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THE  
**CANADIAN CRAFTSMAN,**  
AND  
MASONIC RECORD.

Vol. XXIV.

TORONTO, SEPTEMBER, 1889.

No. 3.

THE  
**Canadian Craftsman,**

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In Arkansas all balloting for candidates is done at the altar.

The Earl of Fife, who recently married the Princess Louise of Wales, is a member of the Craft.

All the Lieut.-Governors of Upper Canada, from Simcoe down, and all the Governor-Generals of the Dominion, including Earl Stanley, were Masons.

The *Master Mason*, Minneapolis, entered upon its fourth volume last month. It is a clean Masonic Journal, conducted discreetly, and worthy of good support.

The London *Freemason* pleads the dull season for getting off the follow-

ing:—"Why is the sun like the letter G?—Because it is the centre of LIGHT!"

A letter appears in the *London Freemason* of July 20, bearing date, Toronto, Canada, May 27, and signed "Wm. Ball, P.M., 45." Who is W.B., and when did 45 remove to Toronto?

The *Tristle Board* advocates "the restoration of the two ancient landmarks—fines for absence and refreshments at every meeting, as a remedy for non-attendance in Blue Lodges.

The CANADIAN CRAFTSMAN, published at Toronto, Canada, has just completed its twenty-third volume. It has long been on our exchange list and is always read with profit and pleasure. So may it long continue.—*Masonic Advocate*.

Saloon-keepers and liquor sellers are not ineligible for membership in the Craft in Michigan, as is currently reported. The *Tyler* sets an ignorant brother right by saying that the "edict was repealed as a dead letter five years since."

The CRAFTSMAN acknowledges the receipt of a pamphlet from Bro. J. C. Batchelor, M.D., Grand Secretary of Louisiana, containing a report of the

proceedings of the recent Washington centennial celebration by the Grand Lodge of Louisiana.

Past Grand Master Stevenson, of Montreal, attended the gathering of Caledonians in Toronto in the third week in August. He was not attired in Masonic clothing, however, but looked well in tartan, kilt, bonnet, &c.

*Masonic Tidings* warns the brethren against one McLaughlin who claims to belong to a lodge in Ireland, and who was recently in Madison, Wis. It also intimates that John T. Cline, now in Wisconsin, is unworthy of being accepted as a Mason.

THE CRAFTSMAN tenders its congratulations to R. W. Bro. Rea, of Ottawa, on being appointed to the vacancy on the Board of General Purposes of Grand Lodge, caused by the death of R. W. Bro. Judge Macpherson. This is an appointment where modest merit was fittingly acknowledged.

We thank those brethren who have so promptly responded to the reminders sent them about their subscriptions. Very many have renewed their subscriptions, paying in advance, but there are still a few who owe for last year's issue. Will they remit at once, and thus save us the trouble and annoyance of placing their names on our "dead-beat list."

The Grand Master's suggestion that the brethren should make themselves acquainted with Masonic news, the traditions and teachings of the Craft, etc., was a good one, and is bearing

fruit already, as the Deputy Grand Master has added a Masonic department to his newspaper, wherein may be found a number of extracts and suggestions thoroughly in keeping with the characteristic modesty of that journal.

Bro. John Haigh, of Somerville, Mass., has published a neat little pamphlet on "Constitutions and Consequences," in which he deals out red hot shot to some of those who are carrying on the crusade against Cerneauism. He gives extracts from the "Secret Constitutions" of the A. & A. Rite which show the power possessed by its officers, and the extent to which they can interfere with other grades.

We offer our condolence to Past Grand Master Theo. S. Parvin, of Grand Rapids, Iowa, and Grand Secretary of the Grand Lodge of Iowa, on the death of his daughter. The deceased, we learn, was as amiable as she was talented, and passed away rejoicing in the hope of a brighter future. She was an invalid for eight years, the result of being thrown from a carriage.

"Sunless homes of widows and orphans have been brightened and gladdened," we are told by the committee who reviewed the Grand Master's address, by the grants from the Benevolent Board. What an ornate way to speak of the blessings derived from a grant of \$20 or \$30 yearly. Perhaps the clause is a specimen of veiled sarcasm, and we are too obtuse to read between the lines!

Judge Preston of the Eighteenth Judicial District of Iowa, on the petition of C. E. Barnes, Burlington, J. C.

Grover and Henry Bennett, and Grand Officers of the Iowa Consistory of Scottish Rite Masons, otherwise known as Cerneau, has ordered a temporary injunction against the Grand Lodge of Iowa, restraining them from putting into effect the legislation of the last session of the Grand Lodge, referring to the Cerneau bodies, and which commanded Master Masons to leave the Consistory of Iowa of that Rite under punishment of expulsion.

The Crusade against Cerneauism—be it right or wrong, and we incline to the latter belief—is growing in strength, as it has been declared clandestine by the Grand Lodges of the following jurisdictions: Massachusetts, Ohio, Pennsylvania, Kentucky, Colorado, Iowa, Alabama, Nebraska, the District of Columbia, and South Dakota; by the Grand Chapters of California and Pennsylvania; and by the Grand Commanderies of Connecticut, Pennsylvania and Nebraska.

At last we have a definition of Masonic benevolence! We are told it is "soft-handed charity." Unfortunately the touch is so soft that it is frequently never felt by many deserving ones. What benevolence lacks in substance is made up in the poetical definition referred to. We will look into the "soft-handed" grants in a future issue, and deal with them practically, leaving the poetical and high-flown phrases for the framers of Grand Lodge reports.

Was the report of the Grand Lodge Committee to whom was referred the Grand Master's address, prepared by the Grand Master? The report "agrees,"

"coincides," "approves," etc., in such a flattering style as to prompt the idea that Bro. Walkem either prepared it or is such an infallible being that no room was found to detect any weak spots. If we were suddenly transported back to the days of the old Israelites how the number of those who bowed the knee to Baal would be increased.

The Grand Lodge of British Columbia, at its recent session, refused to supply the secular press with a report of its proceedings. How differently they do these things in Ontario? Here the representatives of the press who were attending Grand Lodge not only furnished their respective journals with the Grand Master's address, a usual occurrence, but also gave outlines of some of the general business in such a way as to be unpardonable. We certainly live in an age of progress and advancement.

Rumours have been current ever since the accession of Emperor William to the throne of Germany that he was hostile to Freemasonry. These rumours are evidently based on fiction or started by those opposed to the Craft, as we learn that the Freemasons of Friedland have been much pleased by a present from the Emperor, consisting of a valuable engraving of Frederick the Great as Grand Master of the Lodge. The portrait represents the King in his insignia, and bears the underline, "Frederick the Great as Freemason in 1740."

The Tyler, Grand Rapids, objects to Craft Masonry entering into the disputes between the Rites, a position taken at the outset by THE CRAFTSMAN. In concluding a logical article,

the *Tyler* says:—"What we say now and what we shall say in the future on this question is not in the interest of either one or any Rite, but solely for the welfare of Ancient Craft Masonry. If Grand Lodges continue to foster and build up rites and orders over which they have no jurisdiction, it will not be long before they will lose their present place of supremacy, and be in the market for sale to the highest bidder."

The *Tyler*, Grand Rapids, congratulates 209a upon the victory secured by it at the meeting of our Grand Lodge. It thus refers to our ritual:—"The work in general use in Canada is soulless to an appalling degree, and its exemplification will never awaken enthusiasm or be fruitful of rich Masonic thought. If the so-called Irish work were adopted by the Grand Lodge of Canada, and made the uniform work, Masonry would "rise and shine" to the everlasting glory of the Craft. When the neophyte asks for bread the present Canadian work gives a stone. May we hope that 209a may yet prove the 'little leaven' that shall leaven the whole lump."

Bro. Frank J. Thompson was reported on Fraternal Correspondence for the Grand Lodge of Dakota, and took advantage of that position to declare his opinions regarding the Divine authenticity of the Bible and a personal God as revealed therein to man. Bro. T.'s infidel views brought about his ears a large-sized hornet's nest. For the good name of the Craft and the honor of the Grand Lodge of Dakota something had to be done, and Bro. T. was consequently removed. The *Tyler* thus refers to the incident:—"The honor

conferred on Bro. Thompson by the Grand Lodge simply gave him the 'big head'; but the Grand Lodge has discovered that when big ideas get into little heads something is bound to spread—it is generally the mouth, and so it has closed Thompson's forever as a Grand Lodge reporter."

Grand Master Walkem has again prohibited dancing in halls dedicated to Freemasonry. If Masonic halls are such intensely sacred places there are worse evils than dancing continually practised in them that should be prohibited. Perhaps Bro. Walkem wants us to become as ascetic in our Masonic tastes and desires and actions, as monks? If so, why not close up the refreshment rooms and prohibit the wearing of gorgeous regalias? Then there are the tobacco smokers, the "funny" story tellers, and the profane swearers, who are to be found in and around all Lodge rooms. Masonry is a system of morality, and we believe that that morality should be maintained to the letter, but we object to the absurdity of straining at a gnat and swallowing a herd of camels.

A Masonic map of Ontario has been issued, showing the divisions of the province by Masonic districts, the locations of Lodges, Chapters, etc. The map could readily have been made more useful had it been indexed in such a way that the names of the bodies would have appeared alphabetically, and opposite such names the name and number of the district in which it was located. Of course there are a number of Lodges bearing the same names, which might make an index look absurd, but which would

in fact make it more acceptable. As the map bears the imprint of Grand Lodge authority how does it occur that the names of the districts are not given, as our districts are not known by numbers alone? If these defects did not exist, the map would be more useful.

The Grand Master of Mississippi has decided that any party possessing the proper qualities of mind and heart, and able to write his name, is good material for a Mason. The Grand Master of Alabama has gone a step further, and decided that if an applicant for the mystery of Freemasonry is qualified in every other particular, the fact that he cannot write his name should not be a bar to his initiation! The Law Committee of the Grand Lodge of Mississippi did not hold with the Grand Master, taking the view that it would be difficult for a person who could write his name only to study geometry. What a lot of rubbish is unearthed when some people talk or write about Masonry. Could not study geometry! If an applicant can write his own name, hold daily communion with his God, and strives to be a man, he can get along without a knowledge of geometry.

"In Canada all business and routine work is done in the first degree, and as a result there were last year 85 lodges in that jurisdiction that did not open a lodge of Master Masons. How can it be expected that "bright" Masons can come from this state of affairs? This is the 19th century, nearly four thousand years since the flood."—*Tyler*. —In Canada there are some six millions of people, over five millions of which went to bed last year without

their boots on, and yet there is as much reason for persons going to bed with their boots on as for Masons doing business in the Third degree. The reference to the flood is peculiarly appropriate, as the present bluster and blabbing about ritualism suggests the near approach of another deluge.

A peculiar lawsuit is threatened in Charlotte, N. C., against the secretary of Phalanx Lodge of that town, by a non-Mason. It appears that a letter was received by Bro. Crowell, the officer alluded to, reflecting on the character of the plaintiff. The letter was read in the lodge in the usual formal way, but no action was taken on it, nor were any comments made. By some means, unfortunately too common throughout the Masonic world, the matter reached the outside community, and the plaintiff brought suit against the W.M., secretary and other members of the lodge. The officers of the lodge are anxious to get opinions from all quarters as to the legality of the proceedings, and also precedents that may be of benefit to them in their defence. Brethren who may feel disposed to meet the appeal of the officers can address their correspondence to Hon. W. H. Bailey, Attorney, 13 Law Building, Charlotte, N. C., who is an able lawyer.

The *Tyler*, Grand Rapids, thus refers to the 209a matter brought forward in Grand Lodge:—"Bro. J. S. Dewar, the bright and talented editor of the Masonic department in the London Daily *Free Press*, won a just victory in his contention that the honor of the Grand Lodge must be maintained in its agreement with lodge 209a. When it submitted to the jurisdiction of the

Grand Lodge of Canada it was with the distinct understanding that it should be permitted to continue the work of the Irish ritual for all time to come. The lodge has risen to be one of the most populous and prosperous in the jurisdiction, and now some envious brethren wished to violate that agreement and compel 209a to adopt the ritual of the Grand Lodge of Canada. We congratulate Bro. Dewar and the Grand Lodge of Canada on the verdict just rendered."

