

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE  
**Canadian Craftsman**  
 AND MASONIC RECORD.

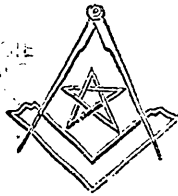
A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

\$1.50  
 PER ANNUM.

CELEBRATE  
 BIRTHDAY  
 1896



\$1.00 IF PAID IN  
 ADVANCE.

"The Queen and the Craft"

CONTENTS.

	PAGE		PAGE
Editorial Notes .....	221	Masonic Templarism .....	239
"Peace on Earth and Good Will to Men." .....	224	A Heart-Moving Scene .....	243
V. W. Bro. Bunting .....	225	Masonry in and out of the Lodge....	243
A. & A. Scottish Rite.....	226	<b>CRAFT TIDINGS—</b>	
The Death of Bro. J. B. Hutcheson.	227	Canadian .....	244
Correspondence .....	227	American .....	244
"The Monroe Doctrine." .....	228	Foreign .....	246
Levity .....	229	<b>MISCELLANEOUS—</b>	
Canadian Masonic Medal.....	230	War .....	247
Episode in the Masonic History of Bengal.....	231	The Minister's Black Gown.....	248
Royal Arch Masonry, Grand Chapter of Quebec.....	234	He was a Better Man than I....	250
Grand Lodge of Quebec, Annual Communication .....	235	Sign of Distress in Time of War..	251
Wales wants no War.....	238	Forever a Mason.....	251
		High and Low Tides .....	252
		Subscriptions Received.....	252
		Pleasantries .....	252

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

Published by THE CANADIAN CRAFTSMAN Publishing Company of Toronto (Limited),  
 78 BAY, TORONTO.

# THE MASONIC REGALIA FACTORY OF CANADA

It is our aim to give such complete satisfaction that the Masons of Canada will not require to look outside of the Dominion for any of their supplies. In addition to every description of

REGALIA.

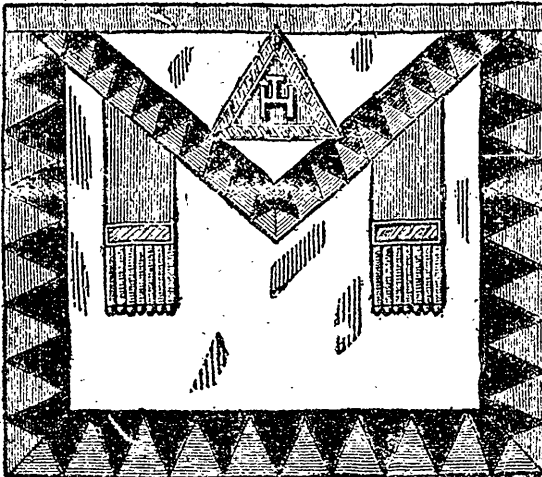
UNIFORMS,

BANNERS,

BADGES,

JEWELS,

- &c.



We are making a specialty of

LODGE

PARAPHANALIA

and shall be pleased to give quotations to new Lodges or those requiring new furniture.

Correspondence Solicited.

## The Dominion Regalia Co.,

76 YORK STREET, TORONTO.

## AN AGENT WANTED

IN EVERY LODGE TO SOLICIT SUBSCRIBERS FOR

THE CRAFTSMAN.



TERMS LIBERAL.



*CHRISTOPHER W. BUNTING,*  
PAST GRAND SENIOR DEACON, GRAND LODGE OF CANADA.

THE  
CANADIAN CRAFTSMAN,  
AND  
MASONIC RECORD.

VOL. XXX.

TORONTO, FEBRUARY, 1896.

No. 8.

THE  
**Canadian Craftsman,**

PUBLISHED MONTHLY BY

THE CANADIAN CRAFTSMAN PUB. CO. (LTD.)

AT

78 BAY STREET, TORONTO.

SUBSCRIPTIONS—\$1.50 per annum, or \$1.00 if paid in advance.

ADVERTISING RATES.—Lodge or Business Cards of five lines, \$5.00 per year. Contract rates will be furnished on application.

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

It is gratifying to us, in noting the kindly approval of the course taken by the CRAFTSMAN, which we receive from our readers, we quote from a couple of the many letters: "I think I am a subscriber to the CRAFTSMAN continuously for 25 years and hope that I may be able to continue to be a subscriber for many years to come." "Trusting you may have a successful year, in defusing true Masonic light throughout this Dominion of ours. Your comments on the London *Freemason* anent the New Zealand question I think are very appropriate and well taken."

On Saturday, March 7th, R.W. Bro. John A. McGillivray, Q.C., M.P., P. D.D.G.M., will be presented, at the

regular meeting of Georgina Lodge, corner of Brunswick Avenue and College Street, with the regalia of a D.D. G.M., by the Toronto District.

R.W. Bro. Richard Dinnis, D.D.G. M., 11th Masonic District, intends paying Doric Lodge a fraternal visit on the 20th inst.

A RATHER remarkable incident occurred at the regular January meeting of Alpha Lodge, A.F. & A.M., No. 384, G.R.C., Toronto, upon the initiation of J. Wisner Barker into Masonry, there being present the candidate's father, W. Bro. W. J. Parker, P.M. of St. George's Lodge, No. 367, Toronto, and the grandfather, W. Bro. Robert Baker, P.M., of United Lodge, No. 29, Brighton, Ont., representing three generations of the same family, the combined ages being 165 years. There was also present R.W. Bro. R. W. Barker, P.G.S.W., a cousin of the candidate. The three relatives of the Candidates took part in the ceremony of initiation, which made the giving of the degree very impressive.

ESPECIAL Communications of the Grand Lodge of Canada are called by order of the M. W. the Grand Master to be held at Sudbury, on Wednesday

the 12th of February for the purpose of assisting him in dedicating the new Hall of Nickel Lodge, No. 427 Sudbury, and on Thursday, the 27th at Renfrew for dedicating the new Hall of Renfrew Lodge, No. 122 Renfrew.

WILSON Lodge received a fraternal visit from Doric Lodge at its last regular meeting on the 18th inst.

THE Twenty-fifth Anniversary of Ashlar Lodge, No. 247, Toronto, will be celebrated on Tuesday, 25th inst., great preparations are being made to mark this epoch in the Lodge's history. From the well known hospitality of the Ashlar brethren, a pleasant and profitable evening may be looked for. M.V. Bro. W. R. White, Q. C., Grand Master and other officers of Grand Lodge, and Occident Lodge, have signified their intention to be present. The chairs will be occupied and degrees conferred by the past masters of the Lodge.

IONIC Lodge, No. 25, G. R. C., Toronto Street Hall, will receive a fraternal visit from Ashlar Lodge at its next regular meeting, Tuesday evening, March 3 at 8 p.m.

BRO Ezekiel J. Firman, a craftsman well known in this city, and Tyler of Occident and St. George's Lodges, died on the 17th January, and was buried with Masonic honors on the 20th. Bro. Firman had served in the British Army as Sergeant, and was highly esteemed by the brethren for his obliging and courteous manner. The funeral services were conducted by the Rev. Alex. Williams of St. John's Church, and the Masonic cere-

monies by Occident and St. George's Lodges. Hundreds of people viewed the remains. The body was attired in the military tunic deceased wore at his retirement and upon the breast were a number of war medals and Masonic jewels and medals among them the cross of the Legion of Honor. The casket was wrapped in a Union Jack, and upon the top rested the deceased's sword, together with a large number of floral tributes. Among these was a pillow from the sons, an anchor from the daughters, a square and compass from St. George's Lodge, a wreath from Occident Lodge, and many cut flowers.

A LODGE of Instruction is to be held under the direction of R.W. Bro. Richard Dinnis, D.D.G.M., on Friday Evening the 28th inst., at the regular meeting of Zetland Lodge, No. 326, in the Masonic Hall, Toronto Street, when the First, Second and Third Degrees will be exemplified by the W.M's. and officers of Zetland, Doric and Ashlar Lodges, respectively.

ON Tuesday, the 18th inst., Wilson Lodge, No. 86, G.R.C., Toronto, held its 39th Annual Re-union, in the Masonic Hall, Toronto Street, R.W. Bro. Richard Dinnis, D. D. G. M. paid the Lodge an official visit on the occasion. The First Degree was exemplified by the Past Masters of the Lodge, who were ably assisted by the Choir. A large attendance of visiting brethren was present.

WE beg to acknowledge the receipt of "Proceedings of the Grand Lodge of Minnesota at the Forty-third Annual Communication held at St. Paul, Janu-

ary 15 and 16, 1896." M.W. Bro. James F. Lawless, St. Paul, Grand Master; R.W. Bro. Thos. Montgomery, St. Paul, Grand Secretary. The returns show a membership of 15,065, being a net gain over last year of 487.

WE copy from *The Toronto Daily Mail and Empire* of Feb. 7th, the following interesting item regarding the presentation of an address to V. W. Bro. Hambly, formerly editor of the CRAFTSMAN, on his retirement as Chairman of the Toronto School Board:—

"Chairman Hodgson presided at the meeting of the Public School Board last night, all the members of the board being present."

"At this meeting a beautiful address, illuminated by Robert M. Williams, and bound in full morocco, to the following effect, was presented to last year's chairman, Mr. W. J. Hambly:—Dr. Ogden, seconded by Mr. Roden, moved: That this board desire to place on record its high appreciation of the very satisfactory manner in which our esteemed chairman, W. J. Hambly, discharged his important duties during the past year, as well as of the uniform courtesy and kindness extended by him to his fellow members, whilst engaged in their deliberations; the hope is also expressed that the worthy gentleman may long be spared to render still further service in promoting the Public School system of this city and country, in the healthy development of which he has taken such a lively interest."

AN Exchange says:

The reading of Masonic periodicals broadens a Mason's conception of the grand institution, putting him in touch with the whole Masonic world, and saves him from turning into a mere fossil limited to his own Lodge or at farthest his Grand Lodge. In other words, it furnishes him extended Ma-

sonic light, and should make him a much wiser, better and therefore happier man.

IN the "*Freemason*" (London), of 18th January, R.W. Bro. W. J. Hughan of Torquay, England, in referring to BARTON LODGE CENTENARY, says:

The CANADIAN CRAFTSMAN for December, 1895, is a most interesting number and a great credit to editor and publisher, because of the space to the "Barton Masonic Lodge Centennial," and the valuable information afforded as to the early records of that old and venerated lodge. The lodge was formed by a *Provincial* Dispensation on 20th November, 1795, the first meeting apparently for business being on 31st January, 1796. At the head of the able sketch of its history is a representation of the arms or seal of the lodge, having as supporters a *beaver* and a *sheep*. Fifty-seven names are appended to the original by-laws, *fac-similes* of these being reproduced in the magazine and likewise particulars of the fees for warrant and dues of November, 1795, and the receipt of the money, dated march 14th, 1796, from "*D. Phelps, G. Secy.*" No portion of the payment seems to have found its way to head-quarters, so that the lodge was not registered until 28th August, 1844, in our Grand Lodge, when a warrant was granted and the number 733 was allotted, on due payment. I maintain, however, that the date of the lodge should be recognised on our books as from 1795, it being no fault of the members that the fees were not paid by the Grand Lodge representative. The locality is given as Hamilton, but the lodge assembled in the neighborhood some 18 years before the place "was known even as a village." It was "No. 10 *Athol Provincial.*" according to Bro. John Lane's invaluable "Masonic Records, 1717-1894," and was removed from our register in 1861, being now No. 6, Grand Lodge of Canada. There are several plates of illustrations, over

50 Past Masters being represented therein in full Masonic clothing, the frontispiece being especially artistic. I anticipate that the M.W. Bro. J. Ross Robertson, F.G.M., will have a lot to say about this old lodge in his great history of the Grand Lodge of Canada.

—————

**"PEACE ON EARTH AND GOOD  
WILL TO MEN."**

—————

In our last issue we called attention to the utter disregard of American Templarism to the tenets and obligations that that order professes, in its want of sympathy for that ancient people the Christians of Armenia, in their cruel and murderous persecutions. We are glad in this issue to present our readers with proofs that the Grand Lodges of Freemasonry have a better appreciation of the "brotherhood of man"—and the song of the Angels: "Peace on earth and good will to men," than the so-called Christian Sir Knights. The following proclamation by the Grand Lodge of Tennessee, will, we trust, be re-echoed by all Grand Lodges and will go a far way to form that enlightened public opinion, that it is the aim of Masonry to inculcate.

Nashville, Tenn., January 29.—At the meeting to-day of the Grand Lodge of Tennessee Masons, the following appeal to all Masons throughout the world to lend their aid in preserving peace and averting the war was adopted:

To all Ancient Free and Accepted Masons throughout the Country, Greeting:

The Grand Lodge of Tennessee, now sitting in annual communication in the city of Nashville, do send this, their fraternal greeting, to the brethren of the mystic tie, wheresoever disperse and sincerely hope and pray

that the war clouds which now seem hovering over the nations of the earth will soon be dispersed, and the white wings of peace will again cast their lengthening shadows over the world. And to this end we urge upon every Grand Lodge of Ancient Free and Accepted Masons, meeting during the year 1896, to issue some fraternal sentiment favoring a peaceful termination of all international strife. Also that they use their great influence with the war-making and peace-keeping powers of the two worlds to exhaust all honorable and peaceful means to settle all contention before the resort to arms. War between nations means death and destruction and untold agonies, and we who believe in the "Fatherhood of God and the Brotherhood of Man" cannot refrain from raising our voice in condemnation of needless shedding of human blood.

Brethren, we greet you and strike hands with you in bringing about a peaceful solution of impending dangers of war. We ask that the Associated Press send this paper over their wires to all parts of the habitable globe where the touch electricity is felt.

