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R.W. BRO. G. C. PATTERSON, P.G.R.

W. M. HARMONY LODGE.

THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

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THIS number of the CRAFTSMAN contains an account of an important meeting, being the consecration of Harmony Lodge, the outcome of the Grand Lodge of Ontario difficulty, that has existed in this Province for a great number of years. We present our readers with an engraving, and also a short sketch of the life of R. W. Bro. Geo. C. Patterson, P. G. R., to whose efforts mainly this happy settlement was accomplished, "Blessed are the peace makers."

The anti-Masonic congress turned out a grand fiasco. Where it was supposed there would be three or four thousand gathered together, there was but a little over four hundred. The large majority of those present were

ecclesiastics, whilst the remainder were made up of Austrians, Germans and Italians, some of whom were titled members of the nobility of one or other of the three countries mentioned.

WE take great pleasure in thanking Bro. W. A. D. Steven, of Dorchester, N. B., for sending a large list of new subscribers to the CRAFTSMAN, with a promise of more. This act of Bro. Steven shows what a brother, who has the interest of the Craft at heart can do to make his brethren interested in the literature of Masonry.

M. W. BRO. J. ROSS ROBERTSON, P. G. M., M. P. for East Toronto, has again distinguished himself as a worthy craftsman, in founding a cot in the Childrens' Hospital, to be known as "East Toronto Cot." On October 9th, at a meeting of the Ladies Committee, a letter was read, in which was enclosed a cheque for \$1000, together with his sessional idemnity cheque also for \$1000, making a total of \$2000, so as to found an additional cot in the hospital. This donation of the M. W. Brother makes his total gifts to the hospital \$50,000.

THE gathering at Georgina Lodge on Friday, Oct. 2nd., to do honor to

R.W. Bro. E. T. Malone, and to present him with an address on his elevation to the chair of Deputy Grand Master, was an event that Bro. Malone and the brethren of Georgina Lodge may feel a little pride in. The meeting was of a representative character, being composed of leading brethren from all the City Lodges. The chair at the refreshment table was occupied by R.W. Bro. Harry A. Collins, P.D.D.G.M., who ably filled the same, as only an Irishman can. Bro. Collins informed the brethren present that the refreshment's of Georgina Lodge was on the Temperance plan, and that "no apology was necessary on that account." The Lodge has no by-laws regulating the same, but as long as Georgina Lodge continues to be governed by the able energetic officers that it has had in the past, no temptation to drink will ever be placed before any of its younger brethren that may in after years be looked back on with regret. The want of intoxicating drinks at the refreshment table is no bar to good fellowship and enjoyment. The pleasant speeches, merry song, and recitation, so filled up the time, that one o'clock arrived, before we left the table, and at that hour the brethren were calling upon the Wor. Masters of the City Lodges to address them. On another page we give a report of the proceedings.

THE District Deputy Grand Masters of the different Masonic Districts in Ontario are now commencing their visitations of the Lodges and criticising the work of the different officers. We are often amused at the trivial questions asked and answered, at these visita-

tions, showing an utter want of knowledge of the tenets of Masonry, and what the Craft stands for. How many District Deputies enquire if the members are reading members? If the Master himself subscribes to a Masonic paper or magazine. If not a reading member himself, how can he make intelligent members of his Lodge. Would it not be as well, before he passes any praise on the lodge to enquire how many of the members read Masonic papers, and what they know of the history of the Craft? A little interest taken on this subject at these annual visitations might do good in spurring up the members, as reading members make thinking members.

THE *Orient* of Kansas City, Mo., has now entered on its Third volume, and is in future to be published by the "Orient Publishing Co." We wish our contemporary the continued success it deserves under its new management. It has earned the gratitude of the Craft, as a well conducted Masonic paper.

ST. JOHN'S Lodge, No. 75, Toronto, will celebrate its 40th Anniversary next month (October). It is expected that there will be a large attendance of craftsmen present.

THE Supreme Council of the Scottish Rite 33° will meet in Ottawa on the 23rd October.

ZETLAND Lodge, presented R. W. Bro. E. T. Malone with an address on the occasion of its first meeting after his election to the office of Deputy Grand Master.

THE Grand Lodge of Nebraska provides that Master Masons who have been in good standing thirty years, and who have reached the age of sixty-five, may be exempted from all lodge dues and the lodge exempted from dues on such members to the Grand Lodge. It would be as well for the Grand Lodge of Canada, and other Grand Lodges to adopt a similar law. If subordinate Lodges, would make by-laws to the same effect, the spectacle of "kicking the old man out" would be a thing of the past.

THE lease of the Masonic Hall, Toronto Street, in this city will soon expire, and it is time steps were being taken by the Hall Trust, to build the Masonic Temple that has been for so long a time under consideration or to secure new premises. From the lukewarm manner in which the Temple building has been taken hold of by the brethren, there seems to be no hope of their pushing the matter to a conclusion. The present building is not suitable. It was good enough thirty years ago, but the Craft must have better means of reaching their hall than by trudging up a long flight of stairs. The Foresters' Temple, that is now building at the corner of Richmond and Bay Streets, has, we believe a hall laid out suitable for the Craft, with all the necessary banqueting rooms, committee rooms, chapter rooms, etc. It will have a first-class elevator service, and will have vaults for the security of books and records of the Craft. The building is architecturally one of the finest, as well as the highest in the city, and is made fire proof. The ventilation and all appurtenances are up to date

and if the Craft can secure a long lease, which we have no doubt they can, they will have a hall that will be a credit to the Order. It would be advisable for the Hall Trust to consider this matter at once, so if any alterations are required, they can be attended to before the building is finished.

THE Editor of *The Tyler*, Detroit, wants to know the religion of the editor of THE CRAFTSMAN. We would have great pleasure in enlightening the brother, but "at our initiation we were taught to be cautious," and as an international anti-Masonic Congress is being held at Trent, and our good Cardinal Mgr. Taschereau of Quebec, has appointed a committee of five laymen and three ecclesiastics to assist the said congress and watch the faithful, it might be dangerous to tell our worthy brother that we are a Jesuit, and so under the circumstances we must decline to satisfy his curiosity.

THE eight hundredth Anniversary of the Crusades is being celebrated in various ways in Europe just now. Never was there a better time for the Knights Templar of the United States and Canada to enter upon a crusade against the Mahometan infidel than there is to-day. It is their duty to raise public opinion on this question, until by a union of the two nations, the great assassin that defies Christendom shall be driven from his throne.

The Grand Master of the Sovereign Great Priory Knights Templar of Canada, M. E. Fra. W. H. Whyte, of Montreal, has appointed the following members to office:—John E. Harding, Q.C., Stratford, Grand Vice-Chancel-

lor : A. H. Clarke, Windsor, Grand Sub-Marshal; Chris. J. Hohl, Toronto, Grand D. of C.; Charles Smith, Hamilton, Grand Almoner; J. H. Ingersoll, St. Catherines, G. C. of Guard; James Alex. Poulton, Brockville, Grand Standard Bearer; J. J. Farley, M.D., Belleville, Grand M. Banner Bearer; A. A. Henderson, M.D., Ottawa, Grand Sword Bearer; H. B. Fleming, Moncton, Grand Organist; Thomas G. Johnston, M.D., Sarnia, Grand Pursuivant; R. N. Kirkpatrick, C.E., Calgary, Grand Guard.

In a notice of the death of our late R. W. Bro. Thomas Perkins, that appeared in the CRAFTSMAN some time ago, it was there stated that he was the first Deputy Grand Master of Canada, and our attention having been called to the error by W. Bro. W. Geo. Eakins, Dis. Secretary of Toronto District, in a letter which got mislaid, yet, in order to keep our historical record correct, we now publish. W. Bro. Eakins says:—

In your obituary notice of the late R. W. Bro. Thomas Perkins, of Windsor, in the June CRAFTSMAN, it is alleged that the venerable Brother was the first Deputy Grand Master of Canada. A similar assertion was made in the telegraphic notices of Bro. Perkins' death in the daily papers. It is well known that R. W. Bro. A. Bernard, of Montreal, was the first D.G.M. of the Grand Lodge of Canada, as at present constituted. Among the appointments made by the first Grand Master at the same time (Oct. 11, 1855) were the following: V. W. Bro. C. Magill, G.S.D.; V. W. Bro. G. L. Allen, G.J.D. Bro. Magill, however, declined to accept the office, and on Oct. 12 the Grand Master appointed V. W. G. L. Allen, G.S.D., and Bro. Thomas Perkins, G.J.D. The latter Brother did not, so

far as I can ascertain, hold any subsequent office in Grand Lodge.

THE proceedings of the Grand Lodge of Canada, came to hand during the past month, for the year 1896. They are as usual well gotten up. The report on Foreign Correspondence by M. W. Bro. Henry Robertson, is well selected and edited.

THE proceedings of the Grand Lodge of British Columbia for the year 1896, came to hand during the past month. This year being the 25th Anniversary of the formation of the Grand Lodge, the proceedings were nicely gotten up, the ornamentations on the front page of the cover being finished with a silver tint. M. W. Bro. Alex. Charleston, New Westminster, is the Grand Master; R. W. Bro. W. J. Quinlan, Victoria, is the Grand Secretary. The report on Foreign Correspondence in these proceedings is exceedingly well gotten up.

WE are in receipt of the proceedings of the Grand Commandery of Maine for the year 1896. They contain a lot of valuable information to Knights Templar. Sir Kt. Albro E. Chase is the Grand Commander, and Sir Kt. Stephen Berry is the Grand Recorder.

THE GREAT PYRAMID, by John Chapman, F. R. Met. Soc., "The Lawn," Torquay, England; dedicated to C. Piazzi Smyth, LL.D., F.R.S.E., etc., late Astronomer-Royal for Scotland; 64 pp. Post free, 2s 6d.

This work is printed at the request of a number of friends interested in the study of the Great Pyramid from a series of Articles, by the author, prepared for local journals. It opens with

a preamble on Egypt and the Pyramids touching on various theories as to the symbolism and antiquity of the Great Pyramid. The construction is then reviewed, also the probable builder or architect, together with a description of the masonry and mode of building of this great monument. The lessons deduced are fully gone into from the symbolism and are divided into several heads, viz.: the Scientific, the Historical and the Prophetic. Under the Scientific lessons the geographical position, viz., in the centre of the circle of which the coast of the Delta of Egypt forms an arc, the author maintains the conclusion that this is the "Pillar" "to the Lord in the midst of the land of Egypt," and also "at the border thereof" which is mentioned by Isaiah. He also gives numerous measurements—first explaining the term Pyramid inch—showing the relationship that the various portions bear to the earth and sun. In the Historical Testimony, the author with deductions from the Messianic Symbolism, follows the Biblical history from the time of Abraham up to the present time. The Prophetic Pointing is taken up and the author goes on to say, "Prophecy, in connection with Divine inspiration, is the most important foreshadowing of events we can have, and this we claim for the Great Pyramid." In the summary he says: "The exploded tradition that assigns to old King Cheops the task of erecting this building as a mausoleum has had to yield at last to the light of science and revelation, both of which establish it now on a much firmer basis, and unmistakably proclaim it to be a Divinely erected 'monument' for setting forth not only the secrets of advanced science, but also as a prophetic finger-post to indicate the future of those dispensations which Jehovah in His great mercy has ordained for human redemption."

Masonry is too popular in one sense, and not sacred enough in another. It has been bartered away too much as if

an article of merchandise. The idle and curious, the passive and perverse with an ease and readiness distasteful and repulsive to nobler manhood, have been permitted to purchase Masonic privileges as if they were no more than toys from a curiosity shop. There should be an end to this thing; then we may hope that many of the difficulties of non-affiliation and non-payment of dues will be solved and disappear.—*Bro. Thos. M. Reed.*

THE CONSECRATION OF HARMONY LODGE, TORONTO.

On the 28th ultimo, a large gathering of Masons was assembled in the Masonic Hall, Toronto Street, Toronto, for the purpose of assisting in the performance of the ceremony of constituting and consecrating Harmony Lodge, No. 438, G.R.C., which had been working under a dispensation during the past year.

Some twenty years ago in Western Ontario several dissatisfied Masons decided to withdraw from the Grand Lodge of Canada and form a body, which became known as the Grand Lodge of Ontario. The existence of such a state of affairs eventually caused a lot of annoyance, and many prominent members of the so-called Grand Lodge of Ontario attempted at various times to have the unfortunate schism terminated, but it was only within the last two years that the authorities of the Grand Lodge of Canada countenanced the attempt, and then only when it was thoroughly understood that a genuine and complete submission was decided upon.

