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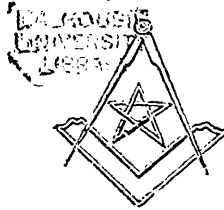
# Canadian Craftsman

AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

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"The Queen and the Craft"

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

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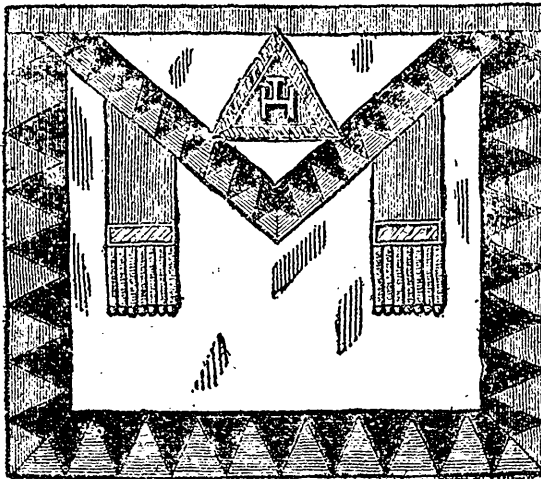
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DISTRICT DEPUTY GRAND MASTER, 11TH MASONIC DISTRICT, G.L.C.

THE  
CANADIAN CRAFTSMAN,  
AND  
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TORONTO, JANUARY, 1896.

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WE wish our readers the compliments of the season, and trust that the year 1896 will be a prosperous one for themselves as well as the Craft.

As nearly all the Lodges in Canada install their officers in December, January will be an anxious month with many of our W.M.'s as well as other officers of the different lodges. Everyone will be anxious to show how well they can perform their allotted work, and that the interests of the Craft confided to them have been well and worthily bestowed. We have every confidence that these expectations will be fully realized.

WE often receive from lodges the full list of their officers, but we fail to

publish them, as there are so many lodges in the Dominion, and if we published the list of officers in each lodge, our magazine would contain nothing else, and the general interests of our readers must be considered.

WE are often amused at the parrot-like speeches of so many members, at the supper table, in replying to the toast of the visiting brethren, of the praise they bestow on the officers of the Lodge they visit for the manner in which these officers perform their part of the work. This portion of the speech should be left to the visiting D.D.G.M., whose particular duty it is to attend to the work. But why should a mere visitor take upon himself to express his opinion on this subject? If he speaks at all, common politeness forces him to give compliments, whether deserved or not, and why should he compliment a Master in the Craft for doing what is his duty to do, and if not able to do, would be an insult to the Lodge for placing an officer in a position he is not qualified to fill. If a visitor has nothing to communicate he should be excused.

IN the ante-room of the Masonic Hall, Toronto Street, Toronto, the walls are being adorned with com-

position photographs of the "Rulers of the Craft" in the city of Toronto, year by year. A very good idea, and one we would recommend to be followed by other cities,—say Montreal, Hamilton, London, St. John, etc., where they have Masonic Halls. But we would like to suggest to the "Rulers" of 1896, the advisability of getting an artist to group the figures, so that the picture would be a credit to the hall in which it is hung.

WE will be pleased to get a post card from any of our readers, with whatever Masonic news of a general interest that is transpiring in their locality. Occasionally members complain that no notice is taken of their lodge festivals, when these same members could have dropped us a letter or post card, giving an account of the affair, and so let the whole Craft know that they belonged to a live Lodge.

ON December 17th, we had great pleasure in accompanying the W.M. and officers of St. Andrew's Lodge in paying a fraternal visit to Ashlar Lodge, No. 247, Yonge Street. The officers of the Lodge were installed by R.W. Bro. Blackwood, ably assisted by R.W. Bro. Ben. Allan, G.S.W., and other prominent members of the Lodge. The Lodge room was crowded with members and visitors. After the installation W Bro. John McKnight, the retiring W.M., was presented with a Past Master's jewel. The members and visitors then retired to the banquetting room, when a pleasant time was spent, the meeting not breaking up until the "sma hours a yont the twal." Ashlar Lodge is in a very prosperous con-

dition, with every prospect of doing good work during the ensuing year.

R.W. Bro. Thos. Sargant, assisted by V.W. Bro. Alex. Patterson and others, installed the Officers of Wilson Lodge at its last regular meeting. The retiring Master, W. Bro. F. H. Herbert, was presented with a handsome Past Master's jewel.

