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Canadian Craftsman

AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

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PER ANNUM.



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ADVANCE.

"The Queen and the Craft."

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DANIEL ROSE, *Editor and Manager.*

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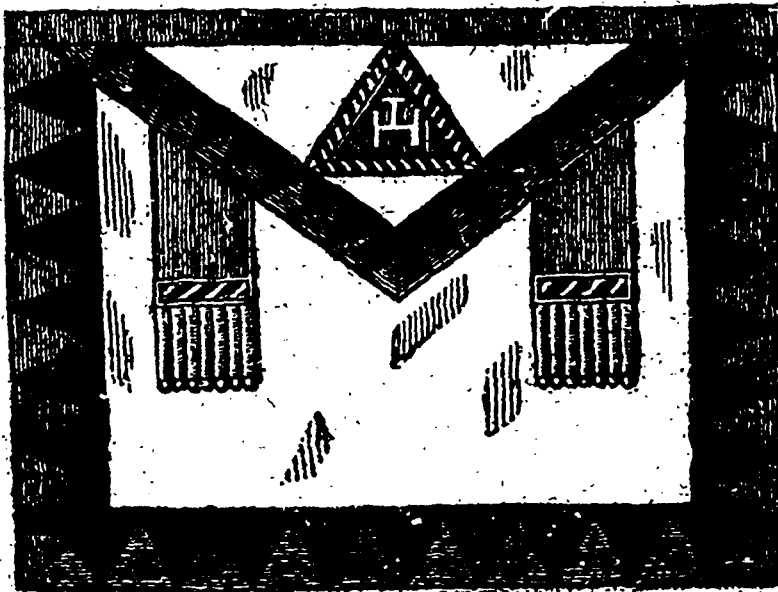
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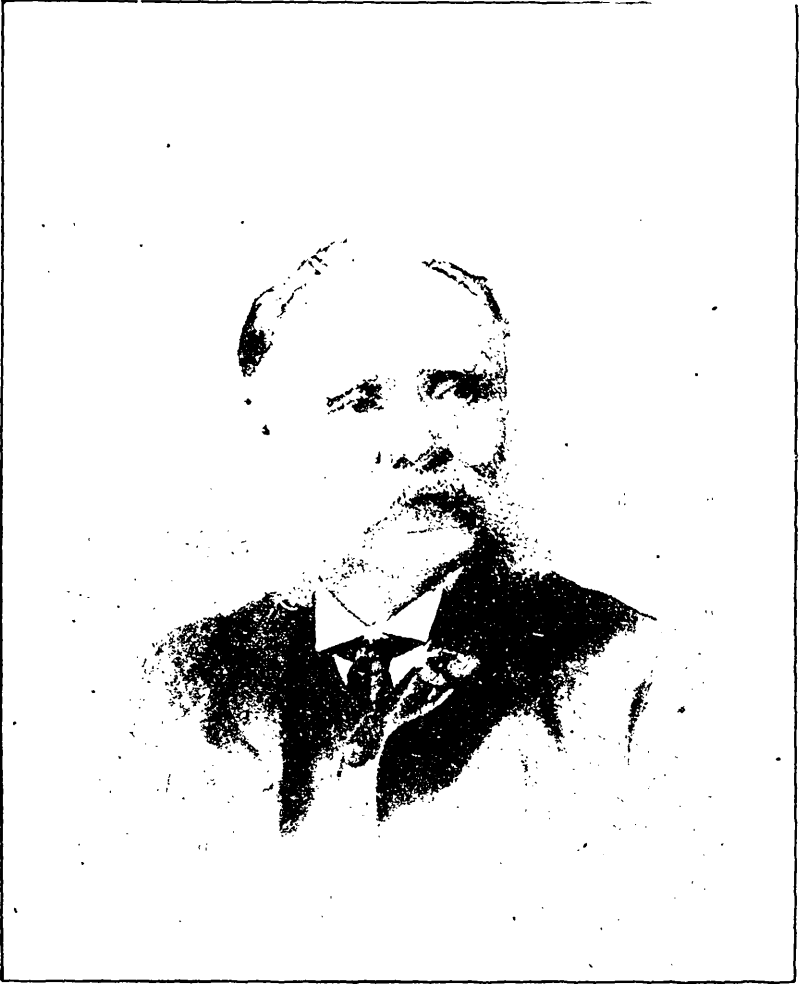
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THE
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THE report of the meeting of the Grand Lodge of Quebec and the excellent address of the Grand Master, M. W. Bro. E. T. D. Chambers, are given on another page. The work of the Grand Lodge was mostly of a routine character, and the attendance was one of the largest ever held in the Province.

THE Convocations of the Grand Chapters, Royal Arch Masons of Canada and Quebec were well attended. A full report of the proceedings is given in this issue of THE CRAFTSMAN. The Companions parted, well satisfied with the progress being made in this department of Freemasonry.

BEFORE separating, the Grand Chapter of Canada voted one thousand dollars to the Victoria Hospital for Sick Children, thus making glad the

hearts of the friends of this truly Masonic charity, and M. E. Comp. J. Ross Robertson, its great patron and benefactor.

At the meeting of King Solomon's Lodge, January 13th, R. W. Bro. Aubrey White was presented with a magnificent set of Grand Lodge Regalia as P.D.D.G.M. of the Eleventh Masonic District. The presentation was made by W. Bro. H. J. Gould, W. M. of Zeredatha Lodge, Uxbridge, on behalf of the Committee. There was a large attendance, and R. W. Bro. White was warmly congratulated by the brethren, who expressed great satisfaction for the services he rendered the Craft during his year of office. Bro. White made a suitable reply thanking the brethren.

OUR esteemed contemporary, the *Masonic Constellation*, of St. Louis, whose entire plant was destroyed by a fire on December 15th, is to hand. It comes out bright and spicy as usual, in its new dress. It has our sympathy for its great loss, and we trust that the Craft in its jurisdiction will rally around it, and give it that support that enterprise and pluck deserve. The *Constellation* is one of our best exchanges.

WE present our readers with a portrait of the late Bro. George M. Rose, (brother of the editor of the CRAFTSMAN), who, although not taking a very active part in Craft work, for some years, was always a consistent Mason and an active worker in the principles laid down as the distinguishing characteristics of a Mason's heart, viz., Charity and Temperance. On another page will be found a short sketch of his life.

W. Bro. E. M. Carleton and officers of Wilson Lodge, No. 86, intend paying fraternal visits to Zeta Lodge, No. 410, 1299 Queen St., W., on Friday, February 25th; Ionic Lodge, No. 25, Temple Building, Tuesday, March 1st; Doric Lodge, No. 316, Thursday, March 17th, and Zetland Lodge, No. 326, on Friday, March 25th.

WE would direct our readers attention to an able article on another page entitled "Masonic Degrees," written for THE CRAFTSMAN, by V. W. Bro. W. J. Hughan, one of the ablest Masonic Historians of England. The question of the date of origin of the different "Masonic Degrees" is one that has engaged the attention of Masonic writers for many years, and is still unsettled, able writers on both sides coming to different conclusions

In another column will be found letters from two correspondents bearing on attendance at refreshment tables. There is no doubt that members of Lodges in this city are always happy to receive visits from members of sister lodges, but when a few brethren make these visits for the sake of the *liquid refreshments* supplied in the dining-hall, we can quite sympathize with our

correspondents that such visitors are not of the most desirable class.

WE fully endorse the position taken by M. W. Bro. John Ross Robertson, referred to in our correspondence, that Brethren should take a greater interest in the literature of the Craft. It is surprising the ignorance of W. Masters and aspirants for the chair of the history and literature of the Order. They subscribe for no Masonic paper; if asked to do so, they are so very busy they cannot afford the time to read. They have learned the Ritual by heart, and they know all about it. They can repeat it word for word, and the "visitor" at the refreshment table compliments them in the old stereotyped phrase, "that they have never heard the work better done," etc., etc., and they are almost tickled to death at their own smartness. It is about time, that intelligent brethren should ask aspirants for Lodge and Grand Lodge honors, if they ever subscribe for a Masonic paper, read it, and pay for it. If they ever read the works of Hughan, Gould, Robertson, or Graham, the great historians of their own and other lands, so that they can place men in the east worthy of the high offices they aspire to.

IN a paragraph in the *Woodstock Sentinel-Review* we find that a Masonic banquet was held in the town of Woodstock, Ont., and that "the toasts were drunk with cold water and the fact was considered worthy of comment by one of the speakers as indicating the change that is coming over society and societies." The paper also remarks "It was worthy of note, too, that notwithstanding the absence of stimulants

there was no lack of enthusiasm. It was spontaneous and without intermission." We are rather amused to find that so able a paper as the *Sentinel-Review* should find it worthy of comment that a Masonic banquet should be held without intoxicating liquors. Why in the city of Toronto, and we may say the city of Montreal, also, as well as throughout the greater part of the Dominion, the best and most prosperous Lodges have conducted their banquets without liquors for the past quarter of a century. In Toronto, for instance, St Andrew's Lodge, the mother lodge of the District, banished liquor from its refreshment table some twenty-five or more years ago, and celebrated its 75th birthday a few months ago with a banquet equal to anything got up by the Craft, without a drop of intoxicating drinks. It is time that all members of the Craft should learn that if they wish their Lodges to be first-class and their members exponents of the tenets of Masonry, they must banish intoxicating liquors from the refreshment tables and they won't be troubled by "unwelcome guests."

OUR Masonic friends in Montreal have been having a lively game of Hockey, between two celebrated clubs, entitled, "The Slowcans" and the "Slowcants." The result was contrary to all expectations, for "The Slowcans" won. The referee and umpires made their own rules, and very free and easy they were. The injuries were not of a very grave nature, and will not prevent any of the participants from visiting the Temple for more than a month or two. At the conclusion of the game, all returned to the Masonic Temple, where President Wilbur Mc-

Laren ably presided. The medals were made of the outer covering of the animal from which fluid beef is extracted, and were presented to the winning team.

THE *London Freemason*, comments on a paragraph that appeared in the CRAFTSMAN, on the question of non-affiliation as follows :

According to Bro. Geo. Ven. Saun, of Iowa, as quoted in the *Canadian Craftsman* of last month, the position of a non-affiliate from the jurisdiction of another Grand Lodge is a peculiar one, if, indeed, that can be described as peculiar, which has no recognized existence. The said non-affiliate may, writes Bro. Ven. Saun, "Knock at our door for admission as a visitor, and yet the Worshipful Master is obliged to deny his request under our law—he has no right of visitation, no right of Masonic relief from the lodge, and, in case of death, no right of Masonic burial." The reason for all this is, we are told, because "he has committed the great crime (Masonic) of taking a dimit possibly to join a lodge in another State, and is accordingly denied the courtesy of visiting with his brethren in the tiled precincts of the lodge." If Bro. Ven. Saun has been correctly quoted, and his statement is true, we can have no very high opinion of Freemasonry in Iowa in respect of this treatment of non-affiliates. We congratulate the non-affiliate outside the lodge portals in a jurisdiction which can think of acting in this fashion towards a brother.

MASONIC DEGREES.

I see you quote the friendly review of my paper on "Masonic degrees" that appeared in the *Freemason*, England. The editor, Bro. G. B. Abbott, has not yet pronounced a definite opinion on the subject, but many other

experts have done so. Some in favor, and others against. Bro. R. F. Gould, the Masonic historian, believes in *two* Masonic degrees prior to the Grand Lodge era, and that *our* three were not known and worked until after the publication of the premier "Book of Constitutions." Bro. G. W. Speth, the able Secretary of our Quatuor Coronati Lodge, takes the same view, and the Irish Masonic scholar, Dr. W. J. Chetwoode Crawley, seems rather inclined to that side of the discussion.

On the other hand, the veteran Scottish Masonic historian, D. Murray Lyon (Grand Secretary), entirely agrees with me, and has been a firm supporter of my theory or opinion through thirty-three years and more of close study. Dr. W. Begemann and J. G. Findel, two distinguished continental Masonic savants, are warmly with us, and so British Masonic students, such as Bros. John Lane, William Watson and Edward Maclean, as was also the late Dr. Oliver and Dr. Mackay. I do not mention these names to set one authority against, or to counter-balance the other, but merely to illustrate the fact, that some of our most gifted brethren oppose my views on this point, others of equal age as students, and as able to judge, are *one* with me, and all are equally anxious to discover the truth.