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The August Quarterly Communication of the Grand Lodge of Scotland, held in Edinburgh, resolved to enter into fraternal relations with the United Grand Lodge of Victoria, and allowed the seceding Scottish lodges who had transferred their allegiance to the new Grand Lodge to retain their original charters as memorials of their Masonic connection with Scotland. The income for the quarter had been \$5,750, and the entrants 1,300. The annuity fund now amounts to \$16,000. Charters were issued to Lodges in Syria, South Africa, New Zealand, and Queensland. For the half-year ending 18th July, 1889, the Board of the Annuity Branch had under consideration 41 cases, 7 of which were continued, 19 rejected, and 15 entertained. To one case—the widow of a brother at Dunedin—\$100 was allotted, two cases \$75 each, and the remaining twelve \$50 each—total \$850, which, added to \$775 allotted last January, gives the total of \$1,625 being paid in annuities to brothers, brothers' widows, or brothers' children.

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The esteemed brother who furnishes the communication on the benevolent

grants made by Grand Lodge gives some facts that may not be generally known, and which will, doubtless, be appreciated, but he admits that there is a good deal of machinery connected with securing grants. Perhaps this is right, but could not as safe and sure results be obtained with less formality? Our correspondent refers, in a slightly satirical strain, to the radical element in Grand Lodge, and our evident desire to have a leader for that element. That a radical section exists in Grand Lodge cannot be denied, and that an element is creeping into Masonry which possesses many views entirely at variance with those entertained by the older and more conservative members, must be admitted, and that that element will find a leader is certainly within the range of possibilities. The clinging to office by brethren who ought to be satisfied with the honors they secured years ago, and the superciliousness of others who imagine they are heaven-born lawmakers, financiers, etc., is enough to drive impetuous brethren into a movement that might not be in the best interests of the Craft.

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At the quarterly meeting of the Supreme Grand Chapter of England, held on August 7th, the Committee of General Purposes submitted among other matters the following:—"The Committee have further to report that in consequence of the formation and recognition of a Grand Lodge of Victoria, there are, with the exception of the Meridian Lodge of St. John, No. 729, and the Combermere Lodge, No. 752, Melbourne, which have not yet signified their intention of joining the Grand Lodge of Victoria, no longer English Craft Lodges in that colony to

which the Chapters meeting in the District of Victoria can be attached, as required by Article 45, Royal Arch Regulations. The Committee, therefore, recommend that the Charters of the undermentioned Chapters be withdrawn and cancelled, and that the Chapters be erased from the Register of the Grand Chapter:—474, Australasian, Melbourne; 530, Victorian, Melbourne; 641, Royal Golden of Bendigo, Sandhurst; 692, Eureka, Castlemain; 713, Yarrowee, Ballarat; 727, Collingwood, Melbourne; 728, St. John, Beechworth; 747, Melbourne, Melbourne; 930, South Yarrow, Melbourne.

We have made occasional references to life membership, and always expressed the opinion that it was prejudicial to the welfare of a lodge, and contrary to the spirit of Freemasonry, inasmuch as certain members enjoyed privileges that could not be participated in by others, thus wiping out that equality which should exist among the members of the Craft. *The Tyler* thus refers to this class of members:—"The Grand Lodge of the State of Louisiana is burdened with the evil effects of life membership, and if we can judge by the action of that body in 1888, and the evasion of the question in 1889, the life members control the Grand body. In 1888 it decided by a large vote 'that a lodge has no right to amend its by-laws to the detriment of life members already made.' In the first place, we do not believe that a lodge has the right, or ever had the right, to exempt its members from future and unforeseen liabilities, and whenever such a law prevails it is an injustice to the brethren and a curse to the lodge that permits it. May the

good Lord show compassion to the Most Worshipful Grand Master who is called to preside over a jurisdiction ruled by life' members, or more properly speaking, *dead* members."

In connection with the paragraphs that have appeared in former issues of *THE CRAFTSMAN* relative to long and continuous membership of a lodge, the following, from P. G. M. Parvin, now and for many years Grand Secretary of the Grand Lodge of Iowa, will be found interesting:—"Dear Bro. Hambly,—Rumaging, as I am wont to do, among the pages of *THE CRAFTSMAN*, I read in your August number the reminiscences contributed by my dear Bro. Webber of Washington. Thirty-eight years a member of his lodge (since 1851), is a good long record. Long may he live to honour and serve the Craft, as he has well done through more than the third of a century past. Such contributions are interesting from the fathers, and may serve to encourage the sons to a life of faithfulness, wherefore I beg to add a paragraph or two, which, if deserving, you may use. On November 20th, 1840, I, with Bros. William Thompson, then of Mount Pleasant, now of Bismarck, Dakota; Evan Evans, of Burlington, with five others, helped to organize the first Lodge in Iowa, Des Moines, No. 1 at Burlington. Bro. Evans was the first Junior Warden, and through these thirty-eight years (ten more than Bro. Webber), remains a member. Bro. Thompson, first Senior Warden, dimitted to assist in the organization of Mount Pleasant Lodge, No. 8, and later became its W.M. I aided in organizing Iowa Lodge, No. 2, at Muscatine, in February,

1841, became its W.M., and represented it in the Convention which on January 8th, 1844, organized the Grand Lodge of Iowa. I am still a member of that lodge, and expect to remain in its communion until I may affiliate with the Grand Lodge on High. There are no doubt many instances of older and longer continued membership in lodges in the older States, but few (I know of some) in the new and Western States."

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" MASONIC DEPARTMENT "

NEWSPAPERS.

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Several of our exchanges are unduly excited over the publication of Masonic news in local newspapers. While the publication of such matter is frequently contrary to the spirit of Freemasonry, and as often in violation of the constitutions of the several jurisdictions wherein it occurs, yet it is one of those matters that cannot readily be regulated, as there are newspaper proprietors or managers who will resort to any and all expedients to secure circulation. Like all other evils, it will ultimately work its own cure, but in applying the remedy the brethren can render great assistance. In connection with this subject we cannot but refer to the apathy displayed by members of the Craft in their support of Craft journals. In the United States, with its 631,000 Master Masons, there is only one monthly magazine which gives a greater amount of Masonic news than THE CRAFTSMAN, namely, the *Voice of Masonry*. The others, and we say it with regret, show no signs of prosperity, while of the weekly Masonic journals, but two—*The Keystone* and *The Tyler*, appear to be prosperous. One by one they gradually reduce expenses in order to put themselves on

a paying basis, and it is not an unusual occurrence to find them resorting to "plate matter" to fill up their costly columns with. Then, again, we notice even near home, that a monthly journal has formed "a combine" with a daily, they both using the same Masonic matter. Such a state of things is not creditable to the Craft. But perhaps the brethren are not so much to blame as the publishers. Masonic editors run away with the idea that the bond of brotherhood prevents them finding fault justly with those in authority, and the result is the production of a lot of sickly twaddle, in which all the high and mighty are elevated to the skies, while, if the truth were told, some of the Grand Panjandrums would be consigned to grovel amongst the rubbish in search of that Masonic light which they so sadly need.

Returning to the subject first dealt with, we take the following from the *South African Freemason*:—"We have, on more than one occasion, pointed out the evils of publishing Masonic news in lay papers. Here is a conclusive instance of it. The last meeting of the Natal District Grand Lodge was reported in the local papers, including a ruling by the D.G. Master on the question of the Masonic incapacity of a maimed man. Promptly a correspondent signing himself "M.M. 1609, England," wrote to the *Natal Mercury* arguing against that ruling. Consequently, a most intricate point of Mason jurisprudence is openly discussed in an outside newspaper, so that those who run may read, and grin. We ask, is this dignified, is it decent, or is it Masonic?"

The following, which was clipped some time ago from a colonial paper, is very severe on an American journal that caters to the wants of all classes, the moral Masonic community included:—"The *Tyler* hits out straight at one of the reasons which go for disaster to Masonic periodicals in the United States. The great Grand Lodge of New York, with its 80,000 members, barely supports its one Masonic

journal. One reason, we are told, is that the *New York Dispatch* has a Masonic page contributed to by, we are sorry to say, some of the leading Masons of the State. Now, the *New York Dispatch* is a prurient iniquity, something after the style of that pink abomination the *New York Police News*, barring the illustrations, and so Masonic morality shews up cheek by jowl with filthy divorce reports, blood and thunder stories, the scum of police court gleanings, and the like. No wonder that the *Freemason's Journal* and the *Tyler* are indignant. Masonic journals should be written by Masons, for Masons, and on Masonic topics only. Against the importation of Masonic matter into general papers, the Craft should sternly set its face."

As far as THE CRAFTSMAN is concerned, we have no feeling against the local papers who run Masonic departments. As we said before, it is a matter of expediency, resorted to by publishers and editors for motives known best to themselves, and when those motives have been accomplished the Masonic department will be superseded by some other feature, perhaps as absurd.

#### GRAND CHAPTER OF CANADA.

The annual convocation of Grand Chapter, R.A.M., was held in Owen Sound, on July 19th, and on August 17th a copy of the printed proceedings reached us. We congratulate Comp. David McLellan, Grand Scribe E., upon beating all former Canadian records in the production of such publications. He has done well and merited commendation, which he would not receive from THE CRAFTSMAN did he not deserve it, as we have a wholesome horror of fulsome flattery and unmerited praise.

At the convocation, of the 79 warranted chapters and the four under dispensation, 59 were represented, the

delegates having power to cast 247 votes.

The receipts for the year amounted to \$3,067.67, while the assets are \$12,525.67. Placing some of the stock at the present market value, the assets reach \$15,375.67. Among the disbursements for the year was \$495 for benevolence, \$200 of which, however, was given to one person, the others receiving from \$20 to \$50, a peculiar sliding scale that exists in the distribution made by Grand Lodge as well. When the extent of these grants is compared with the following grandiloquent sentence from the report on the condition of Capitular Masonry the impartial reviewer cannot but suppress a smile:—"Let us do our duty by shielding their (deceased companions) widows and helpless little ones, whom, it is our pride to think, have a claim upon us, and who, as they welcome our offering, thank the day a husband, brother or son, knelt at an altar, and was brought from the outer darkness of the world into the inner light of the Craft."

A mode of procedure was adopted for the healing of persons who had joined clandestine or irregular chapters, the healing fee being placed at \$20, subject to a reduction of \$10 in special cases.

From the statistical tables we gather the following:—

Number of Chapters on the roll	82
Registrations.....	294
Joinings.....	108
Restorations.....	6
Withdrawals.....	106
Suspensions.....	80
Deaths.....	53
Total Membership.....	3636

Prince Rupert's Chapter, Winnipeg, claims the highest number of new members, 27; St. Andrew's, Toronto, coming next, with 15; Antiquity following closely with 14. Twenty-eight reported no initiations, while 56 had no joinings. St. Andrew's, Toronto, leads in suspensions, being credited

with 11, while St. John's, Hamilton, Maitland, North Augusta, and Occident, Toronto, had eight each.

Foreign Correspondence is, as usual, handled by Comp. Henry Robertson in too limited a space to make it as interesting as it should be.

The proceedings close with a carefully prepared index.

We had almost omitted mentioning that memorial pages are devoted to the late Comps. Charles D. Macdonald, Charles Doebler, Seymour Porter, David Curtis, and A. W. Francis.

Since the meeting of Grand Chapter, Grand Z. Hungerford made the following appointments:—

Chas. F. Mansell, Toronto, 1st Asst. Sojourner; Fred. F. Manley, Toronto, 2nd Asst. Sojourner; W. G. S. Reynolds, Ottawa, Sword Bearer; John Hewton, Kingston, M. of Veils; Robt. Best, Niagara, Stand. Bearer; R. A. Morrow, Peterboro', Dir. of Cer.; John Lyon, Milton, Organist; Geo. F. Counter, Simcoe, Pursuivant; J. W. Hickson, Toronto, S. Dubber, St. Thomas, Thos. Main, Melbourne, and James F. Ferguson, Napanee, Stewards; E. H. Ball, Kingston, Janitor.

