rather interesting address that the Grand Lodge of Canada was embodied in its excellence in the person of its Grand Secretary, R.W. Bro. J. J. Mason.

Bro. Harry Rich then sang a comic song, after which R.W. Bro. J. J. Mason on rising to respond to the toast was received with enthusiastic applause. He said, he had made an effort to be present at Zetland Lodge on this its 21st Anniversary, and he was greatly delighted in being able to be present. During the course of his remarks he alluded to the pleasure it would give him to see the portrait of M.W. Bro. W. R. White, Grand Master, on the walls of the Masonic Hall, and he hoped before long to see also on the walls the portrait of R.W. Bro. E. T. Malone, (Applause).

A song by Bro. Frederick Warrington followed the speech of the Grand Secretary

R.W. Bro. Benjamin Allen spoke very briefly to the toast of the Grand Lodge of Canada. After congratulating Zetland Lodge upon its great progress in Masonry, he said, he was greatly delighted to meet the brethren from Hamilton in such large numbers.

A recitation "The Autobiography of an Umbrella" given by Mr. W. J. Thorold, B.A., was greatly appreciated,

after which V.W. Bro. C. V. Emory, Grand Sword Bearer, in responding briefly to the toast, congratulated Zetland Lodge on attaining its majority.

Bro. J. D. Laidlaw recited a piece, after which W. Bro. W. D. McPherson call upon the brethren to fill their glasses and drink to the toast of "The D.D.G.M. of Toronto District, No. 11." coupling it with the name of R.W. Bro. Richard Dinnis. The quotation appearing in connection with the toast was "He is a very proper man and in my mind very wise."—*Shakespeare*. R. W. Bro. Dinnis on rising to respond to the toast was enthusiastically received. In referring the 11th Masonic District he said, there were 40 lodges with a membership of 3600 Masons in good standing under his jurisdiction. He was greatly pleased he said, with seeing such a large gathering of the Craft present that night, it being the largest gathering he had ever seen in that Masonic Hall, except perhaps on one occasion when the Duke of Connaught was visiting Toronto. In concluding his speech he spoke of the excellent work, which had always been done by Zetland Lodge

A recitation, "Music on the Rappahannock" given by Bro. W. S. Ziller, (by special request), was excellently rendered.

The toast, the "Old Days in Zetland," was responded to by Bro. Robert Jaffray, the first candidate initiated. The following lines appearing with the toast—"Come name a good fellow and drink to his health"—*Swain*. "Freeborn, of mature years, and under the tongue of good report." Bro. Robert Jaffray, in rising to respond to the toast, was received with loud applause. He spoke of the formation of Zetland Lodge by M.W. Bro. Daniel Spry, and he regretted that he had not been a more faithful adherent of Masonry. Although, he said, he did not take any active part in the progress of the Lodge he had always been glad to hear of Zetland's success. He said Masonry had become a power and a power for good in

Canada, and it would always be so. In concluding an interesting speech he thanked the brethren for their reception of him as the first candidate initiated in Zetland Lodge.

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

The toast "Our Guests," with the following lines attached: "Friendship is the wine of life,"—*Young*. "To say you are welcome will be superfluous,"—*Shakespeare*. "We welcome them for their personal worth and their services in the cause of humanity." This toast brought forth a considerable amount of oratory, it being responded to by R.W. Bro. G. C. Holden, D.D.G.M.; R.W. Bro. J. C. Bartle, D.D.G.M.; R.W. Bro. C. Pettiford, P.D.D.G.M. and R.W. Bro. Joseph Beck, P.D.D.G.M. After a song by Bro. Harry Brown, the toast was further responded to by W. Bro. James Bicknell, W. Bro. W. Morton, W. Bro. Jas. Clisholm, W. Bro. W. K. Elliott, W. Bro. C. W. Turling and W. Bro. Charles Kilgour. Each one of the brethren in replying to the toast of "Our Guests" congratulated Zetland Lodge on the grand success it had achieved in celebrating its 21st Anniversary.

After a song by Bro. Harry Rich, the toast "Our Sister Lodges," with this quotation:—"The friends we've tried by our side,"—*Moore*, was given, coupled with the name of W. Bro. J. W. Dowd, W.M. of St. Andrew's Lodge, which brought forth the best speech of the evening. W. Bro. Dowd, on coming forward to respond to the toast, was received with enthusiastic applause. After speaking in a congratulatory style towards Zetland Lodge for a few minutes, during which he said, Zetland Lodge was an ornament to Toronto Masonry as well as to the Craft in general, he said, it is all well enough to give a toast to "Our Sister Lodges," and then ask me to respond to it, for as I have said, on a former occasion, and what I say now is, that St. Andrew's Lodge is not a sister of Zetland, but in reality the mother of Zetland, and the document presented by M.W.

Bro. J. K. Kerr that evening bears out that statement. Oliver Wendell Holmes has said, if you want to properly educate a child you should begin with its grandmother, and certainly to a certain extent Zetland's education has been properly attended to by her mother, and if Zetland is only true to the principles, by which St. Andrew's has endeavoured to inculcate in all her children, succeeding anniversaries will elevate Zetland Lodge to even a higher and better character than the present most excellent one she bears. She (Zetland Lodge) should endeavour to carry out at the present time what was done in ancient times, for Ruth expressed regard for her mother-in-law Naomi in these words:—"Intreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God, where thou diest will I die, and there will I be buried." I can say, by the standard of Oliver Wendell Holmes, that the education of Zetland Lodge has been well looked after. The W. Bro. then referred to visiting lodges, he said, lodges that visit are lodges that grow, grow in knowledge, grow in character, grow in everything that makes Masonry honorable and esteemed, not only among themselves but in the world at large. It is in that way they require character. Bryant has said in one of his poems:—

"O Soft repining wind,  
That early seek'st and late,  
The rest it is thy fate  
Not to find.  
Not on the mountain's breast,  
Not on the ocean's shore,  
In all the East and West,  
The wind that stops to rest  
Is no more."

The man who stops to rest, the lawyer who stops to rest, the doctor who stops to rest, the man in any vocation who stops to rest, becomes a sort of hayseed or a sort of mossback, he becomes no good. It is only those lodges that visit other lodges and see new things can compare what they do with what they see so that they are able to advance and

to grow in all that constitutes good Masonic Lodges. The Anglo-Saxon, of all races of men, is the man who travels. The idea of travelling is what I like among Masons. The Anglo Saxon who travels is very frequently a Mason. It has been said, of the Englishman that he goes to Heathen lands with the Bible in his hands and very soon the Heathen has the Bible and the Englishman has the lands. Although there may be some truth in that, yet it is creditable to the Englishman that he seeks to give as well as get the land. The traveler not only acquires possession but he gives out light and knowledge to others. The finest characterization of English power and dominion has been given by an American, Daniel Webster, when he speaks of England, of that power that has dotted the world with its military possessions and forts, where the morning drum beats starting with the rising sun, and keeping company with the hours as it circles the world with one continuous and unbroken strain of the martial airs of England. It is the Englishman, the English mason, who has travelled and who has belted world with "Rule Britannia." I cannot say a better thing about the "Sister Lodges" than that they are visiting lodges and travelling lodges. (Loud Applause)

After a song by Bro. A. T. Cringan, the toast, Masons' Wives and Masons' Bairns" was given with the following lines:—

"There's not a burden or a grief,  
There's not a pain that seeks relief,  
There's not a heart with love o'erflowed,  
There's not a favor well bestowed,  
There's not a cheek that craves a kiss,  
There's no such thing as perfect bliss  
Without a woman in it."

This toast was responded to by W. Bro. George Kappelé in a characteristic speech, during which he said, what would man's happiness in this world be without woman?

"The Junior Warden's toast" was then given. "Happy to meet; sorry to part; happy to meet again," with this quotation:—

“ We on the level meet,  
 And every Brother greet,  
 Skilled in our art ;  
 And when our labor's past,  
 Each brother's hand we'll grasp  
 Then on the square at last,  
 Friendly we'll part.”

The Junior Warden's toast brought one of the largest gatherings of Masons ever entertained by an individual Lodge in the City of Toronto, to a close, in the wee sma' hours of the morning.

Zetland Lodge is to be congratulated upon having such a successful celebration on its 21st Anniversary, there not being a single hitch or flaw in the whole of the proceedings.

#### BRO. ROBERT JAFFRAY.

Bro. Jaffray is a Scotchman by birth, having been born at Bannockburn, Scotland, in 1832. He is the second son of Wm. Jaffray who was a farmer near the celebrated battlefield where King Robert Bruce defeated the English Army of invasion led by King Edward, and gave Scotland her freedom. Here Robert passed his early days, and when only twelve years of age, his father dying, he was thrown on his own resources. After attending school at Stirling until he was about fifteen years of age, he entered the service, as apprentice, of J. K. Dymock, grocer and wine merchant, Edinburgh, Scotland, where he remained for five years. At the expiration of this time, he sailed for Canada, and arrived in Toronto in the fall of 1852. Here he joined his brother-in-law John B. Smith, grocer, and was appointed as his manager. Three years later Bro. Jaffray became a partner, and the new firm traded under the name of Smith & Jaffray, and in 1858 Mr. Smith retired from the firm leaving Mr. Jaffray to carry on the business alone. Being possessed of great energy and perseverance, he soon succeeded in building up a lucrative trade, and such was his success that in 1883 he was able to re-

tire with a competency. Bro. Jaffray has been connected with many successful enterprises. He was a director of the Northern Railway, through appointment of the late Hon. Alexander Mackenzie, and served on that board for three years, looking after the interests of the Government. He was also chosen afterwards a director of the Midland Railway Co. In 1874 he took an active part in organizing the Toronto House Building Society (now the Land Security Company) of which he is vice-president. He is president of the Toronto Real Estate Investment Co.; also a director of the Toronto Trust Company and director in numerous other land and investment companies. He is a director of the North American Life Insurance Company and of the Imperial Bank of Canada. In social life Bro. Jaffray has connected himself with the various societies and clubs and among others the St. Andrew's and Caledonian Societies. In politics Mr. Jaffray has identified himself with the Reform party and is at present the President of the Globe Printing Company, the liberal organ of the party in Ontario; and although often solicited to accept nominations for civic and parliamentary honors he has invariably declined. In masonry, Bro. Jaffray first saw the light in Zetland Lodge, No. 326, being the first candidate initiated.