Setting aside the evidence of the Book of Constitutions of 1723, for the sake of argument; in about a year from its publication, we meet with actual minutes of Masonic meetings in which the Master Mason's degree is referred to as being, or having been worked, and in my paper I mention the records of a Lodge, then made

known by me for the first time, which was constituted by the Grand Lodge of England in 1726, and had a "Master's lodge" in operation in 1727. This is the earliest of the kind gathered.

Neither in the invaluable records of the Masons' Company from 1621, or in any other minutes in MS., or printed works during the seventeenth century, has there been found even one single indication of two or more *separate* degrees being worked. Not until this last century do we meet with such evidence, and hence to say the least, no one is justified in claiming that more than *one ceremony* was practised prior to the eighteenth century, though, of course, they may maintain the *possibility* of such being the case, which I cannot deny, but I object to the *possibility* of such an occurrence as all the new evidence, direct and indirect, tends in the other direction, though more than ever in favor of the antiquity of the Craft.

W. J. HUGHAN.

THE LATE BRO. GEORGE MACLEAN ROSE.

A writer in "The Scot in British North America," says that Bro. Rose "has been so long and prominently associated with the development of Canadian literature that his name may well be introduced in this connection." He was born in the Royal Burgh of Wick, Caithness-shire, Scotland, on the 14th of March, 1829, and learned the printing trade in the office of the *John O'Groat Journal*. A year after he had attained his majority the family settled in Canada. He entered the employ of the late John C. Becket, of Montreal,

was then engaged in the publication of the Montreal *Witness*, and other journals. Shortly after he entered into partnership with his elder brother, Henry, in the job printing as H. & G. M. Rose, in Montreal. In 1856 they dissolved partnership, George moving to Western Canada. In connection with John Muir, he established the *Chronicle*, in the village of Merrickville, but did not remain there any length of time. Among his other engagements about this period was that of city editor of the London *Prototype*. In 1858 he came to Toronto as manager of the printing office of the late Samuel Thompson, for whom he published the Toronto *Atlas*, started in opposition to the *Colonist*, which had taken ground adverse to the government of the day. Mr. Thompson having obtained the contract for government printing, Mr. Rose was assigned to take the management of the office in Quebec, whither he removed in 1859. Mr. Thompson found himself unable financially to carry out his contract alone, and a company was organized for the purpose, including Bro. Rose and Mr. Robert Hunter, an experienced accountant. Mr. Thompson soon afterwards retired, leaving it to the new firm of Hunter, Rose & Co., who completed the contract and secured its renewal. On the removal of the seat of government to Ottawa in 1865, the firm of course followed. A large and lucrative business was soon built up, and in 1868 a branch was established at Toronto, the firm having secured a ten years' contract with the Provincial government. In 1871 their relations with the Dominion government terminated, and the business was consoli-

dated in Toronto. The firm now entered extensively into the business of publishing of principally the popular novels of living writers. The "Canadian Monthly" was for many years published by the firm. In 1877 the death of Mr. Hunter left Bro. Rose the sole member of the firm, a year afterwards he took his brother Daniel, the editor of the CRAFTSMAN, into the concern, the well known name being still retained. In 1889 Bro. Daniel Rose retired entering again into business on his own account, together with his son, under the name of Daniel Rose & Son. Bro. G. M. Rose being again the sole member of the firm of Hunter Rose & Co., he then associated his sons with him under the style of G. M. Rose & Sons, and established the Hunter, Rose Co. (limited), in which latter company Bro. Rose was President up to the time of his death. Widely as Bro. G. M. Rose is known to the Canadian people as a successful and enterprising publisher, he has acquired a still more extensive reputation by his unselfish exertions in the cause of temperance and moral reform. A life-long total abstainer and prohibitionist, he has taken an active part in temperance work in connection with various organizations. He has attained the highest offices in the gift of the Sons of Temperance in the Dominion, having been several times chosen to fill the chair of Grand Worthy Patriarch both in Quebec and Ontario, and has also held the second highest position conferrable by that Order for the whole continent, having been Most Worthy Associate of the National Division of America. He was also connected with the Good Templars, Dominion Alliance, and many other temperance organizations. In public life Bro.

Rose has taken an active part, having been elected as Alderman to represent St. John's Ward in Toronto. For a number of years he was an active member of the Toronto Board of Trade. In 1881 he was elected Vice-President of the Board, and the following year (1882) was chosen President. On the expiration of his term of office, in 1883, he was elected Treasurer, which office he held for a number of years. For a number of years Bro. Rose has also been a Director of the Ontario Bank and several other financial concerns. Bro. G. M. Rose was initiated into Masonry in Corinthian Lodge, Ottawa, in which lodge he was a Warden, and upon removal to Toronto he after some years affiliated with Zetland Lodge. In politics Bro. Rose was a Liberal and prohibitionist, and in religion a Unitarian. In 1856 he was married to Margaret C. J. L. Manson, daughter of the late William Manson, farmer, Oxford County, and has had a family of ten—nine of whom survive, six sons and three daughter. On the 10th of February, 1898, Bro. Rose ended his useful career and his death leaves a gap not easily filled in many of the important walks of life. The *Globe* on Monday, Feb. 14th, referring to our late Brother's funeral, which took place on Saturday, at 2.30 p.m., says:

"That was a great concourse of people that followed Geo. M. Rose to Mount Pleasant. It is rarely that a funeral, even in Toronto, elicits such a remarkable demonstration of popular sympathy and public respect. The deceased was a man of genial and noble character, of unblemished business integrity, of life-long zeal for social reform. He had, too, much of the character of the sturdy old pioneers of civil and religious liberty, of whom Whittier has said:

"Nor lie from throne ... altar shakes
Their steady faith in man."

He has finished a good and useful life, left a name untarnished, a record of fair and honorable dealing among his fellows; and while the night came

all too soon, he lived long enough to leave some enduring marks of his presence among us for nearly a third of a century.

THE HAPPIEST HEART.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest

JOHN VANCE CHANEY.

GEORGINA'S AT-HOME.

THE Assembly Hall of the new Temple Building presented a brilliant spectacle on Friday evening, January 28th, when the officers and members of Georgina Lodge, No. 343, were at home to their friends and guests. The hall and adjoining rooms were beautifully decorated and illuminated, and all looked to have thoroughly enjoyed themselves. The early part of the evening consisted of a musical programme under the management of Bro. A. L. E. Davies.

Immediately after the musical entertainment the hall was cleared and Bros. W. M. Grant, H. R. Flett, H. W. Williams, Harold A. Wilson, Hugh Martin, G. R. Curran and C. E. Urquhart, the stewards of the evening, took charge and were untiring in their efforts seeing that every one was made thoroughly at home, and assisting in keeping up the dancing which was enjoyed by all. The music and floor, leaving nothing to be desired by those taking part.

During the evening refreshments were served in Webb's best style. Much of the success was due to the

... upon committee, which consisted of the following brethren : R. W. Bro. E. T. Malone, D.G.M. ; R. W. Bro. H. A. Collins, P.D.D.G.M. ; V. W. Bro. E. M. Donovan, W. Bro. A. L. Malone, W. Bro. F. W. Flett, W.M., Bro. A. B. Cordingly, S.W., and Bro. H. T. White, J.W. The evening will long be remembered by all who were privileged to be present, and many were the congratulations offered to the Secretary of the At Home Committee, Bro. Dr. Rose, whose untiring energies added to the evening's success.

ZETLAND LODGE, NO. 346, G.R.C.

The At-Home of Zetland Lodge, held on Friday, 4th instant, in the Temple building, Toronto, was an event, even in the history of this popular Lodge—celebrated for its grand festivals and for its hospitality. The members of Zetland surpassed themselves as hosts, and each item provided for the entertainment was most carefully arranged and carried out. Upwards of six hundred guests met and spent an evening of thorough enjoyment.

Those present included leading members of the Craft in the city, among the guests being M. W. Bro. J. Ross Robertson, Past Grand Master ; R.W. Bro. E. T. Malone, D.G.M. ; R. W. Bros. Ben. Allen, John A. McGillivray, Aubrey White, Richard Dunnis, and V. W. Bro. Daniel Rose, Editor of THE CRAFTSMAN.

Besides two flats held for Masonic purposes, two additional flats were reserved for the use of the guests.

On the sixth flat the ball room was profusely decorated with flags and bunting, and the splendid floor, together with fine music, was all that could be desired. This room is an ideal one for dancing, the heating, light, ventilation and adjacent retiring rooms combine to make it, by far, the best

ball room in Toronto. The room of itself is an artistic one, without the aid of added decoration ; but when it is draped and garnished, it is palatial.

The Craft has been fortunate in securing such a splendid home in the magnificent Temple Building. Nothing is wanting that in the least adds to the comfort and convenience of the brethren.

While lovers of "the light fantastic" were enjoying the delight of dancing, a concert was given in the blue room by some of our best local talent. An enjoyable feature of this was the singing of Miss Laura Sturrock, who has a contralto voice of remarkable richness and purity.

In another room light refreshments were served continually, while the guests at supper were served in parties of one hundred and fifty in the magnificent Dining Room of the Craft.

Correspondence.

SOMETHING SHOULD BE DONE.

To the Editor of THE CRAFTSMAN :

At the last regular convocation of the Royal Arch Chapter of St. Andrew and St. John, No. 4, G.R.C., M. Ex. Comp. John Ross Robertson, in a brief speech, while welcoming the Companions of the Chapter to their new home in the Temple Building, Toronto, referred to matters which the Masons under the jurisdiction of the Grand Lodge of Canada would do well to ponder over. The M. Ex. Comp. spoke of Canadian Masons not being a reading class, that very few of them took any interest whatever in the welfare of the fraternity except to show themselves on public parades or to attend big Masonic functions bedecked with the regalia of the Order, then when they died it would be said of them that they were prominent Masons, and yet these brethren had or would not even take the trouble to read anything pertaining to Masonry. He also referred to a number of brethren

who made it a practice to attend various lodge meetings held in Toronto, with no other object in view than to sit at the refreshment table and there conduct themselves in an unbecoming manner. No doubt, he said, that the lodges to get over this difficulty might have to adopt the English method of only extending their hospitality to those who had been specially invited. Another matter he emphasized very strongly upon was, the large amount of time occupied in receiving Masters of city lodges and other distinguished visitors individually instead of collectively, as well as the time wasted by brethren discussing at considerable length trifling affairs that could well be left alone or discussed outside the lodge room, which had the effect of causing the lodge meetings to continue far past the midnight hour thereby preventing many good and able men from fraternizing with us.

I agree with M. Ex. Comp. Robertson and say that every Mason should be desirous of obtaining knowledge of the current Masonic events of the day through the Masonic press. There is nothing Masons are more in need of than a thorough knowledge of the elementary principles upon which the Masonic institution is founded.

Speaking of excess at the festive board of the lodges by brethren, who visit the lodge for no other purpose than for what they can get to eat and drink, I strongly deprecate such, and think that something will have to be done whereby these brethren must be told plainly that they cannot continue to act in the manner they have been doing. This is a delicate subject to touch upon, and probably it will be said that these remarks are not Masonic, and in reply would say, neither is over-indulgence as exemplified by these constant attendants night after night at the refreshment tables of the various Toronto lodges.

The matter of expediting business so that brethren can get home at a reasonable hour from lodge meetings, every Master and officer of the lodge should

work zealously for the welfare of the lodge by striving to do the business coming before it with despatch, thereby enlarging the usefulness of the lodge's work and increasing the enthusiasm for Masonic knowledge by a good attendance of its members. Let a Mason remember that the lambskin apron, with which he was invested at his initiation into the fraternity, should be worn with honor, and that no word or act of his should ever cast a reflection upon the noble institution of which he claims to be a member while in the lodge room.

It is to be hoped that the D.D.G.M.'s of the various districts under the jurisdiction of the Grand Lodge of Canada will impress upon the brethren of the lodges they officially visit the necessity of each brother becoming acquainted with the beautiful Masonic literature that we have at the present day within easy reach of all by subscribing for one or more of the Masonic papers published in Toronto. Masonry, when understood and practised, increases a man's usefulness, improves him mentally and morally, as well as tends to make him a better man.

HENRY T. SMITH.

Toronto, Feb. 10th, 1898.

TORONTO, January 20th, 1898.

To the Editor of THE CRAFTSMAN :

Dear Sir,—Any one who takes the trouble to observe the trend of Masonic matters in this city cannot fail to have observed the great increase of visitors at our Craft meetings, and that a class has grown up among us which might, not inappropriately, be styled professional visiting brethren.