The Grand Master of Minnesota, M. W. Bro. C. L. Brown, at the Forty-Third Annual Communication held at St. Paul, January 15 and 16th, in his address on fraternal relations says:—

The friendly relations between this and other grand jurisdictions still continue. Nothing has, and it is hoped that nothing will, occur to mar those relations. Recent events tending to disturb the peace between the government of this country and that of England, have brought expressions and sentiments of peace and good will from the fraternity of England and this country in no uncertain tone; and it is gratifying indeed to note the unanimity that prevails on the subject. We anticipate no serious trouble between the two greatest and most highly enlightened nations of the age, and confiden-



tly predict that the differences now existing between them will be amicably and peaceably adjusted. "It has been truly said that 'Masonry should unite the people of all nations, creeds, and opinions' Peace and harmony is a mission of the order, and should be invoked both within and without its gates, between its votaries, those without its fold, and even between nations and governments of the world. In time of peace we should strive to preserve and continue those sentiments and conditions best calculated to insure harmony between men; and in time of war, and while in the performance of his duty to the government of the country in which he lives, the Masons will never lose sight of or forget the principles of friendship and brotherly love existing between members of the masonic world, and will, on the battle-field, bind up the wounds of the afflicted and injured brother enemy, bear tenderly his remains to the grave, and send greetings and messages of kindness and gifts of charity and benevolence to his distressed widow and needy orphan.

The Committee to whom was referred the resolution of the Grand Lodge of Manitoba, published in our last issue, presented the following report, which was adopted, and the G.S. instituted to forward a copy to Grand Lodge:—

Your committee to whom was referred that portion of the Grand Master's Address which relates to fraternal greeting from the Grand Lodge of Manitoba report, that the kindly expressions of love and unity received from the brethren of another and in one sense a foreign jurisdiction have touched a responsive chord in the heart of every Minnesota Mason. We desire to assure our brethren of Manitoba that neither wars nor rumors of wars can break the chains that bind us in a common brotherhood, but that amid the exigencies and changes of time we are indissolubly united with them in the

grand work of endeavoring to elevate and ennoble mankind by the dissemination of the divine principles of true fraternity. Alike in peace and war we are brethren.

#### V. W. BRO. BUNTING.

A portrait is published in this issue of the late Bro. Bunting, a gentleman who was well known not only in this City but all over Canada. For many years he was managing director of the *Mail* and necessarily active in politics, the position he so ably filled bringing him in constant contact with politicians from all parts of the Dominion. The death of Bro. Bunting, on Jan. 14th, removed one of the kindest men in our midst. He was generous and genial, and although a staunch Conservative in public affairs numbered among his friends many equally staunch Reformers. Bro. Bunting had been ailing for months before his death, and as his ailment was a serious one all hopes of his recovery were abandoned some weeks before that event occurred.

Bro. Bunting was initiated in King Solomon Lodge, No. 22, on March 14th, 1861, passed to the second in the following month and raised at the May meeting. The same year he was elected Secretary, the following year Junior Warden, the succeeding year Senior Warden, and the next year W. M., which position he filled for two years, 1864-5. In 1867 he filled the office of Treasurer, and about that time entered mercantile life, which prevented him taking the active part he had formerly done in Masonic matters. At a meeting of King Solomon Lodge, held on August 9th, 1866, a motion was

introduced to consider the advisability of the various city lodges meeting and discussing the possibility of securing one hall, to be used exclusively for Masonic purposes. A hearty response was made by the other lodges, and Bro. Bunting was appointed Chairman of the joint Committee. To that Committee the brethren of to-day are indebted for the premises now occupied on Toronto Street. The scheme then adopted was the foundation of what is now known as the Masonic Hall Trust, a corporation consisting of all the lodges meeting in the Toronto Street Hall. On the occasion when Bro. Bunting presented his scheme before the fraternity he was of course called on to explain it in a somewhat elaborate address. This he did, and the speech delivered by him was so clear, so logical, and so able that he was earnestly advised by some of the most eminent lawyers in the city to study for the bar. He decided not to do so, however, preferring to devote his attention to journalism, which he dearly loved.

Bro. Bunting demitted from King Solomon Lodge in Aug., 1874, he having previously removed to Clifton. When in that town he took an active part in reviving the interest of the brethren in Clifton Lodge, and his efforts met with marked success.

After Bro. Bunting's removal back to Toronto he often expressed his intention of affiliating with his mother lodge, but the activities of political and journalistic life prevented him putting his intention into operation. His funeral was largely attended by representative citizens of all classes, and his removal leaves a blank that will long remain unfilled.

#### A. & A. SCOTTISH RITE.

The Sixteenth Annual re-union of the Scottish Rite, was held in the Valley of Hamilton on Jan. 29th. The attendance was one of the largest ever held in the headquarters of the Rite in Canada, and everything passed off satisfactorily, winding up with a banquet on the evening of the 30th.

Among those from a distance were: B. D. Babcock, 33°, Cleveland; Col. Wm. Monaghan, 32°, Cleveland; R. E. McKisson, 32°, Cleveland; Geo. P. Warden, 32°, Cleveland; E. D. Page, 33°, Cleveland; C. R. Butler, 33°, Cleveland; E. T. Malone, 33°, Toronto; C. L. Clark, 32°, Cleveland; A. F. Norris, 32°, Cleveland; J. I. Buchanan, 33°, Pittsburg; I. R. Becker, 32°, Pittsburg; O. C. Ganter, 32°, Pittsburg; C. M. Johnstone, 32°, Allegheny, Pa.; A. Gilliland, 32°, Allegheny; G. C. Johnstone, 32°, Allegheny; G. March, 32°, Chagrine Falls, O.; O. C. Draper, 30°, St. John, N.B.; A. J. Bannerman, 30°, Winnipeg; G. Somerville, 32°, Kingston; Alex. Findlay, 30°, London; A. G. McWhinney, 18°, London; F. G. Fowkes, 14°, Brantford; W. F. Patterson, 32°, Brantford; Hugh M. Wright, Alliston; H. Hyndman, 14°, Palmerston; S. H. Davey, 14°, Berlin; J. T. Pepper, 14°, Woodstock; A. G. McKenney, 6°, Toronto; Joseph King, 32°, Toronto; Caleb Licence, 18°, Toronto; Wm. Franklin, 30°, Toronto; A. G. McIntyre, 5°, Toronto.

In the morning Murton Lodge of Perfection worked the degrees from the fourth to the thirteenth, and last night the fourteenth was exemplified, the following officers officiating: 4°, J. Malloy; 5°, and 14°, James Bicknell; 6°, and 12°, A. T. Freed; 7°, J. J. Mason; 8°, and 9°, Hugh Murray; 13°, Donald McPhie. There were about a score of candidates, principally from surrounding points, where there are no branches of the Rite.

The degrees from 14 to 18 were

worked by Hamilton Sovereign Chapter Rose Croix, and the degrees from 18 to 32 were conferred by the Moore Sovereign Consistory.

Among the prominent Masons present are Mayor McKisson, of Cleveland, who called on Mayor Tuckett yesterday, and J. I. Buchanan, of Pittsburg, son of the late Hon. Isaac Buchanan, of Hamilton.

#### -THE DEATH OF BRO. J. B. HUTCHESON.

We are sorry to have to record the death at Westmount, Montreal, on Friday Jan. 31st, of an old and active member of the Craft in the person of Bro. J. B. Hutcheson, one of the first members of St. Andrew's Lodge in that City, and a Past Junior Warden. Few men were better known in social circles and his loss will be mourned by a large number of friends. His funeral was largely attended, and among the brethren from St. Andrew's Lodge were the following:

Joshua Blackie, James Wilson, William Ware, J. H. Stalker, John J. Lomax, R. C. White, J. T. Edward, A. Sennat, Henry Wilson, George Maybury, William Noble, W. A. Farrow, S. Brown and John McKee.

Bro. John B. Hutcheson was a native of Scotland, having been born at Killmen, Argyleshire, about 55 years ago. He came to this country when a youth and settled in Montreal. For a great many years Bro. Hutcheson followed his chosen profession of accountant, but by no means confined his energies to this alone. He was the chief organizer of the People's Mutual Building Society, of which he was secretary-treasurer. He also filled the same office in the Canadian Investment and Agency Company. In his younger days Bro. Hutcheson took an active part in athletic and social organizations, and was one of the early members of the Victoria Rifles.

The deceased was past vice-president of the Montreal Caledonian Society; Past Junior Warden of St. Andrew's Masonic Lodge, and Past President of the Montreal Caledonia Curling Club. He was also for years a member of the Branch of the Royal Caledonia Curling Club of Scotland. Bro. Hutcheson leaves two sons and a daughter to mourn his loss. The eldest child is Mr. R. B. Hutcheson, notary. The remaining two children are of tender years. The deceased has been a widower for some years.

Up to within a few days Bro. Hutcheson was in his usual good health, and his fatal illness was entirely unlooked for. A complication of diseases had set in, however, and it was beyond the power of physicians to save his life.

#### CORRESPONDENCE.

CHARLOTTETOWN, Jan., 21, 1896

The Editor of the CRAFTSMAN.

In the December issue of the CRAFTSMAN you inform your readers that a Preceptory of Knights Templar was organized at Charlottetown on the 12th November, but your informant did not give you the manner of procedure.

Before the above date there was only one Knight Templar in the province, he having been installed some thirty years ago.

De Molay Preceptory, St. John, New Brunswick, received petitions from some ten applicants residing here, and to save the petitioners the trouble and expense of visiting St. John's, agreed to come here and confer the degrees.

On the 12th of November three Knights Templar (one each from Nova Scotia, New Brunswick, and Ontario) visited Charlottetown armed with the warrant granted to De Molay Preceptory, which Preceptory was opened and three additional petitioners received, acted upon, and the petitions with those who had already forwarded petitions to De Molay, were obligated *en masse* and instructed. Prince Edward

Preceptory was then established and officers elected.

The only Knight Templar here, referred to above, with some R. A. Companions are not satisfied with the proceedings believing them to be irregular, with the result that some who would otherwise become petitioners are holding aloof. They that contend as the warrant to De Molay Preceptory was granted to do work in the city named therein that it can not be carried from place to place at pleasure. That having received petitions and acting on same, at the same meeting the members of De Molay Preceptory (200 miles distant) did not receive notice that said petitions had been presented and would be acted upon as provided for in the Constitutions, viz., "his place of abode, and his addition, profession, or avocation, &c., &c., shall be inserted in the summons for the Assembly of the Preceptory at which the ballot is intended to be passed."

That as there was only one Knight Templar in the Province on the 10th of November, to petition for a dispensation to open a Preceptory no dispensation could have issued to organize on the 12th November. That as the Constitutions declare no work can be done unless a "Preceptor and four other Knights Templar at the least" be present, the work done was irregular, there being present, only three Knights Templar.

On the face of these facts the question arises: Have we a Preceptory in Charlotteown, or only a number of irregular made Knights Templar?

W.

#### "THE MONROE DOCTRINE."

We extract a few paragraphs from "*Our Dumb Animals*," the organ of the Massachusetts Humane Society, published in Boston. Mr. Geo. T. Angeli, the editor, speaks with no uncertain sound on the horrors of war:

WAR.

*If we could have our way war*

should never be declared except by a majority vote of the whole nation—wives and mothers should have the right to vote—and all men, *whether in the United States Senate or elsewhere*, who should seek to plunge us into an un-christian and un holy war should be denounced *as public enemies* in every pulpit and newspaper, and on every platform of the land.

INFERNAL.

We see by the newspapers that the owners of our lake steamers have held a meeting and offered them all to the Government in case of war with Great Britain, *the object being, of course, to attack, capture, and perhaps destroy Canadian towns and property.*

We see, also, in our evening paper of Jan. 21st, that General McAlpin of New York, says that in *twelve hours* he can start the entire National Guard of that State.

*Start for where and what?* Why, of course, *to murder our peaceful brother Christians—Protestant and Catholic, in Canada*—and all about a boundary line of a strip of wild land down in South America.

If all such talk from people *outside a lunatic asylum* is not simply *infernal*, we do not know the meaning of that word. READY TO FIGHT THE WHOLE WORLD.

As we understand it, *Great Britain* now owns from our northern boundary to the North Polar regions *about one-half our continent*, also a considerable number of islands on our coast, and some of the West India Islands are also owned by *Spain, France, Holland, Denmark and Sweden*, and considerable tracts of land near *Venezuela in British, Dutch, and French Guiana* belong to those *three nations*.

If we understand rightly the position proposed in our Senate no one of these powers, *or all combined*, is to be hereafter permitted to take a single additional acre of land in either North or South America clear down to Patagonia and Cape Horn.

If any or all of these nations dare to disregard this order then we propose to go to war.

In other words we stand ready to fight the whole civilized world and perhaps also China and Japan. Well—before we begin hadn't we better spend five hundred millions of dollars on our coast defences, and another five hundred millions in establishing a great army and navy.

*In the meantime hadn't we better spend two or three millions in trying to humanely educate our American people?*

NOT TRUE.

It has been asserted in various newspapers that the American people have long been determined to enforce "*the Monroe Doctrine.*"

We would be willing to wager something that *not one American citizen in fifty* ever had the slightest idea there was any such doctrine, until within the past few months.

ENGLAND WON'T FIGHT.

The Devil never invented a more cunning device to get us into *war* than the above words so frequently reiterated by so many of our politicians and political papers. *England will fight* when the great masses of her people think her cause is a just one, *and the Devil knows it perfectly well.*

THE MONROE DOCTORING.

The *Fargo Forum* says:

"That an up north democrat wrote Senator Roach: All the darned fools around here are talking about the *Monroe doctoring*, and nobody knows what it is, and I don't know myself, *but if the Government is giving it away, send me what you can.*"

LEVITY.