#### THE ENTHUSIAST IN MASONRY.

With a good strong safety valve attachment, the enthusiasts in Masonry is a healthy institution. Most of these are new and generally young men, who enter our Lodges ambitious to advance, ambitious to shine as leaders in the Craft, and, to their credit be it said, mostly with honest intentions to do good and advance the interests of their respective Lodges, and if incidentally thereby they advance their own ambition, why not? We need these ambitious young men in the Craft, as all other institutions need them, and if the elders will only supply the safety valves

and stand by the Lodge, ready to use the breaks whenever the enthusiast attempts to go too fast, and above all, if his honesty is unquestioned, then let him have full sway in his laudable ambition and let him go ahead with any scheme to glorify himself if he will only glorify his Lodge and Masonry in general at the same time.

The only danger in such cases is that often the straw fire of enthusiasm does not last, and too soon exhausts itself, and then comes cold, barren indifference, which often has a bad effect upon those who may come in after the enthusiast has burned himself out; and here again the older brethren can do much good by pointing to the fact of their own standing, their own labours these many years, and thereby counteract the bad example the young, fiery enthusiast may have given to some new comers. Encourage, then, the enthusiast in Masonry; he is doing good, and fills a niche in our Craft that needs him, and he may by careful training become as useful and as good a Mason as you are. Give him full scope; let him work in our quarries: watch him, and examine the specimens of his skill carefully before throwing them or him aside.

The enthusiast in Masonry is a good and useful member.—*New York Tribune.*

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#### MASONIC COURTESY.

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The Mason should always be a gentleman. He is instructed in a code of morals that outwardly gives affabilities and virtues in various forms of obligations. In the lodge and out of it the Mason finds himself solicited by influences which tend to make him peaceable, refined, and sincere, as they likewise remind him of what his attention; and courtesies should be in his relations with other persons. Sir Phillip Sydney gave a correct definition of the true gentleman when he said that it was he who possessed "lofty thoughts and a gentle heart." It is not so much by the observance of techni-

cal rules that makes the man a gentleman, as it is by the possession of sound principles in the mind and generous affections in the heart. Then, naturally, life will be consecrated to noble tendencies and characterized by abundant acts of goodness towards his fellow man. There are men, even members of the community, who feign to despise manners. They pretend to believe that it is immaterial whether they conduct themselves as a clown or as a gentleman. They are harsh, perhaps impolite, and at least rude in their intercourse with others. They do not consider the delicateness of other people and appear to become proud of their open mouthed criticism of persons and events. They trample social rules, and praise themselves for being strong, independent individuals of action, and not fettered by social laws and customs. They do not think it necessary that they should be considered amiable, as they imagine that this would disclose debility. Can these be good representatives of the institution? Absolutely, they may have intrinsic virtues that compensate for their negligence of the precepts of good rearing, and which lead their friends to forget their apparent harshness; but they will not be proficient in the delicate affability which Masonry undertakes to inculcate, and under all conception it would be better that they should try to invest themselves with those manners of good education. Nevertheless to be a gentleman something more is required than the observance of social formula, and the cultivation of refined customs. As we have already indicated, a true gentleman should possess a benevolent and affable soul and from thence all other qualities will emanate. Comparatively, the practice of courtesy will be very easy for he who possesses a kind and fraternal spirit, and Masonry endeavors to inspire that spirit. It endeavors to square the rugged angularities of human nature, to harmonize men, and make them generous and useful and in this manner gentlemanly and radiant in their conduct through

life. Thus in their language, their walk and procedure they will be civil, and will acquire the art of living in society; and wherever they may go they will dispense sweetness and light, and not on account of this will they in any way lose their personality or be made timid or restrained with regard to their opinions and judgments. A man can be firm and resolute in his convictions, and his fealty to that which is just never be dismayed: always be decided and intrepid, and with all this he can be courteous, pleasing and kind in his social intercourse. This world would be a little less hard and a little brighter if in it there were more consideration for human sensibility and more circumspection in the general conduct in life.—*Translated from the Spanish for The Tyler by Bro. Eli Broad.*

#### PERIODS OF DEPRESSION AND DISCOURAGEMENT.

Lodges, as well as individuals, have their periods of depression and discouragement. It is thought that in the economy of nature the still, frosty night and tossing of the tempest are as necessary to the growth and ultimate strength and perfection of the monarch of the forest as are the pearly dewdrops, the gentle zephyr, and glad warm sunshine. There are times when interest grows dull, enthusiasm ebbs, and the work of the Lodge seems utterly dull and spiritless, when nothing useful has been accomplished, and the time seems worse than wasted. Yet we can never live up to our ideals, can not always be doing great things. Yet to do one's duty, to do the best one knows, is really, truly great. We must, as individuals and as unit Lodges, remember that we are only one of many, that though our meetings are not large and enthusiastic, and that they may be of seemingly little consequence, yet from night to night, week to week, year to year, throughout the world, meetings of our great family are being held, each doing something for our common cause, each contributing of its

means, moral as well as material, for the betterment of the race, each teaching the principles of that fraternal affection that drives from the heart all base passions and brings mankind into sweetest fellowship. Each Lodge, however small, must do its part. We cannot do too much. All are not sufficient "to reach and minister to the needy and afflicted in all the walks of life." Let each Lodge seek to know and then to do its full duty, then each shall find its reward in the grand sum total of kindly ministries that shall help to bless and redeem the race.—*N.Z. Craftsman.*

#### THE NEXT G.M. OF VICTORIA.

At the December Communication of the United Grand Lodge of Victoria the nomination of the M. W. Grand Master took place. Following the example of England, which has year after year unanimously elected H.R.H. the Prince of Wales to the position—the English colonies, whenever practicable, have elected the vice-regal representative; and a disposition is evinced to invite His Excellency Bro. Lord Brassey to accept the Grand Mastership of Victoria. This disposition is in no way to replace the present occupant of the position, Bro. the Hon. Sir W. J. Clarke, Bart., but practically to elect Bro. Lord Brassey in addition to Bro. Sir W. J. Clarke, the latter holding the position of Pro Grand Master, an office specially devised here as in England when a member of the Royal Family, or a representative of Royalty, occupies the position of Grand Master, as in the case of Bro. the Earl of Lathom in England, and Bro. the Hon. Sir S. Way, Chief Justice of South Australia. No real friend of Masonry would like to see Bro. Sir W. J. Clarke retire. Since his acceptance of office he has always upheld the dignity and high importance of Masonry; he has never in his life done anything to disparage, or to bring discredit on the high position he occupied, and his life and conduct outside the Lodge



have always harmonised with the teaching of Masonry. He has taken a greater interest in all Masonic movements than might be expected from a gentleman with so many private and public duties to perform. There is no earthly reason why Sir William should not continue to take an active part in Masonry as Pro Grand Master, if His Excellency accepted the position of Grand Master. When Bro. Lord Kintore came as Governor to South Australia, Bro. the Hon. S. Way, Chief Justice, then the Grand Master, and one of the most popular Masons in Australia, was the first to invite His Excellency Bro. Lord Kintore to accept the position of Grand Master, and during his tenure of office Bro. Way worked heartily as Pro Grand Master, Bro. Sir W. J. Clarke could not have a better precedent.—*Keystone.*

#### GRAND LODGE OF SCOTLAND.

A Quarterly Communication was held in the Freemason's Hall, Edinburgh, on the 6th inst., the Grand Master Sir Charles Dalrymple of Newhailes, Bart., M.P., presiding.

The accounts for the year ending 29th November were submitted, from which it appeared that the income had amounted to £4,909, and the expenditure to £2,654; the funds and estate amounted to £36,012, as compared with £34,870 last year. There has been 5,250 entrants to the Order. The state of the funds of the Scottish Masonic Benevolence showed income of £779 and expenditure of £685, making the funds £7,255, or £93 over the amount last year. An abstract of the accounts of the annuity branch of this fund showed a capital account of £23,187, compared with £21,636 last year, and the annuities paid during the year amounted to £1,035.

Among other business a proposal that Grand Committee take into consideration the advisability of holding a grand bazaar in the year 1900 in aid of the benevolent funds of Grand Lodge

was adopted.—*The Freemason's Chronicle.*

#### THE CABLE TOW.

Did you ever think of the meaning of this word? Not in the definition as laid down by standard authors on Masonry, but rather the application of this important bit of Masonic teaching. No two words have a greater meaning or are susceptible of a wider range of action. Every Mason has a "cable-tow," the length of which is governed entirely by his conception of duty—duty which he owes to God, his neighbor and himself, and must be regulated by his conscience. Some who are charitably disposed stretch their "cable-tow" until it encompasses their duty as a good citizen and their obligation as a Mason. To all such its teaching have not been lost. Others who do not properly comprehend its meaning and have no inclination to cultivate it to a finish, satisfy themselves with disengaging the knots of but one or two strands, while others, whose consciences are so dwarfed by selfishness and self-esteem as to be satisfied by an occasional visit to the Lodge, never even unwind their "cable-tow." For all such we have a profound sympathy—sympathy a kin to that "charity which suffereth long and is kind."

As a citizen, did you ever "pass by on the other side" to avoid some organ-grinding object of charity on the corner whom you chanced to see while you were headed saloonward? Or did you rush into the first cigar stand you could find and spend the nickle which your conscience told you to drop in the tin-cup of the sightless one who asked your alms? As a Mason, did you forego the pleasure of a drink and the happy effect of a smoke and contribute the price thereof, to the relief of said object of charity, thereby extending your "cable-tow" to the one whom God has bound you to by nature? If you have done this, you have done well, and the sacrifice made thereby will be placed as a credit to your account when you "go hence." As a citizen, did you ever try

to satisfy your conscience for failing to do alms with the thought that you may be assisting impostors. As a Mason your "cable-tow" will not permit you to judge, but teaches you to relieve ninety and nine impostors rather than let one worthy person suffer. As a citizen, do you herald your charities to the world by kindly mention in the public press and by receiving the congratulations of your fellow-man? As a Mason you are taught to "let not your right hand know what your left hand doeth," being satisfied to wait your reward hereafter. So much for almsgiving. As a citizen you can not separate yourself from your duty as a Mason.