He is easily recognized, this professional visitor. While the work progresses, he is not so much in evidence; his ability has not been recognized, and he modestly keeps in the back ground, or in the ante-room; but at the welcome call from labor to refreshment, observe with what ardour he assumes his Masonic duties. Boldly and fearlessly he pushes himself into the breach (at the north-east corner)—

gay and dauntlessly he takes a good place at table; firmly and vigorously he draws with practised hand the unwilling cork. He may not shine as a conversationalist, but he wears on his face a look of appreciation which is good to see. He is not gifted as a speaker, "but he would like to say how much—how *very* much—he always enjoys visiting this lodge," and being of a modest and retiring disposition he screens himself as the night wears on, behind an ever-growing barricade of empty bottles.

The picture is not overdrawn, and we all know such brethren, even those of us who never enter a lodge-room except our own. Night after night they turn up smiling, and night after night they go home befuddled, taking away with them no new impression, no fresh knowledge, no higher aspirations, only the beer they have consumed. This class of brothers never displays any desire to please, and rarely shows any feeling of obligation for his entertainment, although this entertainment costs each and every lodge in the city a larger sum annually than many of us realize.

One can easily follow the trend of his mercenary reckonings. There are seventeen blue lodges keeping open house; each meets say ten times a year—one hundred and seventy-five suppers! Three hundred and forty bottles of white label! And all for say five dollars! Who would not be one of the A. F. & A. M.? Of course this is an extreme case, but its possibilities must be admitted.

In my own lodge, which always shows a large attendance, the register shows time and again more visitors than members. I am willing to admit that many of those visitors are as welcome as the flowers in spring, and some are there by special invitation, but the fact remains that those who are specially invited are in the minority, and a very select minority too.

To my mind the ideal Masonic lodge is composed of men of one class, similar in tastes and habits, and edu-

cation, like members of one family. Members of such a family may, and do, recognize the universal brotherhood of man, and treat all mankind with love and courtesy, without finding it incumbent upon themselves to admit all and sundry men to the bosom of that family. And so it should be among Masons.

A visiting brother should as a general rule, come as the guest of some one member of a lodge, by him vouched for and introduced. Such a visitor should be the object of very marked courtesy and kindness, not only for his own sake as a worthy brother, but also as a compliment to the brother whose immediate guest he is. He should be made to know and feel that his visit was an *event*, and before the lodge closed he should be called upon to speak, so that the proceeding should be entered in the minutes.

Please observe that I do not object to visitors; on the contrary, I am a great believer in them, but I claim that we who pay for their entertainment should have the privilege of choosing who should and who should not enter the banquetting room. Lodges have some right to privacy there, and it seems to me that the time has come for dealing with this abuse.

This could probably be done by adopting in a modified form the English custom. In most of the old Country lodges at which I have visited, each member pays for his own entertainment, and for that of any brother he introduces as his guest. Uninvited visitors are of course admitted to the lodge "after due trial," but never to the banquetting-room, unless specially invited. On the night of a Master's installation it is usual for him to ask and entertain a great number of Masonic friends from other lodges, but in each and every case at his own individual expense.

It goes without saying that we in Toronto could hardly adopt this system in toto, but there is no reason why we should not make a move in that direction. The cost of supply for each

person is a fiscal one, and I think it right that this cost should be defrayed by each lodge for its own members, and for its official guests. Private members should *not* be allowed to risk in a sister lodge and give a wholesale invitation to everyone present to "come and visit us." Any member who desires to entertain a guest at supper, should procure and pay for a supper ticket at the secretary's desk. None but members and visitors with ticket, should be admitted to the banquetting hall, and the result would certainly be greater profit and pleasure to all.

So assured am I that this plan is feasible that I will go further and assert that any one lodge with sufficient backbone to adopt this plan and face much inevitable abuse from some quarters, will attract to itself the most desirable material and must probably become the first among our blue lodges.

I am painfully aware of the fact that my views have been somewhat crudely expressed, but none the less do I hope that abler pens will take up a subject which should be carefully discussed in the best interests of our ancient Craft.

Yours faithfully and fraternally,
ZABOD.

Royal Arch Masonry.

FORTIETH ANNUAL CONVOCATION.

The fortieth annual convocation of the Grand Chapter of Royal Arch Masons of Canada was opened Wednesday afternoon, January 26th, in the Masonic hall, at the Temple Building, Toronto. The attendance of Companions was large. Among those present were: M. Walsh, Ingersoll, Grand Z.; J. Ross Robertson, J. J. Mason, R. B. Hungerford, Kivas Tully and J. E. Harding, Q.C., Past Grand Z.'s;

W. G. Reid, Hamilton, Grand Z.; F. Shepley, Toronto, Grand J.; Thos. Sargant, Toronto, Grand Scribe E.; E. W. Case, Picton, Grand P.S.; Hugh Murray, Hamilton, Grand Treasurer; William McKellar, Stratford, G.R.; S. H. Willison, Ridgetown; Robert Scott, Petrolia; Peter H. Cox, Paris; R. Mann, Orangeville; T. McCallum, Hamilton; H. F. Sharp, St. Mary's; G. Burch, St. Catharines; A. G. Horwood, Toronto; Isaac Huber, Bracebridge; R. E. Wood, Peterboro'; C. H. Fitzsimmons, Brockville; D. H. McIntosh, Carleton Place; J. A. Sharp, Sudbury; N. J. Lindsay, Calgary, Grand Superintendents; Geo. J. Bennett and S. Brown, Toronto; Wm. Partlo, Ingersoll; J. B. Nixon, Toronto; E. Miller, Kincardine; John Sinclair, Petrolia; Judge Locke, Morden, Man.; Robt. Magness, Hamilton; J. C. Brown, Orangeville; C. J. Wensley, Campbellford; S. A. Luke, Ottawa; William Elliott, Mitchell; David Spence, Peterboro'; A. H. Campbell, London; D. Robertson, Eglington; W. J. Hallett, Barrie; D. Cochran, Ridgetown; D. F. MacWatt, Barrie; William Roaf, Toronto; D. H. Martyn, Kincardine; William Birrell, Hamilton; A. Shaw, Kingston; L. A. Congdon, A. R. Hargraft, Cobourg.

ADDRESS OF THE GRAND Z.

In his address to the assembled brethren, M. E. Comp. M. Walsh, Grand Z., touched upon several matters of interest to the Craft.

The address opened with congratulations to the Craft in Toronto on having obtained the handsome and commodious suite of lodge rooms in the Temple Building. He trusted that harmony, prosperity and happiness would be their portion in the splendid premises, the comfort and elegance of which have been increased by the open hand of a Toronto Past Grand Z. by timely gifts of furnishings and appliances, and the portraits of some of the old Past Grand Masters, which adorn the lodge room. The Grand Z.

recommends the change in the time of meeting, and believes that the future will prove that the change was in the best interests of Royal Arch Masonry.

Proceeding, the Grand Z presents details of the official visits paid by him to several subordinate Chapters in the Jurisdiction which most needed help and encouragement, as well as to Chapters that were prospering and healthy.

Four Chapters of Instruction were held during the year, three of which he attended, namely, Toronto, London and Port Hope.

The Grand Z. regrets the decision of the two Scotch Chapters at Victoria and Nanaimo, B.C., not to amalgamate with the Grand Chapter of Canada.

During the year dispensations were granted to Kaslo Chapter, at Kaslo, B.C., and to Wascana Chapter, Regina, N.W.T.

Referring to the celebration of the Centennial of Royal Arch Masonry at Kingston on the 7th of June last, the Grand Z. says:

"In looking back over the 100 years of our Royal Craft, it is evident that in all material aspects the Craft has made enormous progress; progress in numbers, in wealth, in intelligence, in the number and elegance of our Masonic halls; but I sometimes doubt if we are better Masons than they of the old time."

The formation of a Grand Chapter which will embrace all the Grand Chapters in Canada is suggested.

Feeling reference is made to the deaths of M. Ex. Comp. Daniel Spry, and Rt. Ex. Comp. George C. Davis, of London.

Statistics show that Royal Arch Masonry is prospering.

The sub-committees on audit and finance, benevolence, grievances and appeals, Grand Z.'s address, warrants and condition of Capitular Masonry met last evening to consider and prepare their reports for presentation to the convocation. The Executive Committee again met this morning and completed its labors.

During the session of the Executive Committee last evening a telegram conveying the usual fraternal greetings was received from the Grand Chapter of Québec, in session at Montreal. An appropriate reply was wired.

The following representatives of other Grand Chapters presented their credentials and were greeted with the customary honors: C. W. Postlethwaite, Toronto, for Iowa; C. L. Congdon, Dunnville, for Maryland; D. F. MacWatt, Barrie, for Quebec; Ben. Allen, Toronto, for Maine; J. B. Nixon, Toronto, for Vermont.

The annual election of officers resulted as follows: M. Walsh, Ingersoll, G.Z.; W. G. Reid, Hamilton, G.H.; G. F. Shepley, Toronto, G.J.; Thos. Sargant, Toronto, G. S. E.; Hugh Murray, Hamilton, Grand Treasurer; W. J. Robertson, Port Hope, G.S.N.; S. Dubber, St. Thomas, G.P.S.; R. W. Hall, Toronto, Grand Registrar.

Grand Superintendents—John Sale, St. Clair; J. W. Butler, London; Wm. Partlo, Wilson district; A. E. Oelschlager, Wellington; W. A. Ferrah, Hamilton; R. D. Hall, Huron; R. G. W. Connelly, Niagara; N. T. Lyon, Toronto; R. I. Fraser, Georgian district; A. E. Henry, Ontario; C. G. Wensley, Prince Edward; Wm. Thompson, St. Lawrence; David Barr, Ottawa; R. E. Mitchell, Algoma; C. H. Gatewood, British Columbia; A. W. R. Markley, Alberta.

Executive Committee—D. F. MacWatt, Barrie; William Roaf, Toronto; A. Shaw, Kingston; Dr. Martin, Kincardine; A. R. Hargraft, Cobourg.

Executive Committee, appointed—G. J. Bennett, Toronto; W. Birrell, Hamilton; C. L. Congdon, Dunnville; W. B. McArthur, Ottawa; R. Scott, Petrolia.

R. E. Comp. J. S. Dewar, of London, was re-elected to the Committee on Benevolence.

Stratford was decided on as the next place of meeting.

The sum of one thousand dollars was unanimously voted to the Hospital for Sick Children.

Province of Quebec.

THE ANNUAL CONVOCATION OF
GRAND CHAPTER OF QUEBEC.

The Twenty-fifth annual convocation of this Grand Body was opened at 3 o'clock, Tuesday, January 25th, in the chapter-room of the Masonic Temple, Montreal, a large number of delegates from different parts of the Province being present. The Most Excellent the Grand First Principal Companion, J. B. Tresidder, presided, with Right Excellent Comps. B. Tooke and Dr. H. Le Roy Fuller as Grand Second and Grand Third Principals respectively, forming the Grand Council.

After the report of the Committee on Credentials was received, and the Grand Scribe E, Most Excellent Companion Will H. White read the minutes of the last annual convocation, the Grand Z., in delivering his annual address, said :

"It is my proud privilege to welcome you for the second time to our annual convocation, the twenty-first in the history of the Grand Chapter of Quebec, which is no longer in its infancy, but has attained its majority.

"It is difficult indeed to realize that another year has passed since we assembled within these walls to legislate for the well-being of Capitular Masonry in this Province, but such is the case, and by the grace of God, our Father, Benefactor, Friend and Guide, we are permitted to again call upon Him for guidance and support to enable us to conduct the affairs of this Grand body with wisdom, so that our efforts may redound to His credit and our good, and to thank Him for a full measure of prosperity during the past year, which has, I am pleased to state, been one of fair success and prosperity, notwithstanding the opposing influences which constantly surround us.

CRAFTSMAN.

"The year just entered has been an important one in the history of the great British Empire, of which we Canadians form an important part. In June last, together with Britons the world over, we celebrated the Diamond Jubilee of Her Most Gracious Majesty the Queen. As Masons, we are taught to revere the sovereign of our land, and not only in this capacity did we heartily join in that celebration, but we tendered our homage to the daughter of a Grand Master as well as the mother of one, and the patroness of all the charitable associations of our great fraternity in the mother land. The four Chapters of the city of Montreal united with the rest of the craft in brilliantly illuminating the Masonic Temple and the double triangle of the Royal Arch slightly evinced their desire to share in the universal rejoicings.