Bro. J. H. Bennett, writing to the *Trestle Board* under the above heading, says:—There are some members of the Masonic Fraternity who try to display in "loud colors" what they think is wit, while it is really a sub-normal condition of the grey substance of the encephalon; while a few, with propriety and wisdom, can indulge or

participate in frivolity, anticipating the results and effect. There are others who think it is necessary for them to "perform an act," regardless of time, place and effect. These should be given a full course of sound lectures on the science of self-government, if it is presumed he is capable of comprehending them; if not, he should be taken without the Temple and executed, as it were. He should never be permitted to occupy the Oriental chair, or join in the march from Babylon to Jerusalem; nor is he fit to become a Pilgrim, or worthy to seek a king's friendship or receive libations. He is not competent to observe an equilateral triangle if enclosed within a pentagon and *should* be disqualified to undertake the journey across the desert. It is lamentable that sometimes such characters are found enjoying membership in the Institution.

What is more in keeping with defiling the sanctuary than for one to enter the preparation-room and exclaim in resonant tones and with levity. "Ha, ha! now is my chance!" &c? Do you think that the mind of the novice is prepared by this to be impregnated with what he is about to receive? Can he do what will be required of him, with due reverence to God and the Order? Can he understand the solemnity of the occasion. Is it laying the foundation to make an honoured and useful member in the Fraternity?

There is a time for laughing and rejoicing, for weeping and wailing, and there is a time for obedience, reverence, and solemnity. The Masonic Fraternity should lay up these last words in their hearts and minds, and bind them for a sign upon their hands, that they may be as frontlets between their eyes. They should teach them to their children, talk about them to one another until they become indelibly impressed upon their minds and souls as if written in bold characters on every wall, door or post.

"The way you train the sprouts, so will the tree grow." The first lesson a child learns at school can never be ef-

faced from its mind. It is the foundation upon which something is to be erected to withstand the troubled waves of life's tempestuous sea.

The novice is as a child. He is entering a new life by assuming new duties. There is something expected of him besides that which had been observed before his novitiate, and the impressions of the first lessons will shape his mind and heart for his usefulness to the Craft in future years, which will be measured by the interest manifested by him in the first lessons, and the degree of solemnity and reverence attained during the same. Those who learned to reverence the Masonic Institution and its members on admittance, will respect them when old.

I have never been able to discover, in written or oral laws, or in any writings, where a member can conscientiously practice such ignorance, levity and frivolity within the Lodge-rooms. He should receive the strongest admonition possible for such an offence. "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

---

#### CANADIAN MASONIC MEDAL.

---

BY ALFRED SANDHAM.

---

Prior to the year 1855 the Masonic lodges of the provinces now known as Ontario and Quebec held their warrants from three several Grand Lodges, namely, those of England, Ireland, and Scotland. This system was productive of much evil to the craft, creating a diversity of interests and allegiance, and an absence of harmony in action and working. To apply a remedy to this hurtful state of affairs, a preliminary meeting of delegates was held on July 19, 1855, at the Clifton House, Niagara Falls, when it was decided to call a convention to assemble on Wednesday, October 10, at the city of Hamilton, Canada. At this convention it was unanimously resolved to form a "Grand Lodge of Canada." Officers were chosen on the 2nd of November, they

were installed by Hon. H. F. Backus, P.G.M. of the Grand Lodge of the State of Michigan. The Grand Lodge was thus fully constituted under the name of "The Most Worshipful the Grand Lodge of F. and A.M. of Canada."

It was hardly to be expected that all the masons in Canada should be satisfied with this movement. Foremost among its opponents were those who formed the body then known as the Provincial Grand Lodge of Canada (a branch of the Grand Lodge of England). They took strong grounds against the new power, and by their efforts several of the Grand Lodges were led (for a time) to refuse recognition.

In 1856 steps were taken to unite the two bodies, and at a meeting of the Provincial Grand Lodge, held at Toronto on the 30th of June, 1857, it was resolved "that the interests of masonry required that perfect unity of the craft should be restored and maintained throughout the province (Ontario)." and a committee was appointed to take such measures as they might consider necessary and expedient to effect such unity, and to meet any committee which might be appointed by the Grand Lodge of Canada. The latter body having appointed such a committee, a meeting of the two was held at Toronto on the 5th of August, when a plan for the union of the two bodies was presented, but no satisfactory decision was arrived at, and in the following September the members of the Provincial Grand Lodge assembled and dissolving that body declared themselves an Independent Grand Lodge under the style and title of "The Ancient Grand Lodge of A.F. and A.M. of Canada."

During the year several conferences were held between representatives of the rival Grand Lodges which resulted in a basis of union acceptable to both parties, and on the 14th of July, 1858, the "Ancient Grand Lodge" was declared dissolved and the union of the craft was perfected. Ten days later it was resolved "that a medal be struck

commemorative of the union of the craft in Canada, now so happily effected, and that a committee be appointed to arrange the design and get the medal prepared and ready for distribution at the meetings to be held in January, 1859." The latter part of the instruction was not fulfilled, as the committee reported at that meeting that they had selected the design and ascertained that the cost of the medal would be from \$2 to \$3 without the Union ribbon for which it would be necessary to send to England, the cost of which would be about \$2 extra. They also recommended that the medals should be silver gilt for officers and past officers of the Grand Lodge, and of silver for the Master, the Immediate Past Master, and the Wardens of all the lodges on the registry of the Grand Lodge at the time of the union, to whom its distribution should be strictly confined. The Union ribbon referred to, consisted of a beautifully executed silk ribbon, bearing the representation of the English union-jack. At a subsequent meeting of the Grand Lodge it was decided that this ribbon should be recognized as an honorary ribbon, and might be worn by any member of the craft; the medal to be worn only by those previously named. At the time of the union, there were 63 lodges under the Grand Lodge of Canada, and 50 of the Provincial Register, making in all 113 lodges whose officers were entitled to receive the medal.

The design chosen for the medal is quite simple. It bears upon the obverse the arms of the Grand Lodge, surrounded by the words "Grand Lodge of Ancient Free and Accepted Masons of Canada." Reverse, a wreath of maple and laurel leaves encircling the inscription, "To commemorate the Union consummated 14th July, 1858." The dies were prepared by Ellis of Toronto.—*The Canadian Antiquarian*.

#### EPISODE IN THE MASONIC HISTORY OF BENGAL.

It is not everyone who is in a position to boast that, in a certain sense, he has forced an entrance into a lodge of Freemasons, but the portrait we publish on another page of Bro. P. C. Dutt, Deputy District Grand Master of Bengal, and the pamphlet from which the brief sketch accompanying it of his Masonic career, disclose the fact that as recently as 30 years since broad and generous principles of Freemasonry were not fully understood and appreciated even by brethren in high places. In the year 1863, Mr. Dutt, a Hindoo gentleman of repute, conceived the idea of becoming a Freemason, and, at his own request, was proposed for initiation in Lodge Courage with Humanity, No. 392, Calcutta. At that time, the By-laws of the Provincial Grand Lodge of Bengal—as the pamphlet informs us—contained an article to the effect that—"No Mohammedan or other Asiatic shall be initiated in any Lodge without previous sanction of the Provincial Grand Master." Accordingly, the W.M. of No. 392 applied to the then Provincial Grand Master, Bro. Hugh D. Sandeman—who only a few months since resigned the office of Grand Secretary-General of the Supreme Council of the Ancient and Accepted Rite—for a dispensation to ballot for, and, if approved, initiate the said Mr. P. C. Dutt. The request, however, was refused, and at the next Communication of the Provincial Grand Lodge of Bengal the question "Whether the admission of Hindoos into Freemasonry is in accordance with the principles of the Order as inculcated by the Grand Lodge of England" was discussed at length and decided in the negative the Provincial Grand Master, in bringing the debate to a conclusion, remarking "that Hindoos were not eligible for admission into Freemasonry, and, moreover that it was not desirable, with reference to social considerations, that they should be admitted, and so

Waiter: "Shall I bring monsieur a demitasse?" Wilkins (from Chicago): "Yes, and a small cup of coffee."

long as he held a veto under the By-laws, he would exercise the power rigidly and with the utmost caution." This decision was in due course communicated to Mr. Dutt, who appears to be a man of considerable determination, and resolving not to be balked in his desire to become a Freemason, addressed a long appeal to the Earl of Zetland, then M.W. Grand Master in the course of which he mentioned, among other matters, as constituting a peculiar hardship in his case, that another Hindco gentleman of his own rank in society had previously been proposed and initiated after making the following declaration: "I am not a Pantheist or a Polytheist. I do not identify my Creator with any one of His creatures. I believe in the existence of one Great Architect of the Universe, whose wish is the happiness of all His creatures, whose will is law, whose laws are impressed on the heart of every right-thinking individual, and whose never-failing justice shall reach the transgressors of His laws on the Great day of Judgment to come." This letter was dated the 9th November, 1863, and on the 7th February, 1865, Bro. W. Gray Clarke, the Grand Secretary, after apologising for a delay which had been unavoidable, as letters had to be written to India and information had to be gathered from different sources," informed Mr. Dutt that the Grand Master was not aware "that any objection had ever been raised against the initiation of anyone who professed a belief in the Great Architect of Heaven and Earth, and who was in other respects worthy to be admitted to the Order," and was "surprised to find that the Provincial Grand Lodge of Bengal had passed and had acted upon, a prohibitory law." Bro. Clarke added that this law had "since been removed," and consequently that there was nothing, "at least in as far as the Grand Master can infer, to prevent you or any other gentleman who believe in the one Omnipotent, Omniscient, and Omnipresent God, and who in private life practice the sacred

duties of morality, from being initiated into the secrets and mysteries of our Order." The letter concluded with a reservation in respect of the Private Lodges, which had By-Laws of their own for the admission or rejection of candidates, and with which, provided they were not "inconsistent with the general laws of the Order," the Grand Master had no power to interfere. It may have been imagined that after such a letter, in which the law as to the admission of candidates—so far as the question of religion is concerned—was so fully and clearly explained, would have sufficed to enable Mr. Dutt to attain the object of his desires and become a Freemason, but the Provincial Grand Lodge of Bengal appears to have appealed against the order of the Grand Master, and again we find Mr. Dutt addressing himself to the authorities of Grand Lodge with a view to securing the removal of the obstacles to his admission into the Order. This we learn from a further letter from Bro. W. Gray Clarke, dated 19th October, 1865, in reply to one from Mr. Dutt of the 16th August preceeding, in which the G. Secretary, after again explaining that the G. Master has no power of interference, much less any intention to interfere, with "the individual feelings or opinions of any member of the Order," or "with any decision a Masonic Lodge might come to upon a ballot," informs his correspondent that "the Grand Master has since the meeting of the Provincial Grand Lodge of Bengal to which you refer, again refused to allow the objectionable By law to be retained," and that "any Lodge that is so disposed can admit you or any other native; but you must understand that no Lodge is compelled to do so."

The decision of Lord Zetland not "to allow the objectionable law to be retained" among the by-laws of the District Grand Lodge of Bengal had already been communicated to the District Grand Master in a letter dated the 23rd September, 1865, from which



we extract the following paragraph concerning the initiation of Hindoos or other Asiatic: "Every Private Lodge has the undoubted right to decide for itself whom it will admit, provided the ancient landmarks and the laws of the Grand Lodge are not infringed. In one of the ancient charges it is expressly stated that 'Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believes in the Glorious Architect of Heaven and Earth, and practises the sacred duties of morality.' The Grand Master cannot alter that rule, neither can he sanction any subordinate authority enacting a rule, compelling a Lodge to ignore it. And it must be observed that although a District or Provincial Grand Lodge has the power to frame laws for its own government, it is simply authorised to make regulations for the guidance, not the government, of the Private Lodges in the District."

Further communications passed between Mr. Dutt and the Grand Secretary relative to the form in which the obligation should be taken by a Hindoo, and on this point the latter informed him that the Grand Master was of opinion, but without prescribing any set form of words, that "the obligation should be such as should be binding on the conscience of the candidate, and such as the particular forms and tenets of his religious persuasion would require on other occasions, when a binding obligation was required." This correspondence belongs to the year 1866, but though the difficulties appear to have been at length removed from his path, Mr. Dutt does not seem to have taken any further steps towards the gratification of his wishes until 1869, and then he addressed letters to Bro. the Earl of Mayo, Governor-General of India; the Earl of Dalhousie, Grand Master of Scotland; and the Duke of Leinster, Grand Master of Ireland, inviting their opinions on the question of initiating Hindoos into Freemasonry; nor was it till the 13th June, 1872, that at last Mr. Prosonno Coo-

mar Dutt was initiated in the Anchor and Hope Lodge, No. 234, Calcutta. Why this long delay should have been allowed to occur it is not our province to inquire, nor, indeed, does it concern us in any way. It is enough that Bro. P. C. Dutt was initiated in the lodge we have specified, and that last year Bro. Sir H. T. Prinsep, District Grand Master appointed him his Deputy D. G. M. In 1888 a full-length portrait in oils of our worthy brother, which had been painted to the order of Lodge No. 234, was presented to Dist. G. Lodge of Bengal by Bro. the Maharajah of Cooch-Behar, P.M., on behalf of the subscribers, and in accepting it, the District Grand Master is reported to have said that "it gave him great pleasure in accepting, on behalf of District Grand Lodge of Bengal, this picture of Bro. P. C. Dutt. Bro. Dutt was, as had been properly said, the first Hindoo Mason in Bengal, and he might say in India. He had to contend with great difficulties at the outset in gaining admission into the Craft, but, with the perseverance for which he had long been known to them, he showed that he was determined to have his way, and succeeded, not only in gaining admission into the Order, but in rising to eminence in it, and these qualities have, with other qualities of a high order, raised Wor. Bro. P. C. Dutt to the high position of a Past Junior Grand Warden of this District Grand Lodge." Bro. Dutt has since been appointed, as we have said, to the still more important post of Deputy District Grand Master, in which, no doubt, he will acquit himself as honourably as in the previous offices of trust in which he has been placed. Thus by the irony of fate we find the Hindoo gentleman of repute, who in 1863 was declared by the then District Grand Master of Bengal "not eligible for admission into Masonry," and of whom the same dignitary affirmed that "it was not desirable, with reference to social considerations, that he should be admitted," is now the second in rank among the Craftsmen in the im-

portant District of Bengal.—*The Freemason.*

## Royal Arch Masonry.

### GRAND CHAPTER OF QUEBEC.

The nineteenth annual convocation of the Grand Chapter of Quebec, Royal Arch Masons, was opened in the Masonic Temple, Montreal on Tuesday Jan. 28th, under the presidency of M. Ex. Comp. E. T. D. Chambers, Grand Z, together with R. Ex. Comp. J. B. Tressider, Grand H., and R. Ex. Comp. B. Tooke, Grand J.