My Brother, did you ever keep your seat in the Lodge when the Master called for volunteers to watch with a sick Brother? Did you ever turn your head or find it convenient to visit the water cooler while the hat was being passed for the "evening offering?" Did you ever absent yourself from the funeral of a Brother when you might have attended with the slightest sacrifice to yourself? Did you ever fail to exert yourself to assist your Brother to find employment? Did you ever take him by the arm and by the "cable tow" that binds you, decline to have it loosed until you attained the end desired? Did you ever fail to cover his faults with the "broad mantle of charity," while you whisper in his ear a tale of reformation? Did you ever repeat a whispered scandal in the ear of another, the circulation of which would in time blast the reputation of your Brother or his family? Did you ever do any of these things? If so, then, indeed, is your "cable-tow" being rapidly frayed out, and the quicker you have it repaired the better it will be for you, both here and hereafter.—*Bun F. Price in Memphis Appeal.*

#### MAINE'S FIRST GRAND MASTER JINES THE CHURCH.

When General King and others seceded, in the year 1802, from the North Church and Society of Bath and built the south church, Congregational

clergymen declined to install Mr. Jenks who had been engaged for pastor, on the ground that there was no church. When this state of facts was made known at a meeting of the South Society, Mr. King promptly exclaimed, "We must have a church, must we? I'll have one immediately."

He sat down and wrote a document to be signed by such as were willing to enroll themselves as members.

To quiet any conscientious scruples any might have to belonging to a church when not a professor of religion, he explained that their wishing to organize a church was simply a form and matter of business. Signing the paper himself, he took it around for others to sign, and very soon obtained nearly the required number. On returning home from the meeting, he explained to his wife what he had done, and asked her to head the list for lady members. She said, "I cannot." "Why not?" asked he. Said she, "I am not good enough, you know I am not a Christian." "Ah," said he, "jine, Annie, jine, I have jined, and you are a d-d sight better Christian than I am." She "jined" and the church was founded.—*Reed's History of Bath.*

#### MASONRY'S HUMANITY.

We search for light and truth. In form and ceremony we display the emblem and symbol. We do not forsake the active ways of life. We journey with the human kind. Justice, equality, temperance, prudence, fortitude, fraternity are tenets of Masonry. I want the environment of the body, the appetites, passions, desires of the world, its pleasures and burdens, its labors, its defeats and triumphs. Over me I want no mantle of Masonic Charity, broad or narrow, in the sense sometimes expressed, to hide wrong and injustice, hideous deformity or unmanly act. But I do want that mantle that shields me from wrong, that teaches me right and justice to my fellows, that charity not quick to evil report that sees in me a man and a brother. Take not from me

appetite and passion and desire and bid me be good—too useless to live—too insipid to die. Take not from me strength and vigor of mind or body that I may not harm my fellows in the activities of the world, but let the Masons' square and level, plum-line and trowel fashion and mould and set the ashlar that from quarries of Zarthan I bring and place in the Temple of Life. Teach me not the ways of the sluggard that I may my brothers' charity know, but let me feel the grasp of fraternal hand, the blood tingling in his veins, leaping, jumping from throbbing heart, that in the struggle of life helps me in its pathway—the sympathy, the kindness, the fraternity that gives the cloud its silver lining and robes the valley and mountain with grateful sheen. That's Masonry's humanity.—*Alfred Taylor, in Voice of Masonry.*

#### PREROGATIVE'S ERROR.

How is this for "By the high power in me vested"? The Master of a lodge receives a communication from the Grand Master informing the lodge that the Most Worshipful will visit officially on a certain date. To meet the Grand Master, and to give him an opportunity to inspect the work, the Secretary, by order of the Master, notifies the members to attend in special communication to "receive the Grand Master and to confer the second and third degrees." This is done to fulfil the requirements of the Constitution, which reads: "The Master may call special communications at any time, by giving due notice to the members of the time of meeting, and the business to be transacted," etc. This regulation is strengthened by a ruling of the Grand Lodge, "that no other business than that stated in the notice can be entered upon at a special communication."

The degrees being conferred, the Grand Master addressed the lodge, concluding by introducing a scheme of his own, and calling on the Master to demand a vote from the lodge. The Master abiding by the installation

charge and an endeavor to uphold the regulation of the Grand Lodge, informed the Grand Master that the lodge being called for special business only, and that business being concluded, none other could be brought before the lodge. The Grand Master, by prerogative, and waving of hand, declared it to be a regular communication, and, as the Master declined to violate the Constitution, the Grand Master forced his opinion to an issue and obtained a vote, a majority of the members silently declining to participate. That majority is with the Master in his declining to violate the Constitution.—*J. E. C., in Voice of Masonry.*

#### PERPETUAL JURISDICTION.

A man desiring to become a Mason must petition the Lodge within whose jurisdiction he resides, or first obtain the consent of that Lodge to apply elsewhere. This we believe is the law of every Grand Lodge in the United States, except, perhaps, Pennsylvania. Each subordinate Lodge thus has absolute jurisdiction over all who resides in its territorial limits. This is as it should be, and we have never met a well-informed Mason who thought otherwise, so there has been no controversy upon this point. It is also an universal law that so long as a man has never petitioned to be made a Mason, a change of residence from the jurisdiction of one Lodge to that of another Lodge, carries with it a transfer of jurisdiction over him from the one to the other. On the other hand if he has petitioned a Lodge and was so unfortunate as to have been rejected, there is a difference of opinion as well as of law as to the right of jurisdiction over him. Some Grand Lodges have enacted that in such cases the Lodge which received his petition and rejected him has perpetual jurisdiction over him thereafter. No other Lodge can receive his petition and make him a Mason without the unanimous consent of the Lodge first petitioned. In Indiana, and some other states, the

jurisdiction of the rejecting Lodge is limited to a definite period, generally to one year. After the expiration of that time the Lodge within whose jurisdiction he then resides may receive his petition and make him a Mason.

Some Masonic writers have endeavored to support the law of perpetual jurisdiction by basing it upon the Ancient Charges for the management of the Craft. For that purpose they quote: "None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same." We utterly fail to see what this has to do with the jurisdiction of Lodges over rejected candidates. When a petitioner is rejected by a Lodge, that Lodge simply declines to commence work upon him. He is under no obligation to the Lodge for refusing to make him a Mason, and the Lodge has not increased its claims upon him by such refusal. He may have been in every respect worthy of admission, and forty-nine out of fifty members present may have voted in his favor, but one unworthy blackball was cast against him, and that is what is called being rejected by the Lodge. That is the way work has commenced that gives the Lodge perpetual jurisdiction over him for all time to come, and thus prevents him from ever becoming a Mason. We hold in high veneration the Ancient Charges, and for one are not disposed to believe them capable of this sort of an interpretation. They were promulgated long before the present system of Lodge government was inaugurated, and the subject of Lodge jurisdiction was not then even thought of in connection with them.

In considering this subject now, it must be borne in mind that only in this country are there any laws controlling the jurisdiction of Lodges over candidates for admission to the Order. We are now living under an entirely different form of Masonic government, except so far as pertains to the Ancient Landmarks of Masonry, which are recognized everywhere as unchangeable.

Each Grand Lodge enacts such laws as it may deem best for the government of its subordinate Lodges. These laws are subject to changes at any time when the best interests of the Craft will be promoted thereby. Every Mason must admit that all Masonic laws should be framed in accordance with that principle of justice which "renders to every man his just due without distinction." This is one of the cardinal principles of Masonry. Let us see how it applies to this law of perpetual jurisdiction over a rejected candidate.

It is a well known fact, and one that is much to be regretted, that many men who are worthy, and well qualified to be made Masons, have been rejected when applying for admission. In many instances of this sort the report of the committee was favorable, and, with a single exception, the entire membership of the Lodge were in favor of his admission, but one blackball closed the door against him. He afterwards changes his residence, moving into the jurisdiction of another Lodge, perhaps one hundred miles distant. Having resided there a year or more, and still entertaining a favorable opinion of Masonry, he desires to make another attempt to be made a Mason. This law compels him to petition a Lodge a hundred or more miles away, either for the degrees or for permission to apply to the Lodge where he now resides. He is put to all this trouble because one man, at some former time, was opposed to his being made a Mason. We think that a law imposing such conditions as these, is wholly unwarrantable in such cases, and that Masonry is in no way benefited by it. We do not believe it to be in harmony with that principle of Masonry which teaches us to render to every man his just due, without distinction. Under the law of limited jurisdiction, as practiced in Indiana, the hardships indicated are obviated, and in our experience as a Mason, much of the time in an official capacity, we have never known an instance in which any member of a Lodge has had cause for complaint.

Under it many good men have been made Masons, who otherwise would have been kept out of the Order. Some we know who have advanced to high official positions, and have done much to promote the good of Masonry. We think the law is right in principle, and are equally confident that it always has and always will work well in practice.—*Masonic Advocate*.

#### PAPAL BULLS AGAINST FREEMASONRY.

I have been requested by a member of the craft to inform him when the Papal authorities first showed their antagonism to Freemasonry, I may say that the first Bull against the craft, "*In eminenti apostulatu speculy*" was issued on April 26, 1738, by Pope Clement XII. Italy was at that time divided into a number of small states, and although the rulers of them strictly followed the Papal dictum, and opposed secret societies, Freemasonry managed to exist, but meetings were held by the brethren at very great risk, as the penalty, if caught, was death and the confiscation of their worldly goods. In an old diary by Valesio, which forms part of the Historical Archives in the capitol of Rome, a considerable amount of information is given respecting the persecutions to which members of the craft were subjected in the early part of the last century. He mentions that on January 21, 1736, a Roman, who was a Mason, was incarcerated by order of the inquisition, but was released after two days, as he could not be made to reveal the secrets of the Order. Again on February 22 of the same year, an Englishman named Gurge, who was an officer on one of the Papal galleys, was taken to the dungeons in Castle St Angelo because he belonged to the Society of Freemasons. No mention is made of his release, and Gurge very probably, like a good many others, never saw the light of day again. Valesio, in writing of the craft, mentions "the square, level and mallet," and also refers to the brother who "stands

at the outer door with a drawn sword to keep off intruders." Twenty days after the Bull of Clement XII. had been issued, Valesio writes in his diary as follows: "A decree has been promulgated by the Pope, who places under the penalty of excommunication all those who enroll themselves in the Order, introduced from England, of the Freemasons. They take a horrible oath not to reveal what takes place at their meetings." So bitter was the feeling against the craft that a Masonic ritual, which fell into the hands of the authorities, was publicly burnt by the hangman. In 1743, proceedings were instituted against the members of a Lodge in Naples, and it is a noted fact that for twenty-five years this case was before the law courts. Pope Benedict IV., influenced by noticing the persistency with which the brethren in Naples stuck to their colors, and seeing also that their cause was gaining popular sympathy and support issued another Bull in 1751. A number of Bulls have since then been published against the fraternity, but, like the proverbial brook, it goes on forever continuing the "good work" undisturbed by fulminations, Papal or otherwise.—*P. M. Geo. Robertson, in N.Z. Craftsman*.