"The returns from the various Chapters show that Royal Arch Masonry is not only holding its own in this jurisdiction, but is steadily gaining strength.

"With reference to the returns, it is my duty to state that both Grand Scribe E and Grand Treasurer are subjected to considerable annoyance and delay in completing their respective reports, by the neglect or tardiness of the Scribes of a number of subordinate Chapters, who seem to think that if they have their returns in the hands of the Grand Scribe E the day preceding the annual convocation of Grand Chapter, or in some cases on the very day of the annual meeting, that they are doing all that is required ; this is wrong, and I earnestly request that in future First Principals of the different Chapters of this Province will see that their Scribe E complete and forward their returns at least ten days previous to our annual convocation.

"I sincerely trust that the proceedings of this convocation may result in still further cementing the strong foundations of the almost indestructible character of Capitular Masonry, and that the earnest workers for its common good may go back to their homes con-

for having done their utmost to maintain and uphold the dignity of our Grand Chapter, which commands the respect of, and holds a position equal to that of any other Grand Body in the Masonic world.

"It now becomes my duty to place before you an account of my official acts during the last twelve months, which has been made comparatively light and pleasant by the willing aid and valuable assistance of both Past and Present Grand Officers, and to ask your approval of my stewardship of the sacred trust you so generously reposed in me.

"I would also ask of you to extend to my successor a like generous support, and thereby strengthen his hands in the performance of the duties of the high and important office he will be called upon to fill."

Here followed a list of deaths in this and other jurisdictions, which occurred during the year.

OFFICIAL VISITS.

"Owing to the many calls upon my time during the past year I have not made as many visits to subordinate Chapters as I otherwise would. I regret this exceedingly, because I fully realize that official visitations and a closer relationship between the Grand and subordinate Chapters is productive of much good; nevertheless, those I have been enabled to make were full of interest to me and those Grand Officers who accompanied me.

"During the year I approved of changes in the by-laws of Montreal, Carnarvon and Mount Horeb Chapters, all of which were of minor importance and strictly in conformity with our constitution."

GRAND REPRESENTATIVES.

"There appears to be a strong feeling in a number of jurisdictions that the holding of a commission from a Grand Body, should entail upon the holder the necessity of attending the annual sessions of the Grand Body to which he is accredited. In fact, one

Grand jurisdiction very plainly intimated that as their commissions terminated triennially and as they had noticed their representative had not registered at the annual sessions of this Grand Chapter for over ten years, they would much prefer that another name be suggested from among the active members of this Grand Body.

"I had much pleasure in recommending the following names to the respective Grand Chapters, some for renewals, others to fill vacancies caused by deaths, removals, etc., viz.:

"R. E. Comp. James Dunbar, to the Grand Chapter of Maine.

"R. E. Comp. John McLean, to the Grand Chapter of Iowa.

"R. E. Comp. C. P. O'Connor, to the Grand Chapter of Alabama.

"R. E. Comp. B. Took, to the Grand Chapter of Connecticut.

"R. E. Comp. W. T. Anderson, to the Grand Chapter of Kansas.

"R. E. Comp. Jos. Luttrell, to the Grand Chapter of Arkansas.

"V. E. Comp. J. Bruce Payne, to the Grand Chapter of Vermont.

"V. E. Comp. E. S. Stevens, to the Grand Chapter of Oregon.

"Commissions have been issued as Grand Representative to R. Comp. Chas. McCarty, of Gouverneur, N.Y., in the place of Most E. Comp. Fk. G. Bolles, deceased, and to R. E. Comp. Daniel Fraser MacWatt, of Barrie, Ontario, as our representative near the Grand Chapter of Canada, in the place of the late M. E. Comp. Daniel Spry.

"Other official duties of a mere formal nature have received my attention during the year, these I deem unnecessary to occupy the time of the Grand Body with giving details.

"I have not been called upon to constitute any new chapters, but the substantial growth of a number of the chapters already constituted in our Province is, perhaps, more to be thankful for, as there is no doubt but that better results are attained by a few strong chapters composed of enthusiastic workers, than from a number of weak ones.

"Before closing this address I must express my heartfelt thanks to the many Companions who have rendered me services during the past two years, and also for their advice and counsel, and particularly to our esteemed Grand Scribe E, Most Excellent Comp. Will. H. Whyte, whose intimate knowledge of Capitular Masonry and everything pertaining thereto, makes him in demand, and who has unstintingly placed his time and knowledge at my disposal.

"In a few hours, Companions, I shall return to you or hand over to my successor the emblem of power which you entrusted me with two years ago, and permit me to assure you that I shall ever look back with pride to the two years during which I occupied the exalted position of Grand Z of the Grand Chapter of Quebec as the most honored of my life, and, although not in office, I shall ever be ready to do duty in any capacity whatever and assist to the best of my ability any work or measure for the advancement of our beloved Royal Art."

The Grand Z's address was referred to a special committee for report. M. Ex. Comp. Will. H. Whyte, Grand Scribe E; M. Ex. Comp. Albert D. Nelson, Grand Treasurer, and the several District Superintendents then submitted their reports, all of which were of a most satisfactory character.

The following officers were elected and subsequently installed by Most Excellent Companion Frank Edgar, Past Grand Z:

Grand First Principal Z—M. Ex. Comp. B. Tooke, Montreal.

Grand Second Principal H—R. Ex. Comp. H. Le Roy Fuller, M.D., Sweetsburg.

Grand Third Principal J—R. Ex. Comp. George O. Stanton, Montreal.

Grand Treasurer—M. Ex. Comp. Albert D. Nelson, Montreal.

Grand Scribe E—M. Ex. Comp. Will. H. Whyte, Montreal.

Grand Principal Sojourner—R. Ex. Comp. R. J. Macdonald, M.D., Sutton.

Superintendents of Districts—R. Ex.

Comp. E. S. ...
Eastern Townships district; R. Ex. Comp. J. L. Bell, Quebec, Stadacona district; R. Ex. Comp. Geo. O. Stanton, Montreal district.

GRAND LODGE OF QUEBEC.

ANNUAL COMMUNICATION.

The twenty-eighth annual communication of the Grand Lodge of Quebec, of Ancient, Free and Accepted Masons, was opened in the Masonic Temple, Montreal, at ten o'clock Wednesday, Jan. 26th, with a large number of Grand Lodge officers, Past Grand Lodge officers, Masters and Wardens of lodges, and Past Masters present.

M. W. Bro. E. T. D. Chambers, Grand Master presided, and after the roll had been called by the Grand Secretary, the minutes of the last annual communication and of the emergent communications held during the year were read and approved of.

The Grand Master announced that all Master Masons in good standing would be cordially welcomed as visitors at the sessions of Grand Lodge.

THE GRAND MASTER'S ADDRESS.

In delivering his annual address M. W. Bro. Chambers said:
Brethren of Grand Lodge:

The blessings of the G. A. O. T. U. having been invoked upon our proceedings by our R. W. Grand Chaplain, and the routine business essential to the assembly of Grand Lodge in annual communication having been properly transacted, I throw myself upon your patience and indulgence while I render, according to constitutional requirement and usage, an account of my stewardship during the year which has elapsed since your election of me to the high and dignified office of Grand Master of Masons in the Province of Quebec. But prior to the performance of this duty, let us express our gratitude to the Most High for the favors which He has showered with

Spot at large, upon our jurisdiction, our country, and the great and glorious empire to which it is alike our blessed privilege and our proud boast to belong, during these last twelve months, that have been so fittingly described as "the sacramental year of the Imperial creed." Glorious in its every part was the jubilee of our beloved Queen, and proud are we all of the royal welcome accorded to this Dominion's official representatives at the seat of empire, in recognition of Canada's large place in Imperial concerns. In our own fair land the golden yield of God sent grain has been only eclipsed by the newly discovered and practically inexhaustible deposits of precious metal. Our Craft, both at home and abroad, has prospered under the benign blessing of Him to whom we raise our altars and dedicate our every Masonic act. The membership of the Masonic body through the world shows a very large increase during the past year. In the Mother Land, at the Diamond Jubilee gathering of Masons, presided over by our M. W. Bro. H. R. H. the Prince of Wales, the fees for admission alone amounted to £7240, half of which was handed over to the Hospital Fund, while the charitable subscriptions of the year totalled £71,837. In our own jurisdiction there has been satisfactory growth.

Very meet and proper is it, therefore, that we should give thanks unto Him who has thus blessed us in the past, and looking forward to the future with a firm but humble confidence, cry out in the words of Bro. Rudyard Kipling:

"Lord God of Hosts be with us yet
Lest we forget! Lest we forget!"

PEACE AT HOME.

The year now under review has been by no means a specially eventful one for the craft in this jurisdiction, but the white dove of perfect peace has brooded continually over the lodges and brethren owing obedience to the Grand Lodge of Quebec. There has been activity, too, as shown by de-

mands from two or three different quarters for information looking to the possible establishment of new lodges, and by the erection of at least three new lodge rooms in different parts of the province.

AT REST.

Stern reminders of the certainty of death have not failed us. We mourn the loss of a large number of our brethren of this jurisdiction who have been summoned, we would fain hope and believe, into the Grand Lodge above. Some of them were, in their lifetime here, members of this Grand Lodge. Such were W. Bro. I. B. Futvove, P. M., Dorchester Lodge, No. 4, W. Bro. F. T. Thomas and W. Bro. Hope Sewell, P. M.'s, St. Andrew's Lodge, No. 6. The late brother M. V. Bryan was for many years secretary of Stanbridge Lodge, No. 19. I regret to have to record the decease of R. W. Bro. E. M. Copeland, who was initiated in St. George's Lodge, on the 19th April, 1864, elected W. M. in 1868, was D.D.G.M. of Montreal District in 1875, and was active in the higher degrees of Masonry. Near this Grand Lodge he represented the Grand Lodge of Connecticut.

NEW LODGES.

Soon after the close of our last annual communication, Valleyfield Lodge, U. D, was constituted by me in virtue of the dispensation, issued by my predecessor, R. W. Bro. Geo. O. Stanton, D.D.G.M., who has taken great interest in what was until a day or two ago our Baby Lodge, and who will doubtless have some recommendation to make respecting it.

On the 24th January inst., I issued a dispensation authorizing the formation of a lodge at Westmount, and from the high standing and zeal of the petitioners therefor, and from the rapid development and wonderful progress of the beautiful suburban town in which they reside, I have not the slightest doubt of the success of our youngest born.

CHARTER OF ST. GEORGE'S LODGE
NO. 11.

Shortly after my installation into office, our R. W. D. D. G. M. for Montreal district, forwarded me a petition which he had received, praying "to be permitted to open a lodge under the warrant of St. George, No. 11, at the town of Westmount." I naturally declined to take the surrendered charter of St. George, No. 11, out of the Grand Lodge archives, and to hand it over to petitioners for a new lodge, and it is almost needless to say that no such recommendation was made me by the D. D. G. M. The same petitioners might have applied for a dispensation to institute a new lodge, but failed to do so, and my later issue of such a dispensation to other petitioners is reported above.

THREE DEGREES IN ONE NIGHT.

A dispensation was issued to another W.M. authorizing him to initiate, pass and raise on the same evening a candidate who was to leave for China on the following day. Many of us have, no doubt been struck with the numerous instances in which parties on the eve of leaving the country have all at once and quite uninfluenced as they tell us by mercenary motives, conceived a favorable opinion of the Masonic institution and a desire for knowledge; though the zeal with which they petition to be railroaded through the several degrees may not always be such as to elicit our admiration of that "sincere wish to be serviceable to their fellow-creatures," by which they claim to be prompted to solicit our privileges. It sometimes occurs to me that those who have contrived to live all their past lives amongst us without indulging any extraordinary desire for a knowledge of our science or any special wish to be serviceable to those who have surrounded them here, can well afford, when about to leave us for pastures new to wait just a little longer for a knowledge of our mysteries until at least they are somewhat settled in their new homes and acquainted with their

surroundings, and that without the endurance of any great degree of suffering, either in mind, body or estate, from their inability to be more serviceable to their newly-found neighbors than they were to those amongst whom they have hitherto lived. The case of the candidate whose departure for China was decided on very short notice, was an exceptional one, and I was glad to be able to issue the dispensation applied for by the W. M., and recommended by the D. D. G. M., in favor of one who had long contemplated petitioning for the degrees of Freemasonry. The remarks that are offered under this head are intended for general application, and in the hope that Masters of Lodges and investigating committees will carefully weigh the petitions of all candidates who upon the point of leaving the country are smitten with a sudden desire to be possessed of our privileges and seem to believe themselves entitled, in consequence, to be afforded extraordinary facilities for obtaining them.

