



**OUR TRACING BOARD.**

Grand Master Ayres, of South Dakota, has proclaimed the Cerneau Rite as anathema.

Past Grand Master Withers was present at the Triennial, having returned from Hong Kong.

The General Grand R. A. Chapter will meet at Atlanta, Ga., Wednesday, November 20th.

Grand Master Dingman, of the District of Columbia, has issued an edict against the Cerneau Rite.

The General Grand Council of Royal and Select Masters will meet at Atlanta, Ga., Tuesday, Nov. 19th.

Edward III. revised the Constitution A. D. 1358. Henry VI. was initiated in 1430, and William III. in 1690.

Seven members of Phalanx Lodge, at Charlotte, N. C., have been sued for libel on account of a letter having been read in the lodge reflecting on a citizen.

Brother Wm. James Hughan, the English Masonic Historian, is hard at work on his history of Apollo Lodge, York, in relation to Craft and Royal Arch Masonry.

The Earl of Fife, who is married to the Prince of Wales' eldest daughter, Louise, is a Knight Templar and Past Provincial Grand Master of Banffshire, Scotland.

The Masonic Fraternity of Cincinnati gave a reception to M. W. Grand Master Bro. Leander Burdick, the officers and members of the Grand Lodge of Ohio, on Tuesday evening, 22nd ult.

The Grand Master of Scotland, Sir Archibald C. Campbell, Bart., M. P., on the 7th ult., accompanied by his Grand Officers, visited the Lodge Canongate Kilwinning, No. 2, of Edinburgh.

The Mayor of Liverpool, England, Bro. E. H. Cookson, gave a banquet at the Town Hall, Liverpool, to the brethren of the lodge of which he is W. M.—S. George's Lodge, No. 32, on the 10th ult.

Grand Master McCalla, of Pennsylvania, distributed among the Johnstown sufferers \$45,077.66, and there is more coming in. There are nineteen widows, eleven orphans and 140 brethren to be cared for.

The Grand Lodge of Dakota has been divided into two grand bodies, to be called North and South Dakota.

The Sovereign Great Priory of Victoria, holding original warrants from the Sovereign Great Priory of Canada, which was organized in October, 1887, has asked recognition from the Grand Commandery of Massachusetts.

It may not be generally known that as early as 1823 there were two Grand Lodges in New York State, perfectly friendly and working in harmony with each other, one called the City and the other the Country Grand Lodge.

The book of the Constitutions was published in 1723, and the Grand Secretary was first appointed in the same year. The Grand Treasurer was first appointed in 1724, Provincial Grand Masters in 1726, and twelve Grand Stewards in 1728.

It is a matter for congratulation that the breach so long existing between the Supreme Councils of England and Scotland has been finally healed, and the concordat signed—the beginning of a peace which we feel sure will be alike honourable and lasting.

The parade of the Nobles of the Mystic Shrine at Washington was a success, although but half of the Nobles participated. Over 2,000 were in line. Next to Lu Lu Temple, of Philadelphia, Boumi Temple, of Baltimore, had the largest representation.

Following the example of the London Scottish Rifles, "the London Irish" is to have a lodge in connection with the corps. The Hon. Colonel of the regiment, H. R. H. the Duke of Connaught, heads the list of founders, and his name is followed by that of Col. Ward, Dr. Bigg, Major Carrell, Major Inglis, Major Stewart, Capt. Billinghurst, Capt. Badham, and Lieut. Kirkpatrick.

A new Masonic body is in course of formation in Spain, under the auspices of "The Grand-Spanish Symbolic Lodge and Ancient and Primitive Oriental of Memphis and Mizraim." There is a document circulating in almost every workshop in Spain that, rather than being of a Masonic character, seems to contain a programme of a true agency of business, at whose head figures a distinguished and prominent lawyer of the College of Madrid.

In Germany, evening dress and white gloves are compulsory at all Masonic meetings.

The name of the Grand Orator of the Grand Lodge of Oregon is "Tongue." He should be eloquent.

The loss in Johnstown, Penn., by the flood, of the Masonic fraternity, was nineteen lives and \$978,092 00.

The new Lord Mayor of London is Senior Warden of Drury Lane Lodge, London, the same that the late Carl Rosa belonged to.

Never canvass for office, says the *Chronicle*. It is degrading to Freemasonry. If you have any value the Craft will seek you out.

The Grand Lodge of Mississippi has altered its constitution so as to exempt from the payment of dues all brethren over 70 years of age, who had been affiliated Masons 21 consecutive years.

Temple Lodge, Hamilton, was visited on the 12th inst. by a contingent of brethren from St. Catharines and Niagara Falls, N. Y. The visitors were shown some work, and then banquetted in royal style.

The Mark Masons of the Province of North and East Yorkshire recently presented the esteemed Bro. Whythead with a handsome English gold lever watch, accompanied by an illuminated address.

Here is something new. The signing of the marriage contract of a daughter of the W. M., in Paris, was lately followed by a Masonic celebration. After an edifying discourse by a prominent brother, an excellent concert closed the proceedings.

A brother, discussing ritual with another, of mature membership, urged that certain words and passages therein were not grammar, or found in the dictionary. The other replied, "I want you to know that Masonry existed before there was a dictionary or grammar."

The real secret of Freemasonry consists in the exercise of every social and moral virtue, not only in the ostensible actions of our conduct, but also in private life; our latent springs are science and truth; our Craft is reason and good *per se*; our cunning is justice and humanity; our plots and contrivances are sincerity and benevolence; our revenge against our enemies is by labouring to convert them into friends.

## GRAND MASTER'S ADDRESS.

Allocution of Col. W. J. E. MacLeod Moore Delivered before the Sixth Annual Assembly of the Sovereign Great Priory Knights Templars in Montreal.

### ALLOCUTION

Of the Supreme Grand Master, Col. MacLeod Moore, Great Prior of the Sovereign Great Priory of Canada, read before the Great Priory at Montreal, on Tuesday, the 22<sup>nd</sup> October, 1889.

**FRATRES.**—It is with undiminished pleasure I greet you once again, as I had greatly feared from my impaired health of late, that I could not have had that gratification at this, our Annual Assembly, held somewhat later than usual, to admit of members who belong to the A. & A. S. Rite 33<sup>rd</sup> attending the Supreme Council in session here this week.

During the past fifteen months the fell destroyer has dealt lightly with our ranks; no reports of casualties by death have been announced to me. Not so our fratres of the United States, who have lost some of their bright lights. They have our fraternal sympathy.

The notice last year of the death of our late esteemed frater, Charles Davis Macdonnel, of Peterborough, Ont., did not take place until after the annual meeting of Great Priory—he died on the 29<sup>th</sup> July, 1888—and was at one period Grand Chancellor of this Great Priory. His kindly and genial disposition endeared him to all who had the pleasure of his acquaintance—he is another who has passed away of the recipients of the lesser cross of the Order,—conferred upon him at my recommendation, by H. R. H. the Prince of Wales, as a Knight Commander of the Temple in Canada. "May he rest in peace."

Invitations were sent to me from bodies of the obedience of the Grand Encampment of the United States, and no doubt were also received by others in this jurisdiction, to attend the Triennial Conclave at Washington during the early part of the month, which my failing health did not admit of my accepting, but I am glad to learn that many members from Canada were present, as it is always profitable to witness the proceedings of other Grand Bodies of the Order, although differing so materially from our own, by which the fraternal and kindly feelings are thus kept up, and I rejoice to say, such exists amongst us. We can assure them at all times of a fraternal welcome,—no doubt in the present instance our Canadian fratres found their visit to Washington to witness the magnificent spectacle of so many U. S. Templars in military uniform, and partaking of their generous and lavish hospitality, most enjoyable. To me large military organizations are no new sight, and I cannot now feel the same interest in those of an imitative character, more particularly as I have long abandoned the idea that Masonic Military Templary represents "the true Order," or that there is any connection between Templary and Freemasonry, which at one time I may have supposed existed,—at the same time the discussions and proceedings in their Grand Encampment are always interesting and instructive. My correspondence with their Grand Master, General Charles Roome, has been most pleasing, in which we have exchanged ideas of interest to both on the construction of the two modern systems.

To the Nestor of the symbolism of Masonry and erudite writer on all subjects connected with Masonry, General Albert Pike, Grand Commander of the Southern jurisdiction A. & A. S. Rite 33<sup>rd</sup>, I am indebted for the most interesting and valuable information as regards true Templary, from his facile learned pen, which has cleared up many doubtful points relative to Masonic Templary, that had not been quite clear to me.

Excepting for the unfortunate misunderstanding with the Great Priory of England our relations with all other jurisdictions are undisturbed.

I cannot help remarking, with all due respect for the opinions of others, that I consider it was a mistake to have interfered with my last year's Allocution, by not publishing it intact as read, with the proceedings. The committee to whom it was referred had a perfect right to express their disapproval of any portion of it that they did not agree to, but I think they should have rendered it in full, to prevent any misconception being placed upon it by those who had not heard it read, and to admit of the whole body being acquainted with my views. I make these remarks in all good feeling, not from any fault-finding with the adverse opinions of others.

I regret having been unable to visit any of the preceptories from ill health, excepting that at Brockville, but have been well represented by the Provincial Priors, whose reports will be laid before you.

I shall now continue from last year's Allocution my detached remarks on the Templar system of the empire, and endeavour to point out many errors and mistakes that have crept in and been allowed to remain for want of contradiction and explanation.

The inception of a true and correct understanding of the Modern Templar system, must be looked for from the commencement of the Grand Mastership of H. R. H. the Prince of Wales and formation of a "Convent General" for the Empire A. D. 1873, as it is only within the last thirty years any attempt has been made to clear up the contradictory opinions and statements that surround Modern Templary, respecting its origin, object and meaning, with its assumed Masonic connection, no trouble being taken previously to investigate the truth or falsehood of the assertions made, every idle tale and legend being taken for granted as strictly true. Various theories were advanced to prove that Templary was a component part of "Free and Accepted Masonry" of the 1717 revival, but all have failed to convince before historic wrath and modern criticism, however carefully perversion of truth may be arranged. At this time, 1873, a most searching investigation was instituted as to its alleged derivation and connection with Freemasonry, as well as direct descent from the old orders of chivalry. It was then clearly ascertained and declared that Modern Templary was in no way a part of speculative Freemasonry, but merely allied to it, to preserve the intimate connection that was supposed to have existed between the old Christian builders—stone masons of the Cloisters, and the Religions and Military Orders of the Crusades, to represent and continue them as a Christian society, following the principles and usages of chivalry by preserving their traditions and trinitarian Christian belief in the symbolic teaching of the "Sacred Mysteries."

Although it cannot claim a direct descent from the ancient "Military" Order, after its suppression in the 14th century, still a continuous connection exists, and the perpetuation of its doctrines and principles accounted for and traced, from many of the original members retiring into secular life and the religious houses throughout Europe, and also joining the cotemporary Order of St. John of Jerusalem. If the old "Templar Order" is dead, its teachings have survived. Nothing is more certain than that the rules, constitution and even the general features of the ceremonies have been preserved, appropriated and practised with such modifications as the changes in opinion and state of society demand, and is a revival of the same object, which it correctly represents. This view of the subject has the weight of evidence, legendary as well as historical, over the visionary assumption of "Masonic" Templary, but many in this sceptical age who have taken the Templar degrees, eagerly seize upon any new theory, physical or moral, to use it, if possible, against Christianity, under the cover of science or criticism, insisting that in the course of evolution the old Templar doctrines were merged into speculative Masonry of a universal creed, and will not admit the advisableness of perpetuating the exclusive Christian trinitarian character, considering that Knights Templary and Freemasonry must eventually yield to evolutionary progress, believing that man's conception of the Deity corresponds with his knowledge of nature, and with advanced intellectual studies. Of revelation they profess to know but little.

I. Such is the language of the free-thinking and advanced opinions of the day as regards Templary in opposition to those who desire to perpetuate in the true Templar system the doctrines of the catholic faith to the honour and glory of God.

II. The argument brought forward, that the Templar degrees formed a part of the original plan of speculative Freemasonry on the revival is a mistake based upon anachronisms, as they all refer to periods long after the invention of additional degrees or the Templar system. The error of adopting these degrees at all has been distinctly pointed out by modern Masonic investigation of the most reliable authority.

III. The Templar degrees are not a Military association; they only borrow the name from the ancient chivalric Orders, whose principles and rules they are supposed to imitate by engaging in a spiritual warfare for the protection and promulgation of the Christian faith, which it is not reasonable to believe would be accomplished if they reverted to its original military character.

As a purely Christian society allied to Freemasonry, military evolutions and displays are quite out of place, of no benefit, and questionable both in policy and utility.

The title "Sir" prefixed to the names of members is another inconsistency, assuming a title of the British aristocracy, frequently making the great mistake of leaving out the baptismal name altogether, to which it applies, as the "title" can only be properly used with the Christian name, or when combined with it and the surname. The term "frater" has been incorrectly objected to, as giving the idea that it refers to the "Roman Catholic Priesthood." This is a mistake, the word was always used in the mediæval military religious fraternities, being merely the Latin for brother.

IV. There is no such thing as Masonic



Knighthood. Any such claim or usage is but an idle fable; the honour of Knighthood can only be conferred by the Sovereign of the Realm, or the representative of the Sovereign duly authorized.

V. The term "Allocation"—a speaking to,—and that of "Military," added to the title "Religious," merely follows the ancient order to show from whence it is derived.—"Allocation" refers to the mandates of the ancient Grand Masters, but is not, with the title "Military" strictly applicable to our modern system, which does not pretend to establish a new Knightly Military order, but to represent and perpetuate, in a Christian society, the principles and usages of the old obsolete, religious and military fraternities of the middle ages.

VI. It is believed the term "Encampment" was first used by "Dunckerly" when Grand Master, taken from the military character of the old Order, to represent the temporary assemblies at stated periods of the Masonic Templars, who for the time being are supposed to be in camp.

VII. The reformed degrees of the "Kadosh"—Holy—which gave use to the modern Templar degrees, was originally one of vengeance and hatred against the oppressors of the Templar Order, viz: The Papacy and the Royal House of France—now changed to preserve the recollection of the prosecution and disprison of the Templars and the sufferings of its members; but it must be recollected that all those Templar degrees under the mask of Freemasonry are out fabrications of the last century.

VIII. The name "York Rite" is peculiar to the American system of Freemasonry, and is not used in the Empire, where very few rites are known or acknowledged. It is the fabrication of a prominent Mason, Thos. Smith Webb, who in the United States at the end of the last century, attempted to prove that he had adopted the true work of the ancient "York Masons," but it is well ascertained no such work was in existence, being absorbed in the speculative teaching and system of the existing lodges in Great Britain and Ireland. The York Grand Lodge died out in 1790, leaving no representative and never chartered lodges out of England.

IX. The comments so frequently indulged in by Masonic writers on the great antiquity of Freemasonry, has led to the common mistake and belief that it alludes to the symbolic system of the present day, whereas it refers only to the ancient operative stone masons,—speculative Freemasonry being comparatively a modern institution, founded upon the customs and principles of the ancient Builders.

X. All the modes of recognition in the United Orders of the Temple and Malta, are of modern Masonic origin, unknown to the old religious and military fraternities, and are of but little use in preserving the esoteric character of the degrees, serving only as explanatory illustrations of the rituals, to show their purely Christian trinitarian character.