After the Committee, on Credentials had reported a constitutional number of chapters present and entitled to representation, and other formal business was transacted, the Grand Z granted permission for the admission as visitors during the session of Grand Chapter of Royal Arch Masons in good standing.

M. Ex. Comp. E. T. D. Chambers, of Quebec, Grand Z, then delivered his annual address. He opened by congratulating the Royal Craft upon the possession of such a magnificent temple as that in which they were assembled, which was an honor to Masonry and to Montreal. He would never fail to remember with pride and pleasure that it had fallen to his lot to preside at the first annual convocation of a Grand Masonic body held within the walls. "Long may this splendid structure endure," he continued, "and may it prove a centre of ever-widening usefulness and influence for good, in the enlightened and progressive community, in whose beautiful city it occupies so conspicuous a place.

"Peace and prosperity have prevailed throughout our jurisdiction since our last annual Convocation. It has occurred to many of us, I have no doubt, within the last few weeks, that we have unconsciously acquired the habit of speaking of peace—national and international, as well as Masonic peace—as

a matter-of fact commodity for which no special gratitude is due. May the lessons of the past month not be thrown away upon us, and may our thankfulness for present and prospective peace go out from full and grateful hearts to Him who alone can still the storms of human passion, and the murmers of self-will, and whose blessing has so rested upon the Empire of which we are proud to form a part, that there are no terrors for her in national isolation, nor yet in studied affronts, whether intended to cater to the prejudices of a hostile democracy on one continent, or to feed the war-like passions of vain-glorious legions upon another. The peace of Masonry has not been threatened either at home or abroad.

Speaking of his official visits, the Grand Z made reference to the generous hospitality of the Eastern Township Chapters and to the presence, at the social gathering after the meeting of Bedford Chapter, of the wives and other lady friends of the members, a practice well worthy of imitation, and one which could not fail to be of benefit to Masonry. Sickness and severe bereavement, among other causes had prevented him from attending some of the Chapters in Montreal. The new Chapter which was solemnly consecrated and dedicated at Sutton in October last, gave promise of a prosperous future. The work in the Royal Arch Degree witnessed on that occasion, was equal to the best he had ever seen.

Referring to the progress of the order, the Grand Z. reported that ten out of eleven chapters had made new members. Fifty-nine new members altogether had been added during the past year, as compared with 42 in 1894, 47 in 1893, 29 in 1892, 25 in 1891, and 21 in 1890, a larger number of additions than in any year during the last five years. There was also an improvement in the state of the finances. As the Montreal Chapters had added nearly thirty new members, he inferred that the new quarters in the Temple had much to do with it, as well as the passing through Montreal of so many

Knights Templar on their way to the Boston triennial.

Regarding his official actions, the Grand Z. reported that he had granted to Caledon Chapter, of Ottawa, through the Grand Chapter of Canada in Ontario, an application from three candidates, from the Quebec Jurisdiction, and expressed the hope that the time would not be far distant when there would be a chapter under the Quebec jurisdiction in that district of the province where there were several eminent Masons qualified for the work of conducting it. In connection with waiver of jurisdiction, he reported having declined an application from the Grand Chapter of Nova Scotia which asked permission to exalt a member of one of the Montreal chapters.

During the year a commission was received from the Grand Chapter of Pennsylvania, appointing R. Ex. Comp. J. B. Tressider as their representative at this Grand Chapter. The Grand Z. referred to the fact that Dorchester Chapter had removed from Waterloo to Grandby, and foretold a new era of prosperity in that progressive centre. The local death roll included Companions E. J. Childs, Sherbrooke; E. B. Lawrence, Quebec; C. B. Greaves, Geo. Acton and J. C. Crathern, Montreal. In conclusion, the Grand Z. expressed his sense of the honor done him by the election to that high office fortwo years, and trusted that his successor would receive the same cordial support from the Companions as he had.

The Grand Z.'s address was referred to a special committee for report.

Reports were also submitted by R. Ex. Comp. Will. H. Whyte, Grand Scribe E.; M. Ex. Comp. A. D. Nelson, Montreal, Grand Treasurer, and from the Grand Superintendents of Montreal, Eastern Townships and Stadacona districts.

The following officers were elected for the ensuing year: R. E. Comp. J. B. Tressider, Grand Z.; R. E. Comp. B. Took, Grand H.; R. E. Comp. Dr. H. Leroy Fuller, Grand J.; M. E. Comp. A. D. Nelson, Grand Treasurer;

M. E. Comp. W. H. Whyte, Grand S. E.; R. E. Comp. O'Kegan, Grand S. N.; R. E. Comp. G. C. Brown, Grand Prin. Sej. Grand Superintendents of Districts: R. E. Comp. John Wilson, Montreal, Montreal District; R. E. Comp. W. R. Peters, Stukeley, Eastern Township district; R. E. Comp. H. Griffith, Quebec, Stadacona district.

During the course of the evening an invitation was received from the Prince Consort Lodge, then in session, to partake of its hospitality.

Speeches were made by R. W. Companions Channel, Noyes, Chambers, Tressider, W. H. Whyte and others.

---

## Grand Lodge of Quebec.

---

### ANNUAL COMMUNICATION.

The twenty-sixth annual communication of the Grand Lodge of Quebec, A. F. and A. M., was opened Wednesday, Jan. 29th, in the Masonic Temple, Montreal. M. W. Bro. Lieut. Col. Fred Massey, Grand Master presided. The attendance was large for this A. L., 5896. Delegates and representatives from forty-nine lodges were in attendance. There were representatives from the State of Utah, Dakota Territory, and other foreign jurisdictions. The following among others registered their names:— Alex. Chrisholm, P. G. R.; W. M. LeMessurier, P. D. D. G. M.; U. V. George Stanton; J. Barrington, J. G. W.; John Shaw, P. G. W.; C. R. Jones, P. D. D. G. M.; John P. Tressider, P. D. D. G. M.; I. H. Stearns, P. G. M.; W. Patterson, P. G. M.; James Ellis, P. G. S. W.; W. M. Briggs, P. G. R.; Dr. A. D. Stevens, P. M. and P. G. J. W.; J. H. Isaacson, Grand Secretary; J. P. Noyes, P. G. M.; D. B. Knight, P. D. D. G. M.; A. M. Store, P. D. D. G. M.; Horatio Hosskin, P. D. D. G. M.; J. Smellie, D. D. G. M.; J. Bruce Payne, P. D. D. G. M.; John Wilson, G. T.; T. P. Butler, P. G. M.; A. F. Simpson, P. D. G. M.; Thomas Baylock, P. G.

C. ; Frederick England, P. D. D. G. M. ; A. C. Kimball, D. D. G. M. ; C. P. Lavers, P. D. D. G. M. : W. M. Campbell, P. M. G. P. ; W. H. O'Kegan, P. D. D. G. M. ; Arthur Lyon, P. D. D. G. M. ; W. H. G. Garriock, P. D. D. G. M. ; W. H. Whyte, P. D. D. G. M. ; J. A. Tate, D. D. G. M. ; C. J. Williams, P. M. G. S. ; William S. Evans, P. G. R. ; D. Anderson, P. D. G. M. ; J. Taylor, P. D. D. G. M. ; the Rev. J. F. Renaud, P. G. C.

After routine the grand master delivered his annual address. He said in part: "By the grace of Almighty God, the Great Architect of the Universe, we are permitted to assemble for the 26th Annual Communication of Grand Lodge, and while we may look back with thankfulness and satisfaction, we all fervently pray that the same Providence which has prospered us heretofore may continue to direct our deliberations from time to time, so that our labours may be conducive to the good of the craft in this province of Quebec. The most superficial observer of Freemasonry cannot be otherwise than forcibly impressed with the great advances our order is making throughout the Dominion, and especially in this our province of Quebec.

"At no time in our history have we been so progressive, both as individual Masons and as subordinate lodges composing our Grand Lodge. Indeed, it cannot be otherwise, living in such an intelligent age as the 19th century, when education is so free and so general that an order such as ours, founded upon firm foundations and splendid principles, should be fully appreciated and taken advantage of as it is at the present time. I deem it my duty to the craft to again refer, as grand master, to the oft-repeated statement that we are in any sense a political organization. We have no sympathy with resistance to recognized authority, either of Church or State.

"No true Mason can ever join with others in conspiring against or in opposition to either the laws of God or man, and while we insist on belief in

the existence of a Supreme Being and of loyalty to our adopted country or to our beloved Sovereign, we hold in utter contempt anyone transgressing in any sense the principles just referred to, and no words of mine can possibly be strong enough to characterize in sufficiently scathing terms such a publication as was recently published in this province, referred to so fully by the press of this city, and which I am glad to say, has been withdrawn as far as Government recognition is concerned. Though important political events are constantly taking place throughout the world, they in no sense receive or deserve the attention of Masons as a body. We have no sympathy with political, civil or religious troubles of any kind, and while we are glad that all men should exercise and enjoy whatever they may consider their own individual rights we do not as Masons either individually or collectively recognize or suffer to the slightest extent any infraction of the civil or moral law, but on the contrary, strictly urge obedience under all circumstances to constituted authority, expecting Masons to pay due deference to their church or country, as well as to the principles constantly enunciated in our own several lodges.

"I have been greatly pleased to notice from time to time the large sums of money which are being bequeathed by deceased brethren for Masonic charitable purposes, in different parts of the world, evidencing the fact that those members of our Order have not forgotten one of their earliest lessons among us regarding charity. Many of our brethren follow the noble example of those who have given largely of their means in order that relief and comfort may be more readily extended to those in necessity and distress. Without charity, Freemasonry would be almost a meaningless organization.

"Charity is the essence and very cream of our order, and there can be no freemasonry without both a generous liberality, not only with our means and wealth, but also in the exercise of our

relations, each giving to others freely and fully that which we could most desire for ourselves, and in all cases sacrificing individual opinions for the general welfare, doing as you would be done by; always remembering that the exercise of charity never brings any regrets but tends more to that peace and good will which should always be predominant among freemasons generally."

After referring to the degree of progress which had characterized the Grand Lodge during the past year, the Grand Master proceeded: "As far as our foreign relations are concerned, they remain very much as heretofore, the lodges having jurisdiction under the Grand Lodge of England being still in existence in the city of Montreal. There are not wanting, in my opinion, signs that these lodges will possibly in the near future consider seriously the benefits which would accrue to them from being in much closer contact to their grand body than they are at present. Without going closely into the question, which has been so fully discussed heretofore, I dismiss the subject with the remark that it is to be hoped that ere long the lodges referred to will recognize it as their duty to relieve the Grand Lodge of England from the somewhat, no doubt to them, embarrassing position of still allowing lodges to work under English charters in this province of Quebec, a position which undoubtedly no Grand Lodge wishes to maintain, and one which has now become so solitary as to be marked among the Grand Lodges of the masonic world."

Reference was then made to the able review of reports of the proceedings of foreign grand lodges by R. W. Bro. E. T. D. Chambers, and to the amendment which was made to the consolidated statutes of Canada, which placed the Grand Lodge of Quebec beyond all question in the exercise of the same privileges as those heretofore extended by law to the Grand Lodge of Canada in Ontario and the Grand Lodge of England. This amendment was applied for on the suggestion of M. W.

Bro. R. T. Walkem, Q. C., of Kingston, P. G. M. of Canada, and it finally and fully disposed of any claims which had been made regarding the position of Masons in the Province of Quebec. The Grand Master referred to the fact that chapter 10 of the old consolidated statutes of Lower Canada specially excepted all Masonic lodges "constituted by or under warrant," from any master or Grand Lodge in the United Kingdom of Great Britain and Ireland from the penal provisions, traced the formation of the Grand Lodge of Canada, the Grand Lodge of Quebec, and stated that while it was fairly presumed that the Grand Masonic Lodge of Quebec was not a seditious and unlawful association, it was thought best to secure legislation to avoid all possible question of their legal status. He felt it his duty to personally express their fraternal obligations to Bro. R. S. White, for his zeal and attention in this matter, as well as to the distinguished brethren who assisted him in securing this legislation, particularly M. W. Bro. R. T. Walkem, Q. C., and several Federal members.

Thanks were given to the Grand Lodge officers, particularly the Grand Secretary, for the assistance rendered him during the year, and reference was made, among other things, to the laying of the corner stone of the Methodist Church at Knowlton by M. W. Bro. John P. Noyes, P. G. M.; to the presentation of medals to all the charter members of Mount Moriah Lodge at the social held in May last; to the 50th anniversary of Zetland Lodge, and to the fact that four lodges had amalgamated during the year, credit for which was largely due to R. W. Bro. Smellie, D.D.G.M. He regretted that his official visits had not been so numerous as he would have desired. The financial condition of Grand Lodge, over which the Grand Treasurer exercised most careful supervision, was satisfactory. He alluded to the death of R. W. Bro. Cornelius Judge, who was for many years treasurer of the Masonic Hall As-

sociation, and who first saw Masonic light in the city of Montreal, and also to the death of Bro. T. B. Prentiss.