At the recent meeting of the Grand Lodge of Canada a charter was unanimously granted to Harmony Lodge to work under, and the Grand Master and Officers of Grand Lodge met on the 28th of last month to consummate the reconciliation by consecrating the

The peculiar circumstances, as well as to see the beautiful ritualistic ceremony, brought together in the neighborhood of five hundred Masons, which must have been very gratifying to the members of the new Lodge.

A special convocation of the Grand Lodge was held in the Chapter Room, the following being present:—M.W. Bro. Wm. Gibson, M.P., Grand Master; R.W. Bro. E. T. Malone, Deputy Grand Master; M.W. Bro. Hugh Murray, P.G.M., Grand Treasurer; R.W. Bros. J. J. Mason, Grand Secretary; R. W. Barker, as G.S.W.; N. T. Lyon, as G.J.W.; W. C. Wilkinson, as G. D. of C.; J. Hetherington, Grand Registrar; Rev. Bro. Joseph Odery, as Grand Chaplain; R.W. Bros. Aubrey White, D.D.G.M.; R. Dinnis, George Tait, B. Saunders, T. Sargant, P.D.D.-G.M.'s; F. F. Manley, F. C. Martin, M. Gibbs, Wm. Simpson, and V.W. Bros. Daniel Rose, G. S. Ryerson, J. W. O'Hara, R. Cuthbert, John Hall, J. R. Dunn, Alex. Paterson, C. F. Mansell, E. J. Voss, A. A. S. Ardagh and N. L. Steiner.

Harmony Lodge was opened in due form, V.W. Bro. George C. Patterson, W.M. of the Lodge, presided, the Senior Warden's chair being filled by Bro. Warring Kennedy, (ex Mayor of the city of Toronto), and the Junior by Bro. Joseph Oliver. After the routine business of the Lodge had been concluded the Grand Lodge was announced, received and seated.

R.W. Bro. Aubrey White, D.D.G.M., accompanied by the W. Masters of St. Andrew's, King Solomon's, Ionic, Rehoboam, St. John's, Wilson, Stevenson, Ashlar, York, Doric, Zetland, Orient, Occident, St. George, Alpha, Zeta, Harmony and Acacia Lodges, after a few felicitous remarks read the following handsomely bound engrossed address:—

TO MOST WORSHIPFUL BROTHER WILLIAM GIBSON, M.P., *Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario.*

Most Worshipful Sir and Brother:

The Freemasons of Toronto take great pleasure in extending to you respectful greeting and a cordial and fraternal welcome on the occasion of your first official visit to this city as Grand Master of the Grand Lodge of Canada.

We gladly avail ourselves of this our earliest opportunity of congratulating you upon your elevation to the dignity of Chief Ruler of our ancient and honorable Fraternity—an office for which your personal merits and your long service and high attainments as a member of the Craft eminently qualify you.

You have filled with the greatest credit to yourself and with honor to our Order, many high offices in the gift of your Brethren, and in the twenty-fifth year of your connection with Freemasonry you have received at their hands the greatest reward for your labors that it is in their power to bestow. We entertain no doubt that you will, as you have ever done, show yourself worthy of the crowning distinction thus conferred upon you, and that under your wise and beneficent rule our Fraternity will be blessed with complete harmony and increasing prosperity.

We are glad to be able to assure you that in this city our Order flourishes apace, and we unite in rejoicing that one of your first public official acts as Grand Master is the constitution, consecration and dedication of a new Lodge in our midst—a Lodge whose name adequately expresses the spirit existing among us.

In welcoming you, and the members of Grand Lodge who accompany you, to our city, we beg to assure you of our unswerving loyalty to Grand Lodge, and to yourself as the official Head of that body. We pray that you may long be spared to promote the interests of our Order by the exercise of your abilities and zeal; and that the Great Architect of the Universe may guide you in all your undertakings.

Signed this 28th day of September,

A. L. 5896, on behalf of the Free masons of Toronto.

AUBREY WHITE,

D.D.G.M. Toronto District, No. 11.

W. GEO. EAKINS,

District Secretary.

Also signed by the following Masters of the city Lodges:—Wor. Bros. J. W. Dowd, St. Andrew's Lodge, No. 16; T. D. D. Llwyd, King Solomon's Lodge, No. 22; A. B. Aylesworth, Ionic Lodge, No. 25; Fred. W. Unitt, Rehoboam Lodge, No. 65; Jos. Tomlinson, St. John's Lodge, No. 75; Geo. Duthie, Wilson Lodge, No. 86; J. W. Jones, Stevenson Lodge, No. 218; Curran Morrison, Ashlar Lodge, No. 247; B. N. Davis, Doric Lodge, No. 316; W. D. McPherson, Zetland Lodge, No. 326; W. J. Chick, Orient Lodge, No. 339; F. Prince, Occident Lodge, No. 346; Frank Denton, St. George's Lodge, No. 367; Jas. Ingham, Alpha Lodge, No. 384; George T. Pendrith, Zeta Lodge, No. 410; A. L. Malone, Georgina Lodge, No. 343; W. R. Walters, Acacia Lodge, No. 430, and V.W. Bro. G. C. Patterson, Harmony Lodge, No. 438.

The Grand Master, M.W. Bro. Gibson, in reply, said that words failed him to adequately express his heartfelt thanks for the token of regard they had presented to him that night. He assured those present that he would do all that lay in his power to maintain the dignity, respect and affection of the brethren of Toronto as well as that of all Masons in the length and breadth of Canada. It was a proud position that he held, being the head of a Fraternity in the Province of Ontario representing nearly 24,000 picked men, the best men that could be found in the Province. He then went into the growth of Masonry during the past few years, during which he said, there were 2,800 Masons in the city of Toronto, an increase of 1,100 members during the last ten years. After speaking of the stability of Harmony Lodge, he said there had been a privilege accord-

ed to him by Grand Lodge, that was to confer the rank of a Past Grand Registrar on the W. Master, Bro. George C. Patterson. In doing so, he could assure the brethren that he thought if ever a brother deserved honors from Grand Lodge it was Brother Patterson. He referred at some length to the good work done by W. Bros. T. R. Barton, W. Cooper, J. J. Ramsay, J. Egan and W. Reith, and that Grand Lodge in its wisdom had not overlooked these brethren, for in the near future suitable recognition of their services would be made.

The impressive ceremony of consecrating, dedicating and constituting Harmony Lodge was then performed, with the elements of corn, wine and oil.

The ceremony being concluded, the brethren sat down to a sumptuous repast in the large hall. The chair was occupied by R.W. Bro. George C. Patterson, being supported by Grand Master Gibson and D.D.G.M. Aubrey White on his right, and Deputy Grand Master E. T. Malone, Grand Treasurer Hugh Murray and Grand Secretary J. J. Mason on his left, as well as a large number of present and past Grand Lodge Officers.

The chairman proposed the toast of "The Queen and the Craft," which being loyally honored, he followed by giving the "Grand Master."

M.W. Bro. Gibson in rising to respond was received with applause. He referred to the motto on the menu card, under the toast of the Grand Master, "He has done the State some service," and said, that if a vote was taken while he was away from Ottawa, his political opponents would doubtless agree that the sentiment expressed in the motto was correct. He spoke of the presence in Parliament of a number of the fraternity on both sides of the House, and he attributed not a little of the altered condition and the moderation of the asperities of debate to the presence there of so many members of the fraternity. In concluding a rather pleasing address, he congratulated Harmony Lodge on its past suc-

cess, and he had no doubt it would continue to succeed in the future.

The Senior Warden, Bro. Warring Kennedy, then proposed the toast of "The Grand Lodge of Canada" with the motto "So are they all honorable men." He said that Grand Lodge very seldom assembled in Toronto for the purpose of consecrating a Lodge, and to most of those present the ceremony was new and impressive. They were proud to honor the Grand Lodge as one of the most able deliberative bodies in the Dominion. This toast was received by the entire assembly rising and singing the "Maple Leaf."

R.W. Bro. E. T. Malone in responding to the toast of "The Grand Lodge" congratulated the Grand Master upon having attained a position more honorable than that of a Cabinet minister, in having been elected to the position of chief officer of the 24,000 members of the fraternity under the jurisdiction of Grand Lodge. On behalf of the brethren of the city he extended to M.W. Bro. Gibson a warm welcome to Toronto. He then spoke in glowing terms on the progress that Harmony Lodge had made during the past year, occupying the second place in the record of work done. For years efforts had been made to bring about a happy healing of the unfortunate differences which had existed, and to night they had witnessed the culmination of those efforts. He thanked the brethren for the honor accorded him in electing him to the position of Deputy Grand Master, and he appreciated very deeply the fact, that he had received the almost unanimous support of the brethren of the Toronto District in placing him in that position. He then at some length went into the question of demits and suspensions which he said were of vital interest to the Craft at the present day. He made several suggestions that should be tried to obviate this difficulty.

M.W. Bro. Hugh Murray in replying to the toast of "The Grand Lodge" thanked the brethren for the cordial

manner they had coupled his name with the toast.

R.W. Bro. J. J. Mason spoke at some length about the prosperous condition of Grand Lodge, and then complimented Harmony Lodge upon its success.

The toast of the District Deputy Grand Master was responded to by R.W. Bro. Aubrey White in a felicitious speech. He spoke of the flourishing condition of Masonry in the 11th Masonic District, and also complimented Harmony Lodge upon its past success and predicted a bright future for it

"Our Sister Lodges" This toast was proposed by W. Bro. Barton, and replied to by W. Bro. Col. Gray and others.

Songs were sung during the evening by Bros. E. J. Cashmore, Harry Blight, C. A. Brown, Sam Baker, John Keachie, Harry Brown and J. G. Gibson, Bro. R. G. Staples being the accompanist.

R.W. BRO. G. C. PATTERSON,
P. G. R.

W.M. HARMONY LODGE.

Was born in the old land, March 4th, 1844. Ten years later he came to this country with his parents, who took up their residence in the old town of Niagara, where he attended school till the year 1860, when, with his parents, he removed to the city of Toronto, where he has since resided. At that time he entered the large printing house of Lovell & Gibson, where he learned the printing business, afterwards becoming its foreman. A few years later, in 1872, he went into the printing and publishing business on his own account, which he successfully carried on for over twenty years. Some years ago he started and published for a short time an eight page weekly paper called *The Masonic Star*, of which the late R. W. Bro. Dr. Ramsay, of Orilia, was editor,

but not meeting with the success he expected, the *Star* ceased to shine after a few issues.

Bro. Patterson has been a most enthusiastic Mason during the thirty years that he has been a member of the Craft. He first saw Masonic light in Wilson Lodge, in June, 1866, under the Mastership of V. W. Bro. John Segsworth. Some three or four years later he was associated with M. W. Bro. D. Spry, the late R. W. Bro. N. G. Bigelow and others in the resuscitation of Rehoboam Lodge, No. 65, where he filled his first elective office in Symbolic Masonry, having been unanimously elected Senior Warden in 1874, which was followed a year later by his elevation to the chair of W. Master. It was during this year, 1875, that Zetland Lodge was started by a number of Worshipful Masters and Past Masters of the city Lodges, as a Past Masters lodge, and Bro. Patterson, being one of its charter members, became its first Junior Deacon, every officer during the first year of its existence being either a W. M. or P. M.

In Capitular Masonry Bro. Patterson has also taken an active interest. He received the several Chapter degrees in King Solomon's Chapter, No. 8, Toronto, in March, 1867, and was exalted to the Royal Arch in November. He was elected and installed as Principal Sojourner at the regular meeting in January, 1868; was Third Principal in 1869; Second Principal in 1870-71, and First Principal in 1872, during which year he was elected Grand Principal Sojourner of the Grand Chapter of Canada at its session in Toronto. He was also a charter member of Orient Chapter, No. 78, and during the year 1880 occupied the chair of First Principal.