The Officers of Zetland Lodge, No. 326, were installed by R.W. Bro. E. T. Malone in his usual accurate and impressive manner. A Past Master jewel was presented to W. Bro. Anderson on his retirement from the chair. V.W. Bro. O'Hara, who has held the position of Treasurer for a long term of years, and desired on account of other engagements to be relieved from the duties of his position, the Lodge not only conferred upon him honorary membership with full privileges appertaining thereto, but presented him with a very handsome engrossed address in book form, expressing the high opinion in which Bro. O'Hara is held by his fellow Craftsmen.

THE Officers of King Solomon Lodge was installed by R.W. Bro. W. C. Wilkinson, assisted by R.W. Bro. Kivas Tully and others. The P.M. W. Bro. Aubrey White was presented with a Past Master's jewel, the venerable R.W. Bro. Kivas Tulley making the presentation.

V.W. BRO. E. J. Voss installed the officers of Alpha Lodge, No. 384, and W. Bro. Lennox, the retiring W.M., was decorated with a Past Master's jewel.

THE officers of Cornwall Lodge, No 125, were installed on St. John's night, Dec. 27th. From the list of officers we have received, there is no doubt that this Lodge will do good work during the year, with W. Bro. F. Bisset, in the chair, and Bros. A. J. Fraid and R. G. Phillips as Wardens, ably assisted by P.M. H. Williams, the Lodge is bound to go ahead.

THE officers of St. Lawrence Chapter, No. 100, R.A.M., G.R.C., were installed in Salem Lodge room, Brockville, by Ex-Comp. N. B. Colcock, assisted by Ex. Comps. C. H. Fitzsimmons and E. A. Buckman: Ex. Comp. B. J. Saunders, Z.; Ex. Comp. M. M. Brown, P.Z.; Ex. Comp. W. C. Wright, H., and Ex. Comp. D. S. Wright, J.

OCCIDENT Lodge, in this city, held their annual at-home on Friday, 10th inst., in Occident Hall. The affair was well attended and turned out a complete success, and reflects great credit on the committee.

THE portrait we present our readers with in this issue, will be hailed with pleasure by the great many friends R.W. Bro. Richard Dinnis possesses in this jurisdiction. Bro. Dinnis, a synopsis of whose life we print on another page, has made many friends among the different Lodges since his election to the office of D.D.G.M. The Craft made no mistake when they elected him to that important office.

WE had great pleasure in receiving a visit from M.E. Grand Master, Will. H. Whyte, of Montreal, the Grand

Master of Knights Templar of Canada Frater Whyte has been paying an official visit to Geoffrey de St. Aldemar Preceptory No. 2, of this city. He expressed himself as highly pleased with the work, and the large attendance of the Sir Knights present to meet him. They gave him a right royal welcome, as the great interest he takes in Templary fully justified them. In the city of Montreal the Grand Master takes an active part in all branches of the Craft, and he was also one of the most active workers in promoting the erection of the new Masonic Temple in that city, which will remain a monument to the public spirit and enterprise of the Craftsmen of Montreal.

THE Christmas number of *The Freemason* (London), published on the 7th December, is a double number and beautifully printed on toned paper. It contains "Two curious Certificates" (illustrated), and "Shakespeare in Lodge" (illustrated). The number is replete with interesting articles bearing on the Craft. The *Freemason* keeps itself in the front rank of Masonic publications and earns the motto *nulli in secus*.

M.W. Bro. J. Ross Robertson is working continuously for the Children's Hospital in this city, which requires at the present time \$6,000 to meet expenses. The following we clip from *The Telegram*:

With the \$1,570.81 already acknowledged and \$146.60 received to-day the Holiday Fund for the Hospital for Sick Children now amounts to \$1,717.41. To day a gentleman stepped into the *Telegram* office and handed over a fifty dollar bill "for the sick children." After thanking the donor, the clerk enquired "What name?" No persuasion

could induce the gentleman to disclose his identity. "Just tell Mr. Robertson it is from a Freemason." And this handsome gift will be accredited to a member of the A. F. & A. M.

The Twenty-sixth Annual Convocation of the Grand Lodge of Quebec, will be held in the Masonic Temple, Montreal, on Wednesday, the 29th day of January, inst., at ten o'clock, a.m. On page 217 will be found the Notices of Motions to be laid before Grand Lodge.

The *American Tyter* says "that on October 15, five protestant sergeants on the police force in St. Louis, Mo., (all Knights Templar) were reduced to patrolmen, while at the same time fifteen Roman Catholic patrolmen were promoted to sergeancies and captaincies, and one assistant chief. On the same day 38 Protestants (13 Masons included) were dismissed from the force." We think before the United States rushes into war about Venezuela, they had better look at their own cities, and find out whether they are governed by Americans or a foreign horde. Try the Munro doctrine to St. Louis—"America for the Americans." But perhaps good citizens "*Generals*" Muligan, O'Riley and Muldoon, who tender their services to the government to invade Canada, would object to any interference with their rights to discharge Protestant policemen.