After referring to the benefits which had resulted from the lodges of instruction, the Grand Master concluded: "The Grand Lodge is now, I trust, permanently settled in the new Masonic building, and we are to be congratulated upon the fact that our various lodge rooms, library and offices, while being ample for all requirements, are such as every Mason in the Province may look forward to and enjoy with feelings of the greatest pride and satisfaction."

Rt. Wor. Bro. the Rev. R. Hewton, of Lachine addressed the members in the afternoon upon Masonry and religion. The order was so firmly established in this age of sordidness and selfishness, its noble tenets had remained unsullied and unimpaired, and its excellent truths untarnished. "This," said the speaker, "is strong evidence that its principles are divine, that it is of the Lord's doing, and marvellous in our eyes."

The evening session was taken up with the election of officers, which resulted as follows:—

Most Wor. Bro. Lieut.-Col. Fred. Massey, Grand Master, re elected by acclamation.

Rt. Wor. Bro. E. T. D. Chambers, Deputy Grand Master.

Wor. Bro. W. M. Campbell, D. D. G. M., district of Montreal; the Rev. Dr. Ker, Chaplain.

Wor. Bro. A. A. Bailey, D. D. G. M., of St. Francis district; Rev. Bro. Barlock, Chaplain.

Rt. Wor. Bro. David A. Manson, D. D. G. M., Shefford and Brome district; Chaplain, the Rev. A. C. Wilson.

Rt. Wor. Bro. John Shaw, D. D. G. M., Quebec and Three Rivers; Chaplain, the Rev. W. J. Petrie.

Rt. Wor. Bro. T. A. Howard, D. D. G. M., of Ottawa; the Rev. Bro. Sanders, Chaplain.

Rt. Wor. Bro. J. W. Hill, of St. Almond, G.S.W.

Rt. Wor. Bro. S. H. Eddy, of Ottawa, G.J.W.

Most Wor. Bro. I. H. Stearns, Grand Treasurer (re-elected).

M. W. Bro. John H. Isaacson, Grand Secretary (re-elected).

#### WALES WANTS NO WAR.

The *New York World* of Tuesday, Dec. 24, published the following telegrams received in reply to its request for opinions on the Venezuelan situation:

From the Prince of Wales:

"SANDRINGHAM, Dec. 24, 1895.

"Sir Francis Knollys is desired by the Prince of Wales and the Duke of York to thank Mr. Pulitzer for his cablegram. They earnestly trust and cannot but believe the present crisis will be arranged in a manner satisfactory to both countries and will be succeeded by the same warm feeling of friendship which has existed between them for so many years."

When it is known that the Prince of Wales is the Grand Master of England, the above dispatch, coupled with the following from the Freemasons' Club of Manchester, of which the Prince is a member, will be considered of great significance:

The following unsolicited dispatch was received by the *World* from the Freemasons of Manchester:

"Christmas greeting, Freemasons' Club, Manchester, to American Freemasons: Glory to God in the highest; on earth peace, good will to men"

This last sentiment finds an honest lodgement in the hearts of all true Masons of America, and when the time comes the influence of this great body, coupled with that of the Knights Templar, will be brought to bear on the powers that be with such terrific force that they will pause and consider well the gravity of the situation before they plunge these two great nations into a bloody war. The Freemasons of Europe are opposed to war, and as every Grand Master who controls them is of "royal blood and of the household of the faith-

ful," the rank and file of the Fraternity but voice the sentiment of the "crowned heads." There is no doubt in our mind that Grand Master Albert, Prince of Wales, dictated the dispatch sent to this country by the Manchester Masons, believing that it would be taken up by the Fraternity of America, and every city, town and hamlet in this country would at once grasp the situation and start their influence to work. That this is so will be readily seen, as the different Grand Lodges meet during the coming year. The Grand Lodge of Tennessee will meet in annual communication on the last Wednesday in January, and it goes without saying that Grand Master Morgan will bring this matter before that body in proper form. From there it will go to every succeeding Grand Lodge of the different States, and when the year of 1896 shall have ended (which will be as soon as the commission for this government will report), every one of them will have put themselves squarely upon the record, and if war can be averted honorably it will be done. As a general thing from sixty to seventy-five per cent, of the members of the Senate and house of Representatives of the Congress of the United States are Masons, and the same obligations rest upon them in Washington that do at their respective homes, therefore will they heed the admonitions of their brethren which comprise several millions of the population of these United States.

We do not wish to convey the idea that the Masonic Fraternity are opposed to war or that they do not make good soldiers. Far be it from that. But we do mean to say that as good citizens, all honorable means must be exhausted before a resort to arms is permitted. Their mission is "peace on earth and good will to men," and as the church of God would deplore a war, so, also, would this great Fraternity, and the jingo press has no effect upon them.

—*Memphis Appeal.*

### MASONIC TEMPLARISM.

The Masonic character of the Templar system cannot be questioned. Freemasonry sometime has been defined in such a way as to limit it to the first three degrees, with that of the Royal Arch; but although a strict construction may justify such a definition, there is no gainsaying the fact that between the Masonic and Templar systems there is a vital bond of connection. It is Royal Arch Masons alone who are eligible to receive the orders conferred in Templar bodies, and the rituals used in conferring these orders make frequent references to persons, events and ceremonies, identified with the instruction given in the preceding degrees. Evidently there is no impropriety in using the term Masonic Templarism as applied to the modern order, however apart from symbolic Masonry the Templar institution in some respects may seem.

The Templar order in its modern character and expression is composed of three grades, viz: Red Cross, Knight Templar and Knight of Malta. The first named grade relates to the rebuilding of the the Temple in Jerusalem, and to the efforts alleged to have been made by Zerubbabel, and other Hebrews held captives in Persia, to obtain the King's favour in the work of such rebuilding. The Order of the Red Cross includes an attractive ceremony designed to impress the importance of truth above all things else. It has no analogy, however, with the two following grades in the Templar system, and is considered by some eminent authorities as out of place in the relation accorded to it in the American classification. Its Masonic parentage is well assured, however, and it is not likely to be set aside.

But Masonic Templarism takes on its distinctive character by reason of two chivalric orders included within its system, viz., Knight Templar and Knight of Malta. Each of these grades represents a renowned order which flourished in the time of the

Please extend our circulation.

Crusades, and in the centuries next following that period, and which bore the true chivalric stamp. Masonic Templarism is fortunate in being able to trace, even traditionally, a line of descent from such heroic sources. It is the Templar grade, however to which chief prominence attaches in the modern organization, and it is this grade which gives the distinguishing title to the body. A special interest, therefore, attaches to the ancient Templars, a military Brotherhood organized for the protection of Christian pilgrims in Palestine. These valiant Knights, first called "Poor Fellow-Soldiers of Jesus Christ," came afterwards to be designated Knights of the Temple, for the reason that their headquarters in Jerusalem were near the supposed site of King Solomon's Temple, and thus it was in common speech they were called Templars.

The story of their chivalric character and brave deeds in Palestine has been often told; and so, also, has been told, with hardly less of interest, the story of their powerful influence in Europe, until at last envy and persecution caused the overthrow of the once flourishing Order. The end came with the death of their Grand Master, who was executed 18th March, 1313. The dispersion and suppression of the Templar Order quickly followed.

Masonic Templarism may not claim a lineal connection with the Ancient Order of Templars. The proof is wanting that the ancient Order survived the period of its persecution, so maintaining its organic life as to become the actual source and legitimate authority for the organizations of Masonic Templarism established in the eighteenth and nineteenth centuries. There is no sufficient evidence to justify this conclusion any more than there is to support that other proposition which affirms that the ancient Templars were Masons, and that the chief object which they had in view was to preserve the rites and ceremonies of Freemasonry. Dismissing these assumptions, Masonic Templarism may claim only a connec-

tion of tradition and sentiment with the ancient Order. This counts for much. There is a flavor of the old heroic spirit abiding with modern Templary which constitutes a delightful charm; there are lessons and legends brought down from mediæval days which have value; and there are associations with scenes and events belonging to the stirring period of the Crusades, which brighten the exposition of the Templar ritual as it is now learned and taught. But to claim more than this, to assert that Masonic Templarism, as it now exists, is the actual historic successor of the Templar Order of the Middle Ages, seems alike unnecessary and unwise. There is no call to do this any more than there is to maintain that other propositions which declares that Freemasonry was fostered and preserved by an Ancient Order of Templars.

To what source, then, is the origin of the modern order to be traced; How did it originate? By what forces and at what time was it moulded into its present form, being started upon a line of movement which shows increasing light and progress all along the way? It is of Masonic parentage. There can be no question of the rightful use of the terms "Templar Masonry" and "Masonic Templarism" in designating the modern system. But while this proposition is insisted upon, it must be conceded that important differences exist between the Masonic and the Templar systems.

Templary is essentially a Christian institution. It requires faith in the Eternal Son of God. It recognises the doctrines and religious propositions which underlie a common Christianity, and in its ceremonies it enforces most impressively many lessons drawn from the life, the sufferings, death, and the resurrection of Christ our Lord. It is an institution claiming to be established on a basis of Christian faith and the practice of the Christian virtues.

Masonic Templarism was but little known either in this country or in Europe prior to the nineteenth century.



In Great Britain, as here, the first recognition of the Templar grade was by Masonic Lodges or Chapters of Royal Arch Masons working under Lodgewarrants. Old diplomas and certificates show that the Templar order was thus conferred. The records of St. Andrew's Chapter, Boston, under date of 28th August, 1769, contain a statement to the effect that on that day Bro. William Davis was advanced four steps in Masonry by receiving the degrees of Excellent Master, Super-Excellent, Royal Arch, and Knight Templar. Undoubtedly there was at that time a Red Cross ceremony as well as a Templar ritual, and the two orders were probably conferred in an irregular sort of way by those who had received them. Afterward, near the close of the eighteenth century, were formed associations—councils and encampments—instituted by virtue of inherent right or under the sanction of Scottish Rite bodies, or other Masonic authority. As early as 1795 there was an unchartered association of Templars at Newburyport, Mass., which seems to have done its work in its own way several years without acknowledging any superior authority. In Boston, a few years later, a number of Brethren, organised under the name of an "encampment," for a little time conferred the degrees of Masonry and the orders of Knighthood according to their own will and pleasure.

The late Dr. Winslow Lewis, in commenting upon this early attempt to establish the order of Knights Templar, says: "In order to give a colour of authority to their proceedings, they appropriated the charter of the Rising States Lodge, and carried it in a coach over one bridge, bringing it into town by another, thereby constituting, as they expressed it, a travelling Lodge." By the action of the Grand Lodge of Massachusetts, and of Boston Council of Knights of the Red Cross, constituted in 1802, and soon merged into Boston Encampment (now Commandery), the irregular organisation was broken up and a more orderly course

of procedure entered upon in the conferring of the higher grades.

By this time Templar organisations had been formed in various parts of the country. In 1797, indeed, a convention was held in Philadelphia, which established a Grand Encampment, having four subordinates. But neither the parent body nor the subordinates maintained their organic life for any considerable period. The Webb Monitor, published in 1805, refers to this movement, and also mentions the existence of Templar bodies in Providence, R.I., Newburyport and Boston, Mass., Baltimore, Md., and elsewhere. It may be observed in this connection that the first named body, St. John's Encampment, Providence, established in 1802, has had a continuous and prosperous career from that period until now.

A Grand Encampment, organised in Rhode Island in 1805, assumed the title of "Grand Encampment of Rhode Island, and the jurisdiction thereunto belonging." A year later it took the name of "United States Grand Encampment," and defined its jurisdiction as extending to any State or Territory "wherein there is not a Grand Encampment regularly established." The Grand body thus formed in 1805 continued to exercise the authority claimed until 1816, at which time the words "United States" were stricken from the title, and it declared itself to be the governing Templar body for only Massachusetts and Rhode Island. The present Grand Commandery, which governs the two States thus closely united in Templar history and interests, claims priority among sister grand bodies, holding that its organic life dates from 1805.

In 1816 an important meeting was held in New York, which had much to do with this enlargement of the Templar institution. This meeting, entitled a convention, was participated in by representatives of the Grand Encampment of Massachusetts and Rhode Island and of the Grand Encampment of New York. The delegates were

but few in number, and they represented a feeble constituency, yet they took upon themselves the responsibility of forming a new organisation, to which they gave the name of "The General Grand Encampment of Knights Templar and the Appendant Orders for the United States." This was the birth of the organisation now known as the Grand Encampment of the United States. It was begun in weakness, and was the work of a few earnest, bold souls, who believed that a more effective organisation was necessary to the welfare of Templar Masonry, and especially to prevent the possible confusion and conflict liable to arise from several grand bodies attempting to exercise jurisdiction over the same territory.

The first Triennial of the Grand Encampment, held in New York, 1819, was attended by lawful representatives from only two grand bodies, albeit, there were visiting Knights from several localities where the order had become known. For forty years the General Grand Encampment continued to live and act under the constitution that was formulated at New York in 1816. Within that period but few amendments were made in the governing law. During the first decade after the formation of the national body there was a steady increase in the membership and influence of the Order, but when the anti-Masonic storm swept over the land it suffered a serious retrogression. The General Grand Encampment, however, maintained its organisation, exercised a wholesome supervision over its subordinates, held its Triennial meetings and waited for the revival to come. The Triennial Conclave held at Hartford, Conn., in 1856, may be regarded as the turning point in the fortunes of Masonic Templarism. Eminent Masons and Templars brought their best thoughts to bear upon the work of revising the constitution, adapting and directing the Order as to bring it to a larger measure of blessing and accomplishment.