In the higher degrees Bro. Patterson is also an active worker, being in 1872 a member of Adoniram Council, Royal and Select Masters; in 1873 Recorder, and in 1878 Thrice Illustrious Master. In 1882, he, at the annual assembly of Grand Council was elected Inspector General of the

Toronto Division, in 1894-5 was elected Grand Recorder, and at the present time is Grand Master of the Grand Council, Royal Select Masters of Ontario. He is a member of McLeod Moore Lodge, Royal Ark Mariners and a Knight of the Red Cross of Rome and Constantine. As a Knight Templar Bro. Patterson was admitted a member of Odo de St. Amand Preceptory in February, 1885. He has been a member of the Ancient and Accepted Scottish Rite since its establishment in this city in 1871, and was for several years Registrar of Toronto Sovereign Chapter of Rose Croix. He is at present a life member of the various bodies to which he belongs.

Thus it will be seen that Bro. Patterson has been an energetic and enthusiastic Mason, and not content, like some P. M.'s, to rest on his laurels after passing the chair, but continued to give his services at the call of his brethren and to assume new duties and heavier responsibilities. But excellent as have been his services to the particular bodies of which he was a member it is his recent great service to the Craft at large which has commanded the respect of the whole jurisdiction, and moved Grand Lodge, through the M. W. the G. M., to create him a Right Worshipful Brother. Most of our readers are aware of the schism which sprung up in the body of Masonry in this Province some years ago, the great desire which has existed to reconcile the differences between the Grand Lodge of Canada, and the so-called Grand Lodge of Ontario, the attempts which have been made, and how they failed. Recently, the time appearing propitious, Bro. Patterson courageously entered upon another attempt and, with the assistance of W. Bro. Barton, of the so-called Grand body, and the consent of M. W. Bro. White, then Grand Master, succeeded in bringing about a full and complete reconciliation. It is to his tact, patience and judgment, that we are indebted for the disappearance of a serious blot from the fair field of Masonry. He also succeeded

in getting the consent of the Toronto lodges to the establishment of Harmony Lodge, and, notwithstanding the shaking of heads, has been able in one year to place it in the very front rank of the Lodges in this city. Those of us who were present at the consecration ceremony will not soon forget the bounteous hospitality and other evidences of the Lodge's vim and prosperity which we witnessed. It was for such services that the Grand Lodge authorized the Most Wor. the Grand Master to honor and reward Bro. Patterson, and appropriately enough it was at the consecration ceremony that the announcing of the rank conferred was made. Like all Masonic preferment, no pecuniary benefit accompanies the honor, but it marks the Brother as having earned the respect and love of twenty-four thousand Masons and surely that is better than gold. We congratulate R. W. Bro. Patterson on his promotion, and hope he may live long to achieve even greater honors. We are only voicing the sentiments of the Craft generally when we say that if all Grand Lodge honors are as well and honestly earned as those just bestowed on R. W. Bro. Patterson, there will be no jealousies or heartburnings.

On four separate occasions Bro. Patterson has been the recipient of valuable presentations from his brethren of the Craft, viz.: A Past Master's jewel from Rehoboam Lodge; a Past Z's jewel from King Solomon's Chapter; a set of Grand Officers Regalia from Orient Chapter, and a beautiful gold watch from Adoniram Council, Royal and Select Masters, on his retiring from the chair of Thrice Illustrious Master for the third time in February of this year.

Masonry is like the rock in mid-ocean, against which the angry waves have for ages spent their fury in vain. Yet our ancient and time hallowed Order, conscious as it were, of the rectitude of its intentions, stands as it has stood for centuries, like a beaconlight in the great ocean of humanity, illumin-

ating the pathway of good men in their progress to a higher and better life while the wild waves of opposition, ignorance, prejudice and bigotry beat against, but cannot undermine it. — Bro. "E. X." in Recorder.

R.W. BRO. E. T. MALONE PRESENTED WITH AN ADDRESS.

At the last regular meeting of Georgina Lodge, No. 343, G.R.C., held Friday evening the 2nd inst., an exceedingly pleasing event took place, the brethren of the Lodge presenting a beautiful illuminated address to R.W. Bro. E. T. Malone on his election to the position of Deputy Grand Master of the Grand Lodge of Canada.

Among the many distinguished brethren present were:—R.W. Bros. Aubrey White, D.D.G.M.; A. Irving, Q.C.; H. A. Collins, George Tait, G. J. Bennett, W. C. Wilkinson, G. C. Patterson, R. Dinnis, T. Sargant, J. Hetherington, M. Gibbs, F. F. Manley and Alex. Patterson; V.W. Bros. D. Rose, J. A. Cowan, H. T. Lyon, A. A. S. Ardagh, J. Hook (London), N. L. Steiner and John Hall, and W. Bros. James Glanville, Curran Morrison, W. G. Mutton, W. Simpson, G. L. Lennox, James Bicknell, J. W. Jones, F. Prince, W. J. Chuck, F. Denton, Jas. Ingham, G. T. Pendrith, B. N. Davis, J. Tomlinson, T. D. D. Lwyd and H. Leeson, and Bros. Rev. Thos. Sims, Rev. E. Capp, Rev. A. MacGillivray and Warring Kennedy (ex-Mayor).

After the routine business of the Lodge was completed W. Bro. A. L. Malone, the popular Master of the Lodge, in a few felicitous remarks called upon R.W. Bro. Harry A. Collins to make the presentation to R.W. Bro. E. T. Malone.

R.W. Bro. Collins said he liked the pleasing duty of presenting the Deputy Grand Master, who he had been acquainted with for 20 years, with an

address from the brethren of Georgina Lodge, because R.W. Bro. Malone had come from within a stone's throw off where he (Bro. Collins) was born, in Ireland. Bro. Collins then read the following address :—

*To K.W. Bro. E. T. Malone, D.G.M.
Grand Lodge of Canada, A. F. &
A. M.:*

The Brethren of Georgina Lodge avail themselves of the opportunity of this your first official visit to express to you their gratification and pleasure at the recognition of the eminent service which you have tendered to the Craft, bestowed upon you at the last regular meeting of Grand Lodge on your election to the high and honorable position of Deputy Grand Master. We feel assured that the dignity of the office will be fully maintained, and its duties discharged to the entire satisfaction of the Craft.

Your Masonic career has been of steady progress, winning your way upward by your own unaided efforts and ingratiating yourself into the hearts and affections of your brethren by your uniform good nature, genial manner and honesty of purpose.

Your connection with Masonry for a period of over twenty years has reflected the highest possible credit upon you and challenged the admiration and approval of the members in the Craft.

And not only has Symbolic Masonry to thank you for your efforts on its behalf but also Capitular, Cryptic and Chivalric Masonry, being a Past Grand Warden of the Grand Chapter and Past Sovereign Grand Master of the Great Priory of the K. T. of Canada, and also having the proud distinction of appending the 33rd degree A. & A. S. R. to your name.

We may be pardoned for expressing the wish that as Grand Lodge thus far has recognized your zeal, ability and devotion to its interests, it will, when the opportunity occurs, place you in the Grand East, whence we feel assured you will be found not undevoutly to follow in the glorious foot-

steps of the eminent brethren who have gone before.

We trust you may long be spared to enjoy all the blessings of this life, and when the meridian of your day is attained and the shadows begin to lengthen, and you are called upon to lay down the gavel, may you ascend to that Grand Lodge above, where the world's great Architect reigns forever and forever.

TORONTO, Oct. 2nd, 1896.

Signed by the members of the Lodge.

R.W. Bro. E. T. Malone in replying to the address said :—R.W. Sir, W. Sir and Brethren, I am afraid that you have given to me many virtues that I do not possess. If I were as you paint me I would indeed be a fortunate man. However, I feel fortunate in being associated with brethren who entertain towards me such feelings of respect. Allow me, however, to imagine, at all events, that these kind words were said more to encourage me in my endeavor to work for the good of Masonry according to my light, than otherwise. Although my brethren of Zetland Lodge a short time ago saw fit to honor me, as I am being honored tonight by Georgina Lodge, I feel it was done more as a safe-guard, so that the brethren who might come in contact with me the first time, might not see all my short-comings at once but would be prepared to meet them. They being somewhat like the good church wardens of a small church out west, who had hired a new organist and having a congregation, who had musical ears, and wishing at all events to preserve their new organist from danger, they placed placards around inside the church with these words, "Don't shoot at the organist, he is doing his level best." I feel proud of the honor that has been conferred upon me by Grand Lodge. I am proud of the magnificent manner in which they have repaid me for any efforts that I have put forth in the cause of Masonry. But Brethren, as I have stated on

a former occasion, and I state it again, I am proud of the interest the brethren of this District, and in particular of this city, and none more than the brethren of this little Lodge. They have taken a great interest in me and they have made great sacrifices on my behalf, and I know not how to repay them, except that it can be by an expression of gratitude. To you R. W. Sir (referring to Bro. Collins). I must publicly state that I am under a deep debt of gratitude to Bro. Collins, as he has properly stated for over 20 years he has known me, and we have been good friends during that time. I trust R. W. Sir that that friendship may never come to an end. If any one should ask me for an illustration of what a true friend is, brethren, I have no hesitation in pointing to Harry A. Collins. W. Sir it is true I am greatly attached to this Lodge as well as to my mother Lodge. Brethren I aided R. W. Bro. Collins in transplanting this Lodge from the cold shores of Lake Simcoe to the fertile soil of the city of Toronto in the month of May, '95. I have witnessed its growth from seven members until now it has a membership of 125 on the Grand Register. I have witnessed the initiation of the brethren brought into this Lodge, and I can safely say from my knowledge of those brethren there is no lodge in the Province or Ontario that would not open its doors to them. I assure you brethren that the ballot box has not been neglected. R. W. Bro. Dinnis, P. D. D. G. M., praised this Lodge for its work, saying it was A1 in its work. With such a lodge I can wish it every prosperity, and I trust that peace and kindness may be the outcome of everything that is done within these walls. That the good lessons of Freemasonry taught within this Lodge may be instilled into the minds of the members, and that these members may show by their actions practical illustrations of what Masonry is to the outside world, then this Lodge will be honored and respected and Masonry something to be talked about. I am also delighted

to see such an assemblage here to-night. I see many of my old friends. I see many distinguished Masons present, and I see Masons here who were present when I was initiated. I take this not only as an evidence of their friendship for me but for the interest they take in this Lodge. W. Sir I can say little more with regard to the handsome address you have presented to me. I am deeply grateful to you, and I will say, that this address will be prized not only by me but by my family. I have a great many old friends among you, not only of this lodge, but from other lodges in the city. I assure you I treasure my Masonic friends above all others. It is with great pleasure I tear myself from business and come to visit my Masonic lodge to meet those whom I have known as old friends, and who have fought the battles of Masonry in the past with me. In Masonic lodge you will find the exemplification of true friendship. Believe my feelings when I say—

There are no friends like old friends,
And none so good and true,
We greet them when we meet them
As roses greet the dew.
No other friends are dearer
Though born of kindred mold,
And while we prize the new ones
We treasure more the old.

There are no friends like old friends
To help us with the load,
That all must bear who journey
O'er life's uneven road ;
And when unconquered sorrows
The weary hours invest,
The kindly words of old friends
Are always found the best.

There are no friend like old friends,
To calm our frequent fears,
When shadows fall and deeper
Through life's declining years ;
And when our faltering footsteps
Approach the Great Divide,
We'll long to meet the old friends
Who wait the other side.

(Applause).

THE BANQUET.

The hall where the banquet was held was nicely draped with British and American flags, and the several long tables that extended the full length of

the room were heavily laden with the choicest of edibles. The genial R.W. Bro. Collins occupied the chair, and he made a splendid chairman.

After the toast to Her Majesty Queen Victoria, which was received by the brethren standing and singing "God Save the Queen," Bro. Collins read a large number of letters regretting inability to be present from distinguished members of the Craft, from all over Canada. Many of the letters expressed in the kindest manner the writer's regard for R.W. Bro. Malone. Following are some of the names of those sending letters of regret: M.W. Bros. Wm. Gibson, M.P., G.M.; Hon. J. M. Gibson, Q.C.; J. Ross Robertson and Daniel Spry; R. W. Bros. J. J. Mason, John E. Harding, Q.C., R. B. Hungerford, J. S. Dewar, A. B. Greer, T. H. Brunton, W. H. Whyte (Montreal), and W. Bros. Hon. E. J. Davis and Charles Whale.

The toast of the Grand Lodge of Canada was responded to by V.W. Bros. John Hall and W. Dunn in a befitting manner.