XI. The objections raised to a union of the Orders of Malta and the Temple on the grounds of the latter being a secret society, whereas that of Malta had no secret receptions, is but one of the mistaken conceits of the Masonic connection, not from any difference in the religious dogmas,—both Orders being the bulwark of the Christians in Palestine, actuated by the same motives—but it arose from the military jealousy of their

leaders, and the contentions that existed, often terminating in bloodshed, which had been so great a hindrance to the Christian arms, that Pope Gregory X. and St. Louis endeavoured to bring about a union, which was rejected by both orders. Subsequent attempts were made after the evacuation of Palestine without success, but has now been happily accomplished, since the modern revival.

XII. During the past year (1888) the old sixth Langue of Malta—the English branch of the Order of St. John of Jerusalem, has been re-organized in London, under a Royal charter of incorporation, with H. M. the Queen as sovereign head and patron, and under said charter H. R. H. the Prince of Wales has become the Grand Prior, the Order being devoted to the relief of the sick and injured, and the alleviation of the sufferings of the human race, with aid to the wounded in war.

XIII. The Templars of England, it has been asserted, are derived from the "Baldwin" Encampment of Bristol—now Preceptory—which with two others, the "Observance" of London, and "Antiquity" of Bath, appear on the English Templar calendar as from "Time immemorial," claiming to have been established in the early days of the genuine Order, but this claim really means that they had a separate warrant of existence before the re-organization by H. R. H. the Duke of Kent as Grand Patron in 1804-7. The very name Encampment contradicts the assertion. All the old Templar houses were called Preceptories and sometimes Priors, after places, never from persons. Although these Encampments appear to be the oldest in England they cannot show a greater antiquity than the last century from the high grade Masonic system of Continental Europe. They conferred "seven" degrees, viz: 1. Masonic Knights Templar—2. Knights of St. John of Jerusalem—3. Knights of Rhodes—4. Knights of Malta—these three latter are the same Order at different periods of its history—5. Knights of Palestine or the "Red Cross" of the "Constantinian Order of St. George,"—not the pagan Red Cross of Babylon—6. Knights of the Rosy Crucis, and 7. The Kadosh, the "Rose Croix de Herodem," was the step above the Templar installation, teaching in an allegorical form the truths of Christianity, followed by the "Kadosh" connected with the history of the prosecution and dissolution of the old Templar Order.

XIV. The Scottish Templars are said to spring from the ancient Priory of Torpichen in Midlothian, where at the era of the "Reformation" "the possessions" of the combined Orders of the Hospitallers of St. John and the Templars were declared forfeited to the Crown of Great Britain and Ireland, on the grounds that the services required by oath of the Prior or Preceptory were to defend and maintain the "Roman Catholic religion." The last Grand Prior, Sir John Sandila, embracing the Protestant faith, surrendered the possessions of the Priory to the Government, receiving a grant of them to himself, with the title of Lord Torpichen in 1564, which founded the existing family of that name.

After the dispersion of the members an unsupported tradition relates that many of them joined a Masonic Lodge at Sterling, which gave rise to the Knightly Order becoming incorporated with Masonry. The

present Scottish ritual is very similar to that of Canada, being derived from the ancient Templars, founded upon the "Benedictine" canons.

XV. In Ireland, the Templar degrees have been always more or less connected with those of Great Britain, and are now presided over by H. R. H. the Duke of Connaught. They have always followed the Masonic element of Black Masonry in preference to the reformed Templar system.

XVI. On the continent of Europe, Templary is clearly traced to the high grade system of Masonry, and there is no evidence in any country of its being a direct continuance of the ancient order. The claims of France rest upon a charter given to "Larmenius" by "De Molai," which has been proved a forgery. The Swedish Templars assert it was introduced there by a nephew of De Molai, who was a member of the new "Order of Christ" in Portugal—after the dissolution of the Templars, and they now, with Denmark, and other nationalities in Germany, conform to the reformed system of the obsolete Templar rite of "Strict Observance."

XVII. With respect to the Templar system of our fratres of the United States,—after the purely chivalric degrees were first introduced into the St. Andrew's R. A. Chapter at Boston in 1769, had died out—they chose to adopt a ritual that resembles no other in any country. It therefore seems doubtful if the Masons who introduced the degrees and "set up" what is called "Templar Masonry" in the New England States, ever had the degrees conferred upon them. If so, how came they to make a ritual for themselves unlike anything else in the world? From this it would seem they could not have been in possession of any ritual of the degrees of the motherland, or had altogether forgotten the O. B. by which they received them, for if they had regularly received them, how came they to abandon or even tamper with the ceremonies and their fundamental principles, communicated only under solemn obligations. But it is more than probable that not having the authorized ritual they concocted one to suit their own ideas of the Masonic Templar alliance, totally changing the meaning and object, importing into it the elements of equality that prevailed at the time in Europe, with latitudinarian views of the Christian religion,—for if anything in the world resembles another less than all others do, American Templary is as far removed and resembles as little the real Templary of the middle ages or that of its modern Masonic revival in England.

This has been so far acknowledged by some of their most prominent and best informed authorities, stating "that it was not the intention to adopt the peculiar religious opinions, or follow the usages of the old religious, military fraternities, but to create and adopt a Masonic military degree of their own to be known as 'Knights Templars'."

In its present form, U. S. Templary can have no pretension to be considered as representing the old Order, hence the mistake of associating the degrees of the two countries as meaning one and the same.

XVIII. The advances made by the English Templars a few years ago towards an alliance proved unsatisfactory, as the views adopted by our United States fratres did not in essential assimilate with those of the Empire. The originators of their system

chase to found it a'together on Craft Freemasonry, and they are now so connected they cannot be separated to amalgamate with a system not equally so. The formula of a reception into the degrees based on the ancient Templar ceremonies and trinitarian Christian belief are totally different in structure, usages and creed from that of Templary based upon Craft Freemasonry.

The purely Masonic Templar system can be compared to little else than what might be called "a frantic effort after the real thing, with a sort of photograph of it to start upon"—but which in many instances has degenerated into a burlesque of the original idea, however well "got up" and enjoyable as a public dramatic military spectacle, but is not Templary.

XIX. It is well to bear in mind that the Masonic high degrees were the production of Masonic enthusiasts, ambitious and desirous to claim a parentage for Freemasonry from the extinct, religious, military fraternities, and who concocted the "Myth" that the old Templar Order still existed, preserved in the Masonic fraternity. But it is a mere delusion to suppose that speculative Masonry refers to, or represents, the original sectarian and trinitarian Christian Order of the Temple or that of St. John of Jerusalem. The circumstance of formerly conferring the modern degrees "under Craft warrants," only meant having the charter in the room during the Templar ceremonies, so as to give them sufficient authority as an adopted Masonic body.

To speak of Templary as an Order of Freemasonry is simply ridiculous. The Order of the Temple existed for centuries apart from Freemasonry, without any known connection, further than that the old Knights Templar, employed the ancient craft as workmen, and our Modern Grand Lodges of Freemasonry consider the Templar dogmas as glaring innovations upon Symbolic Masonry. This is clearly shown in a pamphlet printed in London as far back as 1796, called "Freemasonry, or a Word to the Wise, being a Vindication of the Science as Practised by the Grand Lodge of England." Templary therefore in the Empire is only recognized as "quasi Masonic," from being allied to it as an additional degree for about a century past, and it never obtained recognition until such save at York with the Royal as in 1780.

XX. It may be interesting to know that the device of the "Crescent Moon and Star" with the Mahommedan standards, and frequently seen on Irish Masonic medals with other emblems, is an insignia of the old Military Templars, which when the victorious Turks had seized the ancient city of Byzantium—now Constantinople—from the Greeks, they had adopted. It appears on the silver coins struck by King John of England for the coinage of Ireland. A connection had existed between the Templar, and such religious houses as the "Augustine Friars," established in Ireland, and the Knights had materially assisted King John.

In the proceedings of the Royal Irish Academy, a year or two ago, it is stated that recent excavations in Christ Church Cathedral, Dublin, discovered bronze ornaments, representations of the "Star" and "Crescent Moon," with a "cross," which probably were worn by the Knights 500 years ago, whose remains are buried in the crypts. It is also to be seen as a Christian symbol in parts of St. Patrick's Cathedral. Sepulchres containing the remains of the

old Knights Templars, on being examined, have been found to contain relics that justify the name,—such as small cube or oblong stones, near the skeletons—evidently buried with them to represent "the small white stone" of the New Testament, denoting a "Belief and Hope in Christ." Unfortunately many interesting facts that would exemplify ancient Templar history have been so mystified by "Masonic fear" of betraying secrets (?) where none exist, that many of them have been lost sight of. It was an oversight of the revivalists introducing the "Star of Bethelam," a purely Christian symbol, into Craft Freemasonry.

XXI. The true badge of the Templars, is the White Mantle with blood red Cross of Mar'yrdom, worn "only" within the precincts of the Preceptory, with the representation of the bright morning "Star of Bethelam." The ancient Military Templars when engaged in war on the arid plains of Palestine, for lightness, used helmets of chain steel links, carried usually at the saddle bow; when not in action replaced by a close fitting red skull cap, to which a "coif" was attached, or the hood of the mantle drawn over it. This cap is now the form of the "Biretta" of the ecclesiastical dignitaries of the Romish church, and represented also, by the red cap seen in portraits of the Ancient Grand Masters, or the heraldic "Cap of Dignity," or "maintenance," worn, on what are called "Collardays," by the nobility of the Empire, with their robes, on state occasions.

#### IN CONCLUSION.

The dependencies of the British crown in India, China, the Cape Colony, Australia, New Zealand and the Mediterranean, hold Preceptorates under the Great Priory of England where formerly concurrent jurisdiction with Scotland and Ireland existed, but which was disputed by the English Grand Body claiming to be the ruling power, no other governing body having authority in a British colony.

In Victoria, South Australia, the Independent Great Priory founded there by this Great Priory, we must all feel grateful to learn, is in a very prosperous condition, although still, with ourselves, unrecognized by that of England. Personally I poignantly regret that a misapprehension in the first instance on my part of concurrent jurisdiction existing there, led to the old kindly relations with the Mother Grand Body being severed. This is not as it should be: (\*) if for a moment we consider the ancient precepts and principles of the Order, which the old chronicles of the early times thus pointedly and quaintly define: "The defence of religion became the office and pride of the old nobility and the orders of knighthood,—the duty of a Knight was to maintain the catholic faith. The Cross of Christ was no sooner lifted up as a standard under which the defenders of the faith were to rally than all Europe was united in a bond of brotherhood to testify their love for the Saviour of mankind, and to protect from insult and injury the persecuted servants of that Saviour."

The catholic faith being the very basis of the character which belonged to a Knight—everyone conversant with the chivalric usages must recollect that the highest glory was to be called "A *veris* Knight, and servant of Jesus Christ." The teachings, then, of true Knight Templary, are a transcript of God's word as rendered by the sacred volume, expressed in symbolic

language and carried out in life. Its very name "religious" and the duties its striking ritual imposes by O. B. are too solemn and binding to be trifled with, and make it an order not to be conferred on such as look upon it as a mere source of amusement and social enjoyment—forgetting that all vows and protestations are both solemn and binding, and when reference is made to the Holy Name and prayer offered up to the Throne of Grace, unless all due reverence and deep humility be observed, is but taking the "Holy Name in vain." Let us then, my brethren, "Be not deceived, God is not mocked."

The voluntary offer of the Provincial Prior for Western Ontario and members of the Order in Toronto and Barrie to exemplify the ceremonies during the present session of Great Priory is very gratifying to me and must have a most beneficial effect in the proper understanding of the rituals, which I rejoice to say are highly appreciated by all of the most influential Templar authorities who have examined them in other jurisdictions.

Be assured my whole desire has ever been to promote the true object and teachings of the Order without any wish to interfere with the adverse opinions of others, or to draw invidious comparisons with the practices of foreign jurisdictions and our own, but simply to explain from my own standpoint what I consider Templary is intended to represent in the British Empire.

In these remarks I have followed the maxim of speaking positively of what I know and am convinced is true, being well aware the public mind is never held by doubtful suppositions or speculations, the multitude seldom taking the trouble to investigate them.

Assuring you of my warmest fraternal regards for your welfare, and the continued prosperity of the Order in Canada—as well as to all Knights Templar wheresoever dispersed over the face of land and water.

I am always your "Frater in Christovale."

Fra. Wm. J. B. MacLeod Moore, G. C. T.,  
Supreme Grand Master Great Priory of  
Canada, United Order of the Temple and  
Hospitallers of Malta,  
Prescott, Ontario, Canada, October, 1889.

#### STONE-THROWING IN CLASS-HOUSES.

The Sydney (Australia) *Freemason* advertises the result of a lottery drawing known as "Robertson's Whisky Gifts," drawn in the new Masonic hall, Sydney, on June 26th. The colonial papers should stop their loud talk about the "high falutin monkey business" of American Masonry, until they cease to deal in whisky gifts and decorate their lodge rooms by lottery drawings.—*Tyler*.

#### WHERE TO DRAW THE LINE.

We believe to-day that Masonry ought to be "colour-blind," and every man, irrespective of colour, presenting the necessary qualifications, ought to be welcomed to our lodges.—*Grand Secretary Innes, of Michigan*.

The sentiment expressed by W. Bro. Innes may be all satisfactory in the cold regions of Michigan, but here, with the thermometer three months of the year in the nineties, we must exclaim, "The Lord deliver us."—*Masonic Constellation, St. Louis*.



## LODGE AND ANTE ROOM.

The M. W. the Grand Master will pay an official visit to Brantford this month.

Provincial Prior S. Wesley, of Barrie, has appointed V. E. Frater D. F. Macwatt District Registrar.

The Masonic Lodges of Montreal have appointed a committee to secure funds for the erection of a Masonic Temple. It is proposed to form a stock company with a capital of \$100,000.

R. W. Bro. Armstrong, Grand Chaplain, at the solicitation of the brethren of Thornedale Lodge, delivered his lecture on "The Moral Aspects of Craft Masonry" in that village on the 8th inst.

R. W. Bro. Jackson, D. D. G. M., officially visited the lodges at Prescott, Kemptville, Chesterville and West Winchester this month. He also delivered a lecture on "Solomon's Temple and Early Masonry in England," during each visit.

The brethren of Murton Lodge of Perfection, Hamilton, and Toronto Lodge of Perfection, Toronto, A. & A. S. Rite, on Thanksgiving day paid a fraternal visit to Barrie Lodge of Perfection, and were hospitably entertained by the Barrie brethren and their ladies.

On Thanksgiving Day the officers and members of Barrie Lodge of Perfection held an emergent assembly to meet the members of the Hamilton bodies, who paid a fraternal visit on that occasion. We acknowledge receipt of a kind invitation, but could not be with them in the flesh.

On October 15th the Lodge room of St. Johns, No. 81, Mount Bridges, was reopened after having undergone a thorough overhauling and redecorating. It is certainly a great improvement, and reflects credit upon those who took the work in hand. There was a large gathering and plenty of work, which was done by the W. M. Bro. Young, to the satisfaction of R. W. Bro. Whitehead, D. D. G. M. for the District. There were a number of visiting brethren present, notably, W. Bros. Mallon and Currie, of Strathroy.