#### GRAND LODGE OF VICTORIA.

At the first quarterly communication of the United Grand Lodge of Victoria, held on June 17th, some brethren displayed their smartness, and showed conclusively that their code of morality is none of the highest. At the conclusion of all the routine business, which included the consideration of the report of the Board of General Purposes, it being then 11 o'clock,—“Several propositions for adjournment were objected to by the country members. By this time the majority of the metropolitan representatives had left the room to catch the tram and train to reach home, and the country members preponderated. Despite the Board of Constitution, and

the fact that so many had left the room, the Committee, acting as Board of General Purposes, was relieved of its duties, and the meeting proceeded to elect a new one. Ballot-papers were distributed, three scrutineers were appointed, and the ballot-papers when collected were locked up till next day, Tuesday, 18th June. Six candidates were allotted to the country and eight to the town.”

The *Victorian Freemason*, from which the above extract is taken, thus refers to what followed:—“When the room was nearly deserted, the vital and all-important question whether the Elective principle or the Nominee practice should be the law of the United Grand Lodge of Victoria, was forced on the Grand Lodge for decision nearly two hours after the time fixed by the Book of Constitutions after which no new business shall be considered. The M.W.G. Master ruled that a vote of lodges be taken and not that of representatives. Then the Grand Secretary announced that out of 120 votes received, 71 were for appointment, 43 for election, and six informal.”

The absent brethren were much chagrined at what had occurred, but express their determination to do something when the minutes come up for confirmation.

The receipts for benevolence for the quarter amounted to \$2,000, of which the Grand Master, Sir W. J. Clarke, Bart., had contributed \$500. The disbursements under this heading were \$1,200.

The salary of the Grand Secretary was fixed at \$2,500 with an addition of \$500 for foreign correspondence. The Assistant Grand Secretary receives \$1,000.

#### G.M'S APPOINTMENTS.

Grand Master Walkem has made the following appointments of Grand Lodge officers for the current Masonic year:—

J. Sutherland, Kingston, G.S. Dea-

con ; D. F. MacWatt, Barrie, G.J.D. ; P. J. Slatter, Toronto, G. Supt. of Works ; Wm. Ballantyne, Seaforth, G. Dir. of Cer. ; A. Poulter, Hamilton, Asst. G. Secretary ; E. W. Case, Picton, Asst. G. Dir. of Cer. ; J. Caverley, Madoc, Grand Sword Bearer ; O. Brown, Delta, Grand Organist ; A. L. Rundle, Oshawa, Asst. Grand Organist ; J. McCarter, Eglinton, Grand Pursuivant ; D. Welsh, Essex Centre ; A. Cameron, Napier ; S. Dubber, St. Thomas ; C. Miller, Kincardine ; R. R. Fulton, Woodstock ; A. J. Little, Guelph ; W. A. Ferrah, Oakville ; A. Burritt, Meaford ; W. H. Andrews, Port Robinson ; T. Kennedy, Ottawa ; J. A. Warren, Keewatin Mills, and W. H. Chittick, Dorchester Station, Grand Stewards ; H. Clements, Palmerston, and A. Hood, Arnprior, Grand Standard Bearers.

#### GRAND LODGE BENEVOLENCE.

(CONTRIBUTED.)

In your issue of August, you refer to a speech by a brother from Strathroy. You evidently take the part of that brother, and lay the blame for withholding the grant upon other shoulders than upon those of the Strathroy brethren. I regret to find this, since your sympathy is, in my opinion, misapplied, and may tend to do harm instead of good. Had you known, as well as I do, all the particulars relating to the Strathroy Local Board of Relief as they are reported to Grand Lodge, and entered in Grand Lodge Benevolence Books, I do not think that you would have written in that style. Though these particulars are prepared for Grand Lodge, and are annually published in the proceedings, it appears that little or no notice is taken thereof, but if it happens that some brother gets up and makes a speech like the one referred to, then he is applauded.

To give you only a few points, I will first refer to the direct grants given to the Strathroy Local Board of Relief, which, please to understand, are for transient relief only, and not for any other purpose. In 1880 the Strathroy brethren pleaded for aid to pay transient relief, on the plea that quite a number of brethren from the United States called upon them for aid ; and they continued to ask for the same in the following years. The Board of General Purposes made the grant \$20, which was continued to 1884, making in all \$100. Having had five years to prove the correctness of their plea, the matter was inquired into, and it was shown that, by their own returns, only \$14.50 had been paid out for transient relief, the grant was, therefore, discontinued ; and except in 1886, when they paid out \$3.50, no transient relief has been paid out ; showing to date that they have \$82 of Grand Lodge funds unaccounted for. The fact is that the Strathroy Local Board of Relief makes larger claims than any other Local Board, in proportion to size of town, and contributes less than any other Local Board. It was, therefore, not that certain formalities had been overlooked by the applicants that several applications were rejected, but for good sound reasons. Not in one of them was there any special cause for aid shown ; no small children were mentioned, and in no instance had the Lodge or Board given aid.

You appear to long for a leader of the stamp of our Strathroy brother to make the power of the radical element felt in Grand Lodge. This radical element to which you allude appears to me to be to upset or uproot the existing system, and let every case be brought up on the floor of Grand Lodge, like the Strathroy brother brought up his case. This would be nothing new, for I well remember that that was the way grants were made in former years, when a few favored brethren or widows got a large sum, and a host of poor, but deserving widows, who had no

party to plead for them, were left entirely unprovided. It was for that reason that the present system of written applications and its several rules was inaugurated, and has from time to time been brought to greater perfection.

Grand Lodge has paid dear for allowing its sympathy to gain master over sound reason and justice, as a reference to Grand Lodge proceedings, and some of the heavy grants mentioned therein, will clearly demonstrate. A needed change has been made, however, and now the widow of the artisan, mechanic, or laborer, stands upon the same plane as that of the lawyer, clergyman, doctor, or G.M. The grants are made according to age, number of young children, and other circumstances, from \$20 up to \$40, while, for brethren, the grants are from \$30 to \$50, and orphans generally \$10 each, except in case of infirmities, as blindness, crippled, &c., when more is given.

Now, my dear Bro. Hambly, if you know a more Masonic principle, or if you like, a more democratic one, upon which to dispense benevolence, I shall be happy to hear it. That Grand Lodge has laid down certain rules regulating grants is quite true, and if you only knew the many shameful abuses respecting applications that have come to light you would be the last to find fault with any of the existing rules.

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### DOING BUSINESS IN THE THIRD DEGREE.

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BY R. CUTHBERT, P.M., TORONTO.

In Grand Lodge it is impossible to do justice to any subject that may come up for discussion. The time is too limited. Everyone appears to be impatient when time is being consumed in debate. Elaborate reports are presented and read, and must be accepted as the deliverances of the perfect few in whom alone wisdom is concentrated.

The proposition to confine the business of private Lodges, with the exception of initiating and passing, to the third degree, I had the honour to second. I am persuaded that that is a wise and proper change to make. Many who are opposed to it plead the antiquity of the existing system. It is said that Masonry is a progressive science. That is true only in the sense that man is subjectively progressive. Masonry in its true aspect, and rightly understood, is a perfect science. To mentally apprehend it implies degrees of progress in the thinking subject. Perfection needs no addition. Any attempt of that sort would be ridiculous excess. The sum and substance of Masonry are involved in the third degree. Therein are all the other elements embraced. Until a brother has been obligated in that degree, he is incapable of understanding his duties and relations as a Mason. Prior to that time he is, so to speak, in Masonry an arrested development. To deny him the power to exercise the function of a Mason before he has become a Mason, that is to say, before the third degree has been conferred upon him, is simply to show proper respect for the perfect system or order into which he has been admitted. Surely he cannot be said to have acquired any right through the payment of money, to which our esteem and homage for the Craft should become subordinate? He does not stipulate for any such consideration, but freely pays his money, trusting that the full light of Masonry will be his ample compensation. Those old in the Craft should demonstrate by their respect and appreciation for Masonry that the original estimate of the uninitiated is not too high.

Under the teachings of Masonry, and particularly the third degree, we are made to realize, if we think at all, that we are not only cosmopolites, citizens of the world, and citizens of the Solar system, but citizens of the universe. It is in no way derogatory

to the intelligence of any man, whatever his mental power, and however it may have been expanded by culture, who, when he is admitted into Masonry is kept in a state of suspense, of complete Masonic function, until he has been made a Master Mason. Such treatment is entirely consistent with the perfect nature of the system. I defy any one to gainsay this who has given any study to the question. Every step in Masonry should be one of profound respect for the Order. That respect must transcend considerations of a personal character, otherwise we reduce Masonry to a travesty, and prove ourselves unfit to adapt eternal principles to human affairs. I am perfectly free to admit that I may be a pigmy in intellect to the newly initiated candidate; even so, I will not allow or assume that he understands or knows the relations covered by the obligation in the third degree by intuition, or until he has taken that obligation. He may be a Pythagoras—the formulator of the 47th theorem; a Copernicus, a Kepler, a Galileo, a Newton, a Leverrier, or an Adams, all Masons by nature, but a Mason he cannot be before the light of that degree has been imparted. There is, therefore, the highest warrant for the change that is sought to be made—our intelligent respect for Masonry demands it. The vote was largely in favor of the proposition, but not sufficient to constitute a two-third vote. It will evolve in time. If perfect ideals are employed, to be consistent we must conform or approximate to them. Nothing is to be respected unless it is vitalized by the principle of truth. Much of antiquity is to be and must be discarded, because false. We have adopted the symbols of perfection; let us strive to be what they imply, or what we ought to be. Let us abandon the inconsistent and disrespectful attitude of making the perfect system subservient to the crude and imperfect material. Let us prove that we have an intelligent conception of what Masonry really is, and that little no-

tions of constitutional practice and interpretation are totally at variance with the universality and dignity of Masonry. The central force of the morality of Masonry is brotherly love, and the widest toleration of opinion. Common sense and good temper or feeling are the marked features that govern the discussions of Grand Lodge. It is reasonable and proper that the fullest discussion should precede any change in the constitution. Doing business in the degree which constitutes a Mason is a just limitation of the subordinate degrees in the government of the Lodge. It is, in point of fact, true Masonic self-respect which no one can say is, or would be, an innovation. Millions of years before man appeared upon the earth, or before the conditions were suited to man's existence, the universe was slowly conforming to the exactions of Masonic principle. The moral force, therefore, of Masonry is in the direction of complete and perfect life.

#### THE DEATH ROLL.

R. W. BRO. JUDGE MACPHERSON.

In the CRAFTSMAN for August incidental reference was made to the illness of R. W. Bro. Henry Macpherson, of Owen Sound, judge of the County Court of Grey. On August 4th our esteemed brother passed away in his 57th year. The deceased was well-known in judicial, civil and Masonic circles all over Canada. For some months past, he had been in failing health, and since the 15th of July, had been confined to his bed. A complication of troubles which the skilful hand of the physician could not stay, culminated in his death, which took place on the date mentioned. As a lawyer, the deceased was possessed of abilities of no mean order, and was gifted with a judicial mind, cultured and well balanced, material aids in the discharge of his onerous duties as county court judge. He was blessed with a keenness of perception, and so strong a sense of right and wrong, that his decisions were

recognized as the efforts of a man whose sole object was to do his duty without fear, favour or affection. In the County of Grey his presence on the bench will be sadly missed, not only by the bar but by the people at large. Bro. Macpherson was born at Picton, county of Prince Edward, on August 17th, 1832. He was the son of Lowther P. Macpherson, barrister, who was born in the Gulf of St. Lawrence, when his father was on his way to Canada with his regiment. Bro. Macpherson commenced the practise of his profession in March at Owen Sound, and was appointed County Judge for the County Court of Grey in 1865. In May of 1875 he married Eliza M. McLean, daughter of Allen McLean, formerly of Toronto, and now of London, England. Miss McLean was a granddaughter of John M. McLean, once sheriff of Kingston. Mrs. Macpherson died in 1879, and there is living of the marriage, one daughter, Miss Isabella Macpherson. The late judge was a member of the Church of England, and as a resident of Owen Sound, took quite an interest in local matters.