The toast of the Deputy Grand Master brought forth a felicitous reply from R. W. Bro. E. T. Malone, the guest of the evening. He said, he was pleased to notice among the letters received from distinguished brethren of the Craft such kind references made to him in regard to his election as Deputy Grand Master. He was pleased to say that Georgina Lodge was a temperance lodge. It was not in the by-laws prohibiting the use of liquors at the festive board, but it was left in the hands of the officers, and he was sure that the brethren of Georgina Lodge would see to it, that the Lodge would not be a sunbling-block to any brother by having liquors on the refreshment table. The R.W. Bro. then referred in a kindly manner to W. Bro. Charles Whale and Bro. M. T. Lester, who had both worked hard for the prosperity of the Lodge. He also referred to the D.D.G.M., R. W. Bro. Aubrey White, who he said, would leave an enviable record behind him at

the expiration of his term of office.

R. W. Bro. Aubrey White responded to the toast of the D.D.G.M. of the 11th Masonic District. He said he was delighted to be present on such an occasion when they were doing honor to R. W. Bro. E. T. Malone, who had worked hard for the welfare of the Masonic Fraternity.

The toast of the W.M.'s of the city Lodges was responded to by W. Bros. T. D. Llwyd, Fred. Inwood, B. N. Davis, F. Prince and G. T. Penderith.

The toast of the visiting brethren was responded to by R.W. Bro. Richard Dinnis, and Bro. Seamens, of New York, in a complimentary manner.

An enthusiastic gathering was brought to a close by two happy speeches made by R. W. Bro. Harry A. Collins and W. Bro. A. L. Malone, and the Junior Warden's toast.

Songs were sung during the evening by Bros. A. L. Davies, A. E. Curran, Harry Blight and W. Bro. G. T. Penderith, and a recitation was rendered by Bro. H. P. Blackey, while Bro. R. G. Staples presided at the Piano.

GREAT PRIORY OF CANADA.

TOOK LONDON BY STORM.

One of the most pleasant events in the history of Detroit Commandery was its visit to London, Ont., on the 16th and 17th insts., where they conferred the Order of the Temple before the Great Priory of Canada, and where they also gave an exhibition drill at the Western Fair Grounds. There were nearly 100 swords in line. When they disembarked from the cars at London they heard the familiar strains of "Yankee Doodle" from the Twenty-second Battalion band, and there drawn up in fine martial array were forty-five Sir Knights of Windsor Preceptory, with H. Clarke, Eminent Preceptor, and J. S. Edgar, Captain-General. The Sir Knights of Windsor were in full Templar uniform, and made an elegant showing as they performed escort duty for the visitors. In the escort were

also thirty Sir Knights from the London Preceptory. The trip of the Detroit Commandery was a marvelous one. Joseph S. Hall, Michigan passenger agent of the Michigan Central, promised a fast ride, and he more than fulfilled his promise. Pulling out of Windsor the train of three coaches and two Wagners was drawn by engine No. 440, with E. Tyler at the throttle, J. Currie on the fireman's box, John Noonan as conductor, and Richard Hindlay and John Grantham, brakemen. Tremendous speed was shown, the first sixty-two miles being covered in one hour flat and the 111 miles to St. Thomas in one hour and fifty-one minutes, nearly record time. The time for the total run was five minutes short of three hours, very nearly beating out the two trains that left Windsor two hours before. The reception was a grand one, and crowds lined the streets and were liberal in applause.

After being dismissed at the Tecumseh House the Sir Knights had supper, and in a downpour of rain sought the asylum of the Sovereign Great Priory in the Masonic Temple. The temple, as large as the old asylum of Detroit Commandery, was crowded to suffocation, and at that many of the Detroit and Windsor Sir Knights stayed away out of courtesy that the Canadian fraters might have room. The Commandery was opened in full form and the beautiful Order of the Temple conferred in full on John F. Cody, of Detroit, a member of the Commandery and who had taken his previous degrees in Detroit.

Rain interfered with the programme outlined for the entertainment of the visiting Sir Knights and their ladies in the evening, but the banquet with which the day closed made amends for anything the visitors missed, for it gave them an opportunity to wonder at the generous hospitality of their hosts. Headquarters were at the Tecumseh House, so ably presided over by mine host Sir Knight George C. Davis. The banquet was an elaborate affair and took place at the Tecumseh.

Thursday morning was spent at ease, but at 1 o'clock the Detroit Commandery turned out ninety-four strong and marched to the Western Fair Grounds. The conditions for drilling on these grounds were anything but promising. The rain of the previous day had left track a mass of sticky clay ankle deep. In spite of these conditions the Commandery went through its evolutions to the applause of the 20,000 spectators who had assembled. After the drill was over Lord Aberdeen, Governor-General of Canada, solicited the honor of a more intimate acquaintance of the Sir Knights who had done so well and accompanied Eminent Commander Burt on his tour of inspection and review. After this was over the Governor-General expressed himself as highly delighted with the exhibition of the afternoon, and told how glad he was to meet the pioneer commandery of the world and the first in point of excellence as regards drilling. He said he could easily see how the excellence was attained from the fact that they had an Aberdeenshire man as Captain-General, and he congratulated Captain-General Findlater on the efficiency of his men. After the drill and dress parade were over, Lord Aberdeen personally inspected the lines of the Commandery, and then made an address to the Sir Knights which elicited as much applause as the excellent drilling had done. Just previous to departing from the grounds the Sir Knights were marched through the machinery exhibit of the fair and an especial reception was given them at the display of the American Harrow Co., of which O. R. Baldwin, a Sir Knight of Detroit Commandery, is a leading officer. Detroit Commandery was escorted to the train at 8.30 by the Windsor Preceptory and other uniformed battalions of Ontario, and reached home shortly before midnight, after one of the most successful and potential pilgrimages in its history. Arriving at the temple here, the Sir Knights were dismissed and the pilgrimage was over. One of the great features of the day was Lord Aber-

deen's address of welcome to Eminent Commander Burt and the latter's reply to be same. It was a most happy and enjoyable day for Knights Templar in Canada.

Assembled in Great Priory were leading Knights Templar from every Province in the Dominion, gentlemen of prominence in leading business and professional circles. The welcome by Grand Master Whyte and Great Priory to the visitors was cordial in the extreme, and cannot be described by mere words.

The local Knights exerted themselves to the utmost to suitably receive the Great Priory guests, and the members of the different committees worked assiduously towards that end. In addition to many extra attractions, in the interior of the building, a notable one was a large illuminated Passion Cross, hung immediately over the main entrance to the Temple. It was lighted by incandescent electric lamps, and presented a very pretty appearance from seven o'clock until after midnight.

E. Sir Knight Carson and Sir Knight George C. Davis formed a deputation from the local Preceptory to meet the Detroit visitors at St. Thomas, and informed them of the arrangements made, and it is needless to say they became thoroughly acquainted with their guests before they piloted them to the city.

The ladies of the party were not forgotten by the Reception Committee of the London Knights. It had been arranged to convey them to Queen's Park by the "Special" trolley, but owing to the rain, it was deemed inadvisable to carry out that arrangement. Instead, they were invited to a theater party at the Grand Opera House, and enjoyed the evening's entertainment immensely. Sir Knight Davis and the members of his committee left nothing undone to make the ladies feel that it was good to be there.

Dr. W. H. Kessler added fresh laurels to those already in the wreath by his hard work and executive ability

as chairman of the Committee of Arrangements for the visit.

Just before leaving the London headquarters, C. W. Davis, of the Reception Committee, mounted a chair in the lobby of the hotel and made the ladies a complimentary speech. O. F. Hunt being considered the best looking Sir Knight in the party, was pressed into service by the Eminent Commander, and made a graceful reply. At the Governor-General's reception, General Issimo Claude H. Candler assisted in the introduction of the visitors.

Grand Master Whyte in his address at the banquet said, turning to Em. Com. Burt: "Who knows but that Canada may yet annex the State of Michigan? Our armies are big, our hearts are big, and we might take you all in, except your silver dollars, and we want a discount on them."

Grand Master Whyte performed the very pleasant duty of presenting on behalf of the London Preceptory to the Eminent Commander of Detroit No. 1 for his Commandery the Cross of Salem, the Great Prior's jewel, which he hoped would be a means of recalling many times their pilgrimage to London.

"Damascus Commandery" was responded to at the banquet by Judge Van Zile, and in concluding his address presented Past Grand Master Malone, of Toronto, with certificates of honorary membership in Damascus Commandery for himself and Most Eminent Sir Knight E. E. Sheppard, of Toronto." Past Grand Master Malone gratefully acknowledged the gift of Damascus Commandery, and made an extended reply, in which he advocated the greatest degree of friendliness between the two countries, and denounced as claptrap the talk of war indulged in by some.

"Officers and Members of Detroit Commandery No. 1—Its drill and discipline," was royally honored, and brought replies from the Captain-General, James Findlater, the Hon. W. C. Maybury and Past Em. Com-

mander W. Livingstone, Jr., of the Detroit journal. The Captain General had found pleasure in his visit to the fraters of the London Preceptory and spoke at length of the past work of the Detroit drill corps. He agreed with previous speakers regarding the relations which should exist between the Templars of the continent, and closed with a patriotic sentiment in which all concurred.

The Hon. W. C. Maybury paid a few grateful words of tribute to the Sovereign of the greatest empire in existence. There was a thought, he said, which always led the world in all ages. To day the thought was Anglo-Saxon, and the best exemplar of that thought was found in Britain's most gracious Queen. (Loud applause). The love and affection borne for her was not confined to the hearts of Britons, but wherever there beat a true Anglo-Saxon heart that loved liberty, there was found a true lover of Queen Victoria. "May I express this hope," said the honorable gentleman, "that she may live long years with the strength to rule over a happy, united and prosperous people, and late come the day when her life must be changed for a sad but ever reverent memory."

Past Commander Livingstone considered the present Sovereign of Britain to be the best the world had ever seen. He expressed his gratification at being able to attend the meeting of the Great Priory.

In reply to the toast "Richard Cœur de Lion Preceptory No. 4, London," Sir Knight Geo. C. Davis made the speech of the evening. Among other noble sentiments by the speaker were these: "No false notion of statesmanship, no fiery speeches of demagogues will ever cause us to forget that we are of one flesh, of one kindred and of one blood, and that although we as Canadians love our flag we honor and respect you because you love your flag; and we are not jealous because each year you are adding a star to it, denoting wealth and prosperity on the part of your nation. We

will save our country from the hands of those who for self glory would seek to have us shed each other's blood. Long may your visit be a green oasis in the desert of our lives. We may forget the way in which you performed your drill; we may less likely forget the manner in which you exemplified the work in the temple, but the golden chain of love has been so woven between these two countries that the heritage will be transmitted from father to son, and from frater to frater."—*The American Tyler*.

LONDON MASONIC TEMPLE SOLD.

The Masonic Temple, according to the *Daily News* of Oct. 7th, has passed into the hands of Colonel Leys, and will no longer be controlled by the Masonic fraternity. Negotiations for the purchase have been in progress for some time, and culminated in the transfer which was made yesterday. Directors of the Temple Company, Messrs. T. Beattie, M.P., W. J. Reid, Ed. Paul, James Priddis and P. W. D. Broderick, took up the stock some years ago on behalf of the Masonic fraternity, and bound themselves to give the lodges and chapters a sixty-days' option of purchase before disposing of their holdings elsewhere. The Masonic bodies had previous to this acquired all the stock they could conveniently finance, and allowed the option to go by the board. They stipulated, however, and the arrangement was concurred in, that the building shall be known for all time to come as the Masonic Temple; that the stock held by the lodges and chapters shall be accepted at par by the Dominion Society, if so desired, who will give in exchange their 3 per cent. debentures; that the 6 per cent. interest on the Widows' and Orphans' Fund of \$4,000 shall be paid in perpetuity annually, and that the Masonic fraternity may extend their lease of the Blue Room for an indefinite period.

These concessions were acquiesced in, after which the transfer was made, and

the following directors chosen : Messrs. F. B. Leys (President), Thomas H. Purdom (Treasurer), E. J. Parke and Frank Love. A fifth director will be named as soon as Mayor Beattie's stock is transferred, which will be done in all probability to day or to-morrow.

The capital stock of the company is \$80,000, and the new syndicate, with the \$48,000 just secured, now controls over \$61,000 of the total amount. The lodges hold stock of a little over \$10,000, the Widows' and Orphans' Fund amounts to \$4,000, and the balance is held by outside parties.

STILL THEY WORRY.