#### PRACTICAL MASONRY.

The practical part of Masonry does not consist alone in holding communications and initiating men to membership. The enrolling of individuals of good character into a brotherhood is for purposes which the candidate states without prompting, and these purposes should never be lost sight of. Masonry never contemplated being a benefit aggregation in the pecuniary sense, but it is intended to be helpful in many directions. Charity is one of its principal tenets—not that charity which vaunteth itself in eleemosynary accomplishment, but that charity and benevolence toward the human species, in which it is declared by Him that all men are brothers, and in the injunction that "ye love one another." Practical Masonry

goes further than this, but which may not be classed as charity. It is to help and give encouragement to a worthy "Brother in distress." Fortune is fickle; riches come to-day and go to-morrow. No man is exempt from vicissitudes or disaster. There may be a depression in his chosen business; sickness may befall him, or a hundred other reasons for his "distress" over which he has had or could have no control. The practical part of Masonry can be applied here, and that practical part will suggest itself to each brother for himself what it should be. If the "distressed Brother" is out of business, make an effort in his behalf to secure him something to do more or less remunerative. If you can make an opening for him in your own business, however briefly, do so; hunt up a business friend of your own and recommend him. If every brother who is feasting on milk and honey would add his endeavor to aid in this way him who has only a bone, there would be very many fewer "Brothers in distress," and besides, it would cost them nothing—only the effort. Brethren, try a little practical Masonry when you have the chance.—*Exchange*.

#### MASSACHUSETTS.

M. W. Edwin B. Holmes, Grand Master, assisted by officers and members, opened in due form the regular quarterly communication of the Grand Lodge of Masons in Massachusetts at 2 o'clock, Wednesday afternoon, March 11, in the new Grand Lodge hall on Boylston, corner of Washington street. Fully 350 members of the Craft were present. During the business session Grand Master Holmes reported the death of His Excellency Governor and Brother Frederick T. Greenhalge, and also submitted the copy of a letter of sympathy and condolence which he had forwarded to Mrs. Greenhalge in the name of the Grand Lodge. R. W. Henry A. Belcher, having been appointed and installed Deputy Grand Master, sent a letter of resignation as

Trustee of the Masonic Education and Charity Trust and R. W. Samuel Lathrop Thorndike was unanimously elected to the vacancy thereby created. Concerning a new Masonic Temple, the Grand Master reported that no definite action had yet been taken by the directors, but that they were giving the subject careful consideration. Grand Master Holmes reported the receipt of an act of incorporation recently granted by the Legislature, empowering the Grand Lodge to hold real estate to the value of \$2,000,000. The ceremonies of dedicating the new halls and other apartments to the uses of Freemasonry were instituted at a quarter of 4 o'clock. The Grand Master read a carefully prepared address, and the Grand Lodge closed at 5 o'clock.

The Grand Royal Arch Chapter of Massachusetts held its quarterly convocation in the new Masonic apartments in Boston, at 16 Boylston street, Tuesday evening, March 10. Of the 78 Subordinate Chapters in the State, 46 were represented. Among other business was the discussion to appropriately celebrate the 100th anniversary of the Grand Chapter, which occurs in 1898, and to make the occasion a notable one in the annals of Royal Arch Masonry in Massachusetts. A Memorial service was held in honor of the late R. Ex. Comp. W. S. Shurtleth, Past Grand King of the Grand Chapter. The Order of High Priesthood also held its regular meeting Tuesday afternoon, and twenty-four candidates were initiated.

#### THE ALPHABET OF MASONRY.

Every form of learning has its alphabet. What the Corner-stone is to the material edifice, what the architect's plans are to the completed structure raised in accordance with them, that the alphabet of an art or science is to the art or science itself. It is the beginning of wisdom. It is the chaos which is capable of being organized into a cosmos. It betokens an infinite possibility.

The secret work of Freemasonry is its alphabet. How wondrously beautiful is this lettering. Not more ornate is the unique Gothic alphabet in letters, or the decorated Gothic cathedral in architecture. It is striking, both to the eye and to the mind. There is nothing else like it. As a spectacle it is grand. As a drama it is interesting. As a history it is instructive. It is a leaf from the past, preserved until the present, to be handed down to the future.

Masonic work is a composite. It combines acts and words. Its language is that of symbolism. Without a parable it conveys no teaching. It is a series of object lessons. The objects are the lives of individuals, long since deceased, and ever since honored. They were kings of thought as well as kings of men: they had royalty of intellect as well as royalty of lineage. We see them, as it were, to-day; we hear their words of wisdom; we profit by their examples. They were well acquainted with the alphabet of Masonry.

Are all Masons readers of this alphabet? Do they comprehend what they see, understand what they hear? Do they perceive the significance of the symbol? Do they catch the drift of the drama? Are they instructed, or only dazed, by the spectacle?

Do all Freemasons even learn the alphabet? One may stare at letters without being able to call them by name. As a great majority of men cannot tell one Hebrew or Chinese character from another, so some Freemasons do not know even the alphabet of Masonry. They may have stared at it for years as blind men—they are intellectually blind. To see the work is not to know it, but to fully recite it, or to perform it well, is to know it.

Every Master Mason ought to be so intimately acquainted with the alphabet of the Craft as to be able, with a little practice, to skilfully render the work. Wherever a Lodge performs its *duty* to its *initiates*, and,

in accordance with the recommendation of the *Ahimon Reson*, and the edict of the R.W. Grand Master, requires a candidate to prove in open Lodge his proficiency in the preceding degree before he is advanced—there the alphabet will be learned, there the Mason will be educated, there the light of Masonry will illuminate the initiate, and qualify him for learning all the secrets of the Craft—a part of which are never disclosed to him who is ignorant of Masonic work, that is the secret ritual.

The ritual embodies the mystery. It is the flesh and blood, in which resides the soul and spirit of Freemasonry. Without the spirit the letter is dead. The letter is matter, while the spirit is mind. The one shall perish, the other endure forever. The principles of Freemasonry are eternal.

Brethren, first master the alphabet—learn the work of Masonry—then earnestly seek to comprehend the meaning of the symbols, the significance of the traditions, the lessons of the lives of the three ancient Grand Masters, so that you may be not merely nominal Masons, or even, Masons working by rote, but true Masons, accomplished Masons, knowing the alphabet of Masonry perfectly, able to understand the work of Masonry, as contained in its symbols, allegories, traditions and legends, and therefore cultured Masons in the largest sense of the phrase, worthy successors of King Solomon and the two Hiram, and an honor to the Masonic Fraternity—which in the highest sense is itself ancient and honorable.—*The Keystone*.

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#### FIRST IMPRESSIONS.

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The adage, "First impressions are lasting," is a trite and oft repeated, but true saying. Each of us has learned this from experience. We can recall some beautiful landscape, in which the evening sun seemed to kiss the earth, and the red glow of a fast declin-

ing day painted all nature with glorious hues. The first impressions of such a picture can never be lost. As often as we look upon the sinking day god, as his rays fade into twilight and are lost in the night shade, that first scene comes to mind and we behold again the turret and dome, and seem to hear the tinkling cowbells as the lowing herd plods wearily home. Or, if we come in contact with any grotesque or distorted scene, gloomy wood or dank and muddy pool, the first impression will never be effaced and we will carefully avoid the spot.

A number of years ago we visited Niagara Falls for the first time. The pictures we had seen of it, and the graphic descriptions we had read, led us to expect a magnificent scene. As the time drew nigh for the first sight of the mighty cataract, our imagination became vivid and our expectation heightened. Sitting beside us in the train was a fellow-traveler, who had seen the Falls many times and from every point of view. He said our ideas were too grand, that our first impressions would not come up to our expectations. With this damper thrown upon our imagination we walked out to see the great tumbling cataract. The scene was beyond all description. No artist could portray the active life of the the tumbling water, nor the eddying whirl of the pool below, nor the noise, rich, sweet music, of the falling stream. Beyond all our imagination, above all our conception of its grandeur the Falls of Niagara became an ocular experience, and the first impressions we received of it have been lasting. We have seen the Falls often since, and never with the same rainbow of glory that hung about them on that July morning twenty years ago.

And so in life, in our intercourse with our fellows, the first impressions we receive will cling to us and never assert themselves over and above all others. It is therefore important that the impressions be good, that the recollection may be pleasant.

We often form opinions from first

impressions, which are sometimes misleading, because the matter impressed was not presented in the proper light, or was distorted by some undesirable obstacle. We see a man in company with one we know to be unworthy and we at once judge him from the company he is in, and the first impression is bad, and no matter how much we may try to change that impression, somehow or other the first will assert itself.

And so in our lodge work we should be careful to make the first impressions good and what they should be. If when the candidate is first met he is treated in a light and frivolous manner, if the officers seem careless and unconcerned, or are rude and uncouth, the impression made upon the mind of the candidate is not good, and should he refuse to advance it would probably be from the unsatisfactory first impressions. Every Master of Ceremonies, every Tyler, every Deacon and every Master should realize that upon every candidate with whom he comes in contact he is to make first impressions, which will be lasting, and from those impressions will follow the candidate's opinion of Masonry and his usefulness in the lodge.—*N. I. Despatch.*

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## CORRESPONDENCE.

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SOVEREIGN GREAT PRIORY OF CANADA.

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THE CHANCERY OF THE ORDER.

LONDON March 16, 1896.