"*Massey's Magazine*."—We have much pleasure in welcoming this new magazine published by The Massey Press, Toronto. It is nicely got up, and published at the low price of ten cents. The illustrations are well executed, and the articles are a credit to their authors. This magazine will take a first place in our Canadian literature, and will compare favorably with similar

magazines published in the United States. Among the Department contributors are the well known names of Edward Farrer, G. A. Reid, R.C.A., M. M. Kilpatrick, F. G. Anderson, Frederic Falls, etc. Prof. Wm. Clark, D.C.L., gives an article entitled English Cathedralers; Seranus, A Story of a British Soldier; G. A. Reid, R.C.A., 'The Evolution of Two of my Pictures'; E. Pauline Johnson, The Singer of Tautramar; Some New Year Greetings, drawings by Frederick S. Challenor, F. H. Bingden, and Frederic W. Falls; Shakespeare's Tragedies, T. M. Macintyre; Hockey in Ontario, F. G. Anderson; The New Canadian Ship Canal at Sault Ste. Marie, Chas. Gordon Rogers; How Bateese Came Home, W. H. Drummond; In a Bolivian Mirage, Ezra Hurlburt Stafford; The Deserted Wharf, Chas. D. Roberts; New Year Bells, Clinton Cowley, etc., etc.

R. W. BRO. RICHARD DINNIS, D.  
D. G. M., ELEVENTH MASONIC DISTRICT.

Bro. Richard Dinnis, whose portrait appears in this number, was born in Cornwall, England, on 18th September, 1834. He learned his business as a builder in Falmouth, which place he left in April, 1856, and came to Toronto; for 10 years he was engaged with the contracting firm of Worthington Bros.; in 1864-65 he was railroad building in Ohio, and the past 30 years, has been continuously in business in Toronto, he has had much to do with the building of Toronto, from the University in 1858 to the present new municipal building, his firm, including W. Bro. Arthur Dinnis, having the contract for carpenter department of the same.

In Masonry, R. W. Bro. R. Dinnis was initiated in Rehoboam Lodge, No. 65, in 1873, was elected W. M. in 1879,



and is now a life member. He has represented his Lodge on the Benevolent Board for 15 consecutive years, filled the office of President, is now and has been for many years past its treasurer. He is a Life member of Occident R. A. Chapter, No. 77, and one of the Executive committee of the Past Master's Association; he received the unanimous vote of the 11th Masonic District as D. D. G. M. in July last, at Grand Lodge in Toronto.

#### NEW ZEALAND.

The following article from *The Freemason* (London), anent the disadvantages of concurrent jurisdictions, and the discredit upon the whole Masonic body" by "the most appalling discord" occasioned thereby. We cordially endorse this suggestion: of *The Freemason* of the advisability of a conference among the ablest and most trusted leaders, so that a step would be taken towards restoring the sorely-needed harmony and fraternal spirit." The reference to the union of the "Ancients" and "Moderns" after a sixty years fight, is hardly applicable to the New Zealand case, for neither of these Grand Lodges had the prestige of the present Grand Lodge of England at their back helping to keep them asunder. The cry of "loyalty" and "seceders" goes a far way to hinder union among the mass of the unthinking crowd, who never gives a thought to the great tenets of the Craft, but looks at the whole question by the boundaries of their little and insignificant surroundings.

Take the case of the Grand Lodge of Quebec, a Lodge we may say that is recognized, by not only "the oldest

and most experienced" Grand Lodges in North America, but by all the Grand Lodges of the world except England, and what do we find, that that union that should exist in all Grand Lodge Masonic jurisdictions is broken up by three Lodges in the city of Montreal, with a united membership not exceeding the average Masonic Lodge in the city of Toronto. But the cry of "loyalty" to their mother Grand Lodge is preached to the initiate, and he thinks his honor is at stake if he takes a wider view of the landscape than the boundary of the three lodges. New Zealand Craftsmen may call conventions, but until England adopts other steps to let these Lodges know that the interests of the Craft as a whole is higher and nobler than mere local likes or dislikes, the chances are that the evil cannot be eradicated. There is no use for our esteemed contemporary complaining of New Zealand or Quebec, the evil lies with the Grand Lodge of England itself who can easily amend its laws, and find a way out of the difficulty. No such trouble exists on this continent; why not then take a common sense view of the situation instead of setting up a "Munro doctrine" like our American friends, and calling it "international law." *The Freemason* says:—