The Cynosure which prefixes the word Christian, is alarmed. It has this time discovered that Masonry is "not only a system of false religion, but a system thoroughly organized," and it is horrified to know that its "members are bound to fearful penalties." Then it has more pains and finds relief in saying that Masonry "is intensely selfish and more sectarian than any religious denomination." By way of illustration it states that it is proposed to raise \$800,000 to build and equip a Masonic university at Beaver, Pa., and further says: "It is expected that most Masons would send their sons to the University, while the children of dead Masons who could not afford to pay would be educated in it free of charge."

A correspondent of this same "Christian Cynosure" is shocked when he discovers that the Masonic Home of Ohio "is an imposing structure; it must have cost a great deal of money." The most amusing of all is when, evidently after mature deliberation, he gravely remarks, "As to checking the influence of these institutions we find it a hard problem to solve."

Too bad, too bad! Check the influence of these institutions? No wonder it is a hard problem to solve. Who, you poor, dear misguided people! Don't you know that that has been tried? It has been tried, too,

by those who had the power to follow the wish. Philip the Fair tried it and so did others. Where is even the memory of those who tried to "check" its influence? Preserved, doubtless, in the minds of the "Christian-Cynosure" people and their dupes; that is, if their minds are not too narrow to admit such a shrine, but nowhere else.

A false religion, forsooth! A religion which teaches the fatherhood of God, the brotherhood of man, the resurrection of the body and the immortality of the soul. A religion which teaches men to so walk in life that they are better husbands, better citizens, better fathers, more patriotic and loyal to government and the up-building of free institutions. Such is the religion of Masonry and such are its results when its seeds are planted in good soil. A false religion, indeed!

"By their fruits ye shall know them." No words of the Great Teacher are more applicable. The Ohio Masonic Home is golden fruit of the tree of Masonic "religion" if you please. The tree has recently borne other fruit equally as golden and blessed, and the Kansas Masonic Home takes its place as one of the brightest jewels in the crown of Masonic benevolence, and is another exemplification of the beneficent results of this "false religion."

When the "Christian Cynosure" has passed from existence, and its editors, long forgotten, have gone to their punishment, the influence of Masonry will be still unchecked. Along the pathway of its history, made golden by the building of homes for its aged, its widows and orphans, and schools for its children's education, will grow the lilies and roses, baby-faced pansies and ox-eyed daisies of the world's approbation.—*Kansas Freemason.*

THE DISTINGUISHING MARK OF FREEMASONRY.

The one distinguishing mark of Freemasonry is the fact that no man

becomes a member of the fraternity because of his race, color or creed; neither is it a barrier to his membership. A firm belief in Deity, the Supreme Ruler of the Universe, is the crowning virtue which recommends a man to Masonry. If to a belief in one God and that all mankind are brethren are added the proper physical and moral qualifications, that man presenting the same is a proper candidate for the sublime teachings of our fraternity.

The Ancient and Accepted Rite of Freemasonry practices what it teaches and recognizes its membership in every land, though the brother be a native of the torrid South or the frigid North; of the land of the East, where rises the bright orb of day, or where the setting sun sinks in the far west.

Such is the Freemasonry of the Scottish Rite in its teachings and in its practice, and such is intended to be the universal law of all the rites of the Masonic Order. That it is not so in practice in all the bodies is owing to the teachings of the few who would not acknowledge a man as a member of the fraternity unless he be made a Mason according to their formula and that formula be changed at their own sweet will. There would be as much reason and sense in one sect of Christians denying that all other sects are Christians because they did not subscribe to the same dogmas as they themselves, as for a legitimate body of Freemasons to deny the legitimacy of another body of Masons practicing the same esoteric and exoteric rites, because of not having been organized under the one formula. This is more forcibly true when we consider the fact that the Scottish Rite forms are the older of the two, and that the younger was carried by older bodies from the older lands of the East to the newer nations of the West. Freemasonry may be legitimate, be it called Scottish or English, German Rite, or York Rite, Swedish or American, as those terms are often used but to designate the country in which our ancient brethren have

wrought, and any so-called rite may be illegitimate or clandestine for want of the proper authority to organize or of unlawful teachings.

That the Ancient and Accepted Scottish Rite of Freemasonry is recognized as lawfully formed and legitimately conducted is beyond all question, and by all true Masonic bodies throughout the world and because of its application of the universal law, which should govern all bodies of Freemasons, is due its present popularity. There is no body of Freemasons but recognizes that the only qualifications requisite to become a member of this great fraternity are a belief in one God, the Great I Am; that the candidate be a free man, with all the senses and moral qualifications which go to make the true man, with no serious physical defect or maim of body, and that he be a peaceable subject to the civil powers where he resides.

These are the true and ancient landmarks of Freemasonry which none deny, and it is only as to the formula by which some of the bodies were created and the authority under which created about which there is any dispute.

On that authority and its legitimacy our rights stands pre-eminent.—*Gen. John Corson Smith.*

EMILE ZOLA ON FREEMASONRY.

VIDE "ROME" (TRANSLATED).

One day the Cardinal spoke to him of Freemasonry, with such icy rage that he was abruptly enlightened. Freemasonry had hitherto made him smile: he had believed in it no more than he had believed in the Jesuits. Indeed he had looked upon the ridiculous stories that were current—the tales of mysterious, shadowy men who governed the world with secret power—as mere childish legends. In particular he had been amazed by the blind hatred which maddened certain people whenever Freemasonry was mentioned. A very distinguished and intelligent prelate

declared to him, with an air of profound conviction, that on one occasion, at least, in every year each Masonic Lodge was presided over by the Devil in person, incarnate in a visible shape! And now he understood the rivalry, the furious struggle of the Roman Catholic Church against the other Church, the Church of over the way. Although the former counted on her own supremacy, she none the less felt that the other, the Church of Freemasonry, was a competitor, a very ancient enemy, who claimed to be more ancient than herself, and whose victory always remained a possibility. The friction between the two was largely due to the circumstance that they both aimed at universal sovereignty, and had a similar international organisation, a similar net thrown over all nations, and similar mysteries, dogmas, and rites. It was deity against deity, faith against faith, conquest against conquest; and so, like competing tradesmen in the same street, they were a source of mutual embarrassment, and one of them was bound to kill the other. The last Roman princes had thought themselves compelled to become Freemasons in order to render their difficult position more easy, and ensure the future of their sons. But was this true? Had they not yielded to the force of social evolution? Again, would not Freemasonry eventually be submerged by its own triumph—that of the ideas of justice, reason, and truth, which it had defended through the dark and violent ages of history. It is that which constantly occurs—the triumph of an idea kills the sect that has propagated it, and renders its apparatus both useless and ridiculous. Carbonarism did not survive the conquest of the political liberties it demanded; and the day that the Catholic Church crumbles, after having accomplished its work of civilization, the other Church, the Masonic Church across the road, will in a like way disappear, its task of liberation ended. Now-a-days the famous power of the Lodges, hampered by traditions, weakened by a ceremonial which provokes

laughter, and reduced to the simple bond of brotherly agreement and mutual assistance, would be but a sorry weapon of conquest of humanity, were it not that the vigorous breath of science impels the nations onward, and helps to destroy the old religions.---*The Freemasons' Chronicle.*

BUT ONE EYE.

The Grand Master of California decided that a petitioner with but one eye could not be made a Mason. M. W. Bro. John D. Vincit, in his Report on Correspondence, replies aptly as follows:

“For one I am tired of the application to our speculative system of Freemasonry, the old and obsolete doctrine of physical perfection required when the institution was purely operative. Then a candidate had to ‘be a perfect youth, having no maim or defect in his body that might render him incapable of learning the art.’ In the case passed upon, the candidate had one good eye, and was as capable of learning the art of *speculative* Masonry as if his two eyes were perfect. Will the physical perfectionists please tell me wherein a man with one eye is ‘rendered incapable of learning the art’ who has a ‘desire of knowledge, and a sincere wish of being serviceable to his fellow creatures?’ Can not such see well enough to ‘help, aid and assist’ Brother Master Masons, their widows and orphans? Can not such see well enough to detect the sign of distress, and go to the relief of those giving it? Can not such see the tear of a widow, or the outstretched hand of an orphan? Are men with a defect in one eye disqualified for performing ‘acts of charity and deeds of pure beneficence?’ I undertake to say that the advocates of physical perfection will not pass by the citizen with one eye when they want a donation for any benevolent purpose. He sees well enough then to read their subscription paper, and such advocates will not ask the privilege of writing his name to their paper, but very willingly admit that he

and write his own name sufficiently intelligible, provided it represents a good round sum of money. Why then disqualify him as to deeds of charity through Masonic channels? Pshaw! It is not necessary to argue against an indefensible question. The California law, as quoted by my good Brother Belcher, condemns this obsolete view of physical perfection. It says the candidate must be 'ABLE TO CONFORM LITERALLY to what the several degrees require of him. Wherein is the man with only one eye disqualified from conforming 'LITERALLY' to 'what the several degrees respectfully require of him?' I fail to see it with both of my eyes wide open."

TRAVELS IN FOREIGN COUNTRIES.

A disastrous fire recently destroyed the Masonic Temple at Cairo, Egypt. Two English and two Italian Lodges, viz.: The Nile, El Salam, Bulwer and Greece, which held their meetings in the building, lost all their valuable Masonic records, as well as the expensive furniture and regalia. There was no insurance on the premises.

The famous spies employed by the Doges and the Inquisitors of State, were incapable, until 1785, of discovering, and in fact never suspected the existence of, a Masonic Lodge in Venice. So careful were the brethren, and so secret were their meetings, that for over half a century Freemasonry progressed slowly but surely in the very centre of bigotry and cruel opposition. An unfortunate accident revealed to the Inquisition that a Lodge existed. Returning from a meeting one of the brethren dropped some papers in his gondola. These consisted of the minutes and roll of members. The gondolier, not understanding what the documents were, seeing that they were all in cypher, handed them over to his brother, who was a priest, and by him was counselled to take them to the authorities. This was accordingly done, and on the following night thirty men, led by a trust-

ed messenger of the Inquisition, were conducted by the gondolier to the locality where he had taken the brother on the previous evening. A search was instituted and the Lodge was discovered. Everything was seized and subsequently burned by the common hangman in the public place. It is recorded in a publication urging the extirpation of the Craft, which was published at Venice in 1785, that the strange collection of regalia, emblems, furniture, etc., heaped in the square caused great excitement among the populace, who thought that Freemasonry was nothing more than another form of witchcraft. The members of the Lodge which had been discovered were imprisoned, after having been tortured, but were later on liberated on condition that they left the country.

At a recent conference of Masons held in Madrid, the captain of the Spanish warship Puente, who is a member of the fraternity, gave some interesting information about the island of Fernando Po, of which he had been a governor. Among other things, he told his hearers that the Spanish government had disbursed 1,793,293 francs to convert 470 niggers to the Catholic faith. According to the gallant captain, the conversion never lasted more than a month.

Lodge Universe, in the city of Asuncion, Paraguay, has founded a night school for young workmen and clerks who are employed at their business during the day. The best teachers have been engaged to give instruction, and at latest reports the school was largely attended, and was a great success.

The Chinese custom of blowing out a light, after making an important statement, is one of the signs adopted by the T'ien-Ti, which is one of the most powerful secret societies in China. The candidate for admission into its ranks has to reply to 333 questions put to him by the Chief in open Lodge, and, holding a lighted candle, takes the oath of fidelity. He then blows out the light, at the same time saying, "May

I be extinguished like this candle if I break any of the promises which I have made this night." One of the questions put to the candidate is, "Where is your family?" "It is dead" he replies, meaning that from the time of his admission he recognizes the Tien-Ti above everything else.

Can a Catholic be a Mason? This question was recently asked. a reply was given that as the Church of Rome is very explicit regarding secret societies a Catholic could not become a Mason. The penalty of excommunication is, according to the Church of Rome, incurred by the following persons, viz. : (1) Freemasons and senians. (Instructions issued by the church in January, 1870.) (2.) Individuals who know the names of the leaders of the Craft in their respective districts and who do not denounce them to their bishop. (Instructions issued in June, 1870. (3.) Members of associations closely allied to Freemasonry. (Instructions issued in May, 1884.) It is therefore clear that if a Catholic joins the Craft he is acting contrary to the laws of his church, and cannot be regarded as a good Catholic.