On the 17th ult. the Grand Chaplain, Rev. David Armstrong, visited Strathroy, Ont., and lectured on the "Moral Aspect of Freemasonry." The popular D. D. G. M., R. W. Bro. Whitehead, sat in the East supported by W. Bros. Evans, Macbeth, Currie, Mallon and Wilkinson, of Strathroy; W. Bro. McGeegan, of Lobo; W. Bro. Toohill, of Napier, and others. At the conclusion a vote of thanks was unanimously accorded the R. W. Brother for the instruction given, and by him suitably acknowledged, after which the brethren present played havoc with many toothsome bits, provided by the Strathroy brethren for their entertainment.

The ladies and gentlemen who visited Washington feel much indebted to R. E. Sir Kt. O'Connor, proprietor of the Queen's, for the many kindnesses which he showed to members of the party on the way down and back. At the banquet held on the return of the Knights, Frater O'Connor was the recipient of a magnificent gold-headed cane. It bore the following inscription: "R. E. Sir Knight J. O'Connor. From his fellow pilgrims to Washington, October, 1889." Sir Kt. O'Connor puts special value on the token, for the reason that the ladies were as much interested in the presentation as the gentlemen.—*Winnipeg Sun.*

Bro. Sanderson will be the light that will adorn the Orient next year. The *Free-mason* congratulates the brother and the lodge.

R. W. Bro. Rev. Dr. Armstrong, of Moore, Grand Chaplain of the Grand Lodge of Canada, has promised to deliver a lecture on the "Moral Aspect of Freemasonry" in Brantford on the 12th inst.

R. W. Bro. W. B. Doherty, Deputy District Grand Master of London District, paid an official visit to the Aylmer Lodge on the 5th inst. He visited Sparta Lodge on the 4th and Iona Lodge on the 6th.

The Masons of Brantford are making preparations for a great time to be held there on the 12th inst. Masons from Toronto, Hamilton, Orillia, Barrie, Paris, St. George, Burford and other places are expected.

On the 12th inst. Doris Lodge, No. 121, A. F. & A. M., G. R. C., of Brantford, entertained the members of Strict Observance Lodge, No. 27, of Hamilton. The brethren of Burford Lodge, St. George, and in fact all within the 8th Masonic District were invited. A lecture by R. W. Bro. Armstrong, Grand Chaplain, was the evening's feature.

The new Masonic hall at Dutton was dedicated recently by D. D. G. M. E. W. Bro. Doherty, of St. Thomas. A large number of brethren from Rodney, West Lorne, Iona and St. Thomas, to the number of about 78, were present to witness the imposing ceremony, which was done in ancient style, and after conferring degrees the visiting brethren were entertained to an oyster supper in the McIntyre House.

On the 4th ult. about seventy-five American Freemasons visited Kingston by invitation. Fifty were from Hiram Lodge, Fulton, N. Y., A. Ferris, W. M.; twenty-five from Cape Vincent Lodge, J. B. Mark, W. M. They were driven to the Penitentiary, Royal Military College and other places of interest and were afterwards entertained in the Fontenac and British American hotels. The visitors assembled with the Kingston brethren in the Masonic lodge rooms and exemplified the third degree.

It is understood, says the *Free Press*, that the committee named by the Grand Chapter of Canada to determine the status of the two Royal Arch Chapters at Brockville have visited that town and held a conference with the Companions in regard to the matter in dispute. The rumour is that they will report favourably on granting a warrant for the youngest Chapter, as recommended by the Grand Z. at the last annual Convocation. It was shown, so we are informed, that the new organization is doing good work in the town and that there is ample room for both Chapters.

Ill. Bro. Gavin Stewart, 33°, of Hamilton, was the recipient of a jewel of that degree from his Hamilton brethren a few nights since. The jewel is a rare and beautiful specimen of the goldsmith's art. The general design is that of a cross, with cross swords and three interlaced triangles. The face is rich with gold and crimson and white enamel, upon which is worked the emblems of the degree, with the mottoes "Ordo ab chao" and "Deus nemumque jns." On the obverse is engraved this inscription: "Presented to Ill. Bro. G. Stewart, 33°, Hon. Ins. Gen., by his brethren of the A. & A. S. Rite, Hamilton, Ont., 1889."

Those who have not heard W. Bro. Ald. Verral of Alpha Lodge recite "Tel El Keber" have missed something rich and rare.

It wasn't the Past Grand Senior Warden who found himself "in the soup" on the first Friday in November. Not by a very considerable majority.

There was a long and neck-and-neck race for the chair in Ionic. Bro. Geo. Sterling Ryerson, a Past Senior Warden of the lodge defeated his successor on the fifth ballot.

R. ex-Comp. M. Walsh, of Ingersoll, G. S. of Wilson District, officially visited Oxford Chapter, No. 18, R. A. M., of Woodstock, last month. He found the Chapter in a most flourishing condition.

Grand Superintendent Hetherington is visiting the Chapters in his district regularly. Tuscan, Brampton, Doric, Newmarket, Occident, St. Paul's and Antique of Toronto, have been honoured with his attentions recently.

The "little lodge" has not gone back on its record after all. Bro. "Billy" Riddle was elected W. M. notwithstanding that the present incumbent received such a large measure of support. St. George has not made a mistake this time.

The new Masonic Hall at Brandon, Man., was recently dedicated by Grand Master O'Meara, assisted by R. W. Bro. Ovas, of Rapid City. The event marked a new and even more prosperous epoch in the history of Freemasonry in Brandon.

Grand Master I. H. Stearns, of the Grand Lodge of Quebec, has issued a proclamation withdrawing the edict of non-intercourse with the English Lodge and its subordinate branches. This will place them in the same position as before the edict of non-intercourse was issued.

The handsome regalia presented by Ionic Lodge to Grand Registrar Judge Morson, its popular and esteemed W. M., decorates that good brother's manly form at each meeting. That old time monarch dear to masonic tradition was not arrayed like unto the G. E.

At a recent meeting of Antiquity R. A. Chapter No. 91, Parkdale, R. Ex-Comp. Dr. Rowe was the recipient of the handsome regalia of a Grand Registrar presented by the members. The attendance was very large and much enthusiasm was manifested. R. Ex. Comp. J. A. Wills, on behalf of the Companions, made the presentation.

District Deputy Grand Master Clarke, of Essex Centre, paid an official visit to the Masonic Lodge at Leamington on the 5th inst. The D. D. G. M. was accompanied by Bros. Pizer and Church, of Essex Centre. An oyster supper and a general good time were subsequently enjoyed at Hudson's restaurant. The visiting brethren were the guests of W. C. Coulson, Esq., during their visit to Leamington.

W. Bro. J. Noble, District Secretary of Niagara District, sends us the following:— "R. W. Bro. Dr. Jaques, D. D. G. M., Niagara District, has just paid official visits to Dufferin Lodge, Wellandport; St. John's Lodge, Cayuga, and Mountain Lodge, Thorold. He was well received by the brethren, whom he found working with the greatest harmony. Mountain Lodge has suffered a great loss by the death of R. W. Bro. John Dale, P. D. D. G. M., and late Treasurer of the Lodge."

# The Freemason.

PUBLISHED MONTHLY BY

COWAN & Co., TORONTO, CANADA.

Subscription—Fifty Cents a year.

Advertising Rates—\$1 per Inch each insertion. Contracts, special.

Address all Communications to THE FREEMASON, Toronto.

J. W. COWAN, EDITOR.

## THE FREEMASON

TORONTO, NOVEMBER, 1889.

### GUARD WELL THE CHAIR.

We are now in the worry of the annual lodge elections; and the discerning brother may garner a store of useful lessons therefrom if he is so minded.

"All preferment among Masons is grounded upon real worth and personal merit only, that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised." So say the Antient Charges which we are strictly enjoined to observe. But how is it in our lodges? How often is "real worth" recognized or "personal merit" rewarded? Take a retrospective glance at your own lodge, for instance, and ponder whether the mistake of one year's choosing ever brought its cure to succeeding years. The minor offices should not be regarded as stepping-stones, each one establishing a right to the one above it and the whole rendering the claim upon the chair imperative. They are but terms of probation in which it is given to the attending brethren opportunity to note whether the aspirant is worthy to be clothed with the dignity of a ruler in whom rests the weal or woe of his lodge. A brother's fitness to govern should be the first and best qualification. You may get fifty to memorize and communicate the ceremonies and not one of the lot fit to preside with that measure of justice and discretion so necessary to success. It is very wearying to hear at this season of the year the claims of a brother supported on the ground that he has served his terms in the Wardens' chairs, or because he can patter off the three degrees like a book. In many cases the ritual affords him the only chance he ever gets of opening his mouth without "putting his foot in it."

While a brother must have qualified for the chair by having served a year as Warden, it does not follow that the Warden's office completes the qualification. There are other considerations of vastly greater importance that must not be lost sight of,

uration of this was furnished in a city lodge recently. A Past Warden contended for the Master's position with the present Senior Warden and was elected. The brethren, when they came to vote for the second office, would have re-elected the latter, but piqued with his defeat he rose in his place, declined the honour and remarked that he would abandon the contest to "those people who were anxious for office." To say that the brother's action was indiscreet would be putting it very mildly, and if it alienated a degree of sympathy from him for a future occasion nobody can be surprised. It undoubtedly revealed as clear as daylight the fact that a brother, thoughtless enough to display such a deplorable want of tact, required a further course of training before he could demonstrate to his fellows that he was qualified to preside in the capacity of Master.

Our lodges have suffered so much from the too hasty promotion of inexperienced officers that it is necessary that some check should be applied. We have seen these prematurely elevated brethren so inflated with the importance which the position lent to them that they forgot that in a brief period they, too, would have to step down to make room for somebody else, and that their misdirected authority would probably be remembered. The young aspirant for W. M., who accepts the well-meant counsel of the Past Masters up to the time of election, and is heedless of it from the moment he is installed, may be termed a Masonic mistake. The little bit of power with which he is temporarily invested, he uses to exhibit his own ignorance. He "rules" and "gavels" with an utter disregard of conventionality or fraternal consideration, and if he gets a chance to "sit" on the old P.M., he does it with a gusto, and should that P.M. happen to be the one who godfathered him from the floor, his satisfaction is all the keener, and the sooner the prevailing idea that a Senior Warden, because he is Senior Warden, must be promoted, is abandoned the better it will be for Masonry. An aspirant. You can see him chuckle from his boots up and next day he "blows" about his achievement to any and everybody whom he meets. But the hour of retribution and repentance comes as surely as the sun shines in the heavens, and then that very fresh young brother will wish that he knew something about the chair and its duties before he undertook to govern men with more experience and perhaps more brains than himself.

It was in a Toronto lodge, not many years ago, that the Past Masters observing that want of punctuality and general disregard of duty were the distinguishing characteris-

tics of the officers, so arranged matters that at the following election they voted themselves into all the chairs, much to the astonishment of the youthful brethren who seemed to think there was nothing required of them but to wear the title and jewel of their office. That lodge has prospered ever since.

The Installation ceremony gives the requirements for the chair.

"He ought to be exemplary of conduct, courteous in manner, easy in address, but steady and firm in principle, and able and willing to undertake the management of the work, and well skilled in the Antient Charges, regulations and landmarks.

"Can you my brother conscientiously undertake the duties of Master of this lodge under these qualifications?"

There may have been an instance, but it is not recorded, nor does living man remember it, where the aspirant for that distinguished position answered, "I cannot."

### HE SHOULD BE EXPELLED.

It is freely spoken of in this city that a young brother with more enterprise than discretion and certainly with a complete forgetfulness of what was due to his sense of honour undertook to print and publish a copy of the ceremonies authorized by Grand Lodge. Whether he did this as a speculation or accepted the job as a contract for somebody else is not known, but the D.D.G.M., will certainly fail in his duty if he does not at once institute a searching enquiry and either exonerate the brother whose name in connection with the offence is freely used and must have been heard by that official, or bring him to speedy trial and punishment. Expulsion is the mildest penalty that can be meted out for so barefaced a violation of a sacred pledge, and no silly sentiment should hold back those in authority from proceeding in the matter with vigour and despatch.

### HOW HE PASSED THE TYLER.

Our old friend the Tyler, of Grand Rapids, who some time ago expressed so keenly his desire to revolutionize the work of the Grand Lodge of Canada, has been eloquently silent since we gave him a few fraternal admonitions a couple of months ago. His belief in the spotless perfection of Michigan is only equalled by his insatiable anxiety to elevate Canada to his own standard, and if a similar inclination were observable in any one of the twenty thousand brethren who owe fealty to the latter, it is possible that the worthy revolutionist of Grand Rapids would shake hands with himself and be encouraged to have a whack at some of the other jurisdictions that look over his fence. However, he has not given to the world any endorsement of his little weakness, and we must presume that the backing that



he longed for never came. That he has not forgotten us is apparent from the following delicate mention of us which appears in the *Tyler* of the 7th inst. :—

COWAN is a strange name for an editor of a Masonic paper. We cannot understand how he passed the Tyler. Yet such is the case, and Bro. J. W. Cowan is the editor of the *Toronto Freemason*.

We do not claim to possess power of divination, nor have we descended to the vice of gambling just yet, but there is a familiar ring about that paragraph which strengthens us in the notion that the Grand Rapids brother is *en rapport* with a certain element in Toronto, and we would be inclined to stake our reputation that the fine Italian hand traceable above is the same that guided the pen which decried Canada's working and held forth Michigan as the brilliant pattern for the rest of the universe. However, Brother Tyler, if the Cowan passed you in this instance, you can lay the flattering unction to your soul that you are not the only Craftsman he got ahead of.

### THE TOP NOTCH.

**Thirty-third Degree Brethren Foregather in Montreal—The Supreme Council.**

The annual meeting of the Supreme Council of the Ancient and Accepted Scottish Rite of the Dominion of Canada 33° was held in Montreal, on the 24th ult. There was a large gathering which included the following "Illustrious" brethren: John V. Ellis, M. P., Grand Commander; Col. W. H. Huton, John W. Murton, Col. McLeod Moore, Hugh Murray, Daniel Spry, Hugh Mackay, I. H. Stearns, Fred. J. Menet, W. Reid, D. McLellan, G. O. Tyler of Vermont, E. Babcock of Ohio, and many others. Bro. Ellis delivered an interesting address. The officers of last year were re-elected as follows:—

J. V. Ellis, M. P., St. Johns, N. B., Sovereign Grand Commander.

Hugh Murray, Hamilton, Secretary General.

A. H. Mackay, Berlin, Ont., Treasurer General.

D. Spry, Barrie, Grand Chancellor.

Wm. Reid, Hamilton, Grand Master of Ceremonies.

I. H. Stearns, Montreal, Grand Marshal.

D. Napier Bell, Winnipeg, Grand Standard Bearer.

David McLellan, Hamilton, Grand Captain of the Guard.

Deputies for Provinces—D. Spry, Barrie, for Ontario; W. Hooper, Montreal, for Quebec; Rev. Francis Partridge, D. D., Halifax, for Nova Scotia; C. Napier Bell, Winnipeg, for Manitoba; Hugh Murray, Hamilton, for British Columbia; Geo. T. Smitters, Halifax, for Prince Edward Island and Newfoundland.