As a Mason he held many prominent positions in connection with the Grand Lodges of Canada, A. F. & A. M., and the Grand Chapter of Royal Arch Masons of Canada. He was initiated, passed and raised in St. John's Lodge, Toronto, and was the first W. M. of St. George's Lodge, Owen Sound. He was a Past Grand Warden of the Grand Lodge and a member of the Board of General Purposes and Vice-President of the Board and Chairman of the Committee on Jurisprudence. In Grand Chapter he was a Past First Principal of Georgian Chapter, Owen Sound, some years ago, and also filled the important position of Grand First Principal of the Grand Chapter. He was also representative of the Grand Orient of Uruguay and of the Grand Lodge of the State of Maryland.

BRO. GEORGE D. M'VICAR.

The Winnipeg correspondent of the *Master Mason* of Minneapolis, gives

some particulars of two brethren who died recently in the first mentioned city:—"During the past month (June), two well known Masons have been cut off in the midst of their usefulness—Bro. George D. M'Vicar, a Past Master of Prince Rupert's Lodge, No. 1, and Bro. John Norquay, a life member of Ancient Landmark, No. 3. Bro. McVicar came to Manitoba in 1869, and took an active part in the rebellion, taking sides with the volunteers, and endured all the hardships consequent upon that act. He was a prisoner in Fort Garry for months, and hearing that it was the intention of the rebels to kill him, he escaped one night and made his way to Duluth, Minnesota. It was the hardships encountered during that trip which dealt a blow at an iron constitution, from which complete recovery was never secured."

BRO. HON. JOHN NORQUAY.

"Bro. Norquay was a true son of Manitoba, born upon the soil, and for twelve years filled the chief position in the province, and for a much longer period has been in public life. Cradled from earliest youth in adversity, he had bravely and successfully fought the battle of life. He has been cut down in the apparent vigor of manhood, a proud example of what honesty of purpose and purity of heart can do for them who in their day and generation lived not for selfish ends. He had filled no conspicuous office in Masonry, but he made a good illustration of many of its characteristic teachings. To lose such a member from our ranks is indeed a bereavement, but we rejoice in the record he has made, and by which he yet speaketh."

BRO. VON STADEN.

Bro. Wilhelm Gabriel von Staden died at the residence of his brother-in-law, Mr. Thomas Richardson, Sarnia, recently, from which place the remains were escorted to their last earthly resting place in Strathroy. A number of the brethren of Victoria Lodge accom-

panied the body to Strathroy, where they were met by brethren from Beaver and Euclid Lodges. Bro. von Staden was the scion of a very ancient Hanoverian family dating back more than five hundred years, which finds prominent mention in Carlyle's History of Frederick the Great. He was at one time mistaken for a foreigner, and his vote challenged at the polling place. But he was able to show that he was born a British subject, and that he had no occasion to "take the oath," for at the time of his birth, 1833, Hanover was still under British rule, though it lapsed to the Duke of Cumberland after the death of his royal brother William IV. in 1837, the law of Hanover forbidding that a woman should ascend the throne. Bro. von Staden was very proud of being a British subject, and was steadfast in his allegiance. He was widely known in the Western portion of the Province and at Montreal as a manufacturer of bent woods, and had manufactories at Sarnia and Strathroy. His brother, Hon. John von Staden, of McGregor, Iowa, and Mr. Henry von Staden, Brooklyn, N. Y., were present at the funeral. The deceased was a P.M. of Beaver Lodge, Strathroy.

### THE MASON'S VACANT CHAIR.

(Tune—"The Vacant Chair.")

We shall meet around our altar,  
In the Lodge, upon the square,  
But our bravest words will falter,  
As we see his Vacant Chair.  
'Twas as yesterday we met him,  
Hand in hand, and heart to heart;  
Oh, not soon shall we forget him!  
Oh, 'twas hard for us to part!

Chorus—We shall meet around our altar,  
In the Lodge, upon the square,  
But our bravest words will falter,  
As we see his Vacant Chair.

A belov'd and cheerful Brother  
Was he who now has gone;  
Hard to find we such another  
Neath our fix'd meridian sun.  
Bright for him the same will glisten,  
Whereso'er his steps may roam;  
In his dreams oft may he listen  
To the voices dear, of home.

Chorus—We shall meet, &c.

May he prosper 'mong the living—  
May he never lack a friend—  
May he have no dread misgiving  
When his life draws to an end.  
Like a good and faithful Mason,  
May he join his Lodge above,  
When his raptur'd soul shall hasten  
From this world to worlds of love!

Chorus—We shall meet, &c.  
—London Masonic Star.

### DEAD!

(Tune—"The Vacant Chair.")

We shall meet around our altar,  
In the Lodge, upon the square,  
But our bravest words will falter,  
As we see his Vacant Chair.  
Clad in gloom are all our spirits,  
For our Brother dear, is dead;  
But his memory richly merits  
All our praises, sung, or said.

Chorus—We shall meet around our altar,  
In the Lodge, upon the square,  
But our bravest words will falter,  
As we see his Vacant Chair.

He hath done a Mason's duty.  
He hath kept his jewels bright,  
In yon Lodge of Heavenly Beauty,  
May his spirit see The Light!  
In the grave we all bewail him,—  
Here his Lodge is left in woe;  
May the Great Grand Master hail him,  
Where all good Freemasons go!

Chorus—We shall meet, &c.

Words may be reproduced ("with credit").

—London Masonic Star.

An increase in membership does not mean everything, when considering the merits of the work done by a lodge. The lodge that has judiciously guarded its portals and kept out the unworthy, has done more for Freemasonry than the lodge that has otherwise added largely to its membership. Acts of benevolence, done without the accompaniment of a brass band, speak louder than either.—Tyler.

An Exchange says: "If women are not good enough to belong to the Masons, will you please tell us why?" "My dear, that is the very trouble. You are too good. The necessity for your membership does not exist. Masonry was founded to make man better, and the Lord knows they need it."

## Craft Tidings.

CANADIAN.

The St. Catherines brethren had a very pleasant excursion last month to Niagara Falls.

Bro. R. L. Patterson, of Toronto, recently enjoyed a pleasant trip to the Maritime Provinces.

Bro. N. G. Bigelow, P.M. of St. Andrews, Toronto, spent his vacation at Muskoka.

Bro. R.L. Gwatkin, Ontario Printers' Emporium, Toronto, enjoyed his recent visit to the Old Country.

Bro. Daniel Rose, Toronto, has been elected one of the auditors of the High Court, Independent Order of Foresters.

Bro. John Shepherd, Brockville, born in 1802, was made a Mason in 1823. He thinks he is one of the oldest Masons in Canada.

Only two of the Toronto lodges meeting down town met in the summer months. Business will begin again this month.

Bro. Rev. W. C. Bradshaw, of Peterborough, has left for Denver where he will spend the winter for the benefit of his health.

District Deputy Grand Master Roaf, of Toronto, looks well after his holiday, Bro. Roaf will have his hands full this winter, looking after Masonic and civic affairs, he being an alderman.

Bros. Mayor Clarke and City Treasurer Coady, of Toronto, received a public reception on the 17th ult., on their return from England, where they successfully negotiated a loan for the city.

Bro. Samuel Davidson, P.M. of Zetland Lodge, Toronto, has imported an elegant Wilton carpet for the room occupied by the Rose Croix Chapter, corner of Yonge and Alexander streets.

Bro. John A. Richardson, formerly a member of St. John's Lodge, Toronto,

and publisher of the annual Masonic Register, died recently at the residence of his son in England. The trouble was cancer in the stomach.

Bro. O.R. Peck, of Rehoboam Lodge, Toronto, died at Shelburne from injuries received while adjusting some machinery connected with a steam pump. His remains received Masonic burial in Toronto on August 20th.

Grand Registrar Morson, of Toronto, while rescuing some persons who were capsized in the bay recently fell into the water and was thoroughly drenched. As Bro. Morson was a regular sea-dog the wetting was merely a pastime to him.

R.W. Bro. Creasor, Owen Sound, is spoken of as the next county judge for Grey, a position rendered vacant by the death of Bro. Judge Macpherson. Bro. Creasor would make an excellent judge, he having abilities of no mean order.

The corner stone of Trinity Anglican Church, Blenheim, was laid in August by Deputy Grand Master Robertson. Among those present were R.W. Bros. Rev. Dr. Armstrong, Grand Chaplain, T. C. McNabb, of Chatham, A.J. Anderson, of Ridgetown and A.H. Clarke, D.D.G.M.

Grand Master Walkem has issued a mandate throughout the country that in the lodgerooms proper of the Order no dancing shall be allowed, and lodges are in the future to understand that places sacred and dedicated to the work of the Craft should not be used for purposes that are not either a fitting sequence to Craft work or in harmony with the teachings of the Order.

District Deputy Grand Master Milloy, accompanied by R.W. Bros. Gavin Stewart, C. W. Mulligan, W. G. Reid, and others of Hamilton, paid a visit recently to Dufferin Lodge, No. 291, at West Flamboro', to exemplify work and confer degrees. A pleasant evening was spent, and the D.D.G.M. expressed himself highly pleased with his visit.

A special communication of Grand

Lodge was held in Chatham, on the 27th ult., when the Grand Master, assisted by Bro. A. H. Clarke, T. C. Macnabb, William Milner, Rev. David Armstrong, George Gott, N. T. Bogart, James Brick, Charles Dunlop, J. Uppen, W. G. Collins, W. Wilson and others laid the corner stone of new town and county buildings. The ceremony was witnessed by a large gathering of non-Masons.

Bro. Thomas Eddy, of the Toronto Stone Company, a noted contractor and builder, attended a meeting of the Methodist church of Kingsville, on August 22nd, to consider the matter of building a fine new \$20,000 edifice. Bro. Eddy made a benevolent and touching address, sat down, and in a few moments had a peculiar fit of nervous shaking. Medical help was at hand, but it was of no avail. St. George's Lodge, A.F. & A.M., attended at the burial at Kingsville on the 23rd.

This is the "send-off" given the delegates from Whitby to Grand Lodge by the *Chronicle* of that town:—"Most Exquisite and Worthy Brother R. S. Cormack of the High, Grand and Progressive Aggregation of Promulgators; Most Eminent and Experienced Bro. A. M. Ross, Supreme Confaborator of the Very Highest Order of Triumphant Dictators; Most Huge and Glittering Bro. A. G. Henderson, Entire Boss and Complete Comptroller of the Unparalleled Conclave of Cogitators; and Most Aggressive and Consuming Bro. W. R. Howse, of the Most Mighty and everlasting Double barrelled Consistory of Embellishers, are at Owen Sound this week representing their respective orders at the Grand Lodge Meeting of the Freemasons. After the lodge closes on Friday, they intend to take the Mackinac trip to the Soo, in company with all and singular, His Most Noble and Unquestionable Highness the Hon. Jno. Willis, Chief Blood-Curdler of the Enormous and Tragical Conspirators of the Doleful Regions of the Melancholy Scugog. Taken together they make up a fine party."

## UNITED STATES.

The Order of the Mystic Shrine now numbers 10,175 members.

New Mexico initiates candidates with one eye, while Idaho and Missouri reject such. Which is right?

Miss Shannon has given a lot to the Masons at Bar Harbor, on which to erect a hall.

In Alabama, a Royal Arch Mason may affiliate, being unaffiliated in a lodge.

The Grand Commandery of Kentucky has 1,563 members in 23 subordinates.