It is not generally known that during the terrible times of the French revolution the members of the fraternity did their best to save the unfortunate Louis XVI from the guillotine, but were unsuccessful, owing to the fury of the mob. It is recorded that in July, 1789, on the third day after the fall of the bastille, the king entered Paris at the Pont du Jour, and was received by the Syndic Bailly, a Mason, who handed his majesty the keys of the capital. Arrived at the Council Chambers the king alighted, and passed from the carriage to the entrance of the chambers under an arch of drawn swords held by trusty men, who were quite ready to lay down their lives for royalty. The historians of the time allude to this as a curious ceremony only, not recognizing in any way its connection with Freemasonry. Louis XVI, Louis XVIII, and Charles X., were members of the Craft. —*Bro.*

Geo. Robertson, P.M., in New Zealand Craftsman.

DON'T BE A SNOB.

Some one, wiser than his fellows, has said that the highest degree in Masonry is that of a gentleman. This sounds rather ambiguous to us, but nevertheless we hope that every Mason tries to be a gentleman. We are taught that upon the tessellated pavement of a Masonic lodge all meet upon one common level and are equal, and that Masonry regards no man for his worldly wealth and position. This we believe to be true, at least in Craft Masonry. No gentleman would snub a Brother Mason, or any one else, for that matter, because his station in life happens to be an inferior one. A pleasant smile of recognition does not cost anything and is always appreciated, and the more humble a brother's station happens to be the more he appreciates little kindnesses and pleasant nods of recognition. We should always remember that the wheel of fortune is ever turning, and that at any time our relative positions may be reversed.

We should effectually stamp out snobbery from our ranks, for a snob justly merits detestation of every right thinking man. Masonry is not, as some of its members appear to think, for the purpose of boosting men occupying high stations, higher, but it is for the purpose of raising up those who through adverse circumstances are down.—*Masonic Record.*

MASONS SHOULD PREFER MASONS.

The *Trestle Board* fittingly says "One can best prove his Masonry by showing a preference for a brother in all his business dealings and employments, provided he can be as well served by him as by another. We know brethren are suffering for the necessities of life because brothers disregard their obligations and duty. We know many who are needing employment because of the

burdens upon them which often overwhelm with disaster and poverty." These words might be applied to every city in the west, yet how many Royal Arch Masons forget their obligations and fail "to give the preference" to a brother. And it must be said with shame that the unfortunate Mason, in looking for employment, receives the same refusal from the Mason as from him who has never entered its secrets. "By their works you shall know them." If this be true, where is the distinguishing mark between the Mason and the non Mason?

ABOUT DUES.

Did it ever occur to those brethren who are continually denouncing non-affiliates, that in the early history of Masonry, dues were unknown. Bro. Lambert, of Louisiana, says that this question of dues has grown out of the attempt to engraft upon Freemasonry some of the features of beneficiary organizations, and the abandonment of the principles of the Craft—Brotherly Love, Relief, and Truth—From this innovation has sprung all the trouble we now have about suspensions for N. P. D. Departure from correct Masonic principles ever leads and ever will lead to confusion and trouble, and these will never cease until we return to the fundamental principles of the Craft. The only solution of the question is the payment of high joining fees and the abolition of all dues. The Scottish Rite is the only Masonic body that we know of that is run on true Masonic principles in this respect. — *Ex.*

HOW IT WAS DONE IN YE OLDEN TIMES.

From an article in the Fraserburgh (Scotland) *Herald* on "a day with the Rosehearty Freemasons," we extract the following special historical points: "I mind well that the Tracing Board was given off one of the old aprons (they reached down to the ankle); it was given in verse to me by Right Worshipful

Master." Forbes Lodge, Rosehearty, was chartered in 1753. Forbes Lodge is unique in the annals of St. John's Masonry, in having connected with it, unauthorized by the Grand Lodge, Royal Arch Chapter and degrees beyond including "Knychting." Be all this as it may, and looking merely at the absolute evidence of its charter Forbes Lodge is entitled to all her great and proper pride in the fine old crust of age which stands over her head, an enduring evidence, not of decay, but of a vigor which the buoyancy and heated fervor of youth will not give. We are reminded that old wine is not to be placed in new bottles, Forbes Lodge does not believe in anything modern which has crept into Masonry. Handed down to it are forms and language which are not to be found in print. Of these her sons are proud and these they preserve inviolate through father and son with sacred accuracy. Among other long-standing customs which time does not yet threaten is the events of Auld Yule day. This is the St. John's Day of Rosehearty Freemasonry. About it Masons grow enthusiastic; for it they make sacrifices as great as their preparations are elaborate and thoughtful. While the era of public processions is closing in many quarters, the Mason Walk on Auld Yule at Rosehearty flourishes with pristine freshness. Masons invest the day with chivalrous regard for "use and wont from time immemorial." The walk to Sandhaven has been customary for some years, taking its origin from the practice of the brethren when they marched to meet those masters who resided "forth the burgh." After walking to Sandhaven the brethren returned and elected the office bearers for the year.

Carroll F. Clapp, P.G.M. of Ohio, says:—"Blue Lodge, or Symbolic Masonry, is builded of symbols. Its beauty and its grandeur can only be appreciated or comprehended by a complete analysis and full understanding of its component parts. The true sentiments and purpose of Ancient

Freemasonry can only be unfolded and properly interpreted in symbols; and without this interpretation and explanation given and taught in its purity, the young initiate is deprived of those valuable lessons that enthuse him with desire for a better life—that emotion which leads him to a higher plane of action, and reveals to him new and better thoughts. We can only become successful teachers of Masonry as we become proficient in Symbolism.”

Craft Tidings.

AMERICAN.

Mrs. Mary C. Snedden, P. M. W. G. M., picks up Bro. Tom Kelly on Biblical illustrations in fine shape in the *Constellation*. Bro. Kelly, in speaking of the district deputies, said: “We have some good, some worse than none at all. They may have talent, but if so, like the foolish virgins—they may have buried them.” Mrs. Snedden says the virgin story is “evidently a little mixed.”—*The Orient*.

Our brethren of Kansas were quite a while in deciding whether or not they wanted a Masonic Home. They were not long in securing the necessary buildings, which are located at Wichita, and the main building is without doubt one of the most elegant and beautiful ever consecrated to benevolent purposes.—*The Orient*.

The centennial fund of the Grand Lodge of Kentucky now amounts to \$21,605.50. It will be used to establish a home for aged Masons and their wives and widows of Masons.

The Board of Directors of the library of Oriental Consistory, Chicago, have issued part four, serial catalogue. They have a splendid collection, and are now making a special effort in the line of heraldry, knighthood and distinctions of honor, also in esoteric symbolism, occult science, Rosierucianism and ancient religions, and members are invited to assist in the work by contribu-

tions of books or money.—*The American Tyler*.

Bro. Gil. W. Barnard, Chicago, has issued a tableau of members of Oriental Consistory. There are about 1,900 of the picked men of the business and social life of Chicago who hold membership in the Oriental.

The Freemasons of Northampton, Mass., will erect a three storey Temple, 120 by 100 feet ground space, at a cost of about \$55,000.

Masons of Donaldsonville, La., have begun work on a Temple which will cost \$10,000 when completed.

Kennebec Lodge, of Hallowell, Maine, recently celebrated its one hundredth anniversary. Its charter bears the signature of Paul Revere, who was the Grand Master of Massachusetts in 1796.

We suppose the *Orient* esteems Templarism as religion *par excellence*, and that Masonry is its handmaid. In the early history of Templarism, that Order did the fighting for sectarians, and were not composed entirely of followers of the meek and lowly Nazarene. These were finally excommunicated and almost exterminated as an Order for their “heresies,” “vile practices” and “inordinate avarice.” There is more humanity now in Templary than religious enthusiasm and the interpolation of the new test of a “firm belief in the Christian Religion,” in the applications for admission, and the recent attempt to require a “firm belief” in the dogma of the trinity, will only meet with defeat. *Sectarian* religion is on the wane. Universal religion is demanded in this age of the world.—*The Trestle Board*.

The Masonic Temple company of Atlanta, Ga., will soon begin the erection of a Temple and office building ten stories high, to cost \$200,000.

Bishop Henry C. Potter recently related the following experience as illustrating the advantages of being a Freemason:

“Some years ago I arrived one afternoon at the Sweetzerhof Hotel, in Lau-

cerne, Switzerland. In the office I met the Earl of Dysart sitting disconsolately on the end of his portmanteau. I had met him in London, and knew that he was a great swell. He told me he was waiting for a room, which seemed difficult to obtain, as the house was crowded. I walked over to the clerk, gave him a Masonic sign, and was at once assigned to the only remaining room in the house. The last I saw of the Earl he was sitting on his portmanteau. My advice was perhaps not along the line of the Brotherhood of Man, but it certainly was in accordance with the Brotherhood of Masonry."

The Grand Lodge of Tennessee has a solemn resolution in the Minutes of its proceedings, that no brother shall declare himself a candidate, or to use, or cause to be used, any influences to advance his own election.

M.W. Bro. Josiah H. Drummond, of Maine, says regarding a brother Mason in good standing becoming demented, is sent to a lunatic asylum, and is afterwards unable to attend to his Masonic obligations, that "if payment of dues were a mere condition of membership, a lunatic might technically be held to forfeit it; but as non-payment of dues is made a Masonic offence, and as a lunatic cannot be tried for an offence, it is manifest that he does not lose his membership, even if a Lodge should be so un-masonic as to be willing to deprive him of it."

No saloon-keeper can get the degrees of Masonry in Mississippi.

Our contemporary, *The American Tyler*, is in travail with some of his Hebrew patrons on the sectarian bias of his journal. It cannot see any Masonry except that taught by Christian Masons and which it imbibed from its mother Lodge, and has not yet been weaned from to feast upon the more solid and life giving food of universality and toleration. Masonry is too broad and charitable to be cramped by the doctrines and dogmas of sect or creed; and though one may be reared as a Mason in a Christian, or a Jewish, or a

Mohammedan or any other sectarian community, if he is a thoughtful, persistent and devoted Mason, he will soon begin to discern the tares among the wheat, and discard them as inconsistent with its spirit, and useless in the performance of his duties to God and to man. We are not surprised at the defense of our brother with his sectarian proclivities, when he says that he must adhere to the present work and lectures of Masonry, because he believes they embody the genuine spirit of Masonry, and if omitted would make the Institution sectarian. It cannot see the beam that is in its own eye. Our contemporary forgets that its first well known Grand Master existed before Christianity, and was a Jew of great wisdom. Though the doors of Masonry have been closed to his descendants at times, and are now in some Lodges, we must commend the great degree of toleration, charity and true Masonic spirit which prevail among that race which has so markedly preserved its nationality while without home or country. The Grand Lodge of the grand State of New York has taken the step to obliterate all sectarian allusions from its rituals, and this is the beginning of genuine universality which will ultimately prevail over the earth, perhaps long ages hence.—*The Trestle Board*.

FOREIGN.

Bro. Henderson, of Stenster, in opening a Masonic bazar at Wick, said there were many ideas about Masonry which were quite erroneous, and for that the comic papers were to a considerable extent responsible. When a man was represented as returning home late at night in a helpless condition, the explanation which he was usually represented as giving to his wife was that he was attending a meeting of his Lodge, but he could safely say that, however much better a man was made by becoming a Mason, he was never made worse. Principles were inculcated by the Craft which, if they were followed out, would make men better citizens and better husbands

and fathers, for they taught that in all the affairs of life a man should conduct himself justly, uprightly, and well. There were many widows and orphans who had reason to be thankful that their husbands and fathers belonged to the Craft. He thought the ladies who had taken such an active part in preparing for the bazaar deserved special thanks, because it might be said that they were, to a large extent, working in the dark, but he hoped that they were satisfied from what he had said that the objects for which the meetings in that hall would be held would be philanthropic, benevolent, and patriotic.—*The Freemason's Chronicle.*

Speaking of the "Breve" addressed by the Pope in regard to the Anti-Masonic Congress, the *English Churchman* says: "If the Pope would consent to substitute 'Jesuits' for 'Freemasons,' we should be ready to agree with him. The day may yet come when English statesmen will have to put in force the law, which is now a dead letter, expelling the Jesuits from this country, for the reason that they are 'a menace both to Church and State.'"