From that time forward, progress and prosperity have marked the way of the Templar Institution. The Order has a present membership of some 110,000. There are forty Grand Commanderies which acknowledge the authority of the Grand Encampment of the United States; and these Grand Commanderies include 950 subordinates. Besides these there are some thirty other local Commanderies which hold a relation of direct allegiance to the Grand Encampment. The progress of the Order since the formation of the National Body in 1816, when there were but eight or ten Templar organisations in the land, with a total membership not exceeding 500, is, indeed, wonderful to consider. The growth and prosperity of the Templar Order are attested not only in a numerical increase of membership, but in augmented resources and a broader sweep of opportunity and usefulness for the institution.

If a specific statement of the purposes and mission of the modern Order of Templars is requested, attention may be directed to the printed proceedings of Templar bodies; to the requirements which are known to be laid upon all who seek admission to the Order, and to the expression of the letter and spirit of Masonic Templarism, as its character and aims are set forth by those who may rightly claim to be expositors of the system. By such testimony it will appear that the Templar Order is pledged to charity and good works in the things of related life; that it seeks to bring generous and large-minded Brethren into the fellowship of a noble and magnanimous Order, to be therein reminded of their common vows and pledged faith in one Divine Lord; to look upon the same well understood signs of Christian truth and redemption, no less than to cultivate the courtesies and enjoy the festivities which brighten and sweeten this world of ours, and augment the zest of human living.

Masonic Templarism represents

much of moral thought and practical service in the interests of human well being. It calls its members to exercise kindly, chivalric spirit, and to cultivate generous sentiments. It teaches the lessons of forbearance, forgiveness, and fraternal helpfulness. It proffers some of the ministries by which the hearts of men are blessed in cordial fellowship, and by which they are moved to recognise the "one touch of nature which makes the whole world kin." Masonic Templarism incites its members to wholesome and hearty living, not despising this present world, while it bids them to confidently look forward to the celestial land where the best aspirations shall be realised in the light and joy of heaven.—*emasons' Repository.*

#### A HEART-MOVING SCENE.

One of the grandest spectacles we ever witnessed was put upon the stage at the Masonic Temple, Louisville, Ky., during the session of the Grand Lodge of Masons. The hour of adjournment on Tuesday afternoon arrived, and Grand Master Jones announced that the body would adjourn without the signs, as he had reason to believe that eavesdroppers were behind the scenes. He urged the members to remain, and all retained their seats. The gavel sounded, the bell tinkled, the curtain uprose, and before the astonished Grand Lodge, sixty orphans stood, wards of Masonic charity. The effect was electric. The very sight of these fatherless ones moved strong men to tears and many eyes unused to tears rendered tribute to this silent appeal. A welcoming song was sung, the sentiment of which touched every heart and tears fell down manly cheeks, like rain. There were other exercises, speeches, dialogues, songs, etc., all of them adapted to the occasion, and each in succession intensifying feeling until the pent up hearts could contain no longer and sobs were audible all through the vast hall, when the exercises concluded. There was a spontan-

eous call, long and prolonged, from 600 brethren in the auditorium, to send the girls down for a collection. It was taken and the treasury of the Home handsomely reinforced. All opposition to the institution was disarmed, and every one turned away resolved to do something to build up and render permanent an institution whose first fruits were so rich.—*American Tyler.*

#### MASONRY IN AND OUT OF THE LODGE.

That Masonry consists of something more than the forms and ceremonies of its ritual every member should know, and that its adherents have practical duties resting upon them every Mason does know.

That these duties are faithfully performed we often have good, substantial proof, though in the reticent spirit of the institution, we seldom refer to them. Let those who visit our Lodges and see the silent charity speak; we need no open avowal of our good deeds; we desire no public acknowledgement of whatever good we do—the silent, thankful glance of the widow, the grateful look of the orphan, and the hearty pressure of the hand of a Brother in distress relieved should be reward enough for every good Mason. And let every good Mason earn all these; it is not sufficient to visit your Lodge or learn the ritual: learn the moral lessons which are taught in the ceremonies; learn them by heart, and then take them home with you to your family. Take them to your counting-house, to your shop, to your stores; practise them in your every-day life, keep not your Masonry locked up in the secret vaults or behind a closely tiled Lodge Rooms; air it, show it to your neighbors, to your employer, to your family; do not fear its exposure—show the world that you are a Mason, and that you practise what you preach—that you practise true, every-day Masonry. Do not be afraid to let the world know that you are a Mason, not by hanging out the signs by way of

emblems or charms and ring, but by your conduct, by your dealings in your every-day affairs. That is true Masonry, and will rebound to your credit and to the glory of the great Brotherhood.—*New York Tribune.*

---

## Craft Tidings.

---

### CANADIAN.

The annual banquet and At Home of Alpha Lodge, A. F. & A. M., came off successfully Feb. 4th in the Masonic Hall, corner Queen street and Dowling avenue, Toronto.

Our readers will be pleased to learn that Mr. W. B. Chapman, the third son of Bro. John Chapman P. P. G. D. Devon, was initiated into Freemasonry, in the Birtle Lodge, No. 39, Manitoba, Canada, on the 7th ult. We are only voicing the general feeling of our Order when we congratulate our distinguished Brother on the very pleasing addition that has been made the Canadian roll of members, and trust that his son, Bro. W. B. Chapman, may become as diligent and successful a Masonic student as his respected father.—*The Freemason's Chronicle.*

At a regular meeting of St. John's Chapter, No. 112, G.R.C., Royal Arch Masons, held in the Masonic Hall, Morrisburg, on Tuesday Feb. 4th, the I. P. Z., Ex. Comp. S. B. Fell, installed, among other officers for the ensuing year:—Ex. Comp. G. H. S. Kennedy, Z.; Ex. Comp. D. A. Macdonell, H.; Ex. Comp. James W. Tindale, J.; Comp. Wm. K. Farlinger, S. E.; Comp. T. W. Howson, S. N.; Comp. Wm. H. Allison, Treas.

At a regular meeting of Gondemar Preceptory and Raymond Dupuis Priory, No. 16, G. R. C., Knights Templar, held at Brockville on Thursday, 23rd Jan., the following among other officers were installed by R. Em. Sir Knight C. H. Fitzimmons, Provincial Prior, for the ensuing year:—Em. Sir Knight S. A. Poulton, Preceptor; Sir Knight G. H. S. Kennedy, Constable;

Sir Knight N. B. Colcock, Marshall; Sir Knight Rev. L. A. Betts, Chaplain; V. Em. Sir Knight J. Easton, Registrar; V. Em. Sir Knight J. Dumbrille, Treasurer.

W Bro. W. McCoy Clarke, who has resided in Peterboro', Ont., since the New Year, presided at the regular communication of Zetland Lodge, No. 12, A.F. & A.M., Q.R., at the Masonic Temple, Montreal, on Thursday, 13th, when the second degree was conferred upon two candidates, and the Master Mason's degree on no less than five candidates.

The arrangements are completed for the "At Home" to be given by the members of Zetland Lodge in the Temple Hall on Thursday evening, Feb. 20th, and the affair promises to be one of the most successful in the long list of social lodge meetings for many years. There will be an enjoyable musical and literary entertainment in the concert hall, followed by a dance in the assembly hall above. M. W. Bro. Fred. Massey, Grand Master of the Grand Lodge of Quebec; R. W. Bro. Wm. Campbell, D.D.G.M., of Montreal district, and M. W. Bros. T. P. Butler, Q.C., J. H. Isaacson, I. H. Stearns, and A. A. Stevenson, have already intimated their intention of being present.

### AMERICAN.

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

A member of one of the Kansas City Lodges, while assisting in conferring the Third Degree, was heard to demand: "Behold the Temple is nearly completed. The roof is on, and I haven't got it." This worthy triplet of Tyie is a carpenter by trade.

Capitular Masonry in Georgia is flourishing, under the able administration of Grand High Priest Wessolowsky. The Chapters are rapidly increasing in membership.

The Grand Lodge of Georgia, which convened in Macon, October 29th, had an exciting debate on the establishment of a Widows' and Orphans' Home. The question was finally left to a committee who will confer with the lodges. While the suggestions of the Grand Master were given but little encouragement, the brethren, just before closing, sang with much feeling, "Home, Sweet Home." If they'll take a ride up to Tennessee we'll teach them how to build "Home Sweet Home," and our children in it how to sing it.—*Tennessee Mason, Nashville.*

It is said that the question: "Is it of your own free will and accord you make this request," does not apply to all candidates, for it is believed that many have been urged and solicited to become masons.

Referring to the case where a judge in Anderson, Ind., sent a man to jail for contempt in giving the masonic sign of distress while his case was being tried, we think that the judge erred grievously. If such a sign was given the judge, as a mason, was under no obligation whatever to recognize it, as the man was in no bodily peril. The latter has entered an action against the judge for false imprisonment, and the trial of the case will prove funny to masons, as to the nature of the evidence.—*American Tyler.*

The Supreme Council of the Southern jurisdiction has purchased the two lots adjoining the "House of the Temple," on E street, Washington, D. C., and will at once remodel the building and prepare it for the immense library in their possession. This library, the work of so many years of Albert Pike, is said to contain 75,000 volumes, and is the most valuable masonic collection in the world. A committee of the Supreme Council has been assisting Secretary General Webber to arrange this vast collection, with a view to placing it in such condition that its full value and extent may be appreciated.

A tablet to the memory of the late

Bro. Richard Vaux, of Philadelphia, will be permanently placed on the wall of the Masonic Temple in that city. It has been procured and presented to the Grand Lodge of Pennsylvania by Rev. Bro. Joseph Welsh, of Melita Lodge, No. 295.

Bro. C. E. Cory, of Fort Scott, vouches for the following, says the *Kansas Freemason*: A number of years ago, Bro. R. F. Waters, now of this city, was elected a justice of the peace in Northern Missouri. Business was slack, and some six months expired before his services were required to perform the marriage ceremony. When a couple of young country people finally came, the judge hustled in from the cornfield and began to look up the marriage ceremony. By the help of the Book of Common Prayer and a Methodist Discipline, he patched up and memorized a formula that he thought would do. He tackled the job and got along all right until he came to the final declaration, where he forgot his lines. After a moment of blushing and scratching his head, he caught his breath and wound up with: "In the name of God and the Holy Saints John, I pronounce you man and wife."

Boston Commandery 1, elected officers recently. Henry H. Litchfield was chosen E. C. The membership is now 884. One hundred and eleven having been knighted during the year just closed. It is the largest commandery in the world.

An idea of what a Mason's funeral is like in Mexico may be obtained from the description of the services in honor of ex-President Juarez of that country on the night of July 18. The ceremonies closed with the holding of a White Lodge in the cemetery of San Fernando, the scene being especially picturesque. Four hundred Masons were present and two hundred ladies of their families. A square was formed around the great marble tomb surmounted by an immense symbol of a female figure, representing Mexico

supporting Jaurez. Electric lamps in pale blue globes threw a cold, fantastic light on the scene. The Masons were formed in military order, while several of their companies wearing broad-brimmed black hats and carrying naked swords, guarded the tomb. The Masons were in full regalia, and bore fourteen standards embroidered with gold. Several bands of music were stationed in the cemetery. The impressive ceremonies lasted until midnight.—*Masonic Journal*.

It is asserted by the Masonic historian of Mexico, Don Jose Maria Mateos, that the first Masonic Lodge in Mexico, was established in 1806, in a private house, No. 4 Calle de las Ratus; City of Mexico, Don Manuel Lyando being first Master, and that among its members were enough aldermen to give to that body a strong flavor of liberalism, and give birth to the spirit of Mexican independence.

Any Lodge which shall knowingly receive or retain any man who daily or habitually uses malt or distilled liquors or opium to excess, or who possesses any habit which has a tendency to impair one's mental or physical condition, or who has gained admittance through misrepresentation as to age or occupation, or is engaged or shall hereafter engage in the business of saloon-keeper or bartender, shall, on satisfactory proof, be deprived of its charter by the Grand Lodge if in session, or by the Grand Master if not in session.—*Minnesota Regulation*.

#### FOREIGN.

With the title of the "Hugh Owen" Lodge—a delicate compliment to the able Permanent Secretary of the Local Government Board, Sir Hugh Owen—a Masonic Lodge is about to be formed for members of the Poor Law service. The consecration will take place at the Frascati Restaurant, Oxford Street, on Friday, 14th inst., and Bro. J. H. Rutherglen, of Kensington, the President of the Union Clerks' Association, will then be installed as its first Master, says the "City Press." Bro Roberts, 7

Buxton Road, Chingford, is acting as the Secretary.—*The Freemason's Chronicle*.

Quatour Coronati Lodge met at Freemason's Hall on Friday, Jan. 13th. The Secretary called attention to the following exhibits: To a large square and compasses crossed, in wrought-iron, supposed to have formerly decorated the Master's chair of Lodge Huntley, in Aberdeenshire, and impressions from the summons plate of the Inverary Lodge, lent by Bro. W. Ivison Macadam, of Edinburgh; to four Irish certificates of the early years of the century, in illustration of the paper of the evening, and a Maltese Royal Arch certificate, lent by Bro. J. T. Thorpe, of Leicester. Bro. Dr. Lemon also exhibited a rare pamphlet, being the regulations of the Royal Arch Society, printed in the year 1782, which evoked much interest, and which he expressed his intention of getting suitably bound and presenting to the lodge library. In the absence of the writer, Bro. Dr. Chetwode Crawley, the paper of the evening, entitled, "The Old Lodge at Bandon," was read for him by Bro. W. H. Rylands. It dealt all too briefly, and very amusingly, with the past history of this lodge, established in 1733, and still existing, the facts being gleaned from a pamphlet written some 30 years ago. The minute books had, however, remained in possession of the author, who had since removed to America, and it was hoped this notice might assist in their recovery and restoration to proper custody. A discussion on the paper followed, which was sustained by Bros. Speth, Gould, Rylands, Macbean and Guttman, and letters in comment were read from Bros. Lane and Hughan.