MASONIC CLOTHING.

The members of Cœurs-Unis Lodge, No. 45, were permitted to wear regalia at the ceremony of unvailing the new monument erected by them to the memory of the deceased brethren of their Lodge in Mount Royal Cemetery.

Permission to wear Masonic regalia at their "At Home," on the 15th February last, in the Masonic Temple, was accorded to the members of Elgin Lodge, No. 7. The date selected was the fiftieth anniversary of the formation of the lodge, and I much regret my inability to have accepted the kind invitation to attend what I am assured was a most enjoyable occasion. Similar permission was accorded Zetland Lodge, No. 12, for the 25th February, and Lodge of Antiquity, No. 1, for the 17th of March, and again I was reluctantly compelled to decline fraternal invitations to be present.

When applied to for dispensations to authorize the wearing of Masonic clothing at suppers following the meetings

of lodges, I have usually urged the desirability of attaining desired end by calling off the lodges from labor to refreshment in the usual Masonic manner, and calling on after refreshment for the purpose of closing. The suggestion has always been kindly received and almost always acted upon. One of our R.W. D.D.G.M.'s writing me after one of these suppers in approval of the practice, said: "It enabled the W. M. to keep an eye on all the brethren. The ingress of stragglers was prevented, and the effect upon outsiders was exceedingly favorable."

CHURCH PARADES.

More than once during the year I have been requested to remit fees for dispensations for church parades. I have never been able to understand why such should ever have been enacted. According to my reading of the Revised constitution, no dispensation is now required for a church parade, and it consequently follows that no fee can be demanded. All that is exacted (see article 64) is permission of the D.D.G.M., and for such permission no fee is provided. I so notified all applicants, and when the brethren desired to attend divine service, wearing their regalia, they did so in all cases that were brought under my notice, without either dispensation or fee, and in virtue of the simple permission of the D.D.G.M.

Reference was made to existing relations with sister Grand Lodges, which were declared for the most part pleasant and satisfactory.

At the request of St. George's Lodge No. 10, Montreal, I made application, through our M. W. Grand Secretary, for the consent of the Grand Lodge of England to the initiation by said Lodge of a candidate, who, while an officer of a trans-Atlantic steamship, had given his residence as Liverpool. A prompt reply was received from R. W. Bro. E. Letchworth, Grand Secretary, to the effect that "so far as the Grand Lodge of England is concerned, the candidate is at liberty to be initiated in any

lodge under any Constitution." The generosity that dictates the policy exemplified in Bro. Letchworth's reply must not be construed as absolving us, who have nailed the doctrine of complete territorial jurisdiction to the masthead of our Masonic barque, from the obligation of doing unto others in this matter as we insist that they should do unto us.

The existing relations with sister Grand Lodges were declared for the most part exceedingly pleasant and satisfactory.

Reference was then made to the apostacy of the Grand Lodge of Peru, which was declared in an edict issued by Christian Dam as Grand Master of Peru, which had so excited the Masonic world, and which called forth the remark from the Grand Master of Masons in the State of New York that "the Grand Lodge of Free and Accepted Masons of the republic of Peru had committed Masonic suicide and vanished from existence." Christian Dam, in his edict, had declared that "according to Catholicism the Bible is a sacred book, in which the revealed word is deposited, and as such cannot be freely examined and criticised; that the Bible cannot be considered as a fountain of scientific knowledge or history, nor as a basis of morality," and decreed that on all Masonic altars and in the constitution the Bible shall be removed and replaced by the constitution of the order of Freemasonry.

The Grand Master of the State of New York, in his edict, declared that "whosoever, therefore, shall declare to the contrary, no matter what his previous station nor how high-sounding his previous title, does thereby place himself, and all acknowledging allegiance to him, without the pale of Freemasonry. Let it therefore be most emphatically understood that no Godless temple can be reared in the name of Freemasonry."

"Noble words, these," remarked M. W. Bro. Chambers, "breathing as they do the true sentiments and aspirations of Freemasonry. The recent action of

the Grand Lodge of Peru has already terminated all relations heretofore existing between the Grand Lodge of Peru and the Grand Lodge of Quebec, and I recommend that it be so declared by this Grand Lodge, and that all brethren under the jurisdiction of the Grand Lodge of Quebec be commanded to abstain from any and all Masonic intercourse with the so-called Grand Lodge of Peru, and with any body of men claiming or professing to be Freemasons acknowledging jurisdiction to the body over which the said Christian Dam now claims to be Grand Master, or over which any of his successors shall make similar claim. The R. W. and Rev. Bro. W. H. Nye, having been heretofore accredited as the representative of the Grand Lodge of Peru near the Grand Lodge of Quebec, did not hesitate to tender immediately his resignation as such representative, in a letter which I received from him on January 10, and upon my suggestion returned to the Grand Secretary of Peru the commission that he could no longer retain.

After reference to the serious illness of M. W. Bros. J. H. Isaacson, and John H. Graham, last summer, and to the honor of knighthood conferred by Her Majesty upon Chief Justice Sir Melbourne Tait, a Past Grand Master of Quebec, the Grand Master alluded to the report presented to him by Bro. Geo. O. Stanton, D.D.G.M., in August last, to the effect that a pretended Masonic Lodge had been instituted in the city about a year before, under a warrant from the Grand Orient of France, the Grand Master proceeded: "Enquiry resulted in a confirmation of Bro. Stanton's report, and brought to light a number of facts connected with the bogus organization, including documentary evidence that the alleged lodge was clandestine as well as un-Masonic and illegal, and also a statement that one reason for application being made to the Grand Orient of France for authority to hold so called lodge was that the Grand Lodge of Quebec and its work was not 'anti-

clerical' enough. If by 'anti-clerical,' was meant hostility to priest or minister of any denomination whatever, or to the moral or religious teachings of the clergy of the different churches concerning the existence of a supreme God, who is the author and Father of all things, who has revealed his will to man, and who will reward or punish us according as we have obeyed or disregarded his divine precepts, then I assert without the slightest fear of contradiction from those who know what they are talking about, that we are as uncompromisingly opposed to anti-clericalism as it is possible for men to be. It would have mattered little to us what was done by the so called Emancipation Lodge, hailing under the Grand Orient of France, in this city, were it not that some worthy men, ignorant of what constitutes a just and lawful lodge of Freemasons, might have been duped into petitioning for Masonic light, those who are bereft of it themselves, because of their unrepudiated operations under the guise of Freemasonry. At the risk of attaching to the spurious body an importance to which it had not attained, it was due to those who had no means of their own of detecting its real character, that the matter should be placed before them in its true light. Information reached me that some of the brethren of our own obedience speaking the language used in the so-called lodge, had, I would fain believe, in ignorance of the wrong they were committing, associated themselves more or less with the promoters of the illegal body. This, in itself, demanded immediate action. I therefore prepared and ordered the proclamation of the edict which has already been published.'"

The Grand Master's address was followed by the reports of M. W. Bro. J. H. Isaacson, Grand Secretary; M. W. Bro. I. H. Stearns, Grand Treasurer; and the several District Deputy Grand Mastert.

A charter was granted to the Lodge at Valleyfield, which has been working under dispensation.

In the evening the election of officers took place, and resulted in the selection of the following: Most Worshipful Bro. E. T. D. Chambers, of Quebec, re-elected Grand Master; Rt. Wor. Bro. B. Tooke, Grand Deputy Master, re-elected; Rt. Wor. Bro. John Hope, of Argenteuil Lodge, Lachute, Grand S.W.; R. W. Bro. A. G. Sjolander, Sherbrooke, Grand J.W.; R. W. Bro. C. J. Williams, Grand Registrar; Most W. Bro. I. H. Stearns, re-elected, Grand Treasurer; M. W. Bro. J. H. Isaacson, Grand Secretary. The D.D.G.M.'s and District Grand Chaplains are as follows:

Montreal district—R. W. Bro. W. Patterson, D.D.G.M.; D. G. Chaplain, R. W. Bro. Rev. W. Windsor, Dorchester Lodge, St. John's.

Quebec and Three Rivers district—R. W. Bro. T. A. Poston, of Levis, D.D.G.M.; R. W. Bro. Rev. T. H. Lloyd, D. Grand Chaplain of Quebec.

St. Francis district—R. W. Bro. C. J. Fraser, of Richmond, D.D.G.M.; R. W. Rev. H. A. Brooks, of Scottstown, D. Grand Chaplain.

Shefford and Brome district—R. W. Bro. Alexander Herbert, of Granby, D.D.G.M.; R. W. Bro. R. Longhurst, of Granby, D. Grand Chaplain.

Bedford district—R. W. Bro. T. G. Sykes, Dunham, D.D.G.M.; R. W. Bro. the Rev. W. C. Wilson, Philipsburg, D. Grand Chaplain.

Ottawa district—R. W. Bro. H. Slater, Lachute, D.D.G.M.; R. W. Bro. R. F. Taylor, Aylmer, D. Grand Chaplain.

The following Standing Committees were elected:

Committee on the State of Masonry—R. W. Bros. B. Tooke, chairman; W. M. LeMessurer, T. A. Howard, H. E. Channell and Edson Fitch.

Committee on Finance—M. W. Bro. Frank Edgar, chairman; M. W. Bro. Fred. Massey, R. W. Bros. David Seath, W. H. O'Kegan and J. Fales.

Committee on Benevolence and Charity—R. W. Bro. James Fyfe, chairman; M. W. Bro. I. H. Stearns,

R. W. Bro. Charles Knowles and W. Bro. H. Brophy.

Committee on Foreign Relations and Correspondence—R. W. Bros. Will. H. White, chairman; J. Bruce Payne, J. B. Tressider and W. A. Williams, R. W. Bro. George C. Bown.

Committee on Credentials—R. W. Bros. Geo. O. Stanton, chairman; S. H. Eddy and G. O. Dewar, W. Bros. E. G. Cleveland and G. E. Clarke.

FAVORS RECEIVED:—

“Proceedings of the Supreme Council, 33° A. S. R., for the Dominion of Canada, at the session held in Montreal, Que., October 27th, 1897.” Ill. Bro. J. W. Murton, 33°, Sovereign Grand Commander, and Ill. Bro. Hugh Murray, 33°, Secretary-General, H. E.

A WORD FOR THE PAST MASTER'S DEGREE.

“If the Past Master is a bogus appendage, what can you say of the Mark and Most Excellent? They did not formerly intervene between the Master and the Royal Arch, but since Masonic tradition has taught its votaries, before a shadow or resemblance of either letter or character was written in the history, the Past Master was there; hence, when you eliminated that you removed a landmark old as the Royal Arch degree itself, yet retained the newer inventions. We could probably get along with one of the commandments omitted; nine is a good number; but we never knew anyone to advocate the elimination of one because it happened to be of less importance than another. The world will probably continue to appreciate the Ten Commandments, even though it may break some of them once in a while, and the Capitular world will most likely continue to confer the Past Master and teach its lessons, even though Canada has dropped it from her curriculum.”—*J. M. Hodson, Oregon.*

MASONRY IN BELGIUM.

Of the Belgium lodges a brother writes: "Our Lodge, called 'La Charite,' at Orient Charlevoi, is under obedience of the great Orient at Brussels, and has the Scottish Rite. No Mason is supposed to know anything of the ritual by heart. Questions and answers are read out, especially at initiation. The work of the Mason is supposed to be interior work in himself, before it can become exterior labor. So, in order to obtain his degrees he has to do some work of his own, and no one is supposed to learn anything by heart, except words, signs and passwords. Now I have to tell you that every Mason is supposed to do some literary work on general subjects concerning the welfare of man, human institutions, sociology, history, philosophy, philanthropy, etc., and it is such work a young Mason is supposed to do. Then, after reading these papers, they are discussed by all the members of the lodge present, perhaps for three or four meetings, until the subject seems to be exhausted. This develops in the young Mason his intelligence and his moral feeling."—*From the Genius of Masonry.*

RECOGNITION OF THE GRAND LODGE OF NEW ZEALAND.