The following were elected to and received the Thirty-third Degree:—Angus William Hooper, Montreal; James Frederick Walker, Montreal, and Edward Lusher Forster, Halifax, Active Members; Gavin Stewart, Hamilton, Edward Mitchell, Hamilton, and Thos. Sargent, Toronto, Hon. Sov. Grand Inspectors-General.

The next meeting of the Supreme Council will be held in the city of Hamilton.

### AN EVENING WITH ZETLAND.

One of the largest and most pleasant meetings held for some time in the Masonic Hall, Toronto street, was that of Zetland Lodge, No. 326, on the 28th ult, the occasion of an official visit by R. W. Bro. Wm. Roaf, D. D. G. M., accompanied by R. W. Bro. W. R. Howse, D. D. G. M. of Ontario District. There were also present R. W. Bro. J. Ross Robertson, D. G. M.; R. W. Bro. F. M. Morson, Grand Registrar; R. W. Bro. E. T. Malone, P. D. D. G. M.; the W. M., officers and members of Stevenson Lodge, No. 218; of Ashlar Lodge, No. 249; of Zeta Lodge, No. 410, besides a large turn out of Past Masters and members of Zetland Lodge. W. Bro. H. A. Taylor, ably supported by his Wardens and officers, emphasized the work in the E. A. degree, and received the congratulations of the D. D. G. M., who also expressed the pleasure it afforded him in finding the books of the lodge kept in an efficient manner. After labour a banquet was held in the large refreshment room, where speeches and songs kept the brethren jolly until low twelve.—*Communicated.*

### AT REST.

Bro. John McDonald, a member of Kilwinning Lodge, London, died on the 7th inst.

The funeral of Bro. J. Hadden took place from the family residence, Mount Brydges, under the direction of the Masonic and Oddfellows Lodges, who turned out in large numbers to do honour to one who was well respected and liked not only in the lodge room but with the community at large.

The death is announced at Simcoe of W. Bro. Adam Petrie, of Norfolk Lodge, of which he was a valued member. His funeral took place to Oakwood Cemetery. The Masonic ritual was read by W. Bro. J. C. Boyd, W. M. of Norfolk Lodge, R. W. Bro. E. H. Long, of Waterford, Past Grand Registrar, and Bro. J. D. Christie, P. M.

The death is announced of E. W. Bro. John Milne, for many years Treasurer of Bowmanville, aged 68 years. Deceased had been a prominent citizen for over 40 years, holding several public positions. He was in the Council for several years, and in 1867 contested West Durham in the Conservative interest against Hon. E. Blake for the House of Commons. He was a Past Deputy Grand Master of Ontario District.

W. Bro. Charles Davidson died at Toronto on the 6th inst. He was formerly a member of the firm of Field & Davidson, of Hamilton, and was a Past Z of Hiram Chapter, Royal Arch Masons, and a member of Murton Lodge of Perfection, A. & A. S. Rite. He was about 53 years of age, and leaves a wife and two children, a son and daughter, to mourn his demise. The day of his death was the twenty-third anniversary of his wedding.

The Masters' and Wardens' Association has entered on its third and a half year of its existence under particularly favourable auspices.—*Melbourne Freemason.* And Toronto hesitates to try what is successful at the Antipodes.

At a recent meeting of Barton Lodge, Hamilton, Bro. E. S. Whipple, who has been for 30 years a member and 21 years treasurer of the lodge, was presented by the members with a handsome black walnut secretary, in recognition of his valuable services.

### PERSONAL.

Amos F. Beecher, initiated in 1819, died at Winsted, Conn.; June 20th, aged 91 years.

Ill. Bro. W. Frank Pierce, 33°, of Oakland, California, visited Toronto last month, as the guest of Mr. J. A. Banfield.

Carnot Courtland Mason, Grand Commander of California, died at Chico, after a long and severe illness, July 15th.

Edmund Flagg, the author of "De Molai, the Last Grand Master of the Templars," is a resident of West End, Fairfax Co., Virginia.

P. E. Com. C. S. Hanks, 32°, of Olean, N. Y., says that St. John's Commandery will visit Toronto in 1892 to celebrate the Masonic Centennial.

Vice-President W. O. Wirt, of the U. S. Masonic Benevolent Association, Council Bluffs, Iowa, is in Toronto, looking after the interests of the Association in Canada.

E. W. Bro. W. J. Morris, of Perth, P. D. D., G. M., of the St. Lawrence District, has published a useful handbook for Freemasons, in the shape of a pocket lexicon of Canadian Freemasonry, giving much useful information of interest to the Craft.

Capt. Rishworth Jordan died at South Biddeford, Sunday, aged 95. During the war of 1812 he was one of 18 who went to Fort Dill to drive the English cruisers out of Saco harbour. He was one of the oldest Masons in Maine, having joined the Order in 1821.

Many companions in London District will be sorry to learn that E. ex-Comp. Munson, the Grand Supt. of Royal Arch Masonry of London District, has been confined to his room with a bronchial affection, from which, however, he is rapidly convalescing.—*Free Press.*

A splendid portrait of the late Mr. Charles Doebler, Grand Superintendent of Royal Arch Masons, is on exhibition in a Walton street window. The work is from the hand of Mr. Richard Fogarty, and will be hung in the Port Hope Masonic Hall in memory of the deceased brother.

Grand Master Walkem has, on the nomination of Grand Master Henry Stearns, of the Grand Lodge of Quebec, appointed John H. Graham, LL.D., of Richmond, Past G. and Master, the Grand Representative of the Grand Lodge of Canada at the Grand Lodge of Quebec, in the stead of R. W. Bro. Alex. Murray, resigned.

The Masonic brethren of Ontario will hear with deep regret of the death of Bro. the Rev. W. Stephenson, which took place in the Eastern States last month. During his last visit to Canada, where for many years he was stationed, he lectured on Masonic matters to the brethren of Toronto, and expressed intense admiration for an Order of which he was an enthusiastic and earnest member.

A fund is being raised by voluntary contributions for the purpose of erecting a monument to Brother Rob Morris, near his "Old Kentucky Home," La Grange, Ky.

It is as much the duty of a Master of a lodge to see that the laws relating to the collection of dues is enforced as it is for him to open his lodge and confer degrees. Prompt business methods are as necessary to a successful lodge as they are to a man of trade.—*Illinois Freemason.*

## THE D. G. M. IN LONDON.

Visit of R. W. Bro. J. Ross Robertson to Quatuor Coronati Lodge.

R. W. Bro. J. Ross Robertson, Deputy Grand Master, has just returned from a trip to Europe. While in London he visited the Lodge Quatuor Coronati, which met at Freemasons' Hall on Oct. 4. This is the literary lodge of Great Britain and its purpose is to encourage research in Craft lore and the study of Masonic subjects. It has a large membership, embracing many of the best and brightest minds in the kingdom. The London Freemason of Oct. 12, referring to Bro. Robertson's advent in London, says:—

A brother of great distinction and high position has lately passed through London in the person of Bro. J. Ross Robertson, Deputy Grand Master of the Grand Lodge of Canada. Bro. Robertson's name is a household word and a tower of strength in Canada and even far beyond the confines of his own jurisdiction. Having met him we are now enabled to account for his personal popularity, a fact which even the great activity displayed by him in the exercise of his office was hardly sufficient to explain. Bro. Robertson also takes an active interest in the literature of the Craft and is, of course, a member of the Correspondence Circle of Lodge Quatuor Coronati. Despite the shortness of his stay in Europe he made arrangements for attending this lodge's meeting on the 4th inst., although at a sacrifice of a portion of the time he had previously allotted to Paris. The American Association for the Suppression of Masonic Mendicancy, about which he talked, is worthy of imitation here. Bro. Robertson gave many racy anecdotes of its working, and the wrath of the dismayed and discovered tramps. The evil is a growing one in England, and should be met promptly.

At the meeting of Quatuor Coronati Lodge referred to, Bro. William Simpson, the well-known artist of the *Illustrated London News*, whose faithful pictures of the Crimean war are so well remembered, occupied the chair. Robert Freke Gould, the Masonic Historian; Col. S. C. Pratt, of Aldershot, B. W. of the lodge, and many other prominent students in Masonry were present, among whom were noticed: W. M. Bywater, P. G. Swd. Br., J. W.; G. W. Speth, Sec.; Prof. T. Hayter Lewis, S. D.; W. H. Rylauds, P. G. Sd.; W. M. Williams, J. Finlay Finlayson, C. Purdon Clarke and C. Kuferschmidt. Also the following members of the Correspondence Circle, viz.: Bros. J. Ross Robertson, Dep. G. M. Grand Lodge of Canada; E. A. Gowan, P. W. Driver, Rob. Roy, E. T. Edwards, G. A. Nock and J. E. Mackey, and the following visitors: Bros. G. Gregson and Dr. B. W. Richardson.

Grand honours were accorded to R. W. Bro. Robertson, who said:

"R. W. SIR AND BRETHREN.—Words fail to express the gratification I feel in being present with my brethren of Quatuor Coronati Lodge this evening, a pleasure enhanced by the fact that I have the honour of being a member of the Correspondence Circle. The kindly words spoken by yourself and Bro. Gould inspire me with the feeling that I am at home, and assure me that, although remote from my own jurisdiction, I am with those who, in thought and speech, are united to me by the bond that cements the fellowship of Canadian Craftsmen with that of those who first re-

ceived light at an altar of the mother Grand Lodge of the world—the United Grand Lodge of England. Gladly, indeed, did I postpone a visit to the French capital, with its Eiffel tower and array of attractions, to be present with my brethren of this lodge who are doing so much for Craft lore, giving, as they are, renewed life to those who, like myself, are delving into the by-gone days of the Craft, to find facts that will give the modern Mason a knowledge of the work of the veterans of old, who, in the early times, carried the banner of the Craft, and have planted it on the pedestal of victory—in the centre of a jurisdiction that we are proud to hail as Mother, where the pure principles of our Order are exemplified in the truest sense—an example to be emulated by the Masonic world at large. We, as Canadians, are proud of our ancestors in the dear old land, and although we inscribe on the banners which hang on our outer walls 'Canada for Canadians,' yet for our kinsmen and Craftsmen on this side of the Atlantic—be they English, Irish or Scotch—we have the feeling that we hail from one common stock, the subjects of an empire that is climbing up to perfection in art, science and literature, having within its realms a myriad of Craftsmen loyal to the old flag and faithful to the obligations of the Order we all love so well."

"My visit here this evening is indeed to me one that will be long remembered. You, W. Sir and Bro. Gould, have said many pleasant words for the Grand Lodge of Canada and for myself as Deputy Grand Master, and from my heart I thank you. Indeed, I feel that I would fail in my duty did I not convey the fraternal message that you send to our Grand Master. He is not personally known to many of you, but I can assure you that M. W. Bro. R. T. Walkem is a brother that we delight to honour, the unanimous choice of a thousand Craftsmen in Grand Lodge assembled, an exemplar in his daily life and Masonic work of all that should endear him to his brethren. Our Grand Master is one whose endeavour is to discharge his duties on the lines laid down in the ancient charges, and within a few months many of you will have the pleasure of meeting him, as he purposes visiting Britain during the coming winter. For the Canadian Craft let me say that although we are young in years and cannot look very far into the vista of the past for our antiquity, yet we have a history—and one full of interest, and some day soon the types may tell our story as yours has been, and so well told by my friend Bro. Gould. We hope in 1892 to celebrate our centennial.

"In our work our desire is to emulate all that is good—all that endears Masons one to another, and stand, as we hope to do, at the front of all fraternal organizations in this world. With 360 lodges and 20,000 Craftsmen in the Grand Lodge of Canada in the Province of Ontario, with 5,000 Royal Arch Masons and 80 chapters, with a score of preceptories and nearly 2,000 Templars, we are surely, as our American cousins would say, keeping up with the procession, endeavouring to avoid as much as possible the mistake of making too many members, and not enough Masons. Our membership is active, and by visits of grand officers to all parts of the jurisdiction we hope to inspire with new zeal the active Craftsmen, and quicken those who lag by the way and

need but a helping hand and a kindly word to lead them to success. Our friend, Bro. Gould, made an allusion to-night to the work of relief pertinent to an application made by a brother in distress, and Bro. Junior Warden has used a term familiar to all engaged in the work of relief, when he speaks of not encouraging 'the Masonic tramp. We in Canada and in the States have peremptory method of dealing with the tramp through the medium of the General Board of Relief of the United States and Canada. This association is composed of representatives from the Grand Lodges and local Boards of Relief that affiliate in this association on payment of one halfpenny per head for the entire membership.

"Thus, the Grand Lodge of Canada, with 20,000 members, pays \$200 per year. When brethren who are unworthy apply, we take their names, ages and description. This is sent by the secretary of the local Board to the general secretary at Baltimore, U. S. This officer then sends out monthly to all subscribing members a printed circular with a list and accurate description of all the tramps for the month. In three years we have caught about 800, and in that time we estimate we have saved the Craft by our warnings the sum of \$20,000. We have so few tramps calling now at Toronto that we hope in a year to take the photograph of 'the last Masonic tramp' to keep as a souvenir of, as we call him, 'the Masonic tourist.' But I am wearing out my welcome, and you are so patient and appreciative that in closing, I know it will please English Masons to hear that in 25 years we have expended nearly \$200,000 in the relief of the widows and orphans of those of our brethren who have passed away. It is our pride to think that these beneficiaries have a claim upon us, for have they not been left to us as a sacred charge for the Craft to shield?

"Many brethren are sometimes inclined to minimise the influence of the Craft. The work of Masonry is, however, not seen to its best advantage in the days of peace and prosperity, but the darker the night of human sorrow the brighter shines the light of the Craft. We are earnest in our work, and if we cannot pour the oceans of gold into the lap of Charity, as the generous Craftsmen of England do, we give as we are able, and in our gifts we try to remember the lesson taught us in the Book of Books, 'that he who shutteth his ear to the cry of the poor and needy, shall cry himself, and not be heard.'"

The R. W. Bro. sat down amid loud applause.

### IS BRO. JACK QUALIFIED?

Ill. Bros. Edward Mitchell and Gavin Stewart, of Hamilton, have returned from Montreal, where they were both elevated to the 33rd degree in Masonry at the triennial meeting of the Supreme Council of the Ancient and Accepted Scottish Rite. Every member of the Order in Canada will gladly tender congratulations to the brethren named on their elevation; but, by the way, would it not look a trifle more cosmopolitan if a few 32° Masons outside of Hamilton were similarly honoured—that is, of course, if there are any qualified!—*London Free Press*.

Daniel O'Connell, the "Liberator," was a zealous Freemason, and W. M. of lodge 189, Dublin. In 1838 he was induced by the clergy of his church to withdraw from the Order. He died in 1847.



## MONTREAL WILL HAVE A TEMPLE.

For a long time, says the Montreal correspondent of the *Empire*, it has been a source of great surprise on the part of Masons visiting the city that Montreal with her 22 lodges, 3,000 active members and twice as many more who do not attend the regular meetings of the Craft, has never yet undertaken the erection of a Masonic temple. If all goes well during the next few months this reproach will be no longer applicable in the commercial metropolis, as plans are now prepared, and all necessary steps are being taken to secure the construction of a temple that will not only provide an elegant home for the members of the Craft in this district, but will be a credit to the fraternity throughout the Dominion. The location of the building, which is estimated to embrace an outlay of from \$100,000 to \$150,000, has not yet been fully decided upon, but it is presumed that the Montreal temple will be erected not far from St. Catherine street centre, and may be in the vicinity of Dominion square. A large sum of money has already been subscribed and a great many of our most wealthy business and professional men have promised to contribute to the supply of a want felt by a respected and influential portion of the community.