No Royal Arch Masons of 21 years standing in Connecticut can be disciplined for non-payment of dues.

The treasury of the Grand Chapter of Mississippi being empty, the office of Grand Treasurer has been abolished.

In Minnesota, a brother was expelled for informing a rejected candidate as to who cast the negative ballot. Just right.

Ashlar Lodge, No. 9, Detroit, and Hartford, No. 88, of Connecticut, led all lodges in the United States last year in the number of "raised," namely, 36 each.

The District of Columbia, which surrounds the city of Washington, the smallest geographically of all the grand jurisdictions, contains the large number of 3026 Masons.

It is computed that there will be 50,000 Templars present at the Triennial Encampment at Washington, United States of America, in the month of October next.

The New York Board of Relief have decided to establish a temporary shelter for poor sojourning brethren without a home. A labour bureau will be connected with the Shelter, to help Craftsmen to obtain employment.

Lodge meetings on Sunday are neither expedient nor necessary in any jurisdiction. They are offensive to the moral sense of the community. In

some American States lodges do meet on Sunday.

It has been estimated that if all the members of the Masonic Fraternity in the United States were arranged in one procession, marching two and two, they would form a line 300 miles in length.—*Freemason's Journal*.

It is rather curious that in 1841 the Grand Lodge of Louisiana expelled all Masons who joined the Odd Fellows and refused to renounce them, on the ground that Odd Fellows imitated Masonry.

Bro. Charles H. Gorden has been the Tyler of Camden Lodge for twenty-one years, and during that time has been absent about four times from his post of duty. What other jurisdiction can boast of so faithful a Tyler?

In Kentucky, Masons are very accommodating. Recently a Past Master visited a lodge, and being called upon, conferred a degree. The fact that the visitor had been suspended did not prevent him from helping out the lodge, which he had no right to enter.

Bro. John L. Lewis, one of the ablest and most distinguished of the Past Grand Masters of the Grand Lodge of New York, died at his residence at Penn Yan, on June 12th ult., and at the age of seventy-six years. Bro. Lewis was first elected Grand Master in 1854, and was re-elected at the following four annual Grand Communications.

Bro. E. T. Schultz, of Baltimore, the Masonic historian of Maryland, we regret to learn, recently had a fall, and fractured the lower end of the Fibula of his right leg. He is now suffering from the consequent enforced confinement in the house, but we trust that in a short time he will be out again, and as active as ever.—*Keystone*.

A member of one of the Lodges in Montana, well endowed with this world's goods, and still better endowed with the loftiest principles of Masonic charity, has signified, by a will, that he has executed his intentions to make the Grand Lodge of Montana his chief

executor for the purpose of endowing a Masonic Hall for Widows' and Orphans'.—*Royal Craftsman*.

The *Masonic World* for July says:—"The double-headed eagle, as a Masonic emblem, was familiar to the initiated Egyptians more than 3000 years before Christ. There is no doubt but that the Hittites are of Egyptian origin, and if the double-headed eagle was not with them a Masonic emblem why did they have it in their possession?" Why not call it 30,000 years B.C., and make it a first-class yarn?—*Masonic Home Journal*.

By the will of the late Bro. James E. Gale, of Haverhill, Mass, the sum of \$3,000 is to be paid to the Master and Wardens of the Lodge in Haverhill, for the establishment and maintenance of a free bed in Haverhill Hospital, for the use of such Masons as they may deem worthy. This is a practical charity, and an enduring monument to the memory of an intelligent and eminent worthy Freemason.—*Liberal Freemason*.

Bro. F. J. Thompson, in his review of foreign correspondence, proceedings of Grand Lodge of Dakota, 1888, places himself on record as opposed "to wearing a white rag at our meetings instead of a white leather apron. There is not the slightest similarity between them, except color. It is not the skin which symbolizes purity and innocence, but rather the lamb, whose docility and in-offensiveness impressed our ancient brethren with the idea the apron expresses."

Michigan says the loss of a foot is an absolute imperfection, though he may wear an artificial one, because "he ought to be able to make all the signs, take all the steps and assume all the positions with his natural limbs, that he may be able to give instructions correctly." We supposed it was the internal and not the external qualifications of a man that recommended a man to be made a Mason. If not so, should not Masons be expelled when

they can no longer comply with the physical requirements?—*Trestle Board.*

A rather remarkable, as well as unusual, initiation took place May 17, in Shirley Lodge, No. 582, located at Shirley, Ill., near Bloomington. Newton P. and Abner B. Jackson, twin brothers, aged forty-five years, were the candidates. They are so much alike in appearance, size, and manners, that their most intimate friends can scarcely distinguish one from the other. Henry L. Jackson, an older brother of the twins, is the worshipful Master, and presided on this occasion. George L. Jackson, son of the Master and nephew of the initiates, is Senior Deacon of Shirley Lodge and officiated. This matter was largely in the Jackson family, but loses none of its interest from this fact.—*Illinois Freemason.*

In Michigan a brother publicly boasted of his infidelity, and repeatedly declared the Holy Bible to be a book of fables, etc., shamefully insulted a minister of the gospel and a member of the lodge, and, when visiting another lodge, refused to place his hands upon the Bible for the purpose of taking the test oath, etc. In consequence of his actions he has injured the lodge very much, and charges were preferred against him for un-masonic conduct. He answered to them by appearing in the lodge at the time specified, and pleading guilty to all the charges and specifications, and the lodge, by a majority, voted to reprimand him. The Grand Master very properly says that the punishment was a farce, and the Worshipful Master should direct an appeal to be taken to the Grand Lodge; or any brother aggrieved by the decision of the Lodge can do so.—*Illinois Freemason.*

A singular case of conflict between the Grand Lodges of Michigan and Wisconsin is presented, which arose in this wise: A lodge in Wisconsin had contributed to the relief of a visiting Michigan brother, whereupon the Wisconsin lodge forwarded the bill to the

lodge in Michigan, which declined to pay, when the Wisconsin lodge presented the bill to the Grand Lodge of Wisconsin, which, certainly without due thought or consideration, paid the same, and then forwarded the bill for payment to the Grand Lodge of Michigan, compelling it either to pay the amount through courtesy, as it did, or else reject it. It was certainly a master-stroke of policy on the part of the Grand Lodge of Wisconsin to collect an illegal debt for one of its subordinates. As a matter of right and justice, the Grand Lodge of Michigan should, under the circumstances, have refused payment, but, as a matter of courtesy, it did otherwise. The doctrine has certainly been long established that the lodge rendering aid and assistance to the Masons of another jurisdiction has no legal claim what ever upon the lodge of which he is a member. Indeed, the great and broad exercise of Masonic charity is one of relation between brothers and brothers, and not lodges and lodges.—*Tyler.*

#### FOREIGN.

In Ireland the Red Cross order is given after that of the Temple and Malta.

It is stated that there are 30,000 Masons in California, one-half of whom are unaffiliated.

Wor. Bro. Ira Berry, Grand Secretary of Maine, is 87 years old, and still very fit—for duty.

St. John's R.A. Chapter in Minneapolis has over 500 members. Time it had a "swam off."

The Grand Lodge of Scotland twelve years ago lost £40,000 through careless book-keeping, so it was stated at the last communication of that body.

Two Canons of Durham, England, are Freemasons, viz: Bro. Canon Tristram and Bro. Dr. Kynaston, recently appointed to the professorship of Greek at Durham University.

The Grand Lodge of Scotland was erected in 1736, St. Clair of Rossline

being elected first Grand Master. It is now clear of debt and owns funds of various kinds amounting to £40,000.

The Provincial Grand Lodge of West Yorkshire has decided to have a photographic copy taken of every lodge warrant in the Province, and placed in a book in the archives.

The Masonic Press in Spain is agitating the subject of suitably commemorating the centennial of King Charles III., the monarch who expelled the Jesuits from his dominions.

The Royal Clarence Lodge, No. 271, of Brighton, England, will hold its Centennial celebration on October 18th next. For several years Bro. the Duke of Richmond was W.M. of this lodge.

The Grand Lodge of Tennessee has enacted a tax of two dollars per head per annum on all unaffiliated Masons, the proceeds going to the Masonic Home. How the tax is collected is not stated.

Bro. Col. John C. New, of Indiana, Consul-General of the United States at London, has affiliated with the Anglo-American Lodge, No. 2191, of London—as all good American residents in London do.

The walls of the Masonic Hall, in Newry, Ireland, are covered with old certificates, warrants, copies of ancient seals, and red and black cloaks, once worn by Masters of lodges and Templars.

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

The Grand Lodge of England has decided "that a resignation once tendered is final, and cannot be withdrawn or cancelled. The brother can only come back to the lodge as an ordinary 'joining' member."

By the proceedings of the D. G. Lodge of Natal, we see that there are in that district, 13 lodges, with 524 members. During the year 1888 there

were 26 joiners, 60 initiations, 49 resignations, and 14 exclusions.

The Grand Lodge of Scotland has the honor of having on its roll the oldest known lodges in the world, one or more dating from the 16th century. The records of Lodge No. 1 are preserved from 1599 to the present year.

The ritual in use in England at the present time is greatly different from that in use elsewhere. That generally adopted for the use of the various Grand Lodges of the United States was formulated by Webb, and is used in no other country.

The income of the Grand Lodge of England is over £26,000 per annum. It has invested funds exceeding £75,000, and large freehold properties. Half its income is devoted to charity. It has 2,044 lodges under its jurisdiction.

The Grand Lodge of South Australia has inserted a new article in its Book of Constitutions, providing that when a lodge excludes a brother for non-payment of dues, the exclusion shall take effect also in every other lodge of which such brother may be a member.

Another copy of the Old Charges has been discovered in Yorkshire, England. It has been preserved for generations in the family of Bro. J. W. Cocking. The Old Charges are written on three strips of parchment, six inches wide, and about six feet in length. The find is apparently two centuries old, and the concluding portion contains much matter not appearing in the existing MSS.

A dissenting Minister; the Rev. J. B. Le Gassick, has been appointed Provincial Grand Chaplain of Lincolnshire. This is the first time in the history of the Province, says the *Masonic Star*, that the honor has been offered to a Nonconformist. The reason however of this, both in England and in such a colony as ours, is not to be found in any objection to Nonconformists, but because they so

seldom join the Order, whilst the clergy of the Church of England are constantly to be found in our ranks.—*South African Freemason.*

Bro. Col. North may fairly lay claim to that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart—Charity. He is not satisfied to dilate only on its excellences, but, what is better, practises them. The poor of Eltham parish were the recipients of his bounty on Monday last, when he entertained all the needy in the parish. The bill of fare comprised all the good things that could be obtained, and for once in their lives they feasted to their hearts content. The colonel's respected wife and daughter, with Lady Kirby, wife of Bro. Col. Sir Alfred Kirby, waited upon the people.—*London Freemason.*

Bro. Hughan writes the *London Freemason* that Bro. C. P. Cooper of Dundalk has unearthed an old certificate dated 1819 given by the "Inner Circle" of Lodge No. 384 of Dundalk, on the Grand Lodge Registry of Ireland, showing that Samuel Johnson was dubbed a Knight of the Red Cross, and initiated a Knight of Patmos, Knight of Jerusalem, Ark and Mark Mason, Link and Chain, Jacob's Wrestle and Mother Word, in that lodge. On the certificate is a cross of Calvary, the letters I. H. S. and a serpent. This is another link that shows the connection of our Orders of Knighthood with the Grand Lodge of Ireland.

The first new lodge under the constitution of the United Grand Lodge of Victoria was consecrated at Melbourne, on the 6th May, in the presence of Bro. Sir W. J. Clarke, M. W. G. M., and a considerable muster of Grand Officers. When the ceremony was ended, Bro. H. M. Davies, speaker of the Legislative Assembly, was installed in the chair of K. S. The lodge thus constituted is named The Davies, in honor of the brother who will preside over it during the first year of its existence; while the brethren compos-

ing it constitute a majority of the members of the Combermere Lodge, which has elected to remain in its old allegiance to the United Grand Lodge of England.