It is deeply to be regretted that measures cannot be adopted which will have the effect of determining the present distracted condition of Freemasonry in New Zealand. It is no good retraversing the old ground of complaint about the disadvantages of concurrent jurisdiction. Every one is prepared to admit that the rule of one supreme authority is preferable to that of three authorities which are co-equal in all respects. But in spite of the petty

tiffs and jars which occasionally arose to disturb the serenity of their relations, the brethren of the three Constitutions which occupied New Zealand conjointly before 1889 rubbed along fairly well together, while since 1889, when a so-called fourth Constitution appeared upon the scene, there has been nothing but the most complete, and at the same time, the most appalling, discord. The minor discords of former days may have been bad enough — we do not think they ever attained to such proportions as to justify such a description, but for the sake of argument we are willing to allow that they may have been so—but no one in his senses will deny that the transition has been from bad to worse, and the question which materially concerns every Mason who has at heart the true interests of the Fraternity is—How best can an end be put to a state of things which, if it continues much longer, will endanger the security of the Craft in New Zealand, and bring still more signal discredit upon the whole Masonic body? The question is a ticklish one to answer. The seceders are jubilant at the many accessions to their strength which have taken place since they set up their irregular Grand Lodge, and flouted their parent Grand Lodges of England, Ireland and Scotland, in the face of all Masonry. They have won recognition from many Grand Lodges in North America and elsewhere, but not from the oldest and most experienced either in North America or the other countries where Masonry is established. They have grudgingly restored the warrants which they had appropriated to their own use, but they have not succeeded in ridding themselves of the very grave responsibility of having brought about a state of disorder which, as we have said, is a discredit to the whole community of Masons. On the other hand, there is a strong body of lodges which still remain true to their old allegiance, and while they so remain, there is little, if any, likelihood of the present unfraternal strife between them and the seced-

ers being ended. On both sides, however, there must be many sound Masons of long experience, who may or may not have foreseen the disastrous consequences that were certain to follow upon any secession which was not acquiesced in by a substantial majority of the lodges. Such men, whether seceders or loyalists, must yearn for a restoration of the old-time relations that existed everywhere throughout the Colony, and it appears to us that if, without prejudice to the rights and privileges of any one of the present discordant element into which New Zealand Freemasonry is broken up, a conference could be arranged among the ablest and most trusted leaders of those elements, a step would be taken towards restoring the sorely-needed harmony and fraternal spirit, which prevailed only a few short years ago. Our "Ancients" and "Moderns" between 1751 and 1813 were more bitterly antagonistic to each other, and for a far longer period, than the present seceders and loyalists in New Zealand. But, after some 60 years of more or less open and declared hostility to each other, the rival Societies agreed to meet and settle their differences—which were far more important than those which presently divide the New Zealand Craft into two opposing camps—the one proviso insisted upon by each of the Societies being that the settlement should be honourable to both. If these "Ancients" and "Moderns," after 60 years of the bitterest rivalry in matters which each regarded as of vital importance to Masonry, were able to adjust their differences it ought not to be impossible for the Craft in New Zealand to resume their old relations of fraternal harmony, and establish some system of government for the whole body which shall be acceptable and, at the same time, honourable to all.

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Our boast is not in numbers. It is always possible for others to outbid us in mere numerical strength. Our boast is in moral excellency. We make

no solicitations, enter into no competition, issue no invitations. If any one comes to the door and knocks, there is no response unless he be found worthy, and, if he is, silently the door opens, and he may enter in. Our aim is to unite the best men in a sacred bond of brotherhood for the moral elevation of our race.—*Allen Andrews, G. M., Ohio.*

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### KNIGHTS TEMPLARY AND ARMENIA.

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#### WHAT IS AMERICAN KNIGHTS TEMPLARY GOOD FOR ?