The Combermere Lodge presented a very bright and animated appearance at its last quarterly meeting held on the 21st November. His Excellency Bro Lord Brassey, K.C.B., was the guest of the members, and witnessed the ceremony of the F. C. Degree. Every available seat in the great lodge-

room was occupied, and many brethren were unable to gain admission. About 500 subsequently sat down at the banquet table, when bright speeches interspersed with first-class vocal and instrumental selections were the order of the evening.—*The Australasian Keystone*.

It is evident from the report we have received of the Proceedings of the District Grand Lodge of Bombay at its 68th half-yearly Communication, on the 28th November last, that His Excellency, Bro. Lord Sandhurst, Pro. District Grand Master, is making himself exceedingly popular among the brethren by the interest he takes in their doings. His lordship was prevented by his public duties from presiding on the occasion, but Bro. H. Wynford Barrow, P.D.D.G.M., who occupied the chair as District G.M., referred to the desire exhibited by Lord Sandhurst to become acquainted with the various lodges under his charge, and stated that since his lordship's visit to Lodge Orion in the West, No. 415, Poona, in October, he had been present at a meeting of Union Lodge, No. 767, Karachi, and had met with a most cordial and enthusiastic reception. We rejoice to find that such excellent relations are rapidly being established between the *alter ego* of the Duke of Connaught, District G.M. and the lodges in Bombay and its dependencies.—*The Freemason*.

It is worthy to mention as showing the esteem and respect which are entertained towards Bro. Smith, the M. W.G.M. of All Scottish Freemasonry in India, that at St. Andrew's Festival on the 30th November last, the brethren presented their distinguished chief with a handsomely illuminated address, together with a jug and salver and a carriage, on the occasion of his marriage, "as a proof of their regard." The presentation was made by Bro. W. L. Harvey, Grand Master Depute, and in the course of the address there occurred the following paragraph: "The urbanity, tact, judgment, and ability

with which you have discharged the responsible duties of the office of Grand Master of All Scottish Freemasonry in India have won for you the esteem and regard of all under your rule." Both in Grand Lodge where the presentation took place, and at the banquet which followed, Bro. Smith gracefully acknowledged the kindness of the brethren.—*The Freemason*.

It has been arranged that the Grand Master of Scotland, Sir Charles Dalrymple, of Newhales, Bart., M.P., will, on Friday, 7th February, lay the foundation-stone of the new Masonic Hall, in Ayr, which is being built by Lodge Ayr, No. 204. On the following day the Grand Master will instal Brother Hugh R. Wallace, of Cloncaid, as Master of Lodge Mother Kilwinning, an appointment which carries the Provincial Grand Mastership of Ayrshire, in succession to Brother the Hon. Thomas Cochrane, who has resigned. At these functions the Grand Master will be accompanied by the Grand Officers.—*The Freemason's Chronicle*.

---

## Miscellaneous.

---

### WAR.

BY REV J. CLARK.

I hear the war drum's rattle,  
The sound of hurrying feet,  
The noise and crash of battle,  
Where sword and salve meet.

I see the war horse rushing,  
With heated, fiery breath,  
Where armed hosts are crushing  
The foe to instant death.

Like loud incessant thunder  
The murderous cannon peals;  
The shuddering nations wonder,  
And earth in terror reels.

I see the death flame flashing  
Amid the fearful strife,  
While shot and shell are crashing  
Through ranks of human life.

I hear the cry of anguish  
From soldiers overthrown,  
Who, maimed and wounded, lauguish  
In agonies unknown.

I see fair fields down trodden,  
And rivers tinged with red,  
While o'er the ground, blood-sodden,  
Are strewn the ghastly dead.

In city, town and village,  
The ripened growth of time,  
I see most cruel pillage,  
*I trace unbounded crime.*

I mark the *mother's sorrow*,  
I see the *father's grief*,  
In homes where no to-morrow  
Can bring their hearts relief.

I see the *widow*, smitten  
With life-long want and woe,  
And children, hunger-bitten,  
Who bitterest anguish know.

*Oh why, in hate and malice,*  
*Should man his fellow slay,*  
*And temple, cottage, palace,*  
*In smouldering ruins lay?*

*Oh war! accursed! abhorrent!*  
*What woes attend on thee!*  
Ils follow, like a torrent,  
Where'er thy path may be.

Stand, statesmen, in your places!  
Rise, nations, in your might!  
And act upon the basis  
Of fairness, truth and right.

In horror glancing war-ward,  
We sigh, we pray for peace,  
And cry, "O God, henceforward,  
*Let sounds of conflict cease!*

*Where'er Christ's name is spoken,*  
*Be every war-flag furled,*  
And harmony, unbroken,  
Prevail throughout the world!"

—Our Dumb Animals.

## THE MINISTER'S BLACK GOWN.

Hawthorn, in his characteristic story of "The Minister's Black Veil," says, "It had the one desirable effect of making its wearer a very efficient clergyman." Can the same be said of the minister's black gown? Whence came his garb? Why its adoption, and is this desirable?

To answer these inquiries, it is necessary to consider briefly the subject of the early civil dress and of the priestly and clerical costume. From the earliest period we find that the Oriental dress, adopted by both rich and poor, consisted of a linen garment correspond-

ing to the modern shirt. It was of two forms,—one short without sleeves and reaching to the knees, and another longer, reaching to the wrists and ankles. Both of these were usually worn with a girdle about the waist, thus allowing more freedom of the lower limbs during active exercise. Over the *chetoneth*, as this garment was called, a supervesture was usually thrown reaching to the feet. This corresponded to the Roman toga. An outer vestment, commonly woolen, the size and texture of which varied with the means of the wearer, was worn as occasion might require. Such was the dress of the Hebrew people, with merely distinction enough to mark the sexes.

The dress of the common priest consisted of linen drawers, the close-fitting, long *chetoneth* of white linen, with girdle, and a cap or turban also of linen. In all ministrations he was barefooted. The costume of the high priest was more complicated, and passed to his successor at his death. In addition to the priestly garments just mentioned, he wore a tunic of blue, reaching below the knees and bearing a trimming or border colored and fashioned so as to resemble pomegranates, with small golden bells between. The bells were to sound as he passed in and out of the Holy of Holies. Over and above these tunics was the ephod, a garment with a portion left open over the breast. To cover this, a piece of cloth wrought in various colors and cut square, called the breast-plate, was fastened by chains of gold to a large and costly onyx stone on each shoulder of the ephod. Upon this breast-plate were twelve large precious stones arranged in rows. The girdle of the ephod was richly ornamented. The cap or mitre was of linen, and bore upon the front a golden plate inscribed "Holiness to the Lord."

Coming to the first century of our era, we shall find that the two prevailing types of civil dress consisted of the two forms of *chetoneth* already described, and again over these the *tunica talaris*, or toga, which admitted of every variety of material and ornamentation. The



first was the dress of activity, the second of dignity or stately ceremony. In regard to color white was considered appropriate to everything pertaining to Divinity, as well as to festivity.

It was not until three or four centuries had elapsed that any essential difference existed between the dress worn by Christians in ordinary life and that worn by the clergy. After this period changes took place, and the white garments which were worn by ecclesiastics were distinguished by an ornamental stripe which extended from the neck and shoulders on either side to the lower edge of the tunic. This stripe was invariably black, and its width distinguished the various grades of rank. Thus, in the early representations of our Lord surrounded by his disciples, the *clavus*, or stripe, upon the *tunica talaris* is considerably broader than those worn by the others.

The original elements out of which clerical costumes had their development were the same in the Roman, Greek, and Anglican churches. The additions, however, which were made during the mediæval age to the sacred vestments of the first of these churches, and which increased in costliness and magnificence up to the time of the Reformation, were such as to completely obscure the primitive type. These were modelled upon those of the Livitical priesthood, and were greatly increased by advancing to sacred rank articles of dress and ornament which originally had an entirely different usage. These vestments remain very much the same at the present day in the Roman Church. When the English church reformed her faith, she adopted a type of vestment which has remained essentially the same for the last three centuries. This consists of the surplice and stole, which alone approach in form and ornament to the dress of primitive Christianity.

As part and parcel of clerical costume, the fashion of wearing the hair deserves notice. Unimportant as this may at first sight appear, it has for centuries given rise to more or less controversy

in the Church. Tonsure, as an emblem of special dedication to God, and as symbolic of the crown of thorns, was common, at least in Rome, previous to the fourth century. Commencing in monastic life, this usage passed to the clergy. The form of tonsure differed. That of the Roman Church, called the tonsure of Peter consisted in having the crown as well as the back of the head shaved, so that there remained a circular ring of hair. In the tonsure of James, used in Britain, Scotland, and Germany, the entire front of the head was shaved, leaving the front bare as far back as a line drawn from ear to ear. This last was deemed apostolic, and its usage of vital importance.

The puritans, at the downfall of monarchy and the Established Church, discarded everything peculiar to clerical costume; and their preachers appeared in plain apparel, and were loud in denunciation of any fashion for the clergy. The divines of England had previously worn their hair long; but the Puritans wore both beard and hair closely trimmed, although some of the clergy of the Puritanic party became afterward reconciled to long hair and lace collars.

Periwigs and wigs came into fashion in the reign of Elizabeth, and in the succeeding reigns mountains of hair were worn. Young and old joined in a crusade against natural hair, and cropped it for the very opposite reason that actuated the Puritans. The latter could not get it short enough; and the former could never get enough of it, and so preferred wigs. In addition to wearing the hair long in New England, both laity and clergy also wore wigs. The portraits of many of our early divines are represented thus clothed. This custom met with much opposition by influential men, and by none more than Appostle Eliot. But all their fulminations were useless. The length of the hair was finally reduced to the standard adopted by fashion.

The minister's black gown or silk robe, which is always wide sleeved, was originally an adoption of the monastic.

habit, taken from the robe of the preaching friars, who wore it instead of the white tunic, or *alb*. The use of the black gown in English pulpits got its origin from the itinerant lay preachers in time of Elizabeth, and from the customs of the universities as well as from the vanity of the richer clergy, who wore black silk robes out of doors and then in the pulpit. The clerical dress of the Lutheran reformers differed little from that worn by the civil authorities.

An ancient church history of Geneva says: "The minister's habits are like those of the Syndicks and Councillors, only their cloaks are somewhat longer, their bands shorter, and their wigs less. They preach with warmth, without notes, with their hats on, and in a gown." The ministerial bands, a part of clerical costume, were evolved from the collar of linen or cambric originally worn around the neck and stiffened. These were often of large dimensions, and were allowed to fall upon the shoulders. When the ruffs went out of fashion at the end of the reign of James I, these bands succeeded them. Their simplicity made them acceptable to the Puritanic party, whose "Geneva bands" were very plain and small. The narrow one has in its progress degenerated into two small "bibbs" beneath the chin, as frequently seen in the portraits of early New England clergymen, having been worn within the present century.

Although we may all readily admit that no man's stature and no man's brain has ever been increased by the adoption of any particular apparel, nor his honesty and judgment in any way augmented by it, yet we must admit that mankind has not arrived at that state of perfection when all outward pomp and show can be withdrawn; and, even if this were possible, would it be well to divest the mind of all associations of this character?

I should be very unwilling to dispel the early associations which cluster about the form of the venerable Channing, as he appeared in the pulpit clothed in gown and band, the very personi-

fication, as he was, of Christian excellence and dignity. No: while we do not want mediæval sham, but require character and learning, these last will be all the more acceptable in the house of God, if presented in a dignified and suitable dress, becoming to the place and occasion; and such I consider the minister's black gown.

Yet we should allow to all the utmost latitude in such matters. To quote the words of that liberal and high-minded Christian, the late Dean Stanley of Westminster: "It would seem to be the duty of every one to proclaim their absolute indifference and triviality, compared with matters of serious religion. It is high time to see whether we could not now, once and forever, dispel the idea that the kingdom of God consists in the color of a coat or the shape of a handkerchief. Even to the most extreme Puritan we venture to quote, in justification of an exceptional toleration in these trivial matters, the saying of the great John Calvin himself. They are *tolerabiles ineptiæ* (insignificant trifles)."—*Daniel Denison Slade, in the Commonwealth.*

---

#### HE WAS A BETTER MAN THAN I.

---

Recently, in a Texas lodge, the Worshipful Master, in a sort of lecture to the brethren on the moral obligation of the ballot, said:

Years ago I lived in a small West Texas town where the pistol was the chief arbiter in all personal difficulties.

I had a misunderstanding with a man, and meeting him, I set in to abuse him with great bitterness, till he, apparently unable to longer bear it, reached for his pistol pocket and calmly said:

"Well, sir; I reckon I'll have to kill you."

I knew him to be a quiet, but determined and brave man, and as I was unaccountably unarmed, for in those days I rarely was without a pistol, I felt very much like running. Fortunately mutual friends interfered, and I was

prevented from furnishing the corpse in a shooting scrape.

Afterwards, on meeting, we never spoke, and an armed neutrality was kept up between us, which was ready to be broken on the slightest provocation, and undoubtedly one or both of us would have been killed.

Some time afterwards I made application to the Masonic lodge; was elected and during the initiation, on being brought to light, the first thing my eyes rested on was not the three great lights, but Mr. (now brother) Blank. Our eyes met, and as soon as the occasion would warrant, he came forward, and tendering me his hand, said:

"I know what you are thinking of but I am not the kind of man you take me for. I know of no good reason why you should not be a Mason. I have nothing against you except our personal difficulty, and I never allow my prejudices to influence my ballot in masonry."