The smallest Grand Chapter in the world is the Grand Chapter of South Australia, which has only one chapter under it. At the time the Grand Lodge of South Australia was formed there were only two chapters in the colony, one E. C. and one I. C. The Arch regulation of England renders it necessary that their chapters must be attached to lodges of the English Constitution, consequently when all the E. C. lodges joined the new Grand Lodge, the chapter charter was withdrawn. The chapter then declared itself a Grand Chapter, and has just received recognition as such from the Grand Royal Arch Chapter of England. The Irish Chapter maintains its connection with the Leinster Lodge I. C., the only lodge which did not ally itself with the Grand Lodge of South Australia. Both chapters are on the most amicable terms.—*New Zealand Masonic Journal.*

The first Quarterly Communication of the United Grand Lodge of Victoria, held at the Freemasons' Hall, Melbourne, cannot be said to be a success. At the outset an attempt was made to retard the business of the evening, with the evident design of preventing some of the questions being dealt with. An objection was taken to the consideration of the copy of a letter sent to the Grand Lodge of England being adopted. Over that simple item the time of the Grand Lodge was occupied during the best part of the sitting, and the patience of the members exhausted. As the letter had already been sent, its wording was unobjectionable, and its adoption a matter of form, it is reasonable to conclude the objection was not taken for the purpose of in any way affecting that letter, but to retard the business of the evening. Such tactics are foreign to Masonry.—*Australasian Keystone.*

The large majority in favor of the formation of a local Grand Lodge of Tasmania, at the meeting lately held at Hobart, may be considered to have settled the question. Of the 23 lodges in Tasmania, 19 appear to be in the Northern portion of the island, and every one of these is in favor of a local Grand Lodge. Many of these lodges are numerically weak, and would benefit by amalgamation. With small lodges there is a tendency to undue competition and unhealthy rivalry. The bringing together under one head the lodges now working under separate constitutions would greatly facilitate their amalgamation. Hitherto the Hobart brethren, more especially the English Masons of long standing, have opposed the movement. After the expression of opinion, however, at the last meeting, we hope to see them heartily entering into the movement, giving it the benefit of their valuable experience, and making it a grand success.

Bro. W. J. Hughan has lately discovered an old diary of Elias Ashmole, the celebrated antiquary, who was initiated into Freemasonry in the year 1646. Though not the earliest register of the kind, it is of considerable value and interest. The first actual minute of a lodge is of the year 1641, as respects England, but that represented "work" done by a Scottish lodge, (No. 1, of Edinburgh, with records from 1599,) noted by the Masonic historian of Scotland, Bro. D. Murray Lyon. Bro. Hughan says, in the *London Freemason*: "These two entries in Ashmole's diary are sure indications of speculative Freemasonry, long prior to the advent of the Grand Lodge of England in 1717, proving to my mind, and I should think to all thoughtful students, that in 1646-82 there were lodges being held in Warrington, London, and elsewhere, into which gentlemen were admitted, and whose meetings were not utilized for operative purposes. That there were also lodges assembling for trade interests during the same period appears to be equally

as clearly established. This being so, the notion that the premier Grand Lodge inaugurated speculative Freemasonry is wholly untenable."

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## Miscellaneous.

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### A CATHOLIC CHURCH BUILT BY FREEMASONS.

The following episode is recorded in the *Semaine Religieuse*. It is taken from a letter written by the Right Rev. Dr. Cousin, of the Foreign Missions, Vicar-Apostolic of Southern Japan:—

"Just outside of the harbor of Nagasaki, about nine miles from the city, there is a small island whose circumference is only about three miles. All the necessary buildings, steam engines, etc., for the development of a large coal mine are erected there, because the entrance to the mine is on the island, and shafts and galleries have been made in all directions, extending quite far under the sea. The island is, as it were, suspended in the air, for it rests on five or six tiers of galleries, spreading in all directions; hence it is gradually sinking, and the inhabitants say it has sunk ten feet in twenty years. Several houses, which formerly stood about high water mark, had to be moved farther back, for the sea was slowly encroaching on them. All the springs are dried up—fresh water has to be brought daily to the island, and is sold in the market; the trees have also dried from want of water. And yet there are people who continue to live there. There is even quite a large village at the other extremity of the island, of which about one-half the inhabitants are Catholics. About ten years ago these good people had transformed a house into a little chapel, and, when the missionary came to visit them, the Holy Sacrifice was offered and the Sacraments administered there.

"But a day came at last when they saw that the earth was giving way under the house, and it was about to fall, so they took it down. But how

where they to erect another one? The Christians were not numerous, and they were poor. Ground would have to be bought in a safer locality, the chapel would have to be more solidly built; at the lowest calculation the expense would be at least £120, and whence was this amount to come?

"The Christians agreed to procure the land and give a part of the work. The good missionary who had charge of the station, not knowing where to find the necessary means, recommended the urgent need to the Sacred Heart of Jesus (the little chapel was dedicated to the Sacred Heart), and he proceeded to lay the matter before the mining engineer, who directed the works at the coal mine. He was an English Protestant gentleman, who was employed by the Japanese Company who own the mine. He did not appear astonished at the good Father's visit, and immediately handed him 100 fcs. as his contribution.

" 'This is a very generous gift,' said the missionary, 'nevertheless, it will not go very far. You have friends and countrymen in Nagasaki. Might I call on them for contributions?'

" 'Are you acquainted with any of them? Have you been introduced?' inquired the engineer.

" 'No, I do not know any one.'

" 'Then it would be useless; you would not be well received.'

" However, while speaking the good Englishman took a sheet of paper and writing an appeal for subscriptions for the erection of the Catholic Chapel of Takadjima, accompanying it with a list of names, and then courteously handing it to the Father, said to him. 'Take this from me to these various addresses, and I trust you will succeed.'

" The missionary took the list very gratefully, and spent the following days in calling on the engineer's friends. He was kindly received everywhere—not one refused to subscribe. He collected enough to build his church. His heart was filled with joy. But the best part of the affair was that the engineer, who was at the head of the

Freemasons of Nagasaki, had simply given the good Father a list of the members of his lodge. The Freemasons of Nagasaki erected a chapel to the Sacred Heart! May the Sacred Heart enlighten and reward them? You can imagine with what consolation I blessed this little chapel erected under such singular auspices. The ceremony took place on April 12, 1888. We never had such a festival. Ten missionaries eight deacons, and all the Seminarians were present. Nothing was wanting. We had a procession, a Pontifical High Mass, a sermon by the pastor, another one by the Bishop, and finally a nice dinner. The Christians of the village had undertaken to provide dinner for the Seminarians, and the good people spent the preceding night in fishing. Their efforts were rewarded with an abundant catch of fish, so that the young Seminarians enjoyed a bountiful meal.

" I forgot to mention that the Japanese Mining Company were extremely kind to us on this occasion. They own a steamboat, which plies between the island and the city. For that day they gave a free passage going and coming to the Fathers and Seminarians. Our party amounted to sixty persons. The Japanese director of the mine was present at the ceremony, and, although he is a pagan, he behaved with great decorum. Our good people were proud and overjoyed. Eighteen years ago they were hunted like wild beasts, and thrown into prison on the slightest suspicion of Catholicity, and on that day we had Japanese guards to maintain order during the ceremony of dedication. Truly our good Lord has ways of recompensing, sooner or later, those who suffer for Him!"

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#### TEMPLAR STATISTICS.

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From an advance report, kindly sent by Bro. Sir Knight Stephen Berry, Chairman of the Committee on Foreign Correspondence of the Grand Commanders of Maine for 1889, we glean

the following statistics:—Pennsylvania leads with 8380 Knights against New York's 8117. Pennsylvania's returns are seven months later, but New York only gained 123 last year, against Pennsylvania's gain of 412. Massachusetts and Rhode Island stood second, with 346 gain; Ohio third, with 301, Nebraska gains 276 (in two years), Minnesota 243, California and Illinois each 141, Wisconsin 129, Iowa 119, Maine 113, etc. The total membership in the United States has increased 3036, which is 4 per cent, the same as last year. The following table shows the number of commanderies and their membership in the countries named and on the dates indicated:—

United States .....	1889	827	78,349
Canada, July 17.....	1888	28	906
England and Wales.....	1889	108	2,900
Ireland .....	1889	41	1,300
Scotland.....	1889	10	450
Victoria, Australia.....	1888		74
Total .....	1889	1017	83,979

### THE CHRISTIAN MYSTERIES.

The following very interesting article is taken from our admirably conducted contemporary, the *Portland Masonic Journal*. The essay is from the pen of Brother Albert Pike:—

"In the early days of Christianity, there was an initiation like those of the Pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes; the first, *Auditors*; the second, *Catechumens*; and the third, *the Faithful*. The Auditors were a sort of novices, who were prepared by certain ceremonies and certain instructions to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens, who after particular purifications received baptism, or the initiation of the *thygenesis* (*divine generation*); the incarnation, nativity, passion and resurrection of Christ, none

were initiated but the *Faithful*. These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These mysteries were divided into two parts; the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also styled a *mass*; and the ceremonies used were the same. There were found all the sacraments of the Catholic Church, even the breath of confirmation. The Priest of Mithras promised the initiates deliverance from sin, by confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly born children, extreme unction, confession of sins—all belonged to the Mitharic rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words.

During the persecution in the early ages of Christianity, the Christians took refuge in the vast *catacombs*, which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, the persecuted fugitives found refuge, and they there performed the ceremonies of the Mysteries.

To avoid persecution, the early Christians were compelled to use great precaution and to hold meetings of the Faithful (of the Household of Faith) in private spaces, under concealment of darkness. They assembled in the night, and they guarded against the intrusion of false brethren and profane persons as spies who might cause their arrest. They conversed together figuratively and by the use of symbols, lest cowans and eaves-droppers might everhear; and there existed among them a favored class, or Order, who were initiated into certain mysteries which they were bound by solemn promise not to dis-

close, or even converse about, except with such as had received them under the same sanction. They were called Brethren, the Faithful Stewards of the Mysteries, Superintendents, Devotees of the Secret and Architects.

In the "Hierarchiæ," attributed to St. Dionysius, the Areopagite, the first Bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees or grades—purification, initiation and accomplishment, and it mentions also, as part of the ceremony, "the bringing to light."

The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early church, and say: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them." They speak of the Deacon's duty to keep the door, that none uninitiated should enter at the oblation. *Ostiarii*, or doorkeepers, kept guard, and gave notice of the time of prayer and church assemblies, and also by private signal, in times of persecution, gave notice to those within, to enable them to avoid danger. The mysteries were open to the *Fideles*, or faithful, only, and no spectators were allowed at the communion.

Chrysostom, Bishop of Constantinople, was born in 354, and died in 417. He says: "I wish to speak openly, but I dare not, on account of those who are not entitled. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. \* \* When the holy mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated, "which" he says, "I here pass over in silence; for it is forbidden to disclose such things to the profane." Palladius, in his life of Chrysostom, records, as a great outrage, that a tumult having been excited against him by his enemies, they forced their way into the *penetrulia* where the uninitiated beheld what it was not proper for them to see, and Chrysostom mentions

the same circumstance in his epistle to Pope Innocent.

The latin word *tessera* originally meant a square piece of wood or stone, used in making tessellated pavements; afterward a tablet on which anything was written, and then a cube or die. Its most general use was to designate a piece of metal or wood, square in shape, on which the watchword of an army was inscribed; whence *tessera* came to mean the watchword itself. There was also a *tessera hospitalis*, which was a piece of wood cut into two parts, as a pledge of friendship. Each party keep one of the parts, and they swore mutual fidelity by Jupiter. To break the *tessera* was considered a dissolution of friendship. The early Christians used it as a mark, the watchword of friendship. With them it was generally in the shape of a fish and made of bone. On its face was inscribed the word *Ichthus*, a fish the initials of which represented the Greek words *Iesous Christe Theou uios Soter*: Jesus Christ the Son of God, the Saviour.