Some time previous to the Triennial meeting of the Knights Templar of the United States in Boston, we took the opportunity of suggesting that that body, representing 100,000 of so called Christian Sir Knights, and claiming to be the successors of the brave men of Rhodes and Malta, should take some steps to let their principles be known on this, to them, so important a subject as the massacre of so many Christians by the insatiable Turk, the old enemy of the Order. The *American Tyler* referring to this matter in its issue of December 4th, says :

“Never in the history of Knight Templarism in America was a more golden opportunity afforded in which to write an imperishable record, than in the late triennial conclave in Boston. As avowed and obligated “Soldiers of the Cross of Christ,” the clear duty of the hour binding upon every Knight Templar present was to have entered a scathing protest against the modern Soracens, in the horrible slaughter of Christians in Armenia. It was not incumbent upon them as Templars to have put on sword and shield and have inaugurated the “Eighth Crusade” in the close of the nineteenth century, but they had prominence unequalled in America, to have formulated a protest, having a moral force, that would have

“gone ringing round the world” against the “unspeakable Turk” and his centuries of monstrous atrocities that have painted Mohammedan lands with the crimson curse of hell’s bitterest hate ! But American Templarism could not behold these atrocities in the light of flaming homes, and the sparkling life-blood of mothers and babes, crying aloud to Christendom for succor and the Sin of Omission prevailed at Boston ! The word virtually was, ‘What is that to us, see thou to that !’ and no resolution was formulated, no protest entered, no demurer recorded in the name of 1000,000 Christian “Soldiers of the Cross,” representing civilized America ! What can we say in extenuation of this Sin of Omission ?

“We write as one upon whom the accolade of knighthood has been laid and our words are feeble, our pen paralyzed in giving expression to the feeling of indignation that pervades our every fibre, when we behold this glorious opportunity floating away into the eternity of the past, never possibly to return to the Templarism of America !

“Yes, we admit that such a protest would have but little effect in staying the butchery in Armenia, but what is the position of the man who beholds a murder committed and holds his peace ? He may not be able to save the victim, but he clears himself of responsibility in the crime by entering his protest. Fellow Sir Knights, is the inference clear ? We dislike the ‘I told you so’ style of either writing or speaking, but in order to be just to ourselves we must use the expression. The *Tyler* for months before the conclave met in Boston, called attention to the coming ‘opportunity,’ that would place American Templarism on record, as being something more than a mere filterer, through which to distribute so many thousands of dollars ; have a good time while doing it ; return home satisfied with having faithfully performed our duty as Sir Knights, as commanderies, as jurisdictions, and as a Grand Encampment. We not only

labored through these columns to call attention to the necessity for this moral protest emanating from the presumed culture, education and Christianity of America, as exemplified in the Order of Knights Templar, but also personally discussed the question with prominent Sir Knights, but received no assurance or satisfaction that any action would be taken, and we pause to ask, with all solemn earnestness and in the name of Him whose passion cross we bear, what is the use of Templary? What is the mission of this great body of Christian gentlemen? Have we to actually subside into the settled conviction that the Knights Templar of to-day is but a lay figure on which to display fine clothes, feathers and gaudy trapping? If this be so, brothers, better, far better, to disband the Order and start a peacock farm. It will be much cheaper and gratify the desire to behold 'the gaudy' just as fully.

"We speak with all seriousness in this. The world is on the eve of a great political and religious change, and faithful servants should be watching for their Lord's coming. The reply given to us, in answer to our solicitations, from prominent Templars: 'Oh, I don't care to go on record as agitating this question of Templar protest,' will not answer, Sir Knights, when our Lord takes cognizance of the work of His servants, and *The Tyler* for once, even in its humble protest, proposes to ascend the hill of the Lord with clean hands and a pure heart in this matter, and will say, that in this inexcusable neglect at Boston to protest against these awful butcheries, American Templarism lost the golden opportunity of its history either past or subsequent."

Since the foregoing article was written, we find, however, that a wave of jingoism has rushed across the great American Republic. In their Senate and House of Representatives are a great number, no doubt, of Knights Templar, and the celerity with which they received and endorsed the insult

ing message of their President to the only country who is anxious to save these poor unfortunate Christian Armenians, many of whom are the converts of American missionaries, as well as the lives of the missionaries themselves, and whose property are destroyed, welcomes their opportunity to fly to the aid of the Turk, by trying to twist the Lion's tail, when his whole energies are required to help a cause that it is more especially the duty of America to attend to—who professes to be the great friend of humanity—to rescue their own citizens and converts from the cruel Turk. How will history look at the event? On the one side Britain anxious to go to the rescue, on the other America and its allies Russia, who fills Siberia with Christians and Jews, because they will not worship in the "Holy" Greek Church. Think of it, Philip Villier de L'Isle Adam, the defender of Rhodes, what class of men takes upon themselves to call their Order Knights Templar. Well may the old defenders of Rhodes and Malta turn in their graves at American Knights Templary. But these brave Sir Knights, who had not one among them with courage sufficient to rise in his place, and tell their confreres to go slow, and calmly to consider the question before coming to a conclusion, were quite willing to embroil their country in war for, not to save the slaughter of thousands of innocent Christians, but for the sake of a slight strip of country, that has been in dispute before they were born, and in favor of a nation, that they know so little about, that their Masonic papers circulated a story only a short time ago that its President was so ignorant that he could not read and write. These brave Sir Knights and other God fearing Christians of the United States, could calmly propose to march an

army into Canada, to slaughter its inhabitants, not because they were bad neighbors, and anxious to harass and overturn the institutions of the United States, but because they were subjects of the greatest nation that the world has ever seen, and felt as proud of their birth right and their free government as any American native of the United States does of his.