## THE 13TH BAND AND THE TEMPLARS.

The 13th Band arrived home, covered with glory, says the *Herald*, of that city. Every one of them is loud in his praises of the treatment they met with wherever they went during their tour with the Templars of Chicago. They were entertained at the best hotels and invited to several receptions and excursions. Just before leaving Chicago they had to decline a complimentary banquet tendered by the Canadians of Chicago. The tickets had been printed and arrangements had been made for the dinner to come off at the Clifton House, but the members of the band were many of them under obligations to reach Hamilton at a certain time, and the invitation had to be respectfully declined. The band commanded universal attention both from its fine appearance and from the excellent music it furnished. To it was assigned the chief honour in the musical ceremonies before Washington's tomb, and out of the bands that took part in the big procession at Washington, the 13th was selected by Mrs. Logan to attend her reception. The band, however, could not attend, as they had an engagement elsewhere on that evening. One of the successes of the trip is the probable engagement of the 13th next year by the Chicago Shriners to go to San Francisco. Another pleasing event that follows the trip is the acceptance by the St. Bernard Commandery of an invitation by the 13th to visit Hamilton next summer. Arrangements will be made to make the occasion a big and memorable one. The St. Bernard Commandery comprises about 150 members, and they are among the best equipped and best drilled body of Knights on the continent. There is no uniformed company that can be found to compete with them in military movements and drill. If they visit Hamilton next summer, as they no doubt will, a large concourse of relatives and friends will come along, and the presence of so distinguished a body of Masons will bring the Masonic fraternity from all sections of the country. The 13th will cele-

brate the occasion with one or two grand concerts.

Excursions to Toronto, Niagara Falls and other places will be on the programme. The visit of the Commandery will be as big a thing as the visit of the 13th Regiment of Brooklyn during the carnival. They spend a large amount of money each year for their annual excursion. Their expenses in connection with their recent visit to Washington must have reached a pretty high figure. It cost about \$5,000 to engage and meet the expenses of the 13th Band alone. Their other expenses must have reached a big, big figure. The St. Bernard Commandery will get a good welcome, not only from the 13th Band, but from Hamilton generally.

## THE GRAND CHAPLAIN.

At the October meeting of St. John's Lodge, 2090, London, a lecture was delivered by the Grand Chaplain, R. W. Bro. Rev. D. Armstrong, D. D., on "The Moral Aspects of Freemasonry." Turnout of members of St. John's and visiting brethren was large and representative, not fewer than 150 being present on the occasion. W. Bro. Geo. C. Davis presided. The Grand Chaplain was introduced by R. W. Bros. Dewar, Porte and Simpson, and after the grand honours had been accorded him launched out upon his lecture in an easy, off-hand style, which captured his hearers at the outset. For over an hour he riveted the attention of the brethren by his matter-of-fact style of placing the plain, unvarnished truths before them, and it is safe to say that but few left the hall without feeling that he had been personally benefitted by the admonitions so pointedly and impressively put by the reverend brother. The great moral truths underlying the Order were portrayed in language which could not be misunderstood by the veriest dullard, and, in a word, the lecture was voted the very best ever heard within the walls of the Masonic Temple. It should be delivered in all the centres of Masonry in the jurisdiction, and even, if at all possible, in every lodge room of the province. The result cannot but be an awakening amongst the Craft, and a general shaking-up of the "dry bones," something sadly needed in Masonic circles. The doctor was in his happiest mood, and after three minute addresses had been given by the following visiting brethren, Bros. Porte, Munson, Simpson, Fisher, R. J. C. Dawson, Burns, Taylor (Mayor), Essery, Broderick (Molson's Bank) and others, the doctor replied very felicitously. The lodge was then closed, and the meeting broke up. It is understood that the Grand Chaplain is besieged with applications from all sections of the jurisdiction to deliver the lecture. He will, so far as it does not interfere with his parochial duties, endeavour to comply with the requests of his brethren before his term of office expires. Toronto, Kingston, Hamilton, Ottawa, Belleville, Thorndale, Forest and several other places are underlined for a visit, of which particulars later on.

Referring to the lecture the *Free Press* says: "Every brother with whom we have conversed, regarding the recent lecture given in the Blue Room here by the Grand Chaplain, (Bro. Rev. D. Armstrong), expresses the one opinion, that it will do more good than a thousand essays on Craft Masonry, about which, in nine cases out of

ten, the listener was equally as well posted as the lecturer. In the Grand Chaplain's discourse he did not mince matters, did not cloak the sins of omission and commission under silken covers, but plainly, bluntly and forcibly brought the brethren face to face with the facts—and then asked if they were not all to a greater or lesser extent guilty. The Grand Chaplain should be commended for the interest he has evinced in the Order by the preparation of such a paper, for it is bound to do an incalculable amount of good—if the brethren take its teachings as deeply to heart as they appear to do.

## RIGHT YOU ARE, BRO. JOHN.

As the year draws to a close we urge upon the Craft the necessity of looking well to the selection of their officers for the coming year. The election of good active men means a year of prosperity and pleasure. Because Brother So-and-So happens to have been appointed to a minor office and to have filled it passably well it does not follow that he is either by intellect or nature fitted to occupy the East. There is at times too much sentiment in the selection of officers. This should not be. Place the best available men in the responsible offices and success will be the reward.—*London Free Press*.

## SELECT GOOD MEN.

Every officer should be found in his place when the gavel sounds on lodge night, ready to perform any duty connected with it, as he obligated himself to do when he was installed into office. Let the brethren observe whether this is the case, and if any are delinquent in duty, let it be remembered at the annual election of officers which is now close at hand. Retain in office and promote only such as have served faithfully during the past year. No lodge can hope to prosper with negligent or inefficient officers, and this is true, only to a less extent, as pertains to the members. While good officers are essential to the prosperity of a Masonic body, they are greatly hampered in their work unless zealously supported by the members. Every member is responsible, to a greater or less extent, for the condition of the body, be it good or bad. Think of this, officers and members, and enter upon this busy Masonic season with the determination, each one for himself, to do his part. If this is done you may rest assured that your lodge will surely prosper, and you will derive far greater benefits from being a Mason.—*Masonic Advocate*.

## UNION IS STRENGTH.

Masonic organizations are sure to prosper where there is earnest, united efforts on the parts of the members. There may be union where there is only a passive condition, which is very much like death itself. A healthy agitation of the waters is sometimes the best thing that can happen to a stagnant pool. A little difference of feeling as to men or measures will not harm the average lodge, and the expression of such differences will not retard prosperity. But deep down in the hearts of brethren, who stand associated together, there must be the spirit of sympathy and co-operation. There must be a strong bond of fellowship between the members of every progressive and prosperous lodge, or other Masonic organization. Only thus can the best work be done and the best results achieved.—*N. Y. Sunday Times*.

## BENEFIT ASSOCIATIONS.

An Interesting Paper read to the Brethren of his Lodge, by M. W. Bro. Otto Klotz, P. G. M.

Notwithstanding the numerous published statements and calculations by competent men, actuaries and others, showing the utter inability of all those benefit associations which are not like regular life insurance companies based upon the only true principle upon which stability can be attained; notwithstanding the long published lists of broken up and defunct benefit associations, with an exposition of the rottenness of those concerns from the very commencement of their operations, giving unquestionable proof of the correctness of the statements of actuaries; notwithstanding the published particulars of the many and gross swindles perpetrated upon a too credulous public, yet benefit associations not only continue to be largely supported but new ones continually are being formed, and membership increases to an amazing extent.

Which are the causes, that notwithstanding all those expositions, render it comparatively easy to start new benefit associations and to continue so many already established?

As a first cause may be mentioned the enormous profits made by regular life insurance companies, the statements of their accumulated profits, the handsome dividends paid to stockholders and the palatial buildings erected by those companies—all these facts are made use of as arguments in favour of benefit associations, to show that the rate of premium for insurance claimed by those companies must necessarily be larger than is actually required to pay for the insurance of life, and that a large portion of the money paid by the insured goes to enrich those companies. Managers and agents of benefit associations impress these arguments so strongly upon the mind of a credulous public, and at the same time assure them that by a more economic management, upon a really mutual principle an equal amount of life insurance can be obtained for a premium or assessment at about one half of that in a regular life insurance company, and the public believes them.

Secondly.—All these benefit associations are each composed of a certain so called chosen or selected class of people, who before they can obtain an insurance upon their lives must first become members of that particular association. They are given to understand that some vital and valuable secrets are held by that association, which are only imparted to members; that members enjoy great social benefits, and that their closely guarded meetings are sources of great pleasure and of valuable information. These assurances carry with them a certain charm, an anxiety to see, know and enjoy such advantages which no ordinary life insurance company offers, that it is comparatively an easy matter to obtain converts. To this charm may be added the favourable impression often produced upon the mind of young men especially, seeing one of the numerous processions of benefit associations with their banners, insignia and other decorations either accompanying the body of a deceased member to his last place of rest, or for the purpose of attending divine service in a church, or with a band of music ahead for the purpose of social enjoyment. Young men see all this, they notice one or more of their shopmates or friends

in such a procession, they meet afterwards, talk over it and the result is an addition of one or more converts.

Another peculiar charm is the prospect of office and of rank in a new branch of a benefit association.

The agent of the association whose business it is to procure new members and, where the prospects appear favourable, to establish new branches, generally secures, with little difficulty, the assistance of a person who is particularly anxious for office and to whom he promises the chief office in the new local branch upon the condition that he helps him to secure a certain number of applications for membership. The town, village or hamlet is thoroughly canvassed, the required number of applications is secured and in due course of time a new branch is established. Some twenty or thirty new members are enrolled, all in possession of those grand secrets, all pay readily and willingly their entrance fees and dues, all feel nappy and proud, the agent pockets his commission, and another association proclaims its prosperity by increase of membership.

Thirdly.—The actual fact that a large number of death-claims have been readily and promptly paid by those benefit associations, and have brought comfort and plenty to many homes where formerly want, disorder and semi-wretchedness held sway. The widow after her first emotions of grief for the loss of her husband have subsided, finds herself in possession of a sum of money far larger than that which ever her husband owned; if she is judicious, as many widows are, she soon arranges her household in such a manner that comfort is shown as one of its chief characteristics; with maternal love she cares for her children, and it has often been shown that under her care and example children conduct themselves with more decorum than while under the control of both parents. During the life of the husband the family lived, so to say, from hand to mouth; no earnings were saved, all was spent, bills for the necessaries of life were often presented for payment and frequently could not be met for want of funds; now all is different, no debts are contracted, economy is practised judiciously, earnings are carefully invested, the widow ranks among the small money-lenders, her children grow up, commence to earn some wages, the mother employs her time in earning some money by work of hand; quietness, peace, order and comfort reign in her home. She no longer needs to sit up late at nights to wait for the return of her husband, from his nightly associations where he spent time and money; her sleep is not disturbed by the late arrival of her husband from his debauch, no breath of tobacco smoke and liquor gases offend her olfactory nerves, and she has gained the full conviction that she is really better off in every respect as a widow than while she was the wife of a man; and that he never was worth as much while alive as when dead. Modesty does not admit her to express this conviction in words, but every person who has known her during her married life and who sees her, her children and her nice home after her husband's death needs no further assurance of those facts.

It is not the actual drunkard only who does not save any of his earnings, whose wife is constantly bothered with the

cares and sorrows of domestic life, in whose life there is rarely any sunshine but only drudgery; but it is that large class of men who are generally known as jolly good fellows, always ready to treat or to be treated, always found in the company of their associates, spending their time and money foolishly if not recklessly; hardly ever able to make both ends meet, depending upon the next pay day to meet the claims of the butcher, baker, grocer and others for the necessaries of life which have been consumed by the family before being earned and paid for; but who will always manage to have some money to spend at the bar, at evening meetings or for some kind or other of the many enjoyments for men and of which poor wives are excluded. What wonder that even married women, having seen such comfortable homes and contented lives of widows, are not only in favour of their husbands becoming members of those benefit associations, but actually encourage them to join the same.

And as a fourth factor may be mentioned the fact that a large number of Freemasons are members of and generally occupy high offices in numerous Benefit Associations which have no connection with the Craft. It appears as if those associations were especially anxious to obtain the membership of Freemasons, particularly those who occupy high offices in the Craft, and that these when once admitted to membership are, as it were, pitchforked from one office to another until they reach the highest office attainable, and become their chief rulers. This fact is rather surprising when it is remembered that in former years the Masonic fraternity looked with contempt upon the first association of that kind. It was styled spurious Masonry, imitation Masonry and the like, and some Grand Lodges went so far in their contempt that they forbade, under heavy penalties, any of its members to join the same.

How different are the views and opinions of the present time regarding those associations; there may be some old conservative Masons, members of the old school, who still look, if not with contempt, at least with great indifference upon those benefit associations, but the great majority of Masons, whether wisely or not no matter, they not only look upon them favourably, but a great many Masons are actual and active members of one or more of them. That those associations are more or less modelled after the Masonic system of membership, admission thereto, of rules of management and otherwise cannot be denied, as ample proof could be readily furnished not only that those paragraphs have been copied by them from Masonic ceremonies, but in many other respects; and it would, therefore, not be surprising were it ascertained that the founders of the first of those benefit associations and probably of numerous others were themselves Freemasons who changed, mutilated and altered the Masonic system to give the product the colour of originality.

But apart from all that charm, from all anxiety for office, even apart from the fact that man, being a social creature, wants company, diversion and enjoyment, which, for want of better opportunities, he seeks to find in one or the other of those associations, there is the fifth cause and factor which renders it comparatively easy to start new benefit associations and to continue so many



already established; and this is the ever-increasing necessity of making provisions for the support of the family of the "bread winner," either during the time of his sickness or upon his death; for neither of which the regular life insurance companies make such provisions and have established such a system of insurance that make the same equally acceptable and suitable to that large body of men which is composed of the labourers, mechanics and artisans, as do the provisions made, and the system of insurance established by those benefit associations. In the first place, those life insurance companies do not pay a certain weekly allowance during sickness as several benefit associations do, and in the second place life insurance companies as a rule demand their payments of premiums yearly, while benefit associations as a rule have adopted the plan of monthly payments, which is far more convenient to men who are paid their earnings monthly or semi-monthly. Add to this the fact that life insurance companies premiums are collected and paid in a similar manner as ordinary taxes are collected and paid; such payments are generally made with a certain aversion and because they must be paid. No feeling of sympathy, honour or of shame is aroused, no fear of losing good companionship prompts the insured to pay. How different are the inducements that prompt payment of assessment or calls made by those benefit associations. In some cases the member's sympathy is aroused in hearing that the call is to pay the claim of a widow whose late husband was his intimate friend, shopmate or an old acquaintance; in all cases of calls it is a debt of honour which, if he fails to pay, the chances that other members will look down upon him, and that he will be debarred of the pleasure of their company at their meetings. This ever-increasing necessity of making provisions for the support of the family of the "bread winner," either during the time of his sickness or upon his death is caused by the great change, which, during the present century, especially during the last fifty years has taken place in commerce, to offer and manufacture whereby the dangers of accidents causing mutilation of limbs or loss of life are greatly increased and the increase of those accidents brings in its train hardship and misery to hundreds of families at an instant without any forewarning and without the least blame upon those families or the bread winner whose life or limbs have been sacrificed by a collision of trains, a sinking of a steamer, an explosion of a mine or a factory, a bursting of a boiler or other calamity.