*To the Editor of THE CRAFTSMAN:*

In answer to the letter of "W," published in the February issue of your journal, from Charlottetown, with the enquiry "Have we a Preceptory in Charlottetown or only a number of irregular (irregularly I presume he means) made Knights Templar," allow me to say that "Prince Edward" Preceptory Knights Templar, was duly formed and legally constituted at Charlottetown, Prince Edward Island, in accordance with the established customs of the Order of the Temple, under



Dispensation granted by M. E. Sir Knight Will. H. Whyte, Supreme Grand Master, on the 12th November, 1895, and those Companions who were duly and legally installed Knights Templar on that occasion have been enrolled members of the Templar Order in the books of Great Priory, and have been furnished with Certificates from the Chancery under the seal of Great Priory. Had "W" been familiar with Masonic Law and custom he would have known that a Dispensation "is a permission to do that which, without such permission, is forbidden by the Constitution and usages of the Order," and therefore his reference to some sections of the Statutes are not applicable to the course followed in organizing a new Preceptory. If "W" has any doubt of the legality of Great Priory continuing the course it has been following for many years in instituting Preceptories in the various Provinces and Territories of this vast Dominion of Canada, he should become a Knight Templar and attend the Annual Assembly of Great Priory at London, Ont., in September,—the only place where the action of the Supreme Grand Master can be legally challenged—when he will receive a cordial welcome and obtain information which he now seems to need.

Yours fraternally,  
DANIEL W. B. SPRY,  
*Grand Vice Chancellor.*

#### MASONIC PERIODICALS.

Masonic periodicals are published that rival any other periodicals published. This improvement we are glad to see. Yet there is a vast field for improvement, and the way to bring about that improvement is for the brothers to subscribe and pay for these periodicals. Masonic editors cannot live on faith and hope, any more than any one else. Faith and hope is a good theme to be sentimental on, but a mighty poor one to fill an empty purse.

It is amusing to hear the different

excuses that are offered by those who are not readers in Masonic literature. One can't afford it; another hasn't time to read; another knows all about Masonry without the aid of periodicals; another is so fearful that some secret may be divulged; while another sees nothing beyond the ritual.

Can't afford it! Perhaps in a few instances that excuse may be a good one, but they are rare. Can't afford to pay a dollar a year for a Masonic periodical, but you can afford to smoke cigars and take a glass of—lemonade when you want it. Now, there are quite a number of first-class Masonic periodicals published at a dollar a year—nine cents a month. Just smoke one cigar or drink one glass of—lemonade less a month, and your paper bill is paid for.

Can't find time! You do find time to loaf around stores or some public place, talking politics or gossiping about your neighbors. Shut down on that a few moments each day and devote it to Masonic literature, and see what you can accomplish.

Knows it all! That chap is the quint essence of egotism, and not deserving a place in Masonry.

If you want Masonic literature to improve, let each brother subscribe for at least one periodical. Let even one in ten of the Masons in the United States do so, and you will be surprised at the change.—*Frank W. Baxter, in Masonic Chronicle.*

#### FREEMASONRY.

BY BRO. N. E. DE CLIFFORD, OF N.  
MEXICO.

It is upon rare occasions that Masonry comes prominently before the general public, and only upon such occasions as the present should it be there, so as to demonstrate the universality of the brotherhood of man and the sublime truths of the esoteric teachings of Ancient Free and accepted Masons.

Away beyond authenticated history, far into the hoar ages of the past, com-

ing down upon the stream of time to the closing years of this wonderful nineteenth century, we find that Masonry has been the admiration of the most intelligent men of every epoch in the world's history, and these very men have been members of this great and glorious Order, whose sun never sets, but is always at its meridian height and glory with respect to Ancient Free and Accepted Masonry.

Masonry is a peculiar system of morality veiled in allegory and illustrated by symbols; and in all countries, from the cave temples of India to the wondrous ruins of Chaldea, Assyria, Babylon, Greece, Rome and the valley of the Nile, we can trace the symbology of Ancient Craft Masonry, and there is to be found at the present day, in all those countries monuments and ruins of temples that are covered with signs and symbols and hieroglyphical inscriptions that prove beyond the shadow of a doubt that our glorious Order originated in "the land of the Vedas" and was cradled in Egypt on the banks of the Nile, and the evidences in this extremely interesting valley indicate that our ancient brethren were not only speculative but practical, operative Masons, who possessed a far greater knowledge of the mechanical arts and sciences than we do to-day; otherwise they would never have built such stupendous fabrics or carried across the Libyan desert the enormous blocks of stone to build their temples in which to practice their esoteric teachings, so as to perpetuate the rites and ceremonies of our glorious Order, as well as to celebrate and exalt the Most High God, the Supreme Architect of the universe; and all those who believe in this Supreme Architect and the incarnation of the spirit can unite in the Masonic fold upon the level and the true points of fellowship, uniting and binding all in fraternal bonds, teaching to all the fatherhood of God and the brotherhood of man.

We call ourselves Freemasons! From whence do we derive the name? Is it from the Anglo-Saxon, or from the

Latin or Greek languages? No, my Brothers; it comes down to us from ancient Egypto-Coptic, and in that language "phree" meant light and massen children; hence we are known as children or sons of light, or sons of intelligence and wisdom, because light was knowledge to initiate or neophyte.

It is a well-known fact that the knowledge of the ancient Egyptians was concealed from the lower classes, and if they ever desired to communicate with their esoteric teachings to learned men of other countries, or to those of their own who were found worthy and well qualified, it was given to them accompanied with peculiar signs and symbols, and certain rites and ceremonies had to be performed.

Symbols appeal to the eye and impress themselves upon the memory, as oral instructions to the ear; the level is symbolical of equality, the square honesty and fair dealing, the plumb unerring rectitude, the compasses embrace profound virtues, the mosaic pavement is symbolical of human life checkered with good and evil, the tessellated border the manifold blessings and comforts which constantly surround us, and the blazing star in the center comes down to us from those ancient craftsmen who named not only the signs of the zodiac but every star that glitters in the infinitude of space. Let us go back beyond the golden age of Egypt, when the arts and sciences were flourishing, which centuries later furnished the embers from which leaped the flames of Grecian culture and Roman civilization. What a sweep backward must imagination take to appreciate the almost bewildering stretch of time from the present day to the earliest ages of Egyptian civilization, when the people of that wondrous valley watched the signs that assured them of all that was necessary for the sustenance of themselves and the preservation of their domestic animals, and this sign was a brilliant, luminous star that appeared upon the eastern horizon in the early evening, which they had named south or anubis, the barker (it

is the same star we call Sirius, the dog-star), because at its appearance it warned the people who occupied the low land adjacent to the river of approaching danger, so that they might be enabled to go to the higher ground, so as to escape from the flooding waters that about this time came rushing down from the interior sources of unknown regions of Central Africa, bearing within its bosom immense quantities of decayed organic substances that deposited itself evenly all over the flooded country, which acted upon the parched soil as a rich and powerful fertilizing agent, fructifying the land and causing all thing that were planted to grow luxuriantly and in abundance, they scattered their seeds broadcast upon soil and trampled them with their domestic animals; and after the waters had subsided, their crops grew and they reaped a thousandfold. No wonder, then, that they watched for this glorious symbol, which to them was the harbinger of the fruits of the earth and the fulness thereof, for to them it was an emblem of God that brought, to their very doors, the necessities of life: and so we find it upon the floor of our temples, as an emblem of faith in the goodness of the Supreme Architect of the universe.

Egypt! what a host of recollections the name recalls: Thy ruined temples, thy pyramids, thy sphinx and thy mummies.

From her temples and monuments we may study Egyptian history that has been written with pens of steel: from her mummies can be gathered a profound knowledge of her own people, for they bear impress of every age in which they were embalmed. I have seen mummies that antedate by 700 years in the founding of Rome by Romulus, by 1,000 years the conquest of the world by Alexander the Great, and by 3,200 the founding of this American republic. Between these dates what a panorama of historical events—the rise and fall of empires, the development and decay of arts and sciences with all wonderful philoso-

phies, political revolutions and moral reformations.

Ah! if those mummies could but speak to us and break the silence of bygone ages, they might not only tell us of the wondrous beauty of Cleopatra, who revived the waning glories of her dynasty, won Marc Antony from imperial Rome, and lent her charms and fascination to the court of Cæsar, but of the glory of ancient Greece, the vandalism of Cæsar's soldiers, and the flight of the Israelites out of the land of Egypt.

Any mason who is interested in the origin of Masonry can here, in Egypt, have ocular demonstrations in signs, symbols and emblems that have existed thousands of years before David built the threshing-floor from Orman, the Jebusite, whereon to erect the Temple to the Most High God of Israel. Upon the walls, cornices and porticos they will recognize familiar emblems, from the symbolic serpent of the garden of Eden to the emblem of Christianity, the Cross or ancient nilometer.

The sun, to them, was the emblem of life and death and re-incarnation: for when it appeared in the east it was emblematic of life, in reaching its meridian height and glory it symbolized the raising to light and life the true man, and, setting in the west, it was the sign of death, because it left the earth in darkness; but when it again appeared in the early morn upon the eastern horizon, with its glorious rays lighting up the sky with a perfect halo of light and life; when the feathered songsters burst into one voluminous praise of harmony to that Incomprehensible that holds the solar system within the hollow of His hand, it was symbolical of the resurrection or re-incarnation of the spirit of life. Therefore to them life was emblematic of death, and death symbolical of life, for death is but an aspect of life, and the destruction of one material form is simply the prelude to the building up of another, and this fact is evidenced throughout all nature.

I congratulate you, my Brethren, on the building and dedication of such a magnificent structure wherein to practice the esoteric truths of high morality, that bind us all in fraternal bonds of Masonic love, and may the principles here taught help all who hear them to lead higher and purer lives, and in mingling with the outer world may they demonstrate to their fellow man that Masonic teachings engender a love of morality, virtue and truth, and all the ceremonies connected with the raising and dedicating of this temple, from the sound of the gavel upon the corner-stone to the harmony of these dedicatory services will not die out here within these walls; but they will go out, vibrating and echoing across the threshold of the twentieth century and far away into the great future, to the honor and glory of our most illustrious Order and to the Supreme Architect of the universe.—*The Trestle Board.*

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## Craft Tidings.

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### CANADIAN.