#### HIRAM THE BUILDER.

Among the notable names traditionally associated with Freemasonry, Hiram, the Widow's son, holds a place of deserved prominence and honor. Indeed, there is no other name, save that of King Solomon, which is so much identified with Masonic ceremonial and teachings in the third and most important degree of the Craft system. The Master Mason's degree would be shorn of its most important features were the name of this Hiram, with all that is connected therewith relating to his character, work, etc., to be eliminated from the ritual. Barren would be the ceremony of that sublime degree thus changed and restricted! How much would be lost that is now most impressive in its teaching!

But what do we know of this man—Hiram, the Widow's son? He is a historic and not a mythical personage, and yet we have but scanty sources of information from which to draw a picture of his character or trace the important events in his career. Accepting the Bible as authority, some things regard-

ing him are established ; and then, with what is told by Josephus and other Jewish writers, we can advance another step, being thus enabled to prepare a biographical sketch of the distinguished designer and builder, which shall rest upon a substantial basis and be worthy of credence. But when this line is passed, legends and traditions present themselves to an almost bewildering extent. It is difficult in this matter, as in other topics of related interest, to decide what to receive and what to reject, to draw the line between narrations having some claim to credence and those which are wholly against the probabilities involved.

We shall do well, first of all, to profit by what is told us of this Hiram in the Bible. In the seventh chapter of the first Book of Kings he is named as the son of a widow of the tribe of Dan, and of a Tyrian father. He was sent by the king of the same name to design and execute the principal works of the Interior of the Temple which King Solomon was building at Jerusalem, and to prepare the various furniture and utensils to be used in the sacred services of the Temple. Evidently he was a skilful artificer, and acquainted with more than one branch of handicraft. If we can rely upon the statements of Josephus he was all this and more : He was " an eminent architect over and above the fame he had acquired for working in gold, silver and other metals." This affirmation by Josephus seemed to be borne out by the letter which Hiram, King of Tyre, sent to King Solomon at the time when the subject of this sketch was commissioned to enter upon his work in Jerusalem. The following is the description in that letter as given in the second chapter of the second book of Chronicles : " And now I have sent a cunning man, endued with understanding, of Hiram my father's. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue and in fine linen and in crimson ; also to grave any manner of graving, and to find out every device that shall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father."

It will be noticed in the forgoing description that this Hiram is spoken of as

skilful to work *in stone and timber*, thereby implying that he was more than an artist or metallurgist. It is but a fair inference to suppose that he was an architect, or builder, and the almost universal tradition which classes him in that profession is not at fault. Dr. Mackey puts the case in these words : " At the building of King Solomon's Temple Tyre was one of the principal seats of the Dionysiac Fraternity of artificers, a society engaged in the construction of edifices and living under a secret organization, which was subsequently imitated by Operative Freemasons. Of the first named society it is not unreasonable to suppose that Hiram Abif was a member, and that on arriving at Jerusalem he introduced among the Jewish workmen the same exact system of discipline which he had found of so much advantage in the Dionysiac associations at home." All this is fairly supposable ; and it may well be believed that this artist and builder from Tyre drew the designs for the construction of the Temple, arranged for the embellishments of its interior, while his orderly, strong mind enabled him, in his capacity of superintendent of the building, to govern the workmen employed on the same, so that, as Webb remarks, " the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented."

Of legends and traditions connected with the career of this illustrious architect who ranks as one of the " Ancient Grand Masters of Freemasonry," we do not propose to speak at length. It may suffice for the purposes of this article if we mention the commonly accepted tradition that he was as devout as he was accomplished. At sunrise, as we are told, he always went to his devotions ; and at sunset he knelt in adoration and praise to Jehovah. So in the evening, after the workmen had concluded their labors, he would return to the unfinished Temple and again offer thanks to the Most High for the protection of the day. " Not content with this devout expression of his feelings," says Dr. Oliver, " he always repaired to the Temple at the hour of high twelve, when the men were called from labor to refreshment, that he might more carefully inspect the work, and draw fresh designs upon the trestle-board.

if such were needed, and perform other scientific labors, while he never forgot to consecrate these duties by solemn prayer." It is further affirmed that these religious customs were faithfully performed in an adjoining lodge during the first five or six years that the Temple was building, and afterwards in the precincts of the most holy place. The same tradition informs us that when the great edifice at Jerusalem was almost completed he met his death in a very tragical manner, being mourned by kings, princes, and craftsmen, both for what he was in character and for his valuable services. A magnificent monument of black and white marble, it is said, was erected near the temple in his honor; there was also erected to his memory three huge pillars of brass, one at Jerusalem, another at Joppa, and the third at Tyre.

There is no need of placing great stress upon these and other traditions relating to Hiram Abif. We may dismiss many of the stories and legends as most improbable, if not in actual conflict with history. There remains, however, enough attract us to that "amiable, distinguished and exemplary character," whose name and career—his life services and his death—are so intimately interwoven with the most impressive portion of symbolic Masonry. Fortunate is the craft of today that it has so good a model to copy by, so excellent a source of inspiration for manly virtues and noble, exemplary living! Hiram, the Widow's son, is the traditional exponent of those traits of character which can scarcely be impressed upon human minds too often or too forcibly.—*Freemasons Repository*.

#### WHO ARE THE MODEL MASONS?

This is a question much easier asked than answered, for many are called but few answer. To be a model Mason, a man must be first an upright, honorable man; he must believe in the existence of the one Supreme, infallible being, the Grand Architect of our existence and of all created matter; he must of necessity believe in the immortality of the soul. This is the great and grand foundation from which you are to build; these great and underlying principles must form the whole base of the superstructure of a model Mason. It

is from these principles that you draw your designs and inaugurate the whole movements of your future life. If, for one moment, you stop to debate those questions or to doubt their existence, then it is that atheism and infidelity begin their work, and unless instantly put aside, will in the future work destruction to all your plans.

Having advanced thus far, we find that you have laid well the foundation of a model Mason. Your next duty is to guard well your structure, that no unwise innovation is allowed to appear upon the trestle-board to win your affections away from the only true and tried landmark of our Order. You will find that to be a model Mason much of your time and thought will be taken up with the labor of seeing to and attending the wants of our worthy distressed brethren and their families, for we are taught that our duty is first to our God; but duty does not cease here—our duty to ourselves, those depending upon us for attention, and the wants of distressed brethren their wives and orphans. This, seemingly, would be enough to take up all our time; but yet there are other duties that come in for a share of our time. A good Mason is expected to be a good citizen, law abiding in every particular, and rendering to his country such service as he is called upon to perform, quietly and obediently. A good Mason is not expected to be seen mixed up in the rabble that frequent gin mills, but is expected to frown upon all such whenever chance may give him an opportunity. He is also expected to be true and honest with all mankind, but more particularly with a known brother Mason. He is expected to assist his brother to bear the toils that may have overtaken him in life, rather than making them heavier. He is not expected to be loud-mouthed or boastful, but to be quite the reverse in all things, and especially to warn a brother when he is using indiscreet language; and in this our initiation strictly charges us never to whisper or even breathe the word of reproach against our brother in his absence, and if he actually has faults, endeavor to cover them up until such time as you can see and give him a friendly talk, and endeavor by persuasion and kindness to induce him to leave off the ways that he has been pursuing; it is better to save one sinner than it is to lose ninety-nine persons that need no saving. And yet there is still another and very important duty that the good Mason should never fail to perform when

it is possible for him to do it; that is, the regular attendance of his lodge meetings. This should be an ever pleasant duty for all good Masons; the Craft expect this much of you, and a failure to do so may, as is perhaps often the case, cause Masons to be misjudged by it being remarked that you don't care anything for the organization. It is a sad fact, and one that should bring the blush of shame to the faces of many Masons—some that we are personally acquainted with—that their business is so urgent that they have not time to attend the lodge, when they have been seen and known to be up to town on the very night of lodge meeting, taking in the town, and in localities in which no good Mason should ever be seen. We know men of influence, men who are entrusted with places of honor and emoluments, that we would not vouch for their being Masons, because we have never seen them within an open lodge of Masons; yet, their names are on the books in good standing. Yet those same parties spend one-half of their nights on the streets and in localities where, if a minister of the Gospel was caught, his church would silence him before the next Sabbath, and the flock would turn him the cold shoulder. A Mason that can attend his lodge, and does not do it, is not worthy of the name, and is only a Mason for what it is worth to him on the outside.—*Texas Freemason.*

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### THE CANDIDATE.

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The *New Zealand Mail* prints the following about candidates:—

At the present day, when so much has been said and written concerning Freemasonry, to become a member of the great fraternity is a matter of considerable moment; yet there is a touch of sadness in the thought that, out of the large number continually joining our ranks, so many are satisfied by merely coming into possession of the esoteric or secret portion of the ritual, without an endeavor, or even apparent desire, to penetrate farther, and discover the symbolism and true meaning that lies beneath the surface. We see the candidate upon the threshold of our mystic temple, of his own free will, seeking admission to a society that has

labored for centuries in promoting the welfare of his fellow-men. There he stands—a man, free born—in total darkness concerning the trials he is to undergo, as weak and helpless as a babe, wholly dependent upon that Supreme Being in whom he expresses belief. He enters into a new world, and receives a knowledge of all the virtues that expand the heart and dignify the soul. He discovers that the aim of Masonry is to introduce him to new views of life and its duties. In due time he takes upon himself new duties and increased obligations; and by directing his attention to the wonders of nature and art, he is taught that man is not to devote himself solely to physical labor. The cultivation of the mind and intellect with which he has been endowed by his Creator, is impressed upon him, that he may be able to occupy with honor his proper station in society. At length he attains the summit of sublime knowledge: he learns that man is born to die, and that beyond the grave there is a hope of a blessed immortality. He has now passed through our solemn ceremonies, and obtained possession of all the ritualistic secrets of the Craft. He has been instructed in all the details of that universal language by which he is enabled to converse with his brethren in every nation under the sun. He may to-day express his wonder and surprise that so much is contained in so small a compass; to-morrow it is forgotten. What a theme for contemplation has been opened up before him. The ceremonies of initiation are but ripples upon the surface. Beneath it lie the hidden mysteries, and to understand them requires deep and serious study. Volumes have been written upon these hidden things, yet it is a lamentable fact that few care to pursue them, or even give them a momentary thought. It is a duty the candidate owes to himself to investigate the ceremonies through which he has passed, and not content himself with the meagre explanation as given within the tyled precincts of the Lodge.

Unless he does this, Masonry will soon lose its charms for him, and a few years hence he will wonder what such and such a brother, more zealous than himself, can find in Masonry to cause him to take so deep an interest in it.