At the semi-annual session of the Grand Lodge of New Zealand in the course of the proceedings when dealing with the report of the Board of General Purposes, the Grand Master referred to certain correspondence with Bro. the Right Hon. R. J. Seddon, who had forwarded a letter he had received from Bro. E. Letchworth, Grand Secretary of the United Grand Lodge of England, in the concluding paragraph of which occurred the following passage: "So far as I can foresee, there is no reason why, after the September meeting, the formal recognition of the Grand Lodge of New Zealand should not be formally declared." Upon this the Grand Master is reported to have

remarked that the passage in question "would seem to justify the belief that the present unfortunate relations between members of the Grand Lodge of New Zealand and the brethren who had elected to retain their allegiance to the mother lodges working under the present Constitutions would shortly be terminated." He then continued his remarks in the following strain: "Personally, he was, and always had been, of opinion that in founding the Grand Lodge of New Zealand those who had inaugurated the movement had acted within their constitutional rights, and Masons in the adjacent colonies of Australasia who had gone through the same struggle, and conquered the same difficulties, had been the first to extend a helping hand by according recognition, and Canadian and American Grand Lodges had not been slow to follow the example given. He trusted the time was now close at hand when the brethren of the English, Scotch and Irish constitutions would find themselves free to accept the cordial welcome which would always be extended to them when visiting lodges holding charters from the Grand Lodge of New Zealand." We cordially echo the wish so kindly expressed by Bro. Barron that the relations presently existing between the members of the so-called Grand Lodge of New Zealand and those brethren who have elected to retain their allegiance to their parent Grand Lodges may be speedily terminated. We have, indeed, on former occasions, expressed ourselves to this effect. For the sake of Freemasonry itself, and apart from all other considerations, however weighty they may appear to be, it is most desirable that the present schism should be healed, and that as speedily as may be. Unfortunately, there appears to be a strong feeling on the part of some sections of the Craft in the colony, to take any steps which may result in bringing about this consummation so devoutly to be wished, while it is not such a very long while ago that, in noting the proceedings at a quarterly communication

of one of the English District Grand Lodges, we remarked and quoted certain figures, which showed that, while after the formation of the Grand Lodge of New Zealand, there were only a few lodges with but a small aggregate of subscribing members remaining to their allegiance to the Grand Lodge of England, the number of lodges at the present time had somewhat increased and with it the number of subscribing members, the latter being greater to the extent of nearly 100 brethren. This, as we observed at the time, does not look as if this District Grand Lodge at all events were in any hurry to change its demeanor towards the members of the New Zealand constitution. Still the close of the present discordant relations between the Grand Lodge of New Zealand and the brethren of the English, Irish and Scotch constitutions may be nearer than is commonly supposed, nor do we see any reason why such a close should not be brought about at an early date, provided always that it can be so brought about with a due regard for the interests of Freemasonry—which are of paramount consideration—and in a manner that shall be honorable to both parties.—*The Freemason.*

ILLUSTRATIONS OF CORN, WINE AND OIL.

May the seeds of the corn scattered on this stone remind us of the seeds of God's Word sown plenteously in the Lord, and for which the blood of martyrs has been shed to nourish, that they may bring forth fruit of a hundredfold in our hearts, and yield a plenteous harvest on that day when the Lord shall come to gather up the wheat into His garner.

We pour Wine on this stone. We anoint it with Oil as emblems of bliss and consolation; may they be regarded as types of the good things which the Most High has preserved for those His true and faithful servants, who, after the day of trial and affliction here on earth, shall hereafter receive the

cup of blessing, and be anointed with the oil of gladness above their fellows.—*English Ritual.*

ROBERT BURNS.

All the clans gathered in the Commandery room on Thursday night and filled it to its capacity. The occasion was the presentation of a large oil painting of the great Scotch bard, Bro. Robert Burns, to the Grand Lodge of the State of New York. The brethren of Scotia Lodge and Republic Lodge assembled in the Doric room and proceeded thence to the Commandery. They marched to the melodious strains of the piper, and escorted the officers of the Grand Lodge, who were seated upon the platform. W. Bro. Peter Ross then called the meeting to order in a speech full of Scotch history, and opened the proceedings. The presentation was made by R. W. Andrew Patterson, Grand Representative of Scotland, and was accepted by R. W. Edward L. Ehlers, Grand Secretary, on behalf of the Grand Lodge. Addresses were also made by M. W. John Stewart, P.G.M., R. W. Thomas Moore, R. W. David Kay, Rev. Dr. R. S. MacArthur, Hon. C. P. McClelland and others. The exercises were interspersed with music, all of which seemed an echo from the shores of fair Scotia. Altogether it was a genuine Scotch night, with all the honor that could be given to the memory of the immortal Burns. The picture will adorn the Grand Secretary's office.—*N. Y. Dispatch.*

THE COHESIVENESS OF FREE- MASONRY.

There is a cohesiveness in Freemasonry that is found nowhere else and the question is pertinent. Why is it? In the church there are storms and schisms, divisions and strife. Brother is arrayed against brother, and where should be found a spirit of forbearance and brotherly love, it is the bitterest hatred. The fierce fires of

hell are not hotter than the fires of religious persecution. Amongst those who only a short while ago there seemed to be the sweetest harmony, there now exists an antagonism that threatened the peace of the whole religious world. In their zeal to "defend the faith," to maintain the dignity of the church," they resort to the basest means known in the world, and the hard feelings engendered makes those who are fast friends the bitterest foes. In societies, jealousies and ambitions cause the wildest separations. Pride, with its haughty dangers, estranges those who should be in closest friendship. There are "casts" and "sets" so seclusive and exclusive that hearts are made to bleed from the slights and neglects that are daily heaped upon them.

There is no protection in society. A shrug of the shoulder, a knowing wink or an innuendo soon takes shape in rumor that grows with every repetition, until the purest angel from heaven would be made to appear blacker than the demons of hell. Society destroys friendships. Pride tramples on heart-strings and distress where there should be peace and joy.

All men are equal in Masonry. Not in the sense of social or intellectual attainment, but in being the creatures of one Supreme Being. Therefore, in the lodge room all ranks are leveled, all distinctions are done away with, and the prince and peasant, the rich and the poor, the learned and the unlearned meet upon one common level and shake hands as brothers. There is a golden chain of sincere affection that binds heart to heart in a mystic circle. Political strife finds no place in the lodge room. Religious creeds and theological dogmas are unheard of there. On the same tassellated floor meet the Christian from his church, the Mohammedan from his mosque, and the Jew from his synagogue. Outside their religious beliefs keep them wide apart, and each goes in divergent ways, but in the lodge room there is a common altar erected to the one All-

Father, to which all can come and about which all can gather as brothers. This is a strong element of cohesiveness.—*The Freemason's Chronicle, Sydney.*

INTEMPERANCE.

It is humiliating to a Mason who has the reputation of his Order at heart, to see a brother under the influence of intoxicants. Masons should remember that they are violating the laws of their Order when they indulge intemperately. It is true that Masonry is not a total abstinence society. It does not enforce total abstinence, because when a man has undergone the scrutiny of the investigating committee and passed the unanimous ballot it is presumed that he has the manhood to learn the first lesson and will "subdue his passions." Every time a Mason is intoxicated he has violated the Masonic law, and it is the duty of lodges to enforce this law. A man that cannot partake moderately should not indulge at all; he should abstain altogether, or if he be so weak that he cannot do that, after proper admonition, the lodge should deal with him.—*Tidings from the Craft.*

SOURCE OF MASONIC SYMBOLISM.

BY BRO. DA SILVA, KIMBERLY, SOUTH AFRICA.

Mysticism in every form, from the earliest days, has been associated with the propagation of religious ideas and theories. And there can be no doubt that symbolic Freemasonry as a mystic science, has been brought down from the various mystic doctrines of the tenth to the thirteenth centuries. The studies of the Pythagoreans, as also the Eleusinian doctrines had, as their primary object, the adoration of a Supreme Being. The great secret society of Islamism, in the twelfth century, called the "Assassins," had the worship of Allah continually enjoined on them. The Pythagorean theory, or

rather belief, was that all things are number, or that number is the essence of everything. Aristotle says: "The Pythagoreans seemed to have looked upon number as the principle, and, so to speak, the matter of which existence consists." They supposed the elements of numbers to be the elements of existence, and pronounced the whole heaven to be harmony and number. In addition they believed in a peculiar system of astronomy, basing their ideas on the existence of a central fire, round which moved the heavenly bodies known to science in those days. The principal object by which the Pythagorean theory is known in these days was their belief in the transmigration of souls; this, however, need not concern us here this evening. The Eleusinian Rites were held at Athens to commemorate certain events in Grecian mythology. They had one great feature, apart from the most inspiring mysticism in the dramatic symbolism, which described the revivication of the earth after the death of a winter. This symbolism assumed forms which could explain their meaning even to the uninitiated. The grand ceremony of initiation, etc., into these mysterious rites lasted nine days, and were attended only by those who had been previously initiated into the lesser mysteries. The whole of the inhabitants of Athens attended some further ceremonies, which lasted until the eleventh day. Many of these rites and ceremonies were adopted by the followers of Pathagoras, and became part of the Pythagorean creed. The Assassins were a military branch of that secret religious sect of Islamism, whose first Grand Lodge was held at Cairo at the commencement of the tenth century. The Assassins, being more advanced, left the main body of this Order, and migrated to Persia, where they obtained possession of a strong fortress called Alamet, and under this Great "Sheik at Jehal," or "Old Man of the Mountain," gained immense power over the surrounding countries. The peculiar tenets of this

body were marked by the distinctive feature of secret assassination against all their enemies, and this formed the essential characteristic of the sect. They were ruled and governed on true Masonic lines. Under the Old Man of the Mountain were three Grand Priors who ruled over the three provinces to which their power extended. Next came a body of Priors who were fully initiated into the mysteries, but the main body were the Assassins proper; these were kept uninitiated, and the blindest obedience was exacted and yielded by them. They it was who would perform long and arduous journeys to assassinate those who offended their Order. Their lives they considered as nothing, and they would resign them at word from their Sheik. In order to preserve subordination in their ranks, the Islam religion was rigidly enforced. A long list of their victims could be enumerated, and their power lasted nearly two hundred years. In the year 1255 their stronghold was destroyed, and over 1,200 Assassins were massacred, the rest were scattered far and wide; many returned to Cairo and Alexandria, where they, together with other mystic societies flourished side by side for many years. Although the Assassins could not in any way be called a Masonic order, yet their system of organization and some of their ceremonies was afterwards adopted by the Cabbalists, and introduced into their teaching.

Thus, we find in Alexandria, during the twelfth and thirteenth centuries, societies of religious teachings—Pythagoreans, Eleusianians, Islamistic, Jewish and Pagan—each differing in creed, yet all basing their various ceremonies on symbolism. Thus it came about that these gradually became merged into each other, and striving to penetrate through the impenetrable barrier of nature they found a semi-neutral body, which by absorbing most of their symbols, became the one great school of teaching, for that and many succeeding ages, and, although first founded on cosmopolitan opinions, became,

before long, the recognized school of Jewish faith, and tradition. This was the "Caballa," that mystic form of doctrine, which, by symbols, was supposed to point out the true duty of man in every situation through life. These symbols were arranged in what we should term Masonic devices by square and by triangle, by the formation and peculiar arrangement of the letters of the alphabet, the combination of words in their Sephiroth, together with various symbols and signs used by the seers of old (the flight of birds, the force and duration of wind, divination and second sight). Bro. Gould, in his "History of Freemasonry," refers to the origin of the Cabballa as follows: "Alexandria was an emporium, not only of merchandise, but of philosophy, and opinions as well as goods, were bartered there to the grievous corruption of wisdom, for the attempts which was made by men of different sects and countries—German, Egyptian and Oriental—to frame from their different tenets one general system of opinion. The respect long paid to Grecian learning, and the honors it now received from the hands of the Ptolemies, induced others, and even the Egyptian priests, to submit to this innovation. Hence rose a heterogeneous mass of opinions, which under the name of eclectic philosophy, caused endless confusion, error and absurdity, not only in the Alexandria schools, but also among the Jews (who had settled there in very large numbers) and Christians, producing among the former that spurious philosophy which they called the Cabballa, and among the latter a certain amount of corruption for a time at least, in the Christian faith also." Brother Gould then proceeds to point out how those doctrines became adopted by the Jews in particular. From this period there can be no doubt but that the Jewish doctrines were known to the Egyptians and Oriental philosophy assumed the form of Neo-Platonism, which, by professing a sublime doctrine, enticed men of different countries and relig-

ions, including the Jews, to study its mysteries and incorporate them with their own. The symbolical method of instruction, which has been in use from the earliest times in Egypt, was adopted by the Jews, who accordingly put an allegorical interpretation upon their sacred writings. Hence, under the cloak of symbols, Pagan philosophy gradually crept into the Jewish schools, and the Platonic doctrines mixed first with the Pythagorean, and afterward with the Egyptian and Oriental, became blended with their ancient faith, in their explanations of traditions. And the Cabbalists formed their mystical system upon the tenets taught in the Alexandria schools."