R.W. Bro. R. Scott, D.D.G.M. of the St. Clair District, paid an official visit to Petrolia Lodge No. 194, A. F. & A.M., on Wednesday evening, the 11th March, and although visiting his own lodge a large number of the members, as well as a number from Washington Lodge No. 260, and other visitors, turned out to do honor to the D. D.G.M. The first Degree was conferred by the regular officers of the lodge, and were complimented by the D.D. G.M. on the correct manner in which the work was done. At the suggestion of the D.D.G.M. all of the officers' chairs were filled by Past Masters of Petrolia Lodge and the third Degree was conferred. They also were praised on the efficiency of the work, especially Bro. R. Jackson, who occupied the Master's chair. After the lodge closed the brethren adjourned to the Johnston House where a magnificent banquet

was served. R.W. Bro. Scott is getting as popular through the District as he is with his brethren in Petrolia, and that is saying a good deal.—*Petrolia Advertiser.*

On Wednesday evening, the 18th March, R.E. Comp. A. G. McWhinney, Grand Superintendent of Royal Arch Masons for the London District, paid an official visit of Bruce Chapter No. 53, Petrolia. A large number of the members were present to welcome their distinguished visitor. The Royal Arch Degree was conferred by the officers of the Chapter, and the Grand Superintendent complimented them on the accurate manner in which they had done their work. After some remarks from the Grand Supt. on the flourishing condition in which he found the Chapter financially and the highly credible shape in which the books were kept, Comp. John Fraser asked permission to make a few remarks, in the course of which, on behalf of Joseph Belasco, he presented Bruce Chapter with a gift which the members will always prize very highly. This gift was a beautiful Masonic Chart, engrossed in Hebrew, being the only one of the kind in the Dominion of Canada. It was designed by the Rev. A. H. Nieto, Rabbi of the 19th street Synagogue, New York City, and late of Kingston, Jamaica, (himself a Master Mason of long standing) in honor of the venerable Sir Moses Montefiore, Bart., on the centenary of his birth. Sir Moses, who was a life-long Mason, made it his duty to practice throughout his whole life-time the first principles of Masonry—charity—not only towards his own race but to those of every nationality, to the extent of three-quarters of his wealth—and he was very wealthy. The Chart is a copy of the tablets of the law which was in the ark of the covenant, and is surrounded by Masonic emblems and teachings—a very appropriate subject for the lodge room—a priceless treasure. The presentation was acknowledged by Ex. Comp. John Sinclair, First Principal of the Chapter, with a few well chosen remarks, in which he

thanked Comp. Belasco for his gift, and assured him that his kindness and generosity would ever be remembered by the Companions of Bruce Chapter. After the Chapter closed the Companions repaired to the Tecumseh House, where an excellent banquet had been prepared by mine host Hacket. After full justice had been done the good things on the tables, a couple of hours were pleasantly passed, the usual Masonic toasts being responded to with speech and song. "Auld lang syne" brought the evening's entertainment to a close.—*Id.*

## AMERICAN.

On the morning of March 19, the Masonic Temple in Providence, R. I., was destroyed by fire, with all its contents. Not a single article was saved of any of the bodies meeting there.

The beautiful home of Detroit Masonry since 1877 has been destroyed by a disastrous fire, which took place on Thursday evening of last week, in which a loss of fully \$50,000 to the craft in this city is involved, but which, it is gratifying to know, is in the intrinsic value at least, covered by insurance. The fire originated in the chapter room of the building on Congress street, where the two upper floors over the Wayne County Savings bank were used for Masonic purposes and were the handsomest appointed masonic apartments in the state. The fire was discovered in the dome on the roof about 11 o'clock and is supposed to have originated from the electric wire. The alarm was at once given, but before the fire department could get to work the flames had obtained such headway as to render their subdual impossible until the interior was badly damaged and irreparable loss sustained by the Detroit Commandery and the several chapters and council, especially to the former body.—*The American Tyler.*

In Louisville (Ky.) each Lodge as soon as an application for initiation or membership is received, notifies all the other Lodges, giving the name of the applicant, residence, occupation, names

of the brethren recommending him, names of the investigating committee, etc. These notices are read by the Secretary of each Lodge at the first communication after the receipt of the notice. This method is supposed to give due notice to the fraternity of such application.

The new Masonic Temple in course of erection at Albany, New York, will have a large block of limestone granite cut from the King Solomon quarries at Jerusalem.

It is proposed to establish a Masonic Library at San Bernardino, Cal., and Bro. Thomas J. Willson has tendered his complete list of books, valued at \$2,500, as a nucleus for that object.—*The Trestle Board.*

It is proposed to celebrate the first half century of Masonry in California on the 7th of July at Monterey. The exercises will last four days, during which the laying of a corner stone of a monument will be had. A large representation of the United States troops and the State National Guard will be present.—*The Trestle Board.*

The older class of people, as well as some others, remember the famous Lopez-Crittenden expedition of 1851, from this city to the "ever faithful isle," and the tragical results of the unfortunate affair. In that company was Capt. T. A. Kelly, editor of the *Louisiana Chronicle*. When the captured crowd was condemned to be shot in the environs of Havana, Capt. Kelly made a certain signal known to Masons. Instantly a way was opened in the multitudes, who had come out to witness the execution, and Captain Kelly was told to run for his life. He did so, no one obstructing his way, and escaped to the shipping and in due time arrived in New Orleans. He related the facts of his escape from death, in a Lodge in this city many years ago. His life was saved by a signal.—*Square and Compass, New Orleans.*

In the Northern Jurisdiction of the Scottish rite, there are 19,790 members who have attained the 32<sup>d</sup> and

22,914 who have attained the 14°. At the last annual meeting of the Supreme Council at Buffalo, N.Y., the 33° was conferred upon fifty. No fee for the 33° is charged in the Northern Jurisdiction, it being purely an honorary degree, while in the Southern Jurisdiction a fee of \$150 is charged. The 33° should always be conferred without money and without price, and only for merit or services in the great cause of Masonry.

Masonry permits each man to worship God in the way that his own conscience dictates, and give universal toleration to all modes of faith.

Bro. Fisher, of the *Masonic Record*, believes that if colored men were to be admitted into our Lodges, Freemasonry would thereby receive its deathblow. Then, Bro. Fisher, Freemasonry ought to die. *The Tyler* is not of that following that believes that your skin must be white, your eyes not crossed, and you must pay two dollars a year dues in order to be a Mason. God and Freemasonry look at the heart. — *American Tyler*.

In Mexico some of the Masonic Lodges have queer names. In 1828, a Lodge of what was then known as the York Rite, and with a traveling warrant in the Second Cavalry, was called "Eternal Hatred of Tyrants No. 26." Another in the ninth Regiment was known as "War on the Oppressors No. 36," and still another in the First Cavalry, "Terror of Tyrants No. 54." In Oaxaca was "The Strength of Virtue No. 81." And there are a great many others that sound strange to American ears. — *Texas Freemason*.

AN AWKWARD SITUATION. — The Committee on Correspondence reported upon the question of recognizing the Grand Lodge of New Zealand as follows: Resolved, that the Grand Lodge of New Zealand, be and is hereby recognized as a sovereign Grand Lodge and is fraternally welcomed into the ever lengthening chain of Grand Lodges, and that an exchange of rep-

resentatives be effected between our Grand Lodge and that of New Zealand. Of this *The Tyler* approves, but has to call attention to the awkwardness of the situation. The Grand Lodge of England does not recognize this Grand body in the antipodes and looks upon it as clandestine. What relation will the Grand Lodge of Michigan now hold to its English mother by recognizing the sister that the mother declares illegitimate? One at a time, in reply, brethren. *American Tyler*.

Collectively the Masonic membership in the New York Legislature amounts to no less than 94, while five others have applications for membership now pending before their home lodges. Of this total 54 have as yet taken only the Blue Lodge degrees. Of the remainder 41 belong to the chapter, 9 to the council and 26 to the commandery. The 32d degree has been attained by nine, and the popular shrine badge is worn by 13.

The officers of the Michigan Masonic home, which the grand lodge has four successive times refused to accept as a gift under condition to maintain it, have decided to keep it running as long as available funds are in sight. The property is worth \$100,000 and has accommodations for 50 inmates.

In West Virginia when an E. A. or F. C. is stopped it becomes the duty of the lodge to try him on the charge required to be filed, and if the applicant is acquitted he is advanced over the protest.

It is stated that the Masonic home of California is in need of about \$40,000 to complete its plans.

The grand lodge of New Jersey has a complete collection of the portraits of all the grand masters since the institution of the grand lodge in the State.

The endowment fund of the Kentucky Masonic home now amounts to about \$200,000.

Masonry defends the purity of homes. Precious in its sight is the stainless honor of womanhood.

## FOREIGN.

"There is nothing to prevent women being Freemasons," said Sir Benjamin Ward Richardson, in his lecture at St. George's Hall, London, on "The Past, Present and Future of Freemasonry."

The first official recognition of the Supreme Grand Royal Arch Chapter of New Zealand, comes from the Grand Chapter of Ohio. The resolution of recommendation was framed in the handsome and kindly manner so characteristic of M.E. Comp. S. Stacker Williams, the Chairman of Committee on Foreign Correspondence.

At a recent meeting of a well-known Calcutta Lodge, a candidate for initiation objected strongly to the process of preparation, and it seemed likely, for some minutes, that a message would have to be sent into the Lodge to this effect. A Past Master, who is as remarkable for his weight of eloquence as for the portliness of his frame, happened, luckily, to be the preparing officer, and encouraged the candidate by a few well chosen words, who was in due time ushered in, and, though nervous, developed a fitting interest in the ceremony as it preceded, and, on its conclusion having been presented with the usual questions and answers to be prepared for the second degree, found out, then and there, the full meaning of the cyphers employed, and commenced to read up. We think it possible this brother will develop into a very earnest Freemason.—*N. Z. Craftsman.*

The necessity that exists for the study of Masonic subjects in open Lodges has been ably dealt with in the Swiss Masonic newspaper, *L'Alpina*. In an interesting article, which appears in the May number of the paper in question, it is pointed out that too much time is given to routine work and to the *fourth degree*, while Masonic history, and investigation into the origin and meaning of the signs and symbols of the Craft is entirely overlooked. Masonic conferences and lectures are recommended as well as the exchange, between

Lodges, of papers on Masonic subjects. How frequently have we urged this view upon Freemasons in Australasia.—*Masonry.*

ROYAL MASONIC INSTITUTION FOR GIRLS.—A *resume* of the whole results of the public examinations of last December show the gratifying fact that out of the 108 competitors, the astonishing number of 107 passed safely through the various ordeals. Thus: 78 went in for the several grades of the College of Preceptor's Examinations, and only one failed. For the Cambridge Local (preliminary), 11 entered, and all passed; and for the Cambridge Local (Junior) Examination, 19 entered, and all passed, six with Honours, and 11 Distinctions. This in a school of 262 girls, many mere little ones, is an admirable story for Miss Davis and her staff to tell and for the Governors to hear.—*The Freemason.*

In Scotland a candidate for initiation must be at least twenty-one years of age, except in the case of a Lewis, when he may be admitted at eighteen. But in England and Ireland he must be twenty-one years of age, except by dispensation of the Grand Master.