We are proud, however, that the United States, does possess a people who have more common sense than its legislators and jingoes, and who have a greater stake in its prosperity than mere partyvictory, with sufficient Christianity and courage of their convictions, in whose veins the blood of a common ancestry runs, to tell their legislators, thus far shall you go and no further, that at Christmas time, when Peace on earth and good will should prevail, is no time for a fratricidal war. When the Prince of Wales, the Grand Master of England, and his son the future heir to the throne, telegraphs their protest against war, it is time that an institution such as ours that is based on the "Fatherhood of God and the Brotherhood of man," should let its voice be felt in the land for peace.

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#### GREAT MASONIC OPPORTUNITY.

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"Blessed are the peacemakers, for they shall be called the children of God." This is a great and glorious reward for those who seek to assuage the wrath of violent men and never was there a better time than at present for the exercise of the function of peace making.

For the whole civilized world seems to be trembling upon the verge of a general war, before the prospect of which Religion, Progress, Enlightenment and the great principles of universal brotherhood among men, stand aghast. The signs of the times would indicate that the world's boasted civilization is at fault when the arbitrament of bloody war is appealed to and the arguments and persuasions of

peace are set aside. The *Tyler* feels called upon to raise its voice against the men who, as leaders in the councils of the great nations of the earth, are "crying havoc and letting loose the dogs of war." There is not a civilized nation on the face of the earth to-day that has not listed among its men of thought and leadership, Freemasons high in position and strong influence. There is not a nation to-day, that among its masses has not numbers of the brotherhood, who would gladly respond to a universal demand for the suppression of cruel, devastating war, forever.

But that two nations, singled out by the God of nations to be leaders in the promotion of the kingdom of Heaven: here on earth, should be found standing face to face, with the scowl of mutual anger on the countenance of each, and hand on the partially unsheathed sword, is a picture to cause a poignant pang of anguish to permeate the soul of every man and woman who has the love of humanity at heart, and every possible influence and moral force should be brought to bear to avert the incalculable calamity of a fratricidal war between the United States and Great Britain. It would be a war such as the world has never yet wept over. It would be a conflict of God's chosen leaders on earth, in which millions of lives would be lost; countless sums in treasure wasted; incalculable retrogression given to progress and enlightenment, and the fairest lands given over to desolation! It would not be confined to these two nations alone in its effects but all Europe would again blaze with the baleful fires of the "Thirty years war," condensed into a third or less of the time.

And in the words of the old song, we may ask: "What was it all about? quoth little Peterkin." Simply because England insists upon certain territorial lines of demarcation in South America and which America questions the legality of, without a thorough knowledge of the rights in the conten-

tion and braggard boasters on both sides of the Atlantic are loudly clamoring for war to a finish in defence of a sentiment without basis.

That the disturbances of the past two weeks have been of the most portentous character need not be concealed, and that the war cloud will pass over both lands, without leaving behind a trail of blood and ruin, is a consummation most sincerely to be hoped and prayed for, should be the dominant emotion in the soul of every lover of country or God! The destiny of the whole world rests upon the pacific outcome of this present entanglement; for whatever might be the immediate result of a final appeal to arms to either nation, the inferential damages to the world at large would serve to kill the progress made in the whole of the now expiring century.

The *Tyler* believes that the present is a good time for the Grand Masters in Masonry, not only in England and America, but over the whole inhabitable globe, to enter into correspondence with each other, with a view to the united action of the two millions of Freemasons, of which they are the head, against the possibility of such a dire calamity as war between two great nations of one origin, language and faith. Already a move has been made among the brethren of England, as the following late telegram would indicate from the Lincolnshire Freemasons to the brethren in New York, and which appeared in the *World* of Dec. 27th:

"Spalding (Lincolnshire), wish peace and good will to United States brethren."

This is indicative of a general movement on the part of the Masons of England to prevent ill-feeling from arising between Great Britain and America over the Venezuela controversy. The *World* publishes a similar expression of sentiment cabled by the Freemason's Club of Manchester, England.