The Cabballa treated of the mysteries of divine nature and other sublime subjects, which after the manner of the Egyptian and Pythagorean mysteries were revealed only to those who were bound to secrecy by the most solemn oaths. The cardinal doctrines of the Cabballa comprise the nature of the Deity, the divine emanations of Sephiroth, the cosmogony, the creation of angels and import of the revealed law. The divine emanations or Sephiroth are divided into ten parts, corresponding with the ten heavenly bodies of the Pythagoreans, and they are named the Crown, Wisdom, Intelligence, Love, Justice, Beauty, Firmness, Splendor, Foundation and Kingdom. The principal book, what may be termed the Bible of the Cabbalists, is named "Zohar," which means light, from the words "Let there be light." The Sephira are arranged in symbolical triads, and the Deity is called "En Soph." The Zohar says: "Just as the 'En Soph' is represented by the number three, so that all the lights, *i.e.*, Sephiroth are of a three-fold character." The Cabballa, since the thirteenth century, has likewise become the exclusive application of that system of theosophy which claims to have been transmitted uninterruptedly by the mouths of the patriarchs and prophets ever since the creation of man.

Thus I have shown how these mys-

teries became adopted by the Jews, was incorporated into their religion and became part of their teaching. The Jews, in their commercial pursuits, soon brought them to Europe, and many Cabbalistic schools were opened. In Italy, especially, the Cabbalistic doctrines took firm hold of the people, not only of the Jewish faith, for many of the symbolical observances were adopted by the Roman church, and still continue to flourish; we read that in 1450 a number of Jewish converts in Spain published compilations of the Cabbalistic treatises to prove from them the doctrines of Christianity, and in the sixteenth century Pope Sixtus was so convinced of the importance of these doctrines that he had them translated for the use of divinity students. These doctrines were eagerly adopted by the various Masonic bodies, and the Benedictines in particular, who had ever made geometry their favorite study, now with the sanction of their Pope, adopted the Cabbalistic teachings, and incorporated many of their symbols into their religious practices.

EMBLEMS AND SYMBOLS.

Freemasonry does not express itself by the mere affirmations of its distinctive principles, but enforces the verbal statement by an impressive ceremonial. Declaring itself to be a "system of truth veiled in allegory" it makes an attractive presentation of that truth through a variety of signs and emblems. In doing this work it recognizes human tendencies toward an instruction communicated by types and symbols. It knows that by the right use of symbols and emblems a mighty effect may be produced in the way of profoundly interesting the mind, refining the sensibilities, and guiding the life into the ways of virtue and truth.

Freemasonry has power by reason of its use of symbols and emblems which have been shown by the experience of generations to be exceedingly well adapted to elevate the thought, quicken the affections, and inspire a resolute

purpose of noble attainment. The symbols and emblems of Freemasonry are of highest worth. They teach and make impressive moral lessons which come to the heart ever fresh and new; and their uses are not likely to be outgrown or exhausted.

The terms symbols and emblems are often used interchangeably, as synonymous; yet there is a difference in the definition of the two words as Masonically applied. "A symbol," says one of the excellent authorities, "is a type which comprehends in itself a representation of something higher and holier," and so Masonic symbols, such as fire and light, the sun and the moon and the stars, carry us from the material force or object to something which is of noble character—even to God Himself. An emblem may be defined as some figure or ornament—some tool or implement which is used to represent moral attributes or to suggest a certain line of conduct. It is invested with a hidden teaching. It illustrates some truth or principle, or practice, in the way of an occult representation.

It is by the appropriate reference to symbols and emblems that Freemasonry presses home to the heart so many of its noble principles and admirable precepts. In them the invisible blends with the visible and thus gains augmented power. By this manner of teaching the most sublime truths and the grandest ideas are associated with forces of the outward world, with types and figures of great variety, and thus is applied a most wholesome stimulus to character and life.

There is danger, perhaps, of estimating too highly Masonic symbols and emblems, so giving undue prominence to the figure or image which is but intended to represent a quality or virtue of superior importance. Intrinsicly, Masonic symbols and emblems have no great value. Their worth depends on their association with something superior in themselves. The flag of our country, in itself, is but a fabric woven by human hands, seemingly of no great value; but carried at the head

of an army, or with its folds flung out over citadel or battleship, it becomes both a reminder and an inspirer of patriotic duty and of free institutions. So the national flag has power; it transforms weak men into heroes; it compels service and sacrifice, and so it is followed and supported even to death itself.

The sign of the Crucified One—the cross—the highest ensign under which men can march forth to the conflicts of life, has value only as it stirs the pulses of faith and spiritual emotion, constraining the hearts of loyal disciples to follow Him who said, “I am the Way, and the Truth, and the Life,” and who is indeed the Great Captain of our Salvation.

So it is there is value attaching to Masonic types and figures—to emblems and symbols brought into use in forms and ceremonies belonging to the lodge room and the asylum. They signify something on the spiritual side of life. They teach more impressively than any words can, some of the most sublime lessons which our humanity needs to learn, and thus become potent to bind the hearts of men to duty and to God.—*Freemason's Repository*.

THE LATE R. W. BRO. MAJOR-
GENERAL A. G. YEATMAN-
BIGGS, C. B., DISTRICT
GRAND MASTER OF
BENGAL.

Freemasonry has suffered a very great loss by the death of Bro. Major-General A. G. Yeatman-Biggs, who died in the military hospital at Peshawur, Punjab, on the 4th inst, in his 55th year, from the effects of dysentery contracted while on active service on the North-west frontier of India, where, since August last, he has held the command of the 2nd Division of the Tirah Field Force. At the time of his death he was District Grand Master of Bengal, both in the Craft and Mark, and Grand Superintendent of the Royal Arch, and for the past eight years, which he had spent in India without a break, he had worked unceasingly in

the interests and to the benefit of Freemasonry in all its various branches and degrees. He was a Past Prov. Grand Warden of Hampshire and the Isle of Wight, and a member of the 30° of the Ancient and Accepted Rite. He was a man of immense energy—a man who, when once he had taken a matter in hand, never rested until he had completed it. His energy, too, exerted a great influence for good upon others, and in working with or for him, one could not help being carried away with enthusiasm, almost in spite of oneself. Alas! it is to this untiring energy and want of thought for himself that his end has come all too soon. It is no secret that for some weeks past he had been very ill, and now exposure and rough fare have proved too much for his constitution. He has, indeed, sacrificed himself in carrying out his duty to his country. In Bengal his loss will, of course, be most keenly felt, for though he had held the office of District Grand Master for little more than a year, he had already drawn up, and carried through District Grand Lodge, a scheme for building a new Masonic hall in Calcutta which would be worthy of the district, the ground for which had, thanks mainly to his exertions, already been acquired. At Darjeeling, a Himalayan Hill station near Calcutta, he was the moving spirit in the foundation of the Royal Arch Chapter Mount Everest, in 1896, and of a Mark lodge in 1897, while quite recently a Craft lodge bearing his name has been founded in Calcutta itself. In the Punjab, too, his work will not easily be forgotten, for while in Simla, in 1894, he represented the local lodge as Charity Steward for the annual festival of the Punjab Masonic Institution, and took up a list amounting to Rs. 5000 (£330)—the largest sum ever taken up by a Steward—which was the outcome of personal influence combined with sheer hard work. And so it was with all things that he took in hand, Masonic or not. As a soldier, he was an officer of the Royal Regiment of Artillery, and though he had

seen active service in all parts of the world, it was not until 1890 that he first went to India, where he has remained ever since, and where he now lies buried, at our most northern frontier station—Peshawur. All that has been said about him as a Freemason, applies still more strongly when thinking of him as a soldier. His military career was his great object in life, and it is sad to think that that career has brought his life to such an early close. He had medals for Zululand and Egypt; was a Companion of the most honorable Order of the Bath, and had received the Order (4th class) of the Osmanieh, and the Khedive's bronze star. His memory will long remain with Bengal and Punjab Masons, and his career will afford a splendid example to those who are left behind to carry on the work. He was gifted in a most extraordinary degree with the power of inspiring others to work with him, and if this inspiration is left to us we may well be thankful. Possessed of peculiar frankness and charm of manner, of power to adapt himself to any situation, and of ability to overcome difficulties of all kinds, his death will be mourned by many friends, by a larger number of acquaintances, and by a vast body of Freemasons in Bengal, the Punjab, and elsewhere, who could have only known him by name. By those who had the privilege of his friendship, no face will be more missed, and no memory can be more admired, than that of Arthur Godolphin Yeatman-Biggs.

J. H. L.

Note—The following extract from a letter written by the special correspondent of the *Times*, with the 2nd Division of the Tirah Field Force, dated from Swaikote, December 15th, 1897, appeared in the *Times* of January 10th, after the above memoir had been written: "Briefly, the 2nd Division will now be given a much-needed rest, stationed about Bara-Barkai. Nearly all the hard fighting has fallen to its lot, and in killed and wounded alone its losses since the

commencement of the operations are little short of 1000 men. General Yeatman Biggs himself is ill, and only devotion to duty and determination to see the thing through has kept him at his post at the head of this splendid division during these trying weeks of fighting, hardship, and exposure." If independent testimony was wanted to endorse the words of our memoir, this short extract eloquently supplies the want.—*The Freemason*.

A MONSTROUS RESOLUTION.

There are not a few among the Grand Lodges in the United States which appear to be affected with a certain mental weakness. Present to them one side of the Masonic picture with one of the salient characteristics of the Craft prominently depicted in the foreground, and at once they realize its beauty. They admire it; they are prepared at any moment—indeed at almost every moment—of their lives to go into ecstasies over its appropriateness to so ancient and honorable a Society. They will talk together for hours about the beauties of this characteristic, and those of them who are afflicted with *cacoethes scribendi* are prepared at any time to write you whole volumes of gush upon the subject. But present to them the other side—the reverse—of the picture, with the salient characteristic depicted with equal prominence in the foreground, and they know it not, they see it not, neither do they understand the justice and appropriateness of its presence. But the reader will naturally ask—What is the salient characteristic which is recognised and admired when it is depicted on the obverse, and ignored or rejected when it appears on the reverse? And our answer is—the Freedom which is the basis, as it is the boast, of Freemasonry. No one ever wearies of dilating upon the beauties of Freedom, when it is applied to a candidate for our mysteries and privileges. Note carefully, they say, that of the thousands upon thousands who have joined our ranks

since Freemasonry was established in its present form, all have done so freely and voluntarily. They have been neither invited nor coerced to join us against their own inclination, neither have they presented themselves under the influence of any mercenary or other unworthy motive. They have formed a favorable opinion of the Craft and its principles, and they are of the opinion that if they are admitted, they will be enabled to enlarge their store of knowledge, and at the same time prove themselves more useful members of society generally. They come to us, as we have said, without invitation, *freely* and *voluntarily*, in accordance with that *freedom* which is necessarily at the root of all Freemasonry wheresoever it may be distributed over the surface of land and water. But the moment you suggest to the wisacres in these minor American jurisdictions that those who were free to join, are likewise free to quit our ranks, and they greet you with volumes and resolutions, just to show how inexpressibly great is the iniquity of those abandoned reprobates, the non-affiliates, that is, the men who, having joined us *freely*, have had the hardihood to leave us *freely* to our own devices.