That there is an urgent necessity for associations which make provisions for the payment of a certain sum of money weekly or otherwise during the time of sickness or disability to work of the labourer, the mechanic and artisan, especially those who are employed in large establishments, and provisions for their families in case of death, is a fact which probably no man will attempt to deny. Some of those associations have so far given proof of their stability, having been in operation about half a century with a constant increase of membership and of funds; while others have, after a short existence, collapsed and their rottenness has been exposed. And that the ordinary life insurance companies do not supply the wants, especially not in the manner which makes them popular among the labourer; the

mechanic or the artisan is also a fact too patent to require further explanation. Therefore, notwithstanding numerous collapses of Benefit associations, others will in all probability continue to be established with more or less improvements upon former plans, so long as their want exists and no better and equally popular system has been invented.

Necessity is styled the mother of invention; may it also prove to be true with benefit associations.

#### NON-AFFILIATION.

No subject is of more universal application; none have presented greater difficulties in its removal than has this subject to all the Grand Lodges of the land. It is most clearly the right and privilege of every Mason to withdraw from membership in the lodge at his pleasure; there is no such thing in this country as forced or compulsory membership in Masonic bodies. But the lodge has rights as well as the non-affiliated member; they may, in their discretion, deprive him of visiting the lodge or of the enjoyment of Masonic intercourse in his vicinity. They can deny to him the right of Masonic burial, exclude him from Masonic processions, but they can go no further; they cannot inflict upon him, in addition, a punishment for remaining without.

The Grand Lodge of Tennessee, we believe, taxes all non-affiliated Masons within its jurisdiction, and upon their refusal to pay such tax, inflicts upon them the punishment of suspension or expulsion; this is in direct violation of all laws, common or Masonic. Neither the Grand Lodge of Tennessee, nor any other Grand Lodge, has any right to impose such penalty. They may levy a tax, provided that the privilege returned for the payment of such tax shall be the right to visit, etc.; if the tax be not paid, then such privilege may be withheld; but to punish a brother for the refusal to pay such arbitrary and tyrannical levy is beyond all Masonic jurisdiction and Masonic right. We are surprised that in these latter days of the nineteenth century any lodge should take such a broad step backward.—*T. S. Parvin.*

#### TENURE OF OFFICE.

The Grand Lodge of Illinois approved the recommendation of the Grand Master as to tenure of office of Representatives of this Grand Lodge near other Grand Lodges, and suggesting five years. Commissions for that time have been issued upon recommendation and with the approval of Grand Masters to whose Grand Lodge they have been accredited. This is a wise change. Their terms should be definite. It is easier to renew a commission than it is to remove a Representative who fails to represent.—*Illinois Freemason.*

#### IT IS OUR DUTY.

It is the absolute duty of lodges to discriminate between the intelligent and the ignorant. We owe it to our institution to keep out those who can not appreciate its teachings, and who seek admission for mercenary or other improper motives. No matter if the applicant be our friend, our relation, or even our brother in the flesh, we have no right to admit him on that account; but our imperative duty is to reject him, if we know he is not one on whom the lessons he is about to receive will produce the desired effect.—*Advocate.*

#### JACQUES BERNARD DE MOLAI.

Born in 1242, de Molai is said to have been received into the Order of the Knights Templars in 1265, at the Priory of Beaume in Burgundy, and soon greatly distinguished himself as an able administrator and a gallant soldier. He was especially distinguished under the Grand Mastership of Wm. de Beaujeu from 1273 to 1291, though to this Wm. de Beaujeu much blame was subsequently attached, for grave innovations on the reception of the knights. In 1297, at the death of Theobald de Gaudin, he seems to have been elected Grand Master of the Templars. Invited to France in 1306, to a special and secret meeting at Avignon, he left Cyprus and went with 60 knights, at the end of 1306, or the beginning of 1307, to France. On the 13th October, 1307, all the Knights Templars in France were simultaneously seized (which says, rightly or wrongly, a good deal for their unpopularity)—Molai amongst them. Most serious charges were brought against the Templar Knights, and a commission was opened at Paris to examine them; but this seems to have been a complete perversion of justice, and we note that it was apparently a foregone conclusion—that, as the Order was both rich and friendless, it had to be suppressed. No doubt the wealth, and probably haughtiness, of the Templars had made them many enemies. Many of the knights were cruelly tortured, and died in their prisons. Molai remained in prison (it is believed that he was tortured) until March, 1313, when he was sentenced to perpetual imprisonment, together with Guy, Dauphin d'Auvergne, Hugo de Peyraud, and Godefroi de Gonaucville, on the promise of recantation and acknowledgment of the justice of his sentence. But as he manfully avowed the entire innocence of the Order, he was burnt to death March 18th, 1313. He is said to have summoned Clement the Pope and Philip the King before an infallible tribunal; and as Clement V. died April 20th, 1317, and Philip, according to Wilke, November 29th, 1314, by a fall from his horse (though some say not until 1323), the main or superstitious feeling of the age declared that it saw in these deaths the "finger of God." Molai is only interesting to Freemasons, apart from his gallant life and end, as Grand Master of the real Knights Templars, though, as the historical connection between Masonic Knights Templars and the warrior soldiers of Palestine is more than doubtful, at least is certainly "not proven," his name may seem to have but little to do with a Masonic Cyclopaedia. But as his name appears in later revivals of a so-called Templarism, it has been thought well to allude to him thus.—*Kenning's Cyclopaedia of Freemasonry.*

#### A VETERAN AND FREEMASON.

Col. James Poyntz, an old and much respected resident of Windsor, Nova Scotia, died at that place on Saturday, October 5th. Deceased received his first commission April 14, 1814, and was made captain December 28, 1828. He retired from the 30th Foot with honorary rank of lieutenant-colonel September 6, 1844. Colonel Poyntz had lived in Windsor many years and was highly esteemed by his many friends and acquaintances. He was a well-known and prominent Freemason. The deceased was about ninety-five years of age, and was undoubtedly one of the last of the Waterloo veterans.

## OUR MODERN KNIGHTS.

### The Occult Relations Between the Flashing Blade and the Uniformed Fraternities.

The old Knights Templars, says the *New York Sun*, in the height of their power never boasted as many gallant swordsmen as have for the past few days been going and coming through this city on their way to Washington, nor, probably, did the ancient Knights take so much trouble to display their weapons as have these latter day "defenders of the Pilgrims," whose blades have never been wet with anything more sanguinary than Sapollo. For some reason a modern Knight, especially a young and handsome modern Knight, cannot conveniently carry his sword in any other way than dangling from his waist and getting in the way of his legs. At a time when able military authorities are advocating the return to the use of the lance as a weapon, it would probably be presumptuous to pronounce the sword an inexcusable anachronism, even on so intensely modern an institution as an elevated railroad train, with the nearest war cloud as far off as western Europe, but the frequency with which these militant appendages are rattled about whenever any secret society takes an outing now-a-days gives rise to some legitimate speculation as to what may be the innate relationship between secret societies and swords.

So far as the Knights Templars are concerned, they come by the sword honestly, for it was the weapon with which old Hugh de Payens and his half dozen comrades slashed a path to fame through Saracen flesh and bone away back in the time when Freemasonry was operative instead of speculative, and was more devoted to church building than to the promotion of social intercourse by means of signs, passwords and lodges.

Knights Templars were not Freemasons in those days, however, nor for many a year afterward. Their sword was their staff, and an all-sufficient one, whether tempests of Saracen fury or chillier blasts of western jealousy blew against their ranks, until a century after Hugh de Payens and all his gallant gentlemen were dead and buried. Then Pope and King pulled the bell ropes of fate and rang the knell of the valiant order, as a similar union often before and afterward destroyed any order that threatened the supremacy of Church and State over mind and progress. The few Templars who escaped the stake or other violent deaths took their hidden swords into the shelter of Freemasonry, and then was added to the trowel, therefore the sole weapon of that order, the longer and keener blade of military life, and when in the last century the rites of Masonry were revived for speculative application, the sword of the Templar was taken up with the rest, and so comes to be toted about now in railroad trains and street cars by more thousands of Knights than were ever dreamed of in the olden time. The advantage is not wholly on the side of the moderns, however, for all the Templar swords seen in New York this week have never done as much execution as a single one of the old blades that flashed in Palestine. That is, unless we count wounds inflicted upon feminine hearts, in which case the slaughter in these modern days must far exceed that of any Saracenic field, for the heart of woman was a field from which the

Knights of old were barred out by the strict rules of their order.

The Odd Fellows, the Knights of Pythias, and numerous other modern societies that include the sword in the regalia which their uniformed bodies wear have no such excuse for it as have the Templars, but this doesn't prevent their blades from flashing as freely and as numerously whenever any gathering gives them the chance. In fact, the first thing in the mind of the deviser of a secret society uniform seems to turn to is the sword, and the rest of the regalia centres more or less around this.

"Why do you wear a sword?" a reporter asked a man eminent in Masonry, who had just got into town upon his return from the Washington conclave.

"It's a part of the regular Templar uniform," he replied.

"Yes, but why is it in the uniform?"

"Well, now. I never thought much about that, but it has been there from the time the order was founded, and I suppose that's one reason for keeping it. The old Templars, though, used to wear heavy armour, I suppose, and lots of other things that we have left off, so I suppose the retention of the sword, after other things have been abandoned, must be more through some occult working of the human mind than because of any particular significance of the sword."

"But why should the human mind in a secret society turn to swords, when in an ordinary open society they are never used?"

"Well, that does seem a little singular. Perhaps one reason is that in an ordinary open organization the fear of being ridiculed by the public is stronger than in a body of men united by secret ties and obligations. You see, it's a good deal of a trial, in one way.

For a civilian to put on a sword for the first time, and in another way it's a great source of satisfaction. There's no question that a civilian in a sword usually excites laughter, or, at least, the inclination to laugh, on the part of the majority of the beholders. On the other hand, there is a certain distinction about carrying a sword. It tickles the vanity, while it injures the ridicule-fearing spirit. One man alone, or a body of men, acting all the time in public view find the fear of ridicule more potent than the gratification of vanity, but where a lot of men get together in secret and go through a lot of forms and rites, impressive under the circumstances, but often ridiculous if done in light of day, for all vanity rather gets the better of their fear of ridicule. They put on the swords in their lodge rooms, and, as they gradually get more and more the hang of the things their vanity increases until they cannot resist the temptation to make a public show of themselves. And once a man yields to his vanity in this direction he is lost, if not for life, at least for a term of years, until age or experience knocks the vanity out of him and makes him willing to forego the pleasure of attracting attention to his legs, and to carry his sword where it belongs, in its case, until it is actually needed in the parade or manoeuvres. It generally takes a Mason about seven years to get over the fancy for wearing his sword in public every chance he gets. Members of other secret societies never get over it. The rule is that the less excuse there is for such tomfoolery as a sword the more apt it is to be worn. Beneficial and

fraternal societies of purely modern origin run to swords even more than the Templars and other Masonic orders in whose origin and antiquity there is more excuse for military mummery."

A grand worthy something or other in another of the large secret societies in this city was even more frank in his remarks about the use of the sword. "Oh, it's a bait," he said, "that we put out to attract young men. We've got to have something of that sort to attract and interest outsiders. Vain men, and all men are more or less vain, think a sword makes them look distinguished, and are crazy to wear one as soon as they are far enough advanced in the Order to get into a uniformed rank. We old fellows couldn't keep them from it even if we tried, and we don't try. It is harmless, even if it is a little ridiculous, and as long as it tickles the vanity of the men and their families, why should we interfere?"

## SHRINERS AT WASHINGTON.

### How Grave Business Men Comport Themselves when Away from Home—A Free Show for the Street Arabs.

With the waving of Conductor Soussa's wand, says the *National Weekly*, the brazen lips of the instrument of the Marine Band opened, and with the first strains of a popular melody the Nobles of the Mystic Shrine took up their line of march yesterday afternoon. The sun was slowly sinking in the West, and casting his slanting rays not on the martial splendour of resplendent Knights, but upon a multitude of Nobles arrayed in the full dress suit of the Order whose sombreness was only relieved by the snowy expanse of shirt front and the red fez cap with black tassel, worn by each Noble. The parade was held about half-past 4 o'clock, just at the time when the streets are most crowded, and owing to the novelty and air of mystery surrounding the Order, the line of march was thronged by thousands. They crowded the sidewalks, and as there were no ropes to bar the way, swept out into the streets, and as the long line of Nobles marched down Pennsylvania avenue, it was between solid walls of struggling humanity.

The Lulu Temple, of Philadelphia, turned out over 200 Nobles, nearly all in the regulation uniform, and was altogether the most notable body in the gathering. At its head marched the Marine Band of twenty pieces, the only one in the country. Their uniform was of the fancy dress ball order, blouses of blue and white check of varied sized patterns, were separated from Dolly Varden trousers by plain white stomachers with flowing ends; on their heads were turbans of variegated calico, the ends being gathered into bows of generous folds. It is needless to say they were "the observed of all observers." Osman Temple, of St. Paul, Minn., caused much amusement among the spectators by carrying the "blanket," a strong canvas sheet with convenient handles, upon which candidates for admission are tossed during initiation. While waiting for the procession to start the work in this degree was exemplified on the street for the benefit of admiring and amused bystanders, picanninies willingly undergoing vigorous tossing for the remuneration of a quarter apiece. While the fun lasted there was vigorous competition among candidates for the honour.



## SOVEREIGN GREAT PRIORY.

List of Officers Elected at the Knights Templars' Annual Assembly—Subsequent Appointments by The Grand Master.

At the Sixth Annual Assembly of the Sovereign Great Priory of Knights Templars, held in Montreal on the 22nd ult., the officers for the ensuing year were elected. Since then the Grand Master has added the names of those appointed to office by him. The complete list is as follows:—

M. E. Fra. Col. W. J. B. MacLeod Moore  
Supreme Grand Master (*ad vitam*).  
R. E. Fra. James Henderson, Q. C., LL. D.,  
G. C. T., Kingston, Deputy Grand Master.

### PROVINCIAL PRIORS.

R. E. Fra. Joseph Park, Windsor, London District.  
R. E. Fra. John Tunstead, Hamilton, Hamilton District.  
R. E. Fra. Samuel Wesley, Barrie, Toronto District.  
R. E. Fra. David Taylor, Ottawa, Kingston District.  
R. E. Fra. Edwin R. Johnson, B. C. L., Stanstead, Quebec District.  
R. E. Fra. Samuel F. Matthews, St. John New Brunswick District.  
R. E. Fra. Clarence J. Spike, Halifax, Nova Scotia District.  
R. E. Fra. William G. Bell, Winnipeg, Manitoba District.