In a recent number of *Square and Compass* (Glasgow) a Brother, in commenting on the rapid promotion of a member of the Lodge he was then visiting, stated that in his own Lodge, St. Michael's Kilwinning, No. 63, it takes anyone aspiring for the Eastern Chair ten years to get it. A type of Brethren we have come in contact with in India would think themselves overlooked completely if the position was not attained in a third that time.—*Indian Freemason.*

The Grand Lodge of Greece, founded in 1814, has up to date only 9 Lodges. The Grand Lodges of England and France have each one lodge in Greece, the former at Zante, the latter at Corfu. Assiduous visitors to those lodges are Maurourdato and Antonopotos, old Greek Ministers, two bishops, more than thirty priests, and over a hundred monks.

The Grand Orient of Holland has

under its Dependency 53 lodges in Holland, 17 in South Africa, 11 in the Islands of Iona, 1 at Caracoa, and 1 in Guiana.

A three days' Masonic bazaar, held at Dundee, realised close on £750, with many items still outstanding, and a large stock of unsold articles. It was hoped £1,000 would be secured by the gathering, and this is now regarded as likely to be the ultimate result. We have often referred to the enthusiasm of our Scottish Brethren in these matters—the present is another illustration. Among those who took a leading part in the work of the bazaar were the Earl and Countess of Rosslyn.

A regular crusade against Freemasonry seems to have been undertaken by Rome, and may have consequences on the Continent which are not altogether pleasant to contemplate. The Pope has blessed an Anti-Masonic Congress. Freemasonry, he declares, is becoming more pernicious than ever. Another adjective which he attaches to the Freemasons is "malignant." "Secret societies," he lays down, "are everywhere a menace both to Church and State." English Freemasons justly wonder at what they regard as the wild injustice of the Pope's accusations, and they marvel at Papal intolerance. They often ask themselves what is the real reason for the apparently invincible hatred of the Roman authorities for bodies which, in England at all events, are innocuous and even beneficent. It cannot be the secrecy which surrounds the society. The Order of Jesuits is a secret society, yet it is not suppressed. But all secret societies are swept up in one condemnation because the societies were secret which helped to bring about the Italian revolution. Then comes the question of Masonic ritual, which might be used by Romanists and Anglicans and Non-conformists together, and this religious association becomes a positive sin in the eyes of the Roman Church. But the real hostility, we imagine, has been provoked by the conviction of the

Vatican that the Pope is a prisoner in his palace of ten thousand rooms, because of the activities of the Masons and other secret bodies which not only had a political policy inimical to the Temporal Power, but also, by their ceremonial, gave at least some satisfaction to the religious instinct. Nevertheless, the attempted crusade against Masonry will be disturbing if it revive the ancient bitterness which once existed, and leads to the closer political reorganisation of the Continental Masons. They have shown before now that if they are attacked they know how to retaliate.—*Western Morning News.*

Miscellaneous.

THE WHITE LEATHER APRON.

Here's a toast to the Lambskin, more ancient
by far
Than the Fleece of pure gold or the eagles of
war;
'Tis an emblem of innocence, nobler to wear,
Than the Garter of England or order as rare.

Let the king wear the purple and point to his
crown,
Which may fall from his brow when his throne
tumbles down;
But the badge of a Mason has much more to
give
Than a kingdom so frail that it cannot long
live.

Let the field marshal boast of the men he can
guide,
Of the infantry columns and heroes who ride;
But the White Leather Apron his standard
outranks,
Since it waves from the East to the Death
river's banks.

'Tis the shield of the orphan, the hostage of
love;
'Tis the charter of Faith in the Grand Lodge
above;
While the high and the low in its whiteness
arrayed,
Of one blood and one kin by its magic are
made.

Kingdoms fall to the earth; cities crumble to
dust,
Men were but born to die; swords are made
but to rust;
But the White Leather Apron through ages
passed on,
Has survived with the Lodge of the Holy St.
John.

So a toast to the Lambskin, which levels, up-
lifts—
To the White Leather Apron, most priceless
of gifts.
'Tis the badge of the Mason more ancient by
far
Than the Fleece of pure gold or the eagles of
war.

—*Franklin W. Lee, St. Paul, Minn.*

POWER OF THE SIGN.

BY BUN F. PRICE.

It was in the month of May, several years ago, that we were invited by a friend, who was captain of one of the many coasting packets plying between Memphis and certain points on the Mississippi, to "join him on a fishing trip." Accepted, and that evening at five o'clock, as the captain tapped the big bell and sung out to his mate to "let her go," found us on the hurricane roof of the palatial steamer C—, bound for Cole Creek, about 100 miles above this city, the place selected for the out-
ing.

That night after supper, while smoking our fragrant cigars, we asked our friend to "give us some Masonic reminiscence of his life as a river man."

"I'll do it," said he. "But there are so many of them I hardly know where to begin. I have been on the river for many years, and my license as a captain dates away back in the 50's, and with the exception of about four years, in which I kept company with you around the camp-fires and on the battle-fields of the South, I have never done anything else, so you must know that in all that time I have had many Masonic experiences. I am glad to say, however, that I have never forgot my Masonry or shortened my 'cable tow.' There is scarcely a year passes but what I am called upon frequently.

"Why, it was only a few months ago when I discovered a wild raft coming down the river. It was being propelled by a high wind and swift current and the pilot became alarmed for fear he could not keep out of the way of it. He gave it a wide berth and we were getting along very nicely when I dis-

covered a man standing by the logs trying to speak loud enough to be understood. Failing in this he gave the sign.

"I turred to the pilot and told him to stop the boat."

"What for?" said he. "I want you to go to that raft. I want to save that man."

"But," continued the pilot, "it is madness to do such a thing. We run the risk of having a hole knocked in us."

"I'll take the chance. Go at once to the raft. He did so, and I took the brother aboard, heard his 'tale of woe,' how his raft had parted and he was alone on this part of it; that all the money he had on earth was tied up in the logs, etc. After hearing him through I made fast to the raft, towed it to a place of safety and fastened it to the trees with the hawsers of my boat. I gave him the best we had in the larder, carried him with me up the river until we met the other part of the raft, and turned him over to his friends, who were mourning him as lost."

"Good for you, and you slept better that night," we said.

"Indeed I did, and visions of happiness filled my dreams. I had done my duty; I had saved my fellow-man and I was happy. But the most eventful action of my life, the one in which I took more risks, the one that gave me more happiness of mind and fully demonstrated the influence of Masonry, occurred during our last high water.

"I was then running in the lower river trade. The river was out of its banks at every point and so near the top of the levee that a strong wind would carry it over. The levee was guarded almost from one end to the other by men armed with Winchesters, to keep some unprincipled wretch from cutting it in order to float out their stolen timber. Boats were not permitted to land against it, and even when passing near the same were compelled to do so on a 'slow bell,' to prevent the swells from the boat going over."

Again the big whistle blew and a landing was made, and after we had backed out in the stream and the boat had resumed her course, we both lighted a fresh cigar and the old captain continued:

"We were on our up trip. The gong had just sounded for breakfast and I was about leaving my seat on the star-board side of hurricane when the pilot sung out to me:

"I say captain, look at that man out there on the larboard side. He is acting like a crazy man."

"I at once walked to the other side of the boat and there, sure enough, was a man on the levee going through some sort of motions which I could not plainly discern, but I had my suspicions. I rushed into my room, got my large field glass and trained it on him. I at once recognized the sign, and turning to the pilot I said, 'go to that man as easily as possible—go in your slowest bell.'

"Why, captain what are you thinking of? It may be death to us both to attempt such a thing," answered the pilot.

"I can't help that. I want that man, and if you haven't got the nerve to carry the boat there, say so and I'll do it myself."

"Well, here goes. I have been boating with you for over twenty years and I'm not going to disobey your order at this late day. They can't cheat me out of much if they do get me, was the pilot's reply, and he immediately headed the boat for the levee."

"Slowly, gently," I said to the pilot, as he neared the levee, and just then the crack of a rifle rang out on the still air and a ball went whistling through the pilot house, fired at long range.

"What did I tell you, Captain? I knew they'd get us," sung out the pilot in a tremulous voice.

"Stand by your wheel, I answered 'and I'll be out of here in a minute.' By this time we were near enough to reach the top of the levee with our plank.

"Lower the stage Mr. Mate, and

get that man and bring him up here to me, and don't you forget it, they were not long in doing it, as the crew was as afraid of Winchester bullets as was the pilot.

"Seeing that the man was safe aboard together with a bundle which he picked up as we neared him, I turned again to the pilot and told him to get out as soon as possible. But before we got away from there three other shots were fired at us.

"By this time the man had reached me, and depositing his precious bundle on the sky-lights of the cabin, which were at my feet but struck him about midships, he threw back the cover and revealed the dead body of a 1-year-old little girl, and as he did so burst out in tears and fell on his knees and began to thank me. I rached down, took up the dead form in my own strong arms, bore it into my room and laid it upon my own bed, and extending him my hand, we wept together.

"His story was soon told. He was farming about one mile distant back of the levee. His house was built on piers, and therefore above overflow. His cattle rafts were ready for his stock and his boys would attend to them. His little darling had died suddenly and his heroic and devoted wife was not willing to have her buried like an animal in the bottom, to be covered annually perhaps by water. So, at her solicitation, and by the love he bore his baby girl, he had resolved to brave all danger and give it a Christian burial.

Here we both wiped a tear from our eye and the old captain continued:

"A six-hours run brought us to Memphis. Immediately upon our arrival I sent for a brother, who was then in the undertaking business, also for three other brothers, and our sainted brother, Rev. Dr. L., all of whom have passed away. Upon their arrival at the boat I related the circumstances to them and there was another warm shake of the hand with the father and a silent tear dropped all around. A beautiful little casket was brought, the little body was embalmed and the cabin was made

ready for the funeral. Three of the brothers and myself bore the little treasure from my room in the Texas to the cabin, where, surrounded by the boat's officers, the preacher 'said a word of prayer,' after which we entered two carriages awaiting us on the wharf and bore it away to Elmwood, where it was interred in my own private lot.

"Two of the brothers took charge of our distressed brother during the remainder of the day and when leaving time came that evening accompanied him to the boat, where a great box of provisions, sufficient to maintain his family a month, was awaiting him. In twenty-four hours from the time he boarded my boat I landed him again on the very spot from where I took him, and as I bade him good bye and felt the pressure of his hand, I thanked God that neither the threats of man or the deadly scream of Winchester bullets could deter a brother from the discharge of duty."

MASONIC SERMON IN OSWALD-TWISTLE CHURCH.

A Masonic service was recently held in St. Paul's Church, Oswaldtwistle, in aid of the East Lancashire Systematic Masonic Educational and Benevolent Institution. The service was well rendered, and the following sermon on the well-known text from 1st Peter c. 2, v. 17, "Honor all men, love the brotherhood, fear God, honor the King," was preached by Bro. the Rev. W. G. Proctor, who said:—