The proceedings of the Quarterly Communication of the United Grand Lodge, in accordance with the general expectation, passed of most satisfactorily. The vote of condolence with her Majesty the Queen on the lamented death of Prince Henry of Battenberg, was proposed and seconded by the Pro Grand Master and Deputy Grand Master respectively, in brief but sympathetic speeches, and accepted by Grand Lodge in the same spirit in which it was offered. As for the election of Grand Treasurer for the ensuing year the proposal on behalf of Bro. W. H. Bailey was, as our report tells us, "carried unanimously amidst general applause," the brethren, no doubt, realising that it was an intense relief that they should have been spared the excitement and turmoil which have attended the contest for this office at the elections of the past two years.—*The Freemason.*

Whether the Progressive lion will ever lie down with the Moderate lamb is a point we shall not concern ourselves to determine. If, however, there is any likelihood that the lodge we understand it is in contemplation to seek a warrant for in connection with the London County Council may be instrumental in introducing a kinder and more harmonious feeling than now exists between the rival parties in our London municipal Parliament, it may reckon upon receiving our heartiest good wishes and warmest support. If only those who may constitute the proposed lodge, be they Progressives or Moderates, will take care to leave their municipal politics outside the door of the lodge, they will very soon learn to respect each other, and it will not be very long before they carry that mutual respect into their business proceedings.—*The Freemason*.

At the dawn of her history, some five or six thousand years ago, Egypt had her Masons executing work at the Pyramids in a manner not to be surpassed by modern Craftsmen; and to gain some idea of their skill, we have only to visit these huge structures to see at a glance the marvellous results they achieved.

An impressive and highly interesting function took place on the 19th ult., in connection with the laying of the foundation stone of the new Masonic Lodge. The building now in course of erection is being carried on by the St. Nathalan Lodge, from the proceeds of a two days' bazaar held in the autumn of 1894, when a sum approaching £400 was raised. This sum has been augmented by other smaller sums, and thus enabled the Lodge to erect a new room. The ground floors of the building will be used as dwelling house, with accommodation for two tenants.—*Aberdeen Free Press*.

By the Church of England Freemasonry has always been regarded with friendliness, because the Order is founded on Brotherly love, and has become the greatest source of charity the

world has ever known. It is therefore not surprising to find that a movement has been commenced in favour of adding a Masonic meeting to the attractions of the forthcoming Church Congress at Shrewsbury. The idea appears to have originated with the Rev. J. W. Horsely, Rector of St. Peter's, Walworth—better known, perhaps, as the former chaplain of Newgate—who urges that such a gathering "would not only give an invaluable opportunity for social intercourse in the midst of a hurrying week, but the younger Brethren would gladly profit by the advantage of hearing addresses on the relation of the Church to the Craft by well-known ecclesiastical Brethren, as, for example, the Deans of York, Rochester, and Hereford, Archdeacon Sinclair, and Professor Shuttleworth."—*Daily Telegraph*.

On the gold coast of Africa a Lodge of Craft Masons is established, numbering over 700 members, including nearly all the representative men—civil, military, and judicial—of the district.

A Lodge in Australia was recently reported as closed in peace, love and *discord*, the organist having substituted a new tune to the closing hymn, one which the Brethren were not familiar with.

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## Miscellaneous.

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### EACH ONE HATH A PART TO DO.

Men and brothers! up, be doing,  
 Help each other by the way,  
 Aid with hand and heart the dawning  
 Of a great and mighty day;  
 Think not earth has fixed teachers,  
 Progress centered in the few;  
 All men more or less are missioned—  
 Each one hath a part to do.

Lend your aid however little,  
 Lend your talent though it's small;  
 Trifles thrive by combination,  
 Working for the good of all;  
 Truth is slow and wants assistance  
 Of the many with the few;  
 Every man, however feeble,  
 Hath a part he's skilled to do.



Faint not, lag not in your doing,  
 Still press onward ; ye will find  
 Brilliant sunbeams flashing ever,  
 From the archives of the mind ;  
 Earth holds not a human creature,  
 Meanest pauper ye may view,  
 If he hath a spark of reason,  
 But he hath a part to do.

All men may assist each other,  
 Though it but a trifle be,  
 The flowing stream's make flowing rivers,  
 Rivers make a mighty sea,  
 One may do the work of many,  
 Many help the toiling few ;  
 Thus with all men high or low,  
 Each one hath a part to do.

Many pillars bear the temple,  
 Varied in their strength and height ;  
 And though versatile in greatness,  
 Each contributes to its might.  
 Thus, though men proclaim their weakness—  
 And their talents small and few,  
 Each one shares in human greatness,  
 Each one hath a part to do.

Men and brethren ! onward ! onward !  
 Lag not till the work is done ;  
 Grow in ardor, grow in earnest,  
 For the dawning has begun.  
 Let not heart be found to tarry,  
 Stirring impulse bear you through,  
 All men aid the day that's dawning—  
 Each man hath a part to do.  
 —Keystone.

### A HOPELESS CASE.

BY NIXON WATERMAN.

He was just a common sinner,  
 But he'd buy a tramp a dinner,  
 An' he'd sort o' try to put him on his feet ;  
 An' a feller might be needy,  
 An' his raiment worn and seedy,  
 Yet he'd stop an' visit with him in the street.

He made no ado about it—  
 Wouldn't brag around nor shout it,  
 Yet he did a heap to help his fellow-men ;  
 When he'd find a fallen brother,  
 In some easy way or other,  
 He would make him organize himself again.

He had money and he spent it,  
 Er he give away er lent it ;  
 Seemed as if the more he lost the more he got.  
 Made all sorts of big donations ;  
 Helped support his poor relations,  
 An' he bought an orphan school a house an'  
 lot.

Never heard of him a-shoutin',  
 Nor a-settin' 'round a-spoutin'  
 'Bout the everlasting wickedness of things ;  
 But he just went on a-findin'  
 Deeds to do, an' never mindin'  
 Much about a crown or harp with golden  
 strings.

Yet the deacon's folks (it's very  
 Hard to say it), they was merry  
 When at last death came an' caught him in  
 the lurch,  
 For they knowed the devil got 'im,  
 An' it served him right, dod rot 'im,  
 For he never had united with the church.

### LABOUR AND REFRESHMENT.

In noting the various shades of prosperity existing among the different Lodges in this Jurisdiction, as indicated by the amount of work done as annually reported by each, and from our personal observation as to the attendance of members and the interest manifested, we are inclined to believe that by some one of the important features of Masonry have been neglected. The essential features of Masonry are triune, consisting of the moral, social and intellectual. The proper combination of these features are necessary to the healthy growth of our Lodges and the prosperity of the institution, neither should be allowed to overshadow or usurp the place of the other. While the social may occupy only a secondary place, yet it is as important when confined to its proper sphere as are the others, and should by no means be neglected. "There is a time and place for all things"—a time for refreshment as well as for labour, and one is as necessary for health and growth as the other. This axiom is equally true of Lodges and other Masonic institutions as of individuals. The one that regularly intersperses or supplements its hours of labour with a proportionate amount of the social, consisting, though it may be, of only a few moments devoted to brotherly greeting and friendly intercourse each with the other, the cordial welcome and introduction of the visitor who may be with them, is by so much cultivating one of the most important tenets of our Order, and making a practical application of one of our principal working tools—the trowel—in spreading the cement of brotherly love and affection among the Brethren. This practice, probably, to a limited extent, prevails

in all Lodges. Would that it were more general and made of a more social and Brotherly character.

We fain would believe that an occasional banquet after the conferring of a degree, simple and inexpensive though it may be, is conducive of most beneficial results. It assuredly can be made so, when we take into consideration.

It is not all to do the work,  
 And then take in the spread,  
 To deftly use the knife and fork  
 Then tramp, and go to bed ;  
 But rather let the tables be,  
 And give us ere we part  
 Some better thoughts of Masonry.  
 To fill the head and heart.

In this way would the intellectual be combined with the social in a manner both entertaining and profitable to all.

A few evenings during the long and dreary months of winter devoted exclusively to these two features, which are essential both in Masonry and our own natures, in which music, song and dance or other innocent amusements are combined, will do much to promote the interest in and attendance upon the communications of a Lodge. It will tend to draw the younger members more closely to us, and prevent their being led off by associations whose chief attractions are found in their social features. Sociables arranged by members of the Lodge and under their supervision, to which none but Masons and their ladies are admitted, would be select in character and harmless.

We are aware that there are some in our ranks who take exceptions to the use of halls dedicated to Masonry for any purpose other than those of a purely Masonic character. They would attach to them the same sanctity in which, by many the church edifice has been regarded, and hold them in the same veneration as a building dedicated to the service of God—anything had therein bordering on secularism would to them be sacrilegious. They would keep it during most of the time for six days in the week with closed doors and robed in silence, rather than permit its

deseccration by the admission of anything not in accord with their own, perhaps Puritanical, ideas of worship. But the advance of thought, the better and more rational conceptions of deity and worship, have brought to very many such a change of views upon the subject, until now many of our churches can, in truth, attribute their success, not only in the keeping together their members and enlarging their attendance, but also in the drawing to them of the young, to the fact that their doors have been more freely opened for purposes other than the old routine of Sunday service, and the occasional conference meetings—concerts, lectures and talks upon subjects, secular as well as spiritual : in short, anything which will help to cultivate the moral, intellectual and social nature and elevate mankind, are deemed permissible. Should the hall of an institution which lays no claim to being religious, but whose very teaching is intended to make men better in all the relations of life, be considered so sacred that the introduction therein of anything except matters pertaining exclusively to Masonry and the Lodge are to be excluded? Must they be used only for Masonic work, or would they be deseccrated by the holding therein of sociables—call them Masonic if you please—or other innocent amusements which help to relieve the tedium of labour, and appropriately occupy the hours of refreshment? While we would not give too much publicity to Masonry, would keep inviolate the secrets, such as relate to the transactions of the Lodge, equally with ritualistic observances and means of recognition, yet to our mind there is a proper medium to be observed, and we can see no objection to the admission, on appropriate occasions, of our wives and daughters to the rooms in which we meet for Lodge purposes ; nor can we believe that the altar, jewels, and other furniture ordinarily found therein would be deseccrated by being exposed to their view. Would it not rather be an incentive to the Janitor and Brethren to see

that the Lodge was kept neat, tidy, and in proper condition; with cuspidors clean, furniture dusted, and regalias and badges carefully laid away? Would it not in some measure tend to dispel the prejudice some have against the institution, and remove somewhat the objection they may have against the attendance of husband or father upon our meetings?