#### THE COST OF MASONRY.

Walking on Broadway a few days since we met a young friend we had known from his childhood. After an interchange of the ordinary civilities, he asked if we could tell him what it would cost to become a Freemason. We answered his question briefly, and, as we then thought, to the point. On returning to our office the fact impressed itself upon our mind that in that query, to which we had hurriedly replied, there was a vast amount of reflective material centered. "What does it cost to be a Freemason?" he asked. But little, viewed from a financial point, and a very large sum looking from a strictly moral and personal standard. In truth the absolute cost of Masonry to the individual depends a great deal upon the valuation set upon it by himself. To him it is either gold or dross. Money, estates, jewels, character and even life can be and are squandered daily by the hand and will of the profligate. So, too, can the charms and rich treasures of Masonry be sacrificed by the prodigal brother. The moneyed consideration in the way of initiation fee and yearly dues are literally nothing when compared with the benefits derived by the brethren. And yet good Masonic standing costs a great deal, for its requirements begin with an unclouded character and perfect bodily formation, and with these comes along hours of anxious care and study to say nothing of the heavy responsibilities that follow the opening of a new life. Masonry never tires, never rests and never halts. Its labors, its intentions and its desires are ever onward. Votaries at its shrine often seek the golden fields of rest and recreation, but the great institution moves with the regularity of the sun

and the earth, preaching glad tidings to man and shedding its light on the dark paths of ignorance and superstition. Its mission is to tell of the joys and wisdom found in the new life under the guidance and in the glory of the Universal Father. Industry holds a prominent position in all Masonic bodies, and it never tolerates drones or idleness; hence good Masons are always interested in the study of subjects that tell them of progression, either here in this life or of the philosophic truths that are only to be solved and understood in the great hereafter. To keep pace with this progressive spirit of pure Masonry much valuable time is required, and many hours that would be otherwise devoted to pleasure must be sacrificed. View the requirements of Masonry as we may, it is evident that the cost of being a good Mason takes from us more than money, and develops all of the good and pure that exists in our better manhood. So be it.—*New York Sunday Times.*

#### RESCINDING THE GIFT OF A CLOCK.

Bro. ——— of Lodge No. 465, Madras, India, had rendered certain services which the lodge desired to recognize, and they voted him a clock. There was not one to be had close by, therefore one was ordered from England, with what I presume would be called, if it were a tombstone, a suitable inscription upon it. This took some little time to procure, and before the clock with the inscription arrived something had occurred. I will not say it was the fault of Bro. ——— or the fault of any one else, but some complaint went to the District Grand Master, the result being that a Brother of the lodge proposed that the former resolution, giving the clock to Bro. ——— be rescinded; then the clock arrived, and the inscription was unscrewed. The Brother said he ought to have the clock, and he took the matter to the District Board of General Purposes, but they thought they could not inter-

tere in a private matter of the lodge, and the District Deputy Grand Master in charge also declined to do so. That really is the whole case. Grand Registrar Philbrick, said: "I think it will best accord with my duty to advise that the ruling of the District Grand Master be supported and the appeal dismissed. The intended gift was not given. It is purely a matter for the lodge itself, and we cannot interfere." Bro. Thos. Fenn added: "A more insignificant matter I think has never been brought before Grand Lodge. It is perfectly childish; it is something like a baby having a toy promised him, and because he was a naughty child his mother would not let him have it. At all events, I think it is too ridiculous for us to entertain, or for the time of Grand Lodge to be taken up with the consideration of such a matter." I second the proposition of the Grand Registrar." The motion, on being put, was carried unanimously and the Grand Lodge of England dismissed the appeal.

#### INCUMBRANCES IN MASONRY.

Well, when any Masonic body ceases for any considerable time to gain accessions, and begins to lead a straggling or struggling life, the time is come to wind it up, if it neglects or refuses to perform that office for itself. Their non-action is a rank contradiction to their own professions as well as the fundamental teachings of the Order, and gives sharp witted observers outside the gate abundant opportunity to charge the whole Order, through their unrectified neglect, with inconsistency. Such incumbrances should be summarily cast off when reasonable expostulation fails to effect a change, since their negative influence intensifies the zeal of anti-masons and obstructs the progress of live, energetic Chapters which are true to their high calling.

After observation running through many years, we have reached the conclusion that those who drop out of Masonry may be arranged in two classes;

first, such who are too stupid to master the esoteric work, and because of their incompetency become ineligible to office; these, discovering their inferiority soon weary, and knowing that if they remain they must comply with the financial rules of the body to which they belong or suffer suspension, choose the latter, and save the payments of dues and assessments, flattering themselves that they have gained somewhat by their shrewdness; secondly, those who learn the work parrot fashion, but neither comprehend, nor are able to expound and illustrate its real meaning, and as soon as their inability in this respect becomes pronounced and in consequence they are not selected to impart the word, become indifferent, next non-attendant, then dimit, or what is quite as common, imitate the other class in shirking the duties of members' ip. The first has neither memory, understanding nor conscience; the second has memory, but lacks the other qualities. The love of money rules the first, and the love of place the other. Both are unfitted for co-operative labor. If they remain, as some of them do, they clog the efforts of their fellow-members, who keenly feel the weight of their great responsibilities and endeavour to fulfil them, but find their labors half nullified by the voices of such members. We regard their departure from any Masonic body to which they may belong, as both a blessing and a warning; a blessing by being rid of their fellowship; a warning to be more critical afterwards in investigating the character and qualification of candidates for Masonic honours, and thus avoid the introduction of imperfect material.—*J. H. Brown.*

#### THE SIGN OF DISTRESS.

Brother Gerard, of Vincennes, France, a retired surgeon of the Imperial Army, in 1840 made public an incident in his Masonic history occurring thirty-two years previously. Brother Gerard and a brother officer obtained a pass from Prince Murat to visit Madrid, then in

occupation of the French. They arrived in that capital on May 1st, 1805, and on the morrow morning, while at a French restaurant, were astonished at hearing the long roll beaten and the place surrounded by Spaniards in revolt. The two friends made their escape from the house and had reached an alley, when a musket ball struck Gerard's companion dead. Dazed, the Brother instinctively gave the Masonic sign of distress. Immediately a man in a military cloak emerged from the house whence had come the fatal shot, took Gerard by the hand and bade him, in French, to follow him, leading him to a stable in another alley, where they corroborated their Masonic relationship. The stranger gave the doctor a flask of brandy, and, asking him to remain a moment, went out, locking the door. In five minutes the Brother returned with a Spanish hat and cloak, and conducted Gerard, thus disguised, through various streets, until they reached the outside of the city. Pointing out the road to be taken to reach the French camp the stranger took leave of the surgeon, saying: "Brother, I am an English lieutenant; my name is Henry William Seaton; our countries are at war; still, should you ever find yourself in a position to return a service to a countryman of mine, remember Brother Seaton."

They never met again, and, despite extraordinary exertions on Brother Gerard's part to be informed as to his saviour's fate, he never heard of him until an English captain, taken prisoner on the eve of Waterloo, informed the grateful Frenchman that Brother Seaton had died at the Cape of Good Hope, towards the close of 1812, a major in the British Army.—*New Zealand Mail*.

#### LEAVE THE GIRLS ALONE.

The most celebrated lodge in Masonic annals was undoubtedly that of the *Nine Sisters* (Muses) at Paris, originated by the great philosopher Helvetius, who, however, died before it

was fairly constituted. It was the fashion of those days to place Masonic lodges under tutelage of Romish saints, which the scientists of the proposed lodge declined doing, and were refused a constitution. In 1776, however, the lodge was instituted, but, when at zenith of its glory, it suffered a partial eclipse. To commemorate the birth of one of Marie Antoinette's children, the lodge determined upon holding a session of adoption on March 9, 1779, to which were invited all the magnates of the court. After introduction of the ladies was to be initiation of a female candidate; then oratorical exercises; after that a grand banquet, with martial music, to close with a ball, at which it must have been edifying to witness members like Franklin, Lalande, Condorcet, Houdon and Jos. Vernet tripping the light fantastic toe. The affair was not a success, for the courtiers took possession of the hall and turned the reunion into an orgy. Finally, says the Marquis of Bachumont, in his *Memoirs*, an incident occurred to augment the trouble. The initiate was the niece of the Royal Farmer-General, who, finding the girl, against her family's will, among the Masons, made a complaint to the King against them for treating her indecorously. The Government was raving upon the subject, and would listen to no defence. The lodge was closed; but in 1783 a reversal of the decree was obtained, and since then the lovers of the Muses have left mundane women severely alone.—*Masonic Chronicle*.

#### NO ATHEIST CAN BE A MASON.

This is a deducible from the fact that Masonry is based upon a belief in God. No man who, looking up into the blue of heaven and contemplating unbounded space, denies that there is a heaven, and contemplating unbounded space, denies that there is a heaven of heavens, and that there is a God who dwells there, can ever be a Mason. Such a man may deceitfully gain ad-

mission to a Lodge by false pledges, just as there was one false man among the twelve. There have been bad men in every human society since the beginning of the world. Masonry may not be able to make a bad man good, but there is nothing in Masonry to make a good man bad. Masonry is not a religion; neither is it a substitute for, nor an opponent of religion. This is a matter to be considered as well by Masons as by others. Let no Mason ever say that Masonry is good enough religion for him, it is not. Masonry has nothing to do with the preparation of the soul for appearance before its Maker. All we require is that Masons should believe in God. How they shall worship Him is for each member to determine for himself. Our duty is to God, our neighbor and ourselves.—*Brother Michael Arnold, J.G.W., of Pennsylvania.*

#### SUBSCRIPTIONS RECEIVED.

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

W. J. Raffan, \$1.50; F. A. Henderson, \$1.50; Jas. Tullock, \$1.00; F. Smith, \$1.00; Robert Cuthbert, \$1.00; Mr. Gowland, \$1.00. John Scoon, \$1.00; F. G. Inwood, \$1.00; Wm. T. Plummer, \$1.00; Sanderson Percy, \$1.00; Ben. Birch, \$1.00; Chas. Lemon \$1.00; David Secour, \$1.00; Thos. Greenway, \$1.00; Chas. Dunn, \$1.00; Henry Hamilton, \$1.00; Wm. Sinclair, \$1.00; A. Rutherford, \$2.50; John F. Pearson, \$2.50; F. Warrington, \$1.00, John Jackson, \$1.50; Aubrey White, \$1.00; J. M. Little, \$1.00; P. J. Lightburne, \$1.00; Burlington Lodge, \$3.00; R. L. Gwatkin, \$1.00; L. B. Montgomery, \$1.00; T. F. Blackwood, \$1.00; J. D. Dewar, \$1.00; S. Davison, \$1.00; Fred. Howarth, \$1.00; P. A. Crosby, \$1.00; F. Rowland, \$1.00; H. Lockwood, \$1.00, L. Slater, \$1.00; Thos. McGowan, \$1.00; T. H. George, \$2.50; J. R. Macaulay, \$1.00; Judge J. F. Toms, \$1.00; W. F. Ellis, \$1.00; John Keith, \$2.50; D. Darrach, \$1.00; John B. Young, \$1.00; Arch. Hood, \$1.00; King

Hiram Lodge, \$2.50; Harmony Lodge, \$1.00; Chas. Fendelow, \$1.00; George Heigho, \$1.00; St. Francis Lodge, \$1.00; John Shields, 20c.; E. B. Butterworth, \$1.00. A. T. Cooper, \$1.00; J. Conn, \$1.00; R. T. Walkem, \$1.00; Alex. Burchell, \$1.00; J. D. McMillan, \$1.00; Wm. Bain, \$1.00; Jos. Alexander, \$1.00; R. Cureston, \$1.00; A. J. Van Ingen, \$1.00; Jas. M'Carter, \$1.00; J. J. Mason, \$1.00; G. L. of Canada, \$1.00; Frank Wheeler, \$1.00; E. Rothwell, \$2.00; Chas. L. Beard, \$1.00; J. M. Gibson, \$3.00; T. H. Husband, \$2.50; B. Williams, \$1.00; Benj. Allan, \$1.00; F. J. Dewett, \$1.00; Neil Mackelvie, \$2.00; D. F. MacWatt, \$1.00; Henry Sikes, \$1.00; Wm. Noble, \$1.00; D. Cochran, \$1.00; E. Crow Baker, \$1.00; Wm. McGown, \$1.00; Jos. Young, \$1.00; Robert McKinn, \$1.00; Lt. Col. J. Poyntz, \$2.00; Wm. Percival, \$2.50; R. W. Hall, \$1.00; A. R. McDonald, \$1.00; Wm. Doctor, \$1.00; J. A. Reeson, \$2.50; Wm. Anderson, \$1.00; W. C. Beddome, \$1.00; W. R. Bunage, \$1.00; Alex. McGachie, \$1.00; Rev. T. Clarke, \$2.00; J. Fred. Walker, \$1.00; Saml. C. Laurence, \$1.00; A. H. Watson, \$1.00; Jas. D. McKay, \$1.00; Wm. Bell, \$2.50; Wm. Roaf, \$1.00; Geo. R. Hargraft, \$1.00; H. F. Webb, \$1.00.

#### NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodicals from the post office, or returning and leaving them uncalled for, is prima facie evidence of intentional fraud.