I was thunderstruck and abashed, for I didn't even know that he was a mason. I made ample apologies, and we became the best of friends. Either of us would have risked his life in the cause of the other if necessary.

Now, my brethren, he was a better man than I, for I, could not have been so forgiving and generous. And whenever I see what I consider a good man blackballed, I feel like telling this story.

---

#### SIGN OF DISTRESS IN TIME OF WAR.

---

During the memorable raid that Grant's army made on Petersburg, Va., on the 2nd of April, 1865, when Lee's lines were broken a young man lay in the road severely wounded, and when without a moments warning, a company of Federal cavalymen rode upon him, he saw death staring him in the face.

His first thought was that possibly there might be a Mason even among the enemy approaching, and he gave a sign of distress, known only to masons, and then a Federal captain quickly rode

to his side, dismounted, stood there, and parted his company in the centre, they passing by him without molesting him in the least. He was quietly picked up, though a prisoner, and taken to the rear and tenderly cared for, and in the course of time was entirely restored to strong and robust health.

It is needless to say that though thirty years have passed since this notable occurrence took place, Bro. H. W. Mason, now a prominent citizen of Rockwall, Texas; a physician enjoying a large and lucrative practice, has made repeated efforts to learn the name and residence of the Federal captain who befriended him in the time of need, and it is hoped that this item may fall under the eyes of some one familiar with the occurrence.—*Squar and Compass, New Orleans.*

---

#### FOREVER A MASON.

---

The following interesting decision was passed upon by Philip S Malcolm, while Grand Master of the M. W. Grand Lodge of Oregon, during the last Masonic year. He says:

"The Worspiful Master of one of our Lodges sent me a letter, from which I extract the following:

"It being in violation of the law of the holy Catholic Church, of which I am a member, to belong to a secret order, and to continue in such, one must give up one or the other. I will not give up my religion under any consideration. Therefore, there is nothing left to do but to give up the Order. So, I humbly beg of you, to request that I may be excluded from the Order."

"I instructed the Master as follows: A man who has been regularly made a mason remains a mason forever, unless expelled from the Order by proper authority, after due trial and conviction. I believe the proper course in this case is to treat his application as asking for a demit, and as he has removed from our jurisdiction, and is clear of the books of your Lodge, there is no reason why it should not be granted. If he

fails to affiliate elsewhere he will lose all masonic rights and privileges. I would suggest, in replying to him, you do no more than state that his demit has been granted and enclose it herewith. You will see the propriety of this, as your letter will probably be shown to the representative of the order to which he prefers to owe his allegiance."—*Pacific Mason.*

### HIGH AND LOW TIDES.

There is a vast difference in men, and among men who are Masons, too. With some when you meet them once, they continue to be the same steady Brother and fellow through the years, while with others it is like the rush of the rising waters of the sea (written out on the prairies) all noise and splutter and enthusiasm while the tide is coming in and while all goes their way and while they have the offices and honors. The high tide Mason is never found "enduring all things, hoping all things," he deserts the ship when the pleasure of the occasion wanes for him, he "pulls off" when the tide is low and the strong ties of the Fraternity are as nothing to him when it crosses his own selfish will. The individual who is only active when all goes well is not the safest dependence of the Order, and when such refuse to labor the cause will suffer maybe but will not die.—*Selected.*

Masonry is like the rock in mid-ocean, against which the angry waves have for centuries spent their fury in vain. Yet our ancient and time-hallowed order, conscious, as it were, of the recititude of its intentions, stands as it has stood for centuries, like a beacon-light in the great ocean of humanity, illuminating the pathway of good men in their progress to a higher and better life, while the wild waves of opposition, prejudice, ignorance and bigotry beat against but cannot undermine it.—*Bro "Ex. in Recorder.*

### SUBSCRIPTIONS RECEIVED.

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

W. H. Jessup, \$1.00; W. H. A. Fraser, \$1.00; R. C. Moody \$4.00; Grand Lodge of Louisiana, \$4.00; G. T. Bell, \$1.00; J. Smellie, \$1.00; Col. A. A. Stevenson, \$2.50; H. S. Couper, \$1.00; John Sinclair, \$1.00; D. Darrach, M.D., \$2.00; H. E. Deats, \$1.00; Henry Robertson, \$1.00; C. D. Sargent, \$3.00; J. R. Fitzgerald, \$1.00; T. Sheridan Sparrow, \$1.00; R. H. Hutchison, \$1.50; Lake Lodge, \$2.00; Arthur Allan, \$1.00; T. B. Cole, \$1.00; W. Cooper, Q. C., \$1.00; J. Ross Robertson, \$1.00.

### PLEASANTRIES.

New Girl : "What does your papa like for his breakfast?" Little Mabel : "He always likes 'most anything we hasn't got."

Mrs Shoper : "Why, all these toys are old." Shopkeeper : "Yes, madam; but, then, you know most of the babies are new."

A young society belle of Winchester told one of her gentlemen callers a few evenings since that her health had greatly improved since taking Delsarte. He wisely asked, "Do you take it internally or rub it on?"

Perhaps the most startling suggestion for a "reminder" was that of the little boy whose grandmother had forgotten his Christmas present the year before. She wishes to know what she would do in order that she should not forget it again. "You might put your teeth in upside down, said the boy.

A well-known Massachusetts minister once gave a dinner party, at which a gentleman just elected judge was one of the guests. The pastor's little three-year-old daughter was told that she must behave herself like a lady, as he was a *judge*. So, when he said to her, "You have never seen a judge before, have you?" the little maid replied, "No, Sir; but I have seen a picture of Pilate in my Sunday-school book!"

A gentlemen, wishing to move into the country, looked at a small farm with a view to renting it. The negotiation was nearly completed, when the question of hiring, also, the farmer's cow came up. She was an excellent cow, the farmer said, and, even after feeding her calf would give five quarts of milk a day. "Five quarts a day!" said the city man : "that is more than our whole family could use." Then noticing the calf, following its mother about the pasture, he added : I tell you what I will hire the small cow. I think she's just about our size."

# DANIEL ROSE,

FINE JOB  
WORK

## Printer,

GENERAL  
WORK

== OFFICE STATIONERY, SUPPLIES, &C., ==  
Commercial, Professional & Society Printing.

—BLANK BOOK MANUFACTURER—

78 - BAY - STREET,

# TORONTO.

BOOKS

APPEAL CASES

PAMPHLETS, &c.

ESTIMATES FURNISHED.

ORDERS BY MAIL PROMPTLY ATTENDED TO.

**ASK YOUR**  
BROTHER MASON TO  
SUBSCRIBE FOR  
**THE CRAFTSMAN.**

THE MURPHY  
**GOLD CURE CO.**  
OF ONTARIO (LIMITED).

The Toronto Institute is situated at  
**253 Wellesley Street**

Where they are prepared to receive  
patients for the treatment of

**ALCOHOLIC DISEASE, ALSO**  
**MORPHINE & TOBACCO HABITS.**

Patients may either board in the institute or  
receive treatment at their residences as ar-  
ranged.

Full particulars on application to  
**JOHN TAYLOR, WM. HAY.**  
Managing Director,                      Manager,  
Ottawa.                                      Toronto.

NEW EDITION OF A STANDARD MASONIC WORK.

The **DIGEST** of **MASONIC JURISPRUDENCE**,  
Especially Applicable to Canadian Lodges,

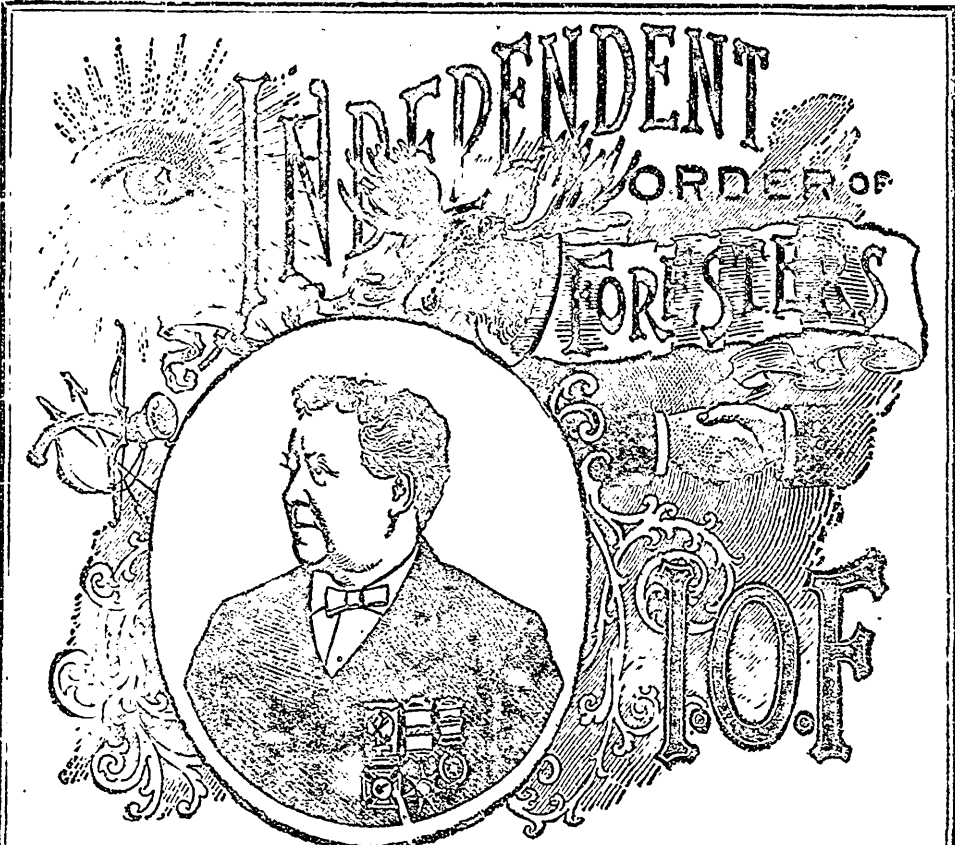
—BY—  
**HENRY ROBERTSON, LL.B.,**  
Past Grand Master, &c., &c., &c.

The Second Edition of this valuable Book of Instruction and Reference is now  
ready for delivery.

All amendments, alterations, rulings and decisions have been carefully collated  
and written up to date, and the whole revised and improved.

**PRICE \$1.00, FREE BY MAIL.**

ADDRESS, **H. R. CARPENTER,**  
COLLINGWOOD, ONT., CANADA



**EVERYBODY** who knows anything about insurance acknowledges that the Independent Order of Foresters is far and away the **Best Fraternal Benefit Society in the world.** It was founded in Newark, New Jersey, on the 17th June, 1874, and has spread all over the United States and Canada, and is rapidly spreading in Great Britain and elsewhere.

**The Unexampled Progress and Prosperity of the Independent Order of Foresters**

is shown by the following figures:

No. of Members.	Balance in Bank.	No. of Members.	Balance in Bank.	No. of Members.	Balance in Bank.			
October, 1882	88.	\$ 1,145 07	January, 1887	5,804	60,325 02	January, 1892	32,303	\$ 408,798 15
January, 1883	2,134	2,769 58	January, 1888	7,811	26,102 42	January, 1893	43,024	560,597 85
January, 1884	2,216	13,070 85	January, 1889	11,113	117,509 88	January, 1894	54,431	858,857 89
January, 1885	2,353	20,992 30	January, 1890	17,026	183,130 86	January, 1895	70,055	1,137,225 11
January, 1886	3,648	31,082 52	January, 1891	24,466	223,967 20			

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

The total number of applications considered by the Medical Board for the year ending 1st December, 1894, was 26,253, of whom 24,027 were passed, and 2,226 were rejected.

The cause of this unexampled prosperity and growth of the I.O.F. is due to the fact that its foundations have been laid on a **Solid Financial Basis**, and every department of the Order has been managed on business principles, thereby securing for all Foresters large and varied benefits at the lowest possible cost consistent with **Safety and Permanence.**

At date all benefits have been paid within a few days of filing the claim papers, amounting in the aggregate to the princely sum of **Two Millions Seven Hundred and Sixty-Two Thousand Three Hundred and Forty-Five Dollars.**

Look at this list of the Benefits which you may obtain for yourself by becoming a Forester:

**FOR YOURSELF.**—1. The fraternal and social privileges of the Order. 2. Free medical attendance. 3. Total and Permanent Disability of \$250, \$500, \$1,000, or \$1,500. 4. A benefit for your old age of \$50, \$100, \$200, or \$300 a year. 5. A benefit, payable on reaching your expectation of life, of \$500, \$1,000, \$2,000, or \$3,000. 6. Sick Benefits of \$3 to \$5 per week.

**FOR YOUR FAMILY.**—1. Funeral Benefit, \$50. 2. Mortuary Benefit of \$500, \$1,000, \$2,000 or \$3,000.

The cost of admission to the Order in most Courts is only \$7 to \$9, according to the amount of Benefit taken, besides medical examination fee, which is \$1.50 if you are taking \$500, \$1,000 of mortuary benefit, and \$2 if taking \$2,000 or \$3,000. **Agents wanted in Canada, the United States, and Great Britain and Ireland.**

For further information apply to

**ORONHYATEKHA, M.D., J.P., S.C.R., Toronto, Canada. HON. D. D. AITKEN, M.D., S.C.V.E., Flint, Mich. JOHN A. MCGILLIVRAY, Q.C., S. Secretary, Toronto, Canada. JAMES MARSHALL, Gen. Manager, Great Britain, 172 Buchanan-street, Glasgow, Scotland, or to REV. W. J. McCAUGHAN, Gen. Manager, Belfast, Ireland.**