We think it would not only do this, but would, by bringing the Brethren together socially, bind them more closely in fraternal relations, and better spread the cement of brotherly love among them. It would, as we before observed, draw to our doors the young men, and be the means of putting new life into the Lodge. This has been the experience of many who for years past, during the long winter months, have tried the experiment, nor do they find that it has in any degree lowered the standard of Masonry among their members, or drawn into our ranks the unworthy.—*Masonic Tidings*.

#### THE EDITOR'S PROVERBS.

Owe not the editor, but always pay your subscription in advance.

Never get angry if, your name does not appear in the paper; perhaps you owe your subscription.

Can a man who reads his neighbor's paper receive eternal life? Nay verily, for it is not written.

Judge not the editor's purse by your own, but take a dollar out of yours and put it in the editor's and then shall there be greater equality and less starvation.

Murmer not because the paper is not always bright, neat and newsy, but remember that the editor is poor and that a dollar will enable him to make a better paper.—*E.v.*

Masonic crimes proper are breaches of Grand or Subordinate Lodge laws; but ever offence against the moral or statute law is really a Masonic offence, as a Mason is bound by the tenor of his obligation to be a strict observer of

the moral law, also to be a good citizen, obedient to the laws of the country in which he lives.

"Masons should never forget that while they have two ears and only one tongue, therefore they should hear twice as much as they speak, particularly out of the Lodge and in public places. He who has learned to obey and possesses a teachable spirit, is a proper person to advance to the highest honours in Masonry. He sees everything, hears everything, enjoys everything, and betrays nothing."

We are under the impression (*sa/s* a contemporary), that no other earthly titles rank higher than those of Freemasonry, indeed, therefore the Masonic title and that only should be used in Lodges. So thought the Duke of Kent, father of Her Majesty, who when presiding in Lodge on one occasion, a brother in speaking upon a question addressed him as "Your Royal Highness," whereupon the R.W. Provincial Grand Master said "Worshipful Brother, there are no Royal Highnesses here, *we are all brethren*." This was in perfect keeping with the Duke of Kent's character.

"A Grand Lodge of Ancient Craft Masonry has a right to protect itself against all assailants of its peace, its honor, and its dignity, coming from any quarter, and it is its privilege, as well as duty, to give due and timely warnings against all appearances of evil within its borders—warning against the sowing, even, of the seeds of strife and dissension, which might grow into 'entangling alliances,' fruitful of the greatest mischief, if not totally destructive of that harmony and brotherly love which should characterize all good Masons."—*Washington*.

There is no reason in the world why differences among Masons should not be adjusted in the sacred precincts of the Lodge room. There is no reason why hatreds, enmities and feuds should be permitted to exist among the members of the same Lodge. The mission

of Masonry is to promote peace and Brotherhood.

Masonry should mean something, Masons should regard one another as brothers—members of the same household, bound together by the most sacred ties. The obligation that we voluntarily assume should never be violated.

A "Freemason" meant originally a Mason free from the Craft—not bound any longer—free to make a contract and to undertake work.

There is nothing in the world that has the power to create between men living in different countries, speaking different tongues, and never seeing the faces nor hearing the voices of each other, an affection so warm and constant as that of Mason for Mason. Also Freemasonry not only brings together, as nothing else in the world can, men who without it would never have known each other, but it creates mutual liking and esteem where without it one man, on account of politics or religious differences, would have lived in the firm belief that the other was not fit to be either liked or esteemed.—*Albert Pike.*

#### SUBSCRIPTIONS RECEIVED.

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

Wm. Percival, \$10.00; Thistle Lodge, \$1; F. Upton, \$1.00; Hugh Ross, \$1.00; Wm. Beverley Stephens, \$1.00; H. N. Rich, \$1; James J. Church, \$1.00; Chas. C. Vogt, \$3; J. R. Croft, \$1.00; W. C. Dobie, \$4.50; San Juan Lodge, \$1.00.

#### PLEASANTRIES.

"In the last Church fair did the ladies take part?" Mr. Slimputse: "No; they took all."

Extract from a school-boy's composition: "It was a forest where the hand of man had never left its footprints."

"Talk of man!" exclaimed the female emancipator, "what has man ever done for woman?" "Furnished a model to her to imitate," said a voice in the rear of the hall, and then an awful quiet reigned.

She: "I wonder what makes the Mediterranean look so blue?" He: "You'd look blue if you had to wash the shores of Italy!"

Fashionable Doctor: "My dear young lady, you are drinking unfiltered water, which swarms with animal organisms. You should have it boiled: that will kill them." His Patient: "Well, doctor, I think I'd sooner be an aquarium than a cemetery."

A young carpenter, recently married, described the dear girl's dress as follows: "It has plain sides, with base around the bottom, crown moulding above, former window sashes running into the gable, with a scroll work of velvet around the neck."

Henry Ward Beecher was a great lover of a fine horse. A good story is told that once, when about to take a ride behind a horse, Mr. Beecher regarded the horse admiringly, and remarked: "That is a fine-looking animal. Is he as good as he looks?" The owner replied, "Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do." The preacher then humorously remarked, "I wish to goodness that he was a member of our church!"

A Western gentleman, whose business had brought him to New York, took a run over into Connecticut to see the neighbourhood—in Windham County—where his father and mother had lived in their childhood. In his ancestral town, as the *Hartford Times* tells the story, he accosted a venerable rustic of seventy-five or eighty years, who proved to be just the person to answer the visitor's many inquiries. As the conversation proceeded, the Western man said, "And I suppose you have always lived around here?" "Oh no;" answered, the native, "I was born two miles from here."

Teacher: "What can you say of the position of women during the Middle ages?" Precocious boy: "Nothing, ma'am. There ain't any woman of the middle ages."

"My birthday is April Fool's Day," said Jack. "but I don't care. That don't make me a fool, any more than being born on the Fourth of July would make a fire-cracker of me."

"You don't mean to say the cashier has gone?" "Yes," replied the bank official. "Dear me! He had such a pleasing appearance." "Yes, and such a displeasing disappearance."

"I see observed Mr. Chugwater, looking over his morning paper. "they're making another effort to put a tax on batchelors." "Is that the single tax I've heard so much about?" inquired Mrs. Chugwater.

Fogg says he received a letter the other day, and he had a strong presentment that he would find a ten-dollar bill in it. When he opened it, he found a bill for ten dollars, which, he says, though not exactly the same thing, shows that his impression was not altogether astray.

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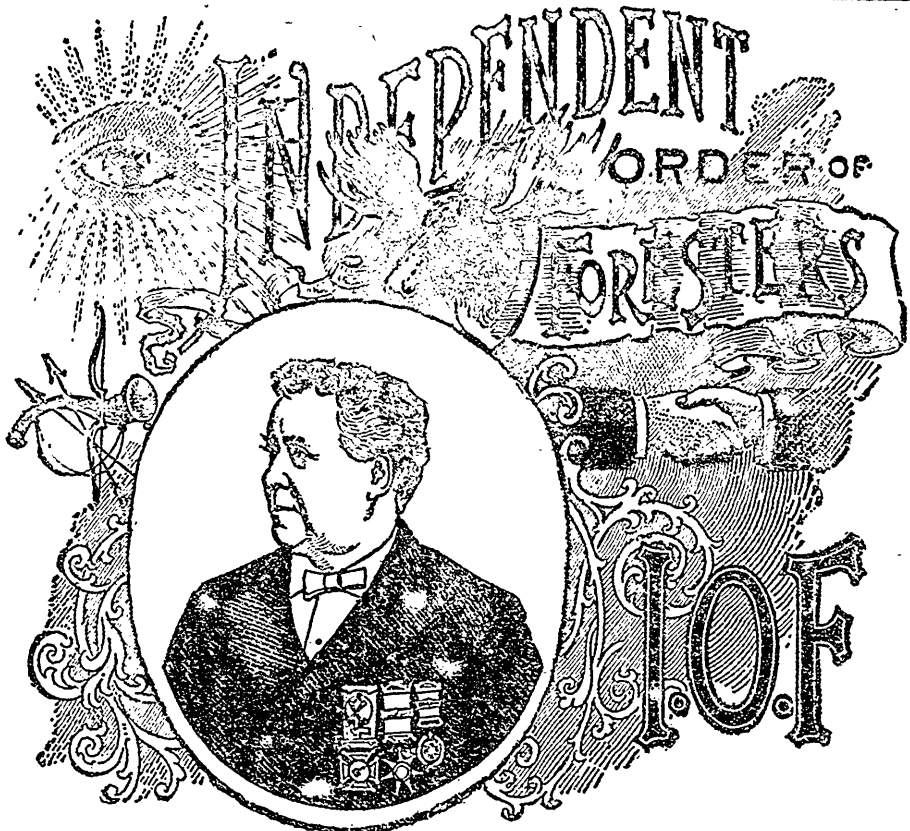
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January, 1883	1,134	2,769 58	January, 1888	7,811	86,702 42
January, 1884	2,216	13,070 85	January, 1889	11,618	117,509 88
January, 1885	2,558	20,992 30	January, 1890	17,026	123,130 85
January, 1886	3,648	31,082 52	January, 1891	24,466	283,967 20
January, 1892	32,303	\$ 408,798 18	January, 1893	43,024	580,597 25
January, 1894	54,481	858,857 89	January, 1895	70,055	1,187,225 11
January, 1896	86,521	1,560,732 46			

**Membership 1st March, 1896, 89,465; Surplus 1st April, \$1,676,632 19.**

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