The *Tyler* is a great believer in the moral force of Freemasonry, and holds

that a spontaneous response should come in reply to the above from the craft in America. This would set the ball rolling around the world and Freemasonry, in tones of thunder, would be heard in the imperative command for war to hold its blood-smeared hand! We honestly believe that this is the "golden opportunity" for Freemasonry, and while diplomats and politicians are wrangling over this disputed South American boundary line (which may prove the "dead line" to millions) let leading Freemasons open up the avenues by which hand may clasp hand, foot travel to meet foot, knee bend in supplication to the God of Nations, breast pressed to breast in one united heart beat, and brother clasped to brother as one man in loving unison. This movement would do far more to avert war than all the conceited boasting of brother seeking brother's life.—  
*The American Tyler.*

#### A FRATERNAL MESSAGE.

At the opening of the new Masonic Temple of Winnipeg, on the evening of Dec. 27th, the following message of peace, bearing on the "war" scare, was passed and ordered forwarded to the Grand Lodge of Minnesota:

"Whereas, the sacred teachings of Freemasonry were first introduced into this city and hence spread through the Northwest territories of the Dominion of Canada, under the auspices of the military lodge at Fort Pembina, owing allegiance to the Grand Lodge of Minnesota, and the said Grand Lodge issued a charter to the Northern Light Lodge of this city in the year 1867, and, whereas, the brethren of this city and jurisdiction have always cherished with kindly remembrance the fraternal action on the part of the Grand Lodge of Minnesota; therefore be it resolved: That the Masons of all the city lodges now assembled do now request our Grand Master to convey to the Grand Master of the Grand Lodge of Minnesota and the brethren of his jurisdiction the sincere wish

and hope of the Masons of the cities of Winnipeg and also in the jurisdiction of the Grand Lodge of Manitoba that the fraternal bond of harmony and sympathy so happily inaugurated by the brethren of the military lodge at Fort Pembina in the year 1867 may never be disturbed, and to accept from the Masons of this city and jurisdiction fraternal greeting of good will for the new year."—*The Masonic Record*.

### MONTREAL.

#### ST. JOHN'S DAY CELEBRATED.

Montreal Masons may mark Dec. 27, 1895, on the Masonic calendar as a red letter day for them, for the first time were they able to meet in a temple of their own to celebrate together the anniversary of St. John the Evangelist.

Eleven lodges were represented at the festival, and some two hundred members sat down to the supper served in the banquet hall of the Temple. R. W. Bro. Jno. Smillie, D.D.G.M., occupied the head of the table of honor; on his right was M. W. Bro. J. H. Graham; on his left M. W. Bro. J. H. Isaacson, and other brethren at the table were the Rev. Bro. Cherriman (Three Rivers), R. W. Bro. J. R. Dewar, R. W. Bro. Jas. Fyfe, W. Bro. Saul, W. Bro. T. P. Essery, W. Bro. M. Hirsch, W. Bro. Wynne, W. Bro. Bolt, W. Bro. Forbes, W. Bro. A. B. Ware, W. Bro. Petts and W. Bro. Ferguson. The vice-chairmen were W. M. Bro. G. Nicholson, R. W. Bro. Thos. Ryan, R. W. Bro. Adams, and W. Bro. Dougherty. Letters of regret were read from Past Grand Masters J. P. Noyes, T. Edgar, J. Dunbar, M. W. Tait, A. A. Stevenson, and the present Grand Master, Lieut.-Col. Massey.

Most Worshipful Brother J. H. Graham, of Richmond, P.Q., delivered the principal address of the evening. Bro. Graham said:

*R. W. Presiding Officer, and Brethren:*

Historically and otherwise, the soil of Quebec is sacred to Freemasonry as so many of you are well aware.

About two centuries and a half ago, Grand Conclave of the Knights of Malta, for New France, was established at the City of Quebec, only some forty years after the founding of "ye ancient Capital" by Samuel de Champlain as Agent of Sieur de Monts an eminent French Protestant.

One hundred and thirty-six years ago, St. John the Evangelist's Day, 1759, the first self-governing Grand Lodge of Ancient, Free and Accepted Masons in North America, was formed at the Citadel of Quebec; and Bro. Lieut. Guinnett was 'elected' first Grand Master. Some eight years afterwards, it became a Provincial Grand Lodge under the Premier Grand Lodge of England.