I conceive that I cannot better occupy the time I have at my disposal this afternoon, when we are met in God's house as members of an Order which holds a very important position, not only here in England, but in all parts of the civilized world, than by explaining to this congregation, so far as I have the ability and the power to do, the origin, the principles, and the objects of Freemasonry. It is an institution so ancient that it is impossible to trace its beginning with perfect accuracy. Some great authorities say

that it is coeval with the world's history, others date it from the time of Methuselah, others to the days of Noah, and others claim the great pyramid as the first Masonic temple, when the secrets of our divine Order were first revealed. However this may be—and there are good grounds for this, for the usages and customs amongst Masons have ever corresponded with those of the ancient Egyptians—there can be no doubt whatever that Masonry goes back to the time before the building of Solomon's Temple at Jerusalem, when the number and the variety of the workmen employed rendered it needful to adopt some means by which they could be classified and recognized, and also recognize each other, and it is an undoubted fact, to which I am able to bear my personal witness, that the signs, symbols, and trade marks which I have myself seen in the foundation stones of the ancient walls of Jerusalem are identical with those we now recognize and employ, though we have turned them to another account. Thus, to go no further back, Masonry has a history of 3000 years. I now come to speak of its principles. They are essentially religious—if they were not I should not be standing in this place this afternoon. No institution outside the Church of Christ can claim a more solid foundation than that on which Freemasonry rests, viz., the practice of every moral and social virtue. Every character, figure, and emblem employed has a moral significance, and is intended to inculcate the practice of virtue in all its genuine professors. It has been called the religion of daily life and of common sense, and cannot be better described than in the words that it is “a system of morality clothed in allegory and illustrated by symbols.” Its first imperative condition of membership is the acknowledgment of the Great Architect of the Universe, the one living and true God, the creator of all things, visible and invisible, “in whom we live and move and have our being.” No man can be admitted into our Order without making a solemn de-

claration of these fundamental articles of our faith, viz., the being of God, the immortality of the soul, a future state of rewards and punishments according to the deeds done in the body. We recognize the Great Architect of the Universe in all our words and works. We are constantly reminded that “Wherever we are, and whatever we do, He is always with us, and His all-seeing eye ever beholds us.” At every meeting of the lodge prayer is offered to Him and His blessing is invoked. This is our first great principle, and if anyone after being admitted to our Society on such a solemn declaration should at any time repudiate the faith and become an Atheist, the duty of the brethren is clear. As a natural consequence of our faith in the Supreme Ruler of the Universe, Freemasonry sets before its members the Volume of the Sacred Law, and charges them to consider it as the unerring standard of truth and justice, and urges them to regulate their actions by the Divine precepts it contains—since therein they are taught the important duties they owe to God, their neighbor, and to themselves—to God by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid in all their lawful undertakings, and by looking up to Him in every time of need for comfort and support; to their neighbor by acting with him on the square, and by practising that golden rule—“Whatsoever ye would that men should do to you, do ye also unto them.” Deriving its inspiration from Holy Writ, Masonry includes the practice of every domestic as well as public virtue. Masons are individually exhorted to “let prudence direct them, temperance chasten them, fortitude support them, and justice guide them.” Another great principle insisted upon by Masons, and the natural result of what I have just been saying respecting our belief in the Bible as the Word of God, is the duty of obedience to the powers that be. “Honor all men, love the brother-

hood, fear God, honor the King," may be taken as the summing up of a Mason's profession. They "honor and obey" the Queen and all that are put in authority under her. They are enjoined never to countenance or support, much less propose, any act which may have a tendency to subvert the peace and good order of society. They are ready to defend their sovereign and their country "from sedition, privy conspiracy, and rebellion." They are bound in one holy bond of brotherhood to maintain and support those institutions of our land which have made England so great, so glorious, and so free, and it is a speaking testimony to the loyalty of our Order that kings and princes have been from time immemorial promoters of the art, and "have not thought it derogatory to their high dignity to exchange the sceptre for the trowel," and happy we are in having as our Grand Master one so worthy of all honor and respect as H.R.H. the Prince of Wales. Again, Masonry is the greatest charitable institution in the world, and when I speak of Charity I do not mean almsgiving alone. It is not a benefit society. No man joins, or ought to join, in order to benefit himself—but others. It abhors selfishness in all its forms, and we declare that a wish to render ourselves more serviceable to our fellow-creatures is the sole motive by which we are influenced in seeking to be admitted to the Order. A Mason's Charity should know no bounds, save that of prudence. Such in belief is Freemasonry in its principles. It insists on a belief in the Great Architect of the Universe as an essential condition of membership—it recognizes God in all its proceedings, it accepts the Volume of the Sacred Law as its rule of life. By the doctrine contained in that Book of Books we are taught to believe in the wise dispensations of Divine Providence, which belief confirms our trust, strengthens our hope, and enlarges our Charity, for Charity is the greatest of all virtues, indeed, it comprehends the whole, for when faith is lost in sight, and hope is

realized to the full, still Charity has a work to do—a work which will never end, but only be fuller and brighter and more perfect, for it will live on and on to the countless ages of eternity in the Grand Lodge above, where the world's Great Architect lives and reigns for evermore. But now comes the question: How are these grand principles, this pure morality, these noble sentiments, this exalted piety, being carried into practice? I have said that Masonry is a religious institution, hence our presence here in God's House today. I have told you its basis is the teaching of the Bible, where we read—"Pure Religion and undefiled is this: To visit the fatherless and widows, and to keep himself unspotted from the world." This holy, this practical definition of religion is exemplified by Masons in their practice. That Masons do "visit the fatherless and widows in their affliction" is no idle boast. As a body they exemplify their profession by their practice. I am unable to give you even an approximate estimate of the amount of money raised by the Masons alone for Charitable purposes, but one institution, and it is only one of many, the Royal Benevolent Fund, dispensed £16,140 last year in grants to aged Freemasons, their widows and orphans. In the Girls' and Boys' Schools 540 children are boarded, fed, clothed, and educated, at a cost of over £12,000 a year. Coming to our own Institution in East Lancashire, it contributes nearly £800 a year to the same laudable objects. From these instances may be formed some idea of the extent of good which is done—and done unostentatiously—by Masons to their fellows in need through the thousands of lodges established in the world, and each lodge is a dispenser of Charity. I must now, my brothers, bring the matter more closely home, and give my remarks a more personal application. I earnestly appeal to you, my brethren of the Craft, to see to it that you ever bear in mind your solemn obligations to maintain in your own person, by your character, life, and conduct, those

Masonic virtues you have promised to observe. It has been truly said of the Christian religion that its worst enemies are those of its own household. It is the un-Christian lives of professing Christians which causes men to scoff at Christianity, and I believe the same is true of Masonry. One chief reason why our Order has been disparaged—and it has—and why it has been looked upon with suspicion—and it has—is because the uninitiated can only judge of its character by what they see in the character and conduct of those who belong to it. And can you blame them? Every Mason has the honor and credit of the Craft in his keeping. When one member suffers, then all the members suffer with him. Let us then note well the obligations under which we live. Let us ask ourselves: What am I doing, how am I living with reference to my profession as a God-fearing man? Am I fulfilling in my Degree the high and holy purposes I have promised to fulfil? If our principles are right (and they undoubtedly are), seeing they are founded on the rock of eternal truth, then consistency, to say the least, demands from us that we make the practice of ourselves square with our profession. Then, but not till then, shall we stand before our fellows true men, upright and honorable in our intercourse with mankind. Religion never was intended to make our pleasure less, but the contrary. The practice of true Godliness does not turn people into stone, freeze up every smile and check every innocent amusement. It is not religion, but the want of it, that cause people to be gloomy and miserable. The preacher dwelt at length upon this point, and concluded by strongly urging his hearers to live consistent Christian lives.—*The Freemason*

SAINT-MARTIN LOUIS CLAUDE.

Born at Amboise, in France, January 18, 1743. A mystical writer of great influence. He originally entered the army, but after six years of service

retired from an occupation so distasteful, and devoted himself to what was then called *belles-lettres*. He passed much of his time in travelling through Switzerland, Germany, England and Italy, and for some years fixed himself in total retirement at Lyons. Afterwards he removed to Paris, and unappalled by the terrors of the French Revolution, continued his theosophical studies throughout that eventful period. He was an ardent disciple of Jacob Boehme, concerning whom an opportune poem has been written.

Animated by such high ideals as portrayed, Saint Martin continued to labor at the mystical side of Freemasonry, which had been the work of Martinez Paschalis, and he subsequently thought to improve on the system of his master, adding also views taken from Swedenborgian philosophy. Saint Martin having published a book in 1775, "On Error and Truth; or, Men Recalled to the Universal Principle of Science," the work became exceedingly popular, and passed through five editions between 1775 and 1784. The Rectified Rite of Saint Martin originally consisted of ten degrees, but was afterwards reduced to seven. Personally, Saint Martin was amiable, erudite, and charitable. He made but few enemies during his lengthened career. His system was introduced into Russia, and the Martinist Lodges of Masonry were ever held in high esteem. He adopted certain ideas evidently at variance with the archæological history of Freemasonry; but as a symbolical completion of the design, everything enunciated by him deserves the careful study of the theosophist."

The above account of Saint Martin is found in "The Royal Masonic Cyclopædia," by Kenneth R. H. McKenzie, IX°, (*Cryptonymus*). Few of his works are extant in English.—*Notes and Queries*.

M.W. Bro. Adelbert B. Clark, of Idaho, U.S., has truly said:—"Every man, who has been made a Mason, owes the Craft a debt."

We have seen the following explanation given regarding Masonic Grand honors: The hands at the side of the body, crossed upon the breast, and then raised pointing to the heavens, is the symbol of resignation, worship and adoration.

We do not, or at least should not, assume our Masonic character for business purposes, and the name "Mason" should be by us kept sacredly devoted to the high and noble cause to which we as Free and Accepted Masons apply it.

Make your lodge meetings so cordial and pleasant that no non-affiliated Masons will be found in the community.

SUBSCRIPTIONS RECEIVED.

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

John Veale, Sr., \$1.00; General Samuel C. Lawrence, \$1.00; A. W. Chapman, \$1.00; Jas. H. McDougal, \$1.00; J. E. Masters, \$1; H. B. Fleming, \$1.00; Jas. S. Benedict, \$1; F. C. Barker, \$1.00; F. L. Thompson, \$1; E. W. Givan, \$1.00; F. N. Hall, \$1.00; Dr. Bradley, \$1.00; John Walsh, \$1.00; Henry Walters, \$1.00; T. H. George, \$6.00; J. S. Johnston, \$3.00; F. Sole, \$1.50; R. T. Coady, \$1.00; Malcolm Gibbs, \$1.00; J. E. Hansford, \$1.00; Harry Vigeon, \$1.00; E. R. Bounsell, \$2.50; R. J. Campbell, \$1.00; W. H. Stone, \$1.00; J. W. Martin, \$1.00; F. A. Fairchild, \$1.00; E. A. Mott, \$1.00; J. E. Anderson, \$1.00; W. A. Windatt, \$1; J. M. Johnston, \$1.00; W. E. Hazley, \$1; E. H. Wilson, \$1.00; J. T. B. Persse, \$1.00.

PLEASANTRIES.

An illustration of thrift is contained in the story of a Scotchwoman, who had been promised a present of a new bonnet by a lady. Before she made the purchase, the lady called and asked the good woman, "Would you rather have a felt or a straw bonnet, Mrs. Wilson?" "Weel," said Mrs. Wilson, "I think I'll tak' a strae ane; it'll maybe a mouthfu' to the coo when I'm done wi' it!"

Lord Dufferin once addressed the University of Toronto in Greek; and on the following day the Canadian journals announced that his command of the language was astounding, idiomatic, and grammatically perfect. Where-

upon the following dialogue ensued. "How did those idiots of reporters know that?" asked Sir Hector Langevin of Sir John Macdonald. "Because I told them," replied Sir John. "But who told you? You don't know Greek," persisted Sir Hector. "I don't know Greek," admitted the premier, with his usual gravity, "but I know politics."

While the members of our English pilgrimage are gathering daily stores of information on various subjects, they are also disseminating a knowledge of American terminology, as this incident, which took place in the hotel at Plymouth, shows: American Pilgrim (to waiter): "Please pass the crackers." Waiter (with puzzled look on his face): "You mean the biscuits, sir, do you not?" A. P.: "No; I mean crackers. Please bring us the crackers." Man departs, and presently reappears, and solemnly offers a plate upon which a pair of nut-crackers are placed. Roars of laughter from the party. Waiter thinks ways of Americans are past finding out.

The highly respectable French simpleton, M. Calino, discovered the other day that he had left his umbrella somewhere. As he had visited three stores, he knew it must be in one of them. So he started back, and visited all three in turn. "It has not been found here," he was told in the first store; and M. Calino shrugged his shoulders a little, and went out. At the next store the same response was made. M. Calino shrugged his shoulders still higher, and went to the third store. There the umbrella was waiting, and was promptly turned over to him. "Well," he exclaimed with satisfaction, "I must say that you are more honest than they are at those other stores!"

"Of all the delegates that I met at the convention," says Dr. J. L. Hill, "I liked him best who, on being asked what his business was, said, 'I am a cheer-up-odist.'"

Tommy: "I think mamma is an awful gossip." Ethel: "O Tommy, how can you say such a thing?" Tommy: "Well, she is: everything I do she goes right off and tell papa. I don't like gossip."

Diner: "Waiter, there is a slight mistake. I ordered a spring chicken and a bottle of 1884 Pomeroy." Waiter: "Yes, sir." Diner: "You have brought me some Pomeroy of last spring, and a chicken of 1884."

"Why do you wear that suit? You don't ride a bicycle, do you?" "No; but the bicyclists naturally think I play golf." "Why, you don't know a golf link from a vacant lot!" "Of course not, but the golf players all think I ride a wheel."

"I understand that you have relics of the war for sale, my little man," said the Northern tourist to the tow-head. "We did have," replied the boy; but they have bought us out, an' the swords daddy burried last week won't git rusty 'fore winter."