### GRAND OFFICERS ELECTED.

R. E. Fra. Daniel Spry, G. C., T., Barrie, Grand Chancellor.  
R. E. Fra. Rev. Frederick Bates, Chatham, Grand Chaplain.  
R. E. Fra. Robert L. Patterson, Toronto, Grand Constable.  
R. E. Fra. Frederick D. Butterfield, Derbyshire Que, Grand Marshal.  
R. E. Fra. David McLellan, Hamilton, Grand Treasurer.  
R. E. Fra. George J. Bennett, Toronto, Grand Registrar.

### APPOINTED BY THE GRAND MASTER.

V. E. Fra. Daniel Fraser MacWatt, Barrie, Grand Vice-Chancellor.  
V. E. Fra. Edwin Goodwin, M.D., St. Catharines, Grand Sub. Marshal.  
V. E. Fra. Carl L. O. Kuhring, Quebec, Grand Almoner.  
V. E. Fra. Charles F. Mansell, Toronto, Grand 1st Standard Bearer.  
V. E. Fra. George D. Wyman, Derbyshire Que., Grand 2nd Standard Bearer.  
V. E. Fra. Allan McLean, Kingston, Grand Master's Banner Bearer.  
V. E. Fra. Robert John Craig, Cobourg, Grand Captain of the Guard.  
V. E. Fra. Thomas W. Taylor, Winnipeg, Grand Sword Bearer.  
V. E. Fra. William E. Logan, Truro, N. S., Grand Organist.  
V. E. Fra. Samuel Dubber, St. Thomas, Grand Pursuivant.  
V. E. Fra. Thomas Robinson, Windsor, Grand Guard.

### MEMBERS OF GRAND COUNCIL—ELECTED.

R. E. Fra. F. T. Malone, Toronto.  
R. E. Fra. J. Ross Robertson, Toronto.  
R. E. Fra. John W. Murton, Hamilton.  
R. E. Fra. Luther B. Archibald, Truro, N. S.  
R. E. Fra. Isaac H. Stearns, Montreal.  
APPOINTED BY THE GRAND MASTER.  
R. E. Fra. Daniel F. MacWatt, Barrie.  
R. E. Fra. Harry E. Channell, Stanstead.  
R. E. Fra. George G. Rowe, M.D., Toronto.  
R. E. Fra. Alexander G. Adams, Montreal.  
R. E. Fra. S. S. Lazier, Belleville.

The motion to amend Statute 28, relating to Provincial Priors, by inserting the words "and Preceptors" after the word Representatives in the second line of said Statute, so as to entitle Preceptors to vote in the selection of Provincial Priors, was carried.

The motion having reference to the establishment of Provincial Grand Priorities was abandoned.

A request from Alexandria, Egypt, to establish a Preceptory under the authority of the Sovereign Great Priory of Canada was not entertained.

The seventh annual Assembly will be held in the City of Kingston on Tuesday, 15th July, 1890.

## EDITORIAL OBLIGATIONS.

Masonic journals should be exponents of Masonic principles. Truth, honour and justice should be their motto. In all things pertaining to his position the Masonic editor should be the soul of these great virtues, for through him the Craft expect to receive Masonic light. To pervert any one of the principles of this motto is beneath the dignity of his position, and makes him a trickster in the eyes of his brethren. It debases his high and honourable position to that of the politician who serves his party regardless of truth, honour or justice, so that it may win and triumph over the other party without regard to consequences.

The merest tyro in Masonry will comprehend the point in the above paragraph, and may be ready to ask, in surprise, do Masonic editors ever stoop to such things? It would hardly seem possible that they would do so, and we think such instances are of exceedingly rare occurrence.—*Masonic Advocate*.

## THAT LAME RITUAL.

The Ritual question at the Washington Conclave was settled in a satisfactory manner. A committee of one from each jurisdiction, selected by each delegation, with Locke, of Maine, for Chairman, and Connor, of Tennessee, as Secretary, laboured diligently upon the subject from early in the session. Finally Essentials were adopted to be made obligatory and to be promulgated Jan. 1st. Ceremonials are referred to the several Grand Commanderies until the next triennial, and the same committee is continued. They are to receive suggestions from all Grand Commanderies and report a full ceremonial then. The present Standard Ritual is so recalled.

Grand Master Roome's address, while firmly maintaining his position, was kindly towards Iowa, and P. G. M. Hopkins reported for the committee on that subject, that Iowa had been punished enough, and their delegates were restored amid much expression of good feeling.

## GOOD-WILL TO MEN.

The mission of Masonry is the mission of Masons, for they are one and the same thing, and none can proclaim divorce or set a line of demarcation between. If we be not true Masons then there can be no true Masonry, and its mission is a failure. "Show me their laws and I will tell you what kind of people they are." Show me the men who gather about a Masonic altar and I will tell you what kind of Masonry they represent. The source must supply the stream, and the cause must typify its followers, the creed must shine out in the apostles. So, then, Masonry gains or loses, as its brethren are pure or unworthy, rising or falling who are its exemplars. "So let your light shine before men," search the Scriptures, and Masonic light can only shine through a pure medium. If these be not in accord with the pure light that shines in the moral East its rays are darkened and the way is obscured, its mission futile.

The mission of Masonry, then, is to exalt itself by exalting its votaries, to purify and benefit, to elevate mankind in a semblance of Him whose life was all purity, whose mission was—

Pence on earth, good-will to men.—*N. Y. Sunday Times*.

## CHEAP MASONS.

As there are many, very many, true Masons, both in theory and fact, so too are there very many who should be classed as above. Every day we meet men claiming fellowship under the square who only impress us with the feeling "how did they ever pass the ordeal!" And these men honestly think and feel that the garb and title of our most honourable fraternity is eminently fitted to them and they to the Order and its symbols. One peculiar tendency of this class of Masons is to glorify the lesser at the expense of the greater—to exalt the detail and diminish the principle. They hold the hidden portion of their Masonic work in greater esteem than that part which is seen of men, and lose no opportunity for parading, sometimes even beyond the bounds of safety, the signs and symbols which should only be used sparingly, and in the most guarded manner. The mysteries of the Craft are to them of greater moment than is the sublime principles upon which the Order is based, and they most value the fact that they have the magic word which will throw wide open to them the mystic portals behind which all is hidden from the outer world. Could they carry out their highest ambition, they would do little else than walk up and knock—if the outside world were looking on—only to repeat and re-repeat the act continually. This may seem overdrawn and harsh, but it is a true citation, for we all remember instances in which this unworthy sentiment is manifested. It is a weakness, but it is a criminal one, and totally unfits its votaries to enter into the higher walk upon which true Masons have entered. When comes the hour of trial such Masons will seldom be found at the front, and he who leans upon them finds but a broken reed. Masonry builds on firmer foundation than mere form or symbol, and woe to him who mistakes the safeguard for the sentiment, the token for the theory, the symbol for the substance.—*N. Y. Times*.

## FREEMASONRY IN PERSIA.

The *Madras Masonic Review* speaking of Freemasonry in the Shah's dominions, says: "Persia is one of the few countries where the holding of Masonic lodge meetings is forbidden by the law, and it is, therefore, with much interest that we have received news from that part of the world. There is in Persia a number of Freemasons, chiefly of the nobility, who enter the Craft while serving on the staff of the embassies of their State in the Capital cities of Europe; some, however—how many is not known—were admitted into the fraternity in their own country. Up to within about twenty years ago, a Freemason's lodge—believed to be very ancient—was regularly held at Teheran. By beginning to build a Masonic Hall in the Persian capital, the brethren attracted the notice of the Shah, who, not being a Freemason, and having many scruples about entering a lodge in the usual manner, stopped the work and issued a proclamation forbidding the lodge meetings. It is generally believed that since that time there have been no meetings in Persia; but a brother who has visited that country (and was recently in Madras) tells us he has reason to believe Craft Lodge meetings have been held there, at irregular intervals up to the present day.

## KNIGHTS OF ST. BERNARD.

As a return for the kindness shown them in Washington, the members of 13th Battalion band of Hamilton have invited the St. Bernard Commandery of Knights Templars of Chicago, to visit the Ambitious city next summer, and the invitation has been accepted. The commandery has the reputation of being the best dressed and best equipped of the many crack Templar Commanderies in Illinois, and its presence in Hamilton will prove an immense attraction to Masons all over Canada. Why not make the time of its visit the occasion of the next summer carnival, see the *Herald*? The visitors will then say Hamilton at its best and brightest, and will themselves attract thousands of other visitors from all Canada, and, perhaps, from the States as well. Those who are interested in seeing next year's carnival a success, should consider the St. Bernard Commandery one of its most important features.

## QUEBEC WITHDRAWS.

On October 23rd, M. W. Bro. Isaac H. Stearns, Grand Master of Quebec, issued his proclamation withdrawing the edict of non-intercourse with England in the interests of fraternal harmony, to secure, if possible, a peaceful solution of the pending difficulty between the Grand Lodge of Quebec and the Grand Lodge of England, with reference to the latter's Montreal lodges. The original edict of non-intercourse was issued in 1886. This withdrawal is most proper, and with judicious manipulation the happiest results will follow.

## ROBERTSON'S DIGEST.

A revised edition of the admirable "Digest of Masonic Jurisprudence," by M. W. Bro. Henry Robertson, LL.B., Past Grand Master, is to hand. A new edition was rendered necessary by the recent thorough revision of the Constitution of the Grand Lodge of Canada, in the Province of Ontario. All the amendments and alterations then made, as well as all the rulings and decisions of the Grand Masters, approved by the Grand Lodge, since the first appearance of the work, have been carefully collated and embodied in the original text, making the book a complete compilation of Canadian Masonic law to date. The contents also include an essay on the duties and powers of District Deputy Grand Masters, a code of procedure for Masonic trials, and a valuable collection of forms for the use of lodges and members of the Craft, to whom, as well as to all Grand Lodge and subordinate officers, the work cannot but prove most useful and instructive. The alphabetical arrangement which has been adopted is most convenient for ready reference.

On the evening of 11th Nov. brethren of Ogdensburg and surrounding county paid a friendly visit to Salem Lodge, Brockville. About fifty came across the river to fraternize with the Canadian brethren. After the business of the lodge they were handsomely entertained at the Grand Central.

On the occasion of the visit to Temple Lodge, Hamilton, recently, of the Niagara Falls (N. Y.) and other brethren, M. W. Bro. Hugh Murray exemplified the third degree according to the Canadian ritual, and the brethren from the United States did the same, according to the New York ritual, in a very interesting manner.

## AN OLD CERTIFICATE.

R. W. Bro. W. J. Morris sends us the following copy of an old certificate now in possession of True Britons Lodge, Perth, Ont.:-

"In the name of the Father, of the Son, of the Holy Ghost.—Amen.

"We the High Priest, Captain General and Grand Masters of Royal Arch, Super-excellent Encampment and Grand Assembly of K's Templars of Minorea, held in Lodg. No. 8 in the 90th Reg't of Foot under the Provincial Grand Register of Andalusia held in Gibraltar, Do certify that our dearly beloved brother Sir Joseph Farnell was regularly initiated in the above sublime degrees, also the following illustrious Orders Ark and Markmason K's of Malta and Mediterranean Pass, having with true skill and fortitude and valour withstood the amazing trials on his admission.

"Wherefore we do greet well all our Brethren of the said Illustrious Orders on the face of the globe they may reach, and recommend him to their brotherly care and assistance.

"Given under our hands and seal of our Grand Charter and Assembly aforesaid this 22 day of May 1800 and of Royal Masons 3297.

(Signed)

D. THOM, R.H.P.

R LAKIN, C.G.

J. LEWIS, R.A.C.

J. LEE, 1st G.M.

J. LAPIN, Sec'y, W. SMILEY, J. CARB, S.G.W.

## LITERATURE OF FREEMASONRY.

Nothing can form a better criterion of the development of the institution of Freemasonry than its literature, as books are the medium through which the thoughts of the wisest and noblest of the Craft are imparted. The ideas of the best writers on the Science of Freemasonry, of all ages, permeate, and it is replete in the many published volumes to the Craft of standard works.

The publications of Masonic authors and editors during the last century have been distinguished for the freedom, as well as ability, with which the most abstruse questions and principles of the fraternity have been discussed, and have greatly added to its literature.

The science, the philosophy, the history of Masonry—these are the topics which need all the research of the student; and the more that is written and published and the more they are brought before the minds of the Craft, and rendered accessible to the Masonic student, the more will their value be increased, and the more will the institution, of which they constitute the very foundation, be elevated and ennobled.

Of late years, the literature of Freemasonry has assumed large proportions. The ablest men in the fraternity, men of genius and learning, have devoted themselves to its investigation. Its principles and its system have become matters of study and research. The results of this labour of inquiry have been given, and still continue to be promulgated to the world at large, in the form of treatises on Masonic Science, which have tended to the advancement and renew of our noble institution.—*Despatch*.

A District Deputy Grand Master says that if you will "show me an enthusiastic Master supported by common sense, I will vouch for a live, active lodge; without it the lodge is dead."—*Illinois Freemason*.

## HERE AND THERE.

A jaw bone has been unearthed recently at the Wauchula, Fla., phosphate beds. It measures eighteen inches in length and about seven in width. The idea that it belonged to a prehistoric W. M. who failed to be re-elected in his "little lodge," originated with some malvolent (not benevolent) scribe.

The *Church Times*, the organ of the High Church party in England, has the following suggestive paragraph:—"The supposition that Freemasonry is opposed to Christianity is entirely erroneous, and is due to the hostile attitude adopted by the Roman authorities towards the continental societies. Here in England the Craft is distinctly an assistance to religion."

Goodwood Lodge, of Richmond, Ont., presented an address of condolence to the widow and family of the late R. W. Bro. Collar M. Church, M. D., of Aylmer, on the 21st ult. Dr. Church was a charter member of Goodwood Lodge, and was in regular communication until summoned to appear on high. Mrs. Church made a feeling reply to the address.

At the Triennial Conclave the vexed question of the ritual was referred to a committee of one from each State. For consideration on the subject was divided as to essentials and ceremonials. The report of the Committee on Essentials was made mandatory on Grand Commanderies, and will be promulgated by February 1st, 1890. The matter of ceremonials is left with the Grand Commanderies for the coming three years, when the committee, which is continued, will submit a report at the next Triennial Conclave upon this part of the subject.

On the 4th inst. McColl Lodge; A. F. & A. M., West Lorne, banqueted Bro. Alfred Partridge and invited brethren from a distance to assist in doing honour to the occasion. Bro. J. J. Stalker, W. M., of McColl Lodge, presided, and was supported on his left by P. D. D. G. M., J. A. C. Anderson, of Ridgetown, T. W. Kirkpatrick, P. M., Rodney, and on his right sat the guest of the evening, supported by Dr. Dorland, W. M., and by H. F. Jell, J. W., of Rodney Lodge. The vice chair was ably filled by Peter Stalker, P. M., of McColl Lodge. Bro. Partridge is about to visit England.

## WANTED.

One copy of the *Freemason* for November, 1887, and also for December, 1887. Any brother who has these copies will oblige by sending them to the *Freemason* office, marked "Personal." The papers are required to complete a file. A reasonable price will be paid for them.

## "PROCEEDINGS" WANTED.

To complete a set, Grand Lodge of Canada "proceedings" for the years

1863, 1864, 1865, 1875 and 1876, are urgently wanted. Any brother having a duplicate copy of any of these will confer a favour by communicating with the W. M. of Zeta Lodge, No. 410, W. R. CAVELL, Barrister, 39 Adelaide st. E., Toronto.