One hundred and thirty-five years ago, 1760 61, dear old "St. Peter's Lodge, (of hallowed memory) No. 4, Quebec, at Montreal," was warranted by the 'Grand Lodge' at Quebec. It was the first Lodge of Freemasons, established in this goodly City now the Commercial Capital of the Dominion of Canada.

One hundred and twenty-eight years ago, last Friday, 1767, the first District Grand Lodge for the District of Montreal, was established by the 'Grand Lodge' at Quebec, with Edward Antill, Esq., as the first Deputy Residing Grand Master.

One hundred and three years ago, (1792) last St. John the Baptist's Day, our Summer Solstitial Festival, one year after the political disseverance of the ancient Province of Quebec into Lower and Upper Canada, the Grand Lodge of 'York' or 'Ancient' Freemasons of Lower Canada, was duly constituted, with H. R. H. the Duke of Kent as first Grand Master. H. R. H. was succeeded, in 1812, by Grand Master, the Hon. Claude Dénéchau, M. P. P., and an honored Roman Catholic. Yes, Brethren, in those days of comparative religious tolerance, Masonic

Divine Services were frequently held in Roman Catholic Houses of Worship in Quebec and vicinity. Since then, others have changed; genuine Freemasonry has not.

In 1823, a Provincial Grand Lodge for the District of Montreal and the Borough of William Henry [now Sorel] was warranted by the United Grand Lodge of England, with William McGillivray, Esq., as the first Provincial Grand Master.

And as Freemasonry ever loyally adapts its Grand Governance, to organic changes in State territorial boundaries, the Grand Lodge of Canada was formed in 1855, for the reunited Provinces, with William Mercer Wilson, Esq., as the first Grand Master.

Twenty six years ago, Oct. 20, 1869, about two years after the disseverance of the Province of Canada into the two Provinces of Quebec and Ontario and the establishment of the present Dominion, the Grand Lodge of Ancient, Free, and accepted Masons of Quebee [which is so well and worthily represented here to-night] was duly and constitutionally formed as one of the many sovereign sister Grand Bodies of the Fraternity throughout the world; with him who has now the honor of addressing you as the first Grand Master.

And R. W. Chairman and Brethren, on this most auspicious occasion, permit me to add, that in my opinion, few Grand Lodges have more speedily and completely justified their existence than has our beloved and honored Grand Lodge of Quebec. Ere the close of my own administration of its affairs, all the regular Grand Lodges of the world, were a unit in the recognition and support of Quebec, with the unhappy exception of England, and that too, on but one single point, and upon which I do not hesitate to re-affirm that she is in error constitutionally and otherwise.

Yes, my Brethren, it necessarily rejoices me that the Grand Lodge of Quebec has so soon made realities of so many of my recorded forecasts. She has indeed amply justified her exist-

ence in the steady increase of her constituent Lodges; in her harmonious labors; in her continuous deeds of beneficence; in her succession of able and efficient Grand Masters and other Grand Officers; in the faithful maintenance of the honor, dignity and constitutions of our ancient and honorable Fraternity; and in having been the means of causing to be produced, the first jurisdictional History of Craft Masonry, written and published in British North America; and not only in these and in other ways, has Quebec thus justified her constitutional formation and secured her proud position, but she has also been signally favored by many gifted and generous sons and zealous Lodges, in the erection and equipment of this goodly Masonic Temple in which for the first time, we are now so happily assembled, worthily to celebrate our time-immemorial Winter Solstitial Festival, dedicate in this our Christian Era, to the blessed memory of Saint John the Divine..

And now my dear Brethren, as a fitting conclusion to these brief and imperfect utterances, I know that you, one and all, will, with your whole heart and mind, devoutly join in the supplication that the Most High may ever continue to bless and prosper the Grand Lodge of Quebec and the Craft Universal; and may it also be that true Sons of Light, and worthy Brethren of the Mystic Tie, may joyously and becomingly celebrate this Annual Grand Festival of our Fraternity, *in sæcula sæculorum*.

R. W. Bro. Fyfe, in referring to the meetings of other Masons on St. John's Day, asked permission of the brethren in union assembled to send a despatch to the brethren in New York, as being the metropolitan city on the other side of the line. His intention was to wire congratulations and express mutual fraternal feeling, with the idea that Masonry is a bond that binds men, no matter from whence they come or what language they speak, and expressing the hope that this tie of Masonry should always be able to smooth away and



make for a peaceable settlement of any dispute that might arise between the two great English-speaking nations of the world. If Masonry meant anything it meant peace on earth, good will towards men.

Before the evening was over M. W. Bro. Lieutenant Col. Massey and M. W. Bro. Chief Justice Tait arrived and