We have often been amused by the nonsensical endeavours which are ever and again put forth by those of the United States Grand Lodges, which have the misfortune to be afflicted with non-affiliate on the brain, but we have never read a resolution passed by the most determined of those Grand bodies more calculated to bring ridicule upon Freemasonry than that which was adopted by the Grand Lodge of Idaho at its 30th Annual Communication in September against non-affiliates. This Grand Lodge was established in the later "sixties." It has a muster roll of some 30 lodges, and amongst these are distributed subscribing members to the number of between 1100 and 1200. There are also residing within the jurisdiction of this Grand Lodge a number of brethren, who have at some

time or other been subscribing members of lodges either in Idaho or elsewhere, but who, for reasons which have appeared to them good and sufficient, have withdrawn from our ranks. They joined us freely and voluntarily, and they rightly consider they are as free to leave us. But no, says the Grand Lodge of Idaho. True, you joined us freely, but once a subscribing member of a lodge always a subscribing member. We need your subscriptions, and unless you rejoin—assuming you are what is called a Mason "in good standing"—we shall expel you from the Order. This is no exaggeration, nor the result of any wild effort of imagination. Here is the resolution itself as taken from the printed Report of the Proceedings at the afternoon session on the second day of the meeting. "*Resolved*—That it is the duty of every Mason residing within the jurisdiction of this Grand Lodge to be a member of some Masonic lodge, either within or without the jurisdiction of this Grand Lodge. *Resolved*—That every Mason residing within this jurisdiction holding a dimit shall, within six months from this date, present his petition for membership in some lodge within this jurisdiction, and on failure so to do, or to pay dues according to the by-laws of the lodge nearest his residence, the Master of the lodge within whose jurisdiction such offending brother, if known, resides, shall order the Junior Warden of his lodge to prefer charges against such unaffiliated brother of un-Masonic conduct, in not so presenting his petition for membership, and such proceedings shall be had as provided for in trials for un-Masonic conduct, and if no sufficient excuse shall be shown for such failure to affiliate, and the offending brother be found guilty he shall be expelled from the Order."

It is difficult to realize that such a monstrous resolution as this could ever have been formulated, much less adopted by a body of men who, we presume, are in that possession of their senses. *The Freemason, London.*

Craft Tidings.

CANADIAN.

Monday night, Feb. 7, Elgin Lodge, Montreal, the parent lodge of old Scotch Masonry, and now one of the most popular lodges under the Quebec Register, was the centre of interest. The exceptional honor of having the D.D.G.M., R. W. Bro. W. Pateeson, a P.M. of the lodge, installed at its regular communication had been accorded the lodge, also R.W. Bro. C. J. Williams, a past master and present worker of Argyle lodge, one of the daughter lodges of Elgin, who was elected at the last meeting of Grand Lodge as Grand Registrar. The official duty of installing was performed by R.W. Bro. Will. Whyte, who had been deputed by the Grand Master to confer the honor. He was assisted by V.W. Bros. C. P. O'Connor and R. I. Griffin, and was accompanied by a large number of Masters and Past Masters who were desirous of being present when these two very popular brothers were installed into office. After the lodge meeting the visitors were entertained at supper when W. Bro. Jellyman, W. M., occupied the chair.

After the regular work of St. George's, 440, E.R., Montreal, had been disposed of Tuesday evening, Feb. 8th, a very interesting incident occurred. The members of the lodge had decided to acknowledge the deep interest in the welfare of the lodge taken by their Past Master W. Bro. Charles Chappell, who had done such excellent work during the two years he had occupied the honorable position of Master. The presentation was made in the name of the lodge by the senior Past Master present, W. Bro. Maynard, who in very feeling terms spoke of the relations that had existed between W. Bro. Chappell and the members of 440, which had always been of the most cordial nature. The presentation took the usual form of a Past Master's jewel, an exceptionally handsome one, worthy

of a lodge with such an honorable record. After the meeting the guests and members sat down to a characteristic English supper, over which the new Master, W. Bro. Geo. Britain presided.

AMERICAN.

The *Boston Ideas* says: "What is generally credited as the handsomest Masonic quarters in the State, and one which will compare in beauty and utility most favorably with anything in the United States, was recently dedicated at Newtonville. At a cost of some \$125,000 the building has been erected, and all the devices of modern science have been summoned to the aid of the artisans that nothing may be left undone which can add to the comfort or effectiveness of the Temple's appointments.

Grand Secretary Parvin, of Iowa, librarian of the most complete Masonic library in the world, makes, from what he deems reliable data, the following estimate of the number of Freemasons in the world: United States, 750,000; Canada, 35,000; England, Scotland, Ireland and the Colonies, 215,000; non-affiliated Masons (estimated), 210,000; total, 1,210,000. In foreign countries, Central America, Mexico and West Indies, 155,000. European, African and South American nations, 130,000. Grand total, 1,365,000.

FOREIGN.

M. W. Bro. H. R. H. the Prince of Wales in responding to a toast said from the time when the Craft conferred upon him the honor of selecting him as their Most Worshipful Grand Master, he had not met with a more cordial or kind reception. He took a deep interest in all that pertained to Freemasonry, and regretted that the many calls upon his time did not permit him to do more for the Order. In thought and heart he was with them and always ready to come forward and assist their noble institution—an Institution possessing as its chief characteristics, religion and charity. So long as these

principles were borne in mind, the Order was bound to flourish throughout the realms of Her Most Gracious Majesty the Queen. The Order had made great and rapid strides. The Grand Lodge was founded in 1717 and numbered only a few lodges. In 1875, the year of his installation as M.W.G.M., the number had increased to 1,520, while at the present time the last warrant issued bore the number of 2155, being a gain since his high office was conferred upon him of 635 lodges. Royal Arch Masonry had also progressed, and about eight thousand brethren were annually enrolled, a further proof of allegiance to the principles of the Grand Lodge of England. (Applause.)

Miscellaneous.

"AS YE WOULD."

BY GIL. W. BARNARD.

"If I should see

A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be

A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share

A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—

When in the evening watch I knelt to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing

A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring

A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brothers grieved?

And so I know

That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show

A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content."

THE GOLDEN SIDE.

There is many a rest in the road of life
If we only would stop to take it,
And many a tone from the better land
If the querulous heart would make it;
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter's storm prevaileth.

Better hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a cheerful heart,
And hands that are ready and willing,
Than to snap the delicate minute thread
Of our curious lives asunder,
And then blame heaven for tangled ends,
And sit and grieve and wonder.

THE LEGEND OF THE DIPPER.

There is a pretty story which tells how the seven stars came to form the dipper.

Once in a country far away the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night, after the stars had come out, a little girl with a tin dipper in her hand crept quietly out of a house and went into a wood near by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find

her dipper full of clear, cool water. Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper she hurried home. In her haste she stumbled, and alas! dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring out a few drops on her hand she held it out for the dog to lick. He did so and seemed much revived, but as she poured out the water the tin dipper had changed to one of beautiful silver. Reaching home as soon as possible, she handed the water to the servant to give it to her mother.

"Oh," said her mother, "I will not take it. I shall not live anyhow. You are younger and stronger than I."

As she gave the servant the dipper it changed into shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary and she handed him the dipper of water. He took it saying:

"Blessed is he that gives a cup of cold water in His Name."

A radiance shone all about him and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain, which supplied the thirsty land with water. The seven diamonds rose higher until they reached the sky, and there changed into bright stars, forming the "Great Dipper," telling the story of an unselfish act.

HOW FREDERICK THE GREAT OF PRUSSIA BECAME A MASON.

BY BRO. A. J. W. CERF.

Frederick the Great stands out so bold a figure in the historical panorama of the last century that his connection

with Freemasonry must always be an object of interest to the members of the Craft. Various versions of the circumstances that led to his initiation are current, and the most generally accepted is skillfully summarized from the pages of the German Handbach (Handbook) in the article on Frederick the Great in Kenning's Cyclopædia. Some new light has recently been cast on the matter by Herr Von Gottschall, whose narrative we reproduce in an English dress for the benefit of the readers of *The Tyler*.

"During a journey which King Frederick William I made to Holland, the conversation at dinner turned on Freemasonry. The latter was not to the king's taste, and he expressed himself contemptuously on the subject. Then Count von der Lippe-Buckeburg, himself a Mason, defended the Order with ardor and eloquence. Of course he did not succeed in converting the king, but his words awakened in the crown prince a desire to become better acquainted with Freemasonry and to be initiated into the Order. It was agreed that the initiation should take place during the home journey at Brunswick, and that at the time when the fair was held there, because in the influx of numerous strangers the arrival of Freemasons might be more easily concealed. Count Lippe invited six members of the Lodge of Hamburg to perform the solemn act. Among the latter was the well-known Bro. Bietfeld.

On their arrival in Brunswick, the first danger came from the excise. The travelers had with them all the implements and instruments appertaining to a lodge. If the official had shown himself obstinate and had insisted on their opening the big trunk, nothing would have been left to them but to pass themselves off as alchemists or quacks. A ducat, however, made it clear to the official that he had to deal with persons of rank who could not possibly purpose defrauding the revenue. Nevertheless Frederick William might easily have heard of his son's reception into the Order and

have treated the brethren with scant respect. Therefore the greatest caution was required. The prince fixed the night between the 14th and 15th of August, 1738, for the solemnity, which was to take place in Kron's hotel, in which the Freemasons had all put up, and where they had a largeroom at their disposal, which was excellently suited for the purpose. There was only one inconvenience to it; at the side near the entrance was another room only divided from it by a wooden partition. This room was inhabited by a Hanoverian nobleman, who might hear everything and betray the secret. However, some of the gentlemen were acquainted with him and knew that he was addicted to drink. They availed themselves of this weakness. After dinner, one after the other entered his room and managed so well that he fell sound asleep and would not have wakened if a cannon had been fired off in the adjoining apartment. Meanwhile the luggage had been unpacked, a serving brother, valet of one of the gentlemen, kept guard with drawn sword. Soon after midnight the prince stole in, accompanied by Capt. Von Wartensleben, who, likewise, wished to be received. The prince requested that at his initiation not one of the usual strict observances should be dispensed with in his favor, and that he should be considered as an ordinary person. This was done. He was received according to the rules. Bielfeld delivered an address, with which the prince showed himself greatly pleased. Bielfeld, on his part, could not admire enough the demeanor of the prince, the fearlessness, the steadiness, the polite manners which he showed in the most trying moments."

—*American Tyler.*

It is a very humiliating sight to see Masons rush for a "sow-loon" at the close of the lodge. If you must go, sneak in at the back door and not expose the Order by your public performance.—*The Orient.*

PLEASANTPIES.

Assistant—"We haven't much to put in the 'Hints to Farmers' column this week." Editor—"Put in 'Now is the time to subscribe.'"

"I told her I would lay the world at her feet." "What did she say?" "She said if I were that athletic I ought to be travelling with a show."

A girl sued a man for breach of promise, and proved him such a scoundrel that the jury decided she ought to pay him something for not marrying her.

"He pressed her to his breast and sighed," read the elocutionist; and the boy in the gallery brought down the house by yelling: "Which side?"

Calby (politely)—"Beg pardon, sir; please don't smoke in the keb, sir; ladies do complain o' the bacca uncommon. Better let me smoke it for you outside, sir."

Young Man—"I love your daughter, and would like to marry her." Father—"What are your prospects?" Young Man—"Very good, if you say 'yes.'"

"Officer, is there a good restaurant in this neighborhood?" "Yes, ma'am—just around the corner." "Is there a saloon attached to it?" "No, but they'll send out and get you anything you like, ma'am."

A gentleman who married a widow, complained to her that he liked his beef well done. "Ah! I thought I was cooking for Mr. Brown," said she, "he liked his rare. But, darling, I will try and forget the poor dear."

"My wife made an awful fuss last night because I was out so late!" "Why, it wasn't unusual was it?" "Oh, no; but she happened to be in when I got home."

A rising genius describes Kentucky as the land where

"The corn is full of kernels
And the colonels full of corn."

Little Clarence—Pa, is there really "honor among thieves?" Mr. Callipers—No, my son; thieves are just as bad as other people.

A gentleman writing from Leandro, Cal., tells the following: A cute little five-year-old, whose parents were connected with the Presbyterian church, said:

"Mamma, was Christ a Jew?"

"Yes, dear," replied the mother.

"Well, that's strange, now, isn't it, mamma, when his father, God, was a Presbyterian?"

"Why," asked a Sunday-school teacher of a little boy, "did Jacob marry the two daughters of Leban?"

"I dunno, except, perhaps he was satisfied with one mother-in-law."

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January, 1883	1,134	2,709 88	January, 1888	7,811	86,102 42	January, 1893	43,024	580,597 85
January, 1884	2,116	13,070 85	January, 1889	11,618	117,509 88	January, 1894	54,481	858,857 89
January, 1885	2,558	20,992 30	January, 1890	17,026	188,130 26	January, 1895	70,055	1,187,225 11
January, 1886	3,642	31,682 52	January, 1891	24,466	283,977 80	January, 1896	86,521	1,560,732 46

Membership 1st April, 1896, 90,892; Surplus 1st May, \$1,686,572 66.

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