## U. S. MASONIC BENEFIT ASSOCIATION.

The following letter will interest a number of brethren who are insured in the U. S. Masonic B. Association of Council Bluffs:—

COUNCIL BLUFFS, IOWA, Oct. 12, 1889.

GENTLEMEN.—It seems that an enquiry coming to us from a brother in Toronto, Canada, in regard to the payment of certificates held by us as heirs of the late W. D. Stillman, M. D., and that some misapprehension, or not intended aspersion, has been cast on your association in the minds of the fraternity in Canada, would beg to correct the same as simply due to you.

The delay in the payment of the certificates was with the consent of Mrs. Dr. Stillman, obtained after an explanation by Secretary Jameson that a Mrs. Brewster, of Fredonia, Kansas, a beneficiary of your association, was depending on the fraternity for support; that her claim had not been assessed for and her present embarrassment could only be relieved by the payment to her of money assessed for some one else. The fact of our residence in the city made it an easy matter to explain matters to us, and it was arranged within a manner entirely satisfactory to us that Secretary Jameson should pay to Mr. Brewster the money obtained on the assessment to pay our certificates, and it was agreeable to us as an act of justice and Masonic charity.

The money due on our certificates was paid to us at the time agreed upon with Secretary Jameson, and all business matters with your association have been arranged to our entire satisfaction, and your association has maintained a reputation creditable to the fraternity and an honour to it.

The undersigned, Geo. H. Stillman, having recently joined the Masonic Order has taken insurance in Division A and B in your association, and desires to express his pleasure at the satisfactory manner in which the association conducts its business, and his confidence in the association and its officials. Very truly,  
SALLIS N. STILLMAN.  
GEO. H. STILLMAN.

We have much pleasure in drawing attention to the advertisement of the U. S. Masonic Benevolent Association, of Council Bluffs, Iowa. This is a purely co-operative benevolent association, exclusively for members of the Craft. The association has not only come to Canada to do business but to stay, and they have opened offices at No. 14 Yonge Street Arcade, with Bro. J. A. McMurry, agent for Canada. Bro. McMurry will be pleased to give enquiring brothers the fullest information and particulars on calling or addressing him at his office.

### WHY HALT BY THE WAY?

DEAR BRO. EDITOR.—I would much like to see your idea of a Past Masters' Association carried out. If two or more F. M.'s from our city lodges would meet and take the initiatory steps something might be done. I believe if such an organization had been in existence ten years ago we would now be numerically stronger and our lodgework would be better. Besides, Montreal would not now be leading us in the important matter of having a temple built by, and belonging to, the Craft. We may blow as much as we please in Toronto, but sift it down fine and we are not what we are cracked up to be.  
REHOBOAM.

### AS THEY ALL SAY.

To the Editor of *The Freemason*.

DEAR SIR AND BROTHER.—All my sympathies were with your expressed sentiments on "One cause for Apathy" in the *Freemason* for October. I am one of those who have been grieved and shocked at the use made of a once respectably conducted Masonic journal. It seems now to be, as you say, but a channel for abusive tirade against Grand Lodge and Grand Lodge officers. No more of it for me. Please add the eight names herewith to your subscription list.  
G. E. W.

### A DISTINCTION WITH A DIFFERENCE.

SIR AND BROTHER.—Suppose a brother is proposed for honorary membership and notice of same is put on circular in ordinary way; and suppose when it comes round to meeting night that the proposer is reminded that if his motion is put as it is on the circular his friend will, if elected, possess the doubtful honour of being a member without the complete advantages of membership. When the time comes for him to present his motion, he adds to it the words that makes all the difference, and that gives to his friend the privileges of a paying member in good standing. Now, Bro. Cowan, was the W. M. right in permitting that motion to be voted on when it was so materially altered from what appeared on the circular?

Yours fraternally,

O. MEGA.

### ALLEGED MASONIC JOURNALS.

PRESTON, 21st Oct., 1889.

DEAR SIR AND BROTHER.—Your editorial in last *Freemason*, entitled "One Cause for Apathy," I read with much interest, and fully endorse every sentence of the same. How can it be expected that readers of a Masonic periodical, especially young members of the Craft, can be induced to patronize such papers which are full of personal animus, speaking with contempt of almost everything that pertains to the working of Grand Lodge, and the doings of its officers, ridiculing reports submitted to Grand Lodge by some of the most zealous members of Grand Lodge, and expressing the hope that some powerful revolutionist may soon rise and uproot the whole Grand Lodge system. How is it possible that such reading can produce any benefit to the Craft or instil in the minds of young Masons any lofty idea of our noble Order? They read nothing but fault-finding and ridicule, but not a single article containing a suggestion and a plan for improvement where defect is alleged to exist. The article above referred to has induced me to send you herewith a paper which I prepared and read at our lodge here, on an occasion when there is no "work" and nothing before us for discussion. It is not strictly speaking a Masonic subject in the narrow sense of the term, but it certainly cannot be classed among the prohibited subjects for debate or consideration in a Masonic Lodge. The article treats on "The Benefit Associations." Should you, however, decline to publish it, I assure you that you will not offend me.

Believe me to be, yours fraternally,

OTTO KLOTZ.

[The interesting paper referred to will be found in another page.—Ed.]

### WORE OUT HIS PATIENCE.

DEAR BROTHER COWAN.—When you remark that brethren grow weary of the eternal dunning of the impetuous Masonic publisher you are not very far wide of the mark. I had taken for years a monthly pamphlet, but it did not keep up to its standard, and I quietly dropped it. I gave no reason for my course. I did not feel that I was called upon to do so. I believe that my silence was hint enough to be taken. It was no use, however. Urgent appeals were fired at me in drop shots and volleys. There was no letting up. I might have yielded had they not sent the paper too. A glance at its venom tainted columns steeled me to determination, and although I cannot drive from my hearing the doleful demand "a dollar or your life," yet I am valiant in the resolve to give no encouragement to a Masonic publication that in its conduct is but a poor example for the young Masons who hope to see in it an illustration of the fundamental principles of the Craft he is learning to love.  
BELLEVILLE.

### SLIPSHOD MASONRY IN CAPE BRETON.

EDITOR FREEMASON.—Perhaps it may be considered presumptuous in a young Mason to censure older brothers, not only this but censure a whole lodge; therefore I cannot do.

This however, I will say, I will give you some facts regarding a Cape Breton Lodge that I have been visiting, and allow you, Bro. Editor, to do the scolding, and as *The Freemason* is taken by many of the members a little talking to may be of benefit to this degenerate lodge.

This Lodge then is presided over by a Bro. who never took the P. M. degree. This W. M. man pretends to confer a degree and the bro. who generally officiates, openly and unblushingly avails himself of unlawful sources of prompting. In a case of rejection the ballot has been retaken. A man known to be a law breaker has been received and initiated while drunk, and laughing throughout the ceremony. This communication is not called forth by any ill feeling; on the contrary the writer sincerely wishes the lodge well and only does this with a hope of working a reform.

HERAIRD.

### VAULTING AMBITION.

SIR AND BROTHER.—There is a peculiar brand of candidate for office of honour who believes that it will create a diversion in his favour, if in the year prior to the election he makes it a point to "take in" as many lodges as possible, visiting them with a pleasant smile and winning way, posing prominently as scrutineer in the lodge room or speech-maker at refreshments, not too ostentatious, you know, but "getting there" every time. He reminds one of the desert bird which, when pursued, conceals its head in the sand and fancies it is wholly invisible. A Past Master of one or two years standing who conceives the idea that he is ready-made for the district, and that the district is ready-made for him, possesses more nerve than falls to the lot of the average man. The ludicrous feature of it is that the venter is so thin that all can see through it. Why doesn't the *Freemason* go for them?  
PYTHAGORAS.

## U. S. Masonic Benevolent Association

OF COUNCIL BLUFFS, IOWA.

Incorporated under the Laws of Iowa, February 5, 1884.

**OFFICERS**—Hon. J. R. Reed, President; W. O. Wirt, Vice-President; W. J. Jamieson, Secretary-Treasurer; T. B. Lacey, Medical Director; Geo. J. Crane, General Agent.

The Largest in the World. Only Six Assessments a year. No Annual Dues, 10,000 members since April, 1886.

We direct the attention of the Craft in Canada to the U. S. Masonic Benevolent Association, of Council Bluffs, Iowa, believing that an unprejudiced investigation of the workings of this safe and solid plan of life insurance will interest and meet the approval of all thoughtful brethren.

From a recent circular issued by the Association we clip the following special advantages, not offered by other institutions:—

It is the cheapest insurance in America. Our guarantee fund, which is constantly increasing, provides against any emergency that may arise, and will lessen the expense of the persistent member to a large degree as we grow older, and make us a permanent fund to be used for the benefit of the insured. The interest on the guarantee fund is used for paying death losses, and takes the place of an assessment thereby costing policy holders nothing extra for carrying the note. When a policy lapses the guarantee goes to the benefit of the remaining members of the Association. If a member dies, the guarantee is returned with the amount the insured is entitled to, as indicated in his certificate.

**ADVANCE ASSESSMENTS**—One death assessment in each division must be paid at time of making application. By this plan the Association will be enabled to make immediate payment of death benefits. This feature is one which we believe deserves especial commendation, and is worthy of careful consideration.

**ASSESSMENTS**—The assessments are based upon the most equitable proportion of age and expense, and with strict medical examination which will be unhesitatingly required, will be as low as possible with sound financial management.

**Division A.**—Admits Masons and Masons on demit, not over 50 years of age.

**Division B.**—Same as Division A.

**GUARANTEE FUND**—By the collection of \$10 in each division, from each member, we will be enabled to provide a permanent and constantly increasing fund, the investment of which will furnish an income, which in time will be sufficient to pay part of our death losses and make the insurance cheaper, as well as to create a feeling of confidence upon the part of our members, which will avoid many of the difficulties which have in the past so seriously injured the usefulness of otherwise worthy institutions. It will form a bulwark of safety in time of adversity and a source of income at all times, which will insure our prosperity.

The guarantee payment can be paid in cash, or a note given payable one year from date, interest payable annually Jan. 1st. The payment of interest within 30 days from date of notice renews the guarantee payment for another year. This interest is used in paying death losses.

Certificates of health will be required in all cases of reinstatement of lapsed certificates.

Cost of membership—Division A, (benefit limited to \$2500)—Fee, \$7; Guarantee Fund \$10. Division B, (benefit limited to \$2500)—Fee, 7; Guarantee Fund, \$10.

Limit of Insurance, \$5,000.

One advance assessment in each Division, as follows:—Between the ages of 21 and 40, \$1 on each assessment; between 40 and 50, \$1.20 on each assessment.

Medical examiner's fee to be paid by applicant.

In short, the U. S. Masonic Benevolent Association is expressly designed to meet the wants of Masons who desire cheap insurance, and it presents more elements of strength and durability than any other Masonic Association organized.

The cost of carrying insurance from 1st April, 1886 to 1st Jan., 1889, was a follow:—Age 21 to 40, both divisions, \$35; 40 to 50, \$42.

Every precaution is used to avoid objectionable risks. Do not recommend a brother through sympathy. If you do, it will work the ruin of any worthy institution. None but first class risks accepted.

This Association desires to be represented in every county in the Canada and the Northern States, and with Agents who can furnish first-class references, liberal arrangements will be made. Agents must in every case be Master Masons in good standing, well recommended, and when applying should send the name and number of the Lodge where they reside.

For further particulars address

W. J. JAMESON, Secretary,  
Masonic Temple,  
Council Bluffs, Iowa, U.S.  
or Bro. J. McMURTRY, Gen. Ag't. for Canada  
No. 14 Yonge St. Arcade, Toronto, Ont

### Our Platform.

THE FREEMASON advocates the following reforms:—

Work in the Third Degree.

The election of every officer of G. L.

The election of members of the Board of G.P. annually.

Payment of the travelling expenses of D.D.G.M's when on official business.

The abolition of dual membership.

Election of all subordinate lodge officers. The permanent location of Grand Lodge in Toronto.

A more equitable representation of each Masonic district on the Board of G. P. of Grand Lodge.

Digest of Masonic Jurisprudence.

The second edition of The Digest of Masonic Jurisprudence, especially applicable to Canadian Lodges, by Henry Robertson, LL.B., Past Grand Master, is now ready for delivery. All the amendments, alterations, rulings and decisions have been carefully collated and written up to date, and the whole revised and improved. Price \$1, free by mail. Address, E. R. CARPENTER, Collingwood, Ontario.

## TOO MANY LODGES.

Some societies find it necessary to put organizers in the field to plant and build up lodges. Masonry never does this. It does not need to do anything to push its membership or its number of lodges. This is well put by M. W. Bro. Smith in his annual address to the Grand Lodge. He says that "one of the greatest trials to Grand Master is to have to refuse so many applications for dispensations for lodges. There are and perhaps always will be numerous petitions from worthy brethren, but they are from places where it cannot be hoped to build up lodges of sufficient numbers to become a credit to Grand Lodge. Should a lodge be established in such place, when through removal, loss by death or dimitt of petitioners, or having worked up the limited numbers presenting themselves or the rites of Freemasonry, interest in communications ceases. Then eagerness to accept petitions without careful examination into character of applicant follows, accompanied by dissension, strife for office and a total disregard of the high aims for which Freemasonry was instituted. We have the speedy downfall of the lodge, or, what is worse, the continued existence of a feeble and discreditable body.—*Illinois Freemason.*

## AT WASHINGTON'S GRAVE.

The Chicago *Inter Ocean*, describing the visit of the Illinois Templars to the tomb of The Father of his Country, said:—Just before the address, Master Kavanagh, the Grace Church choir who accompanied S. Bernard Commandery to Washington, sang "Nearer My God to Thee," to the music of "Robin Adair." At the conclusion of the service an interesting incident occurred. While the crowds scattered through the grounds, Sir Knight Robinson, leader of the 13th Battalion Band of Canada, gathered his musicians around the tomb of Washington and softly played a dirge in memory of the great General, a graceful international compliment which did not pass unnoticed.

Seldom has so significant a service been held on American soil. Upon the very soil which Washington trod, under the very trees which sheltered him, the representatives of the great and then unknown West, together with friendly hearts of a foreign land, assembled to do honour to his immortal name and fame.

**SETTLED.**—The King Solomon Lodge agnostic question has been settled by reinstating Bro. Harrison.

**POCKET LEXICON** of the Three Degrees a concise and complete Hand-book for every Mason. All need it; all want it. Free by mail on receipt of 25 cts.—W. J. MORRIS, Perth.

## SALESMEN WANTED AT ONCE.—A

four good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent positions. Money advanced for wages, advertising, etc. For full terms address, Continental Mfg. Co., Chicago, Ill., or Cincinnati, O.

## AGENTS WANTED EVERYWHERE.

We want agents at home and to travel. One reliable agent in each county to distribute our circulars, posters, and catalogue of watches, etc. Circulars to be distributed everywhere. Steady employment. **WAGES \$2.50 PER DAY.** Expenses advanced. Can work all or part of the time. Address with stamp **ROBBUCK & CO., Toronto, Canada.**

No attention paid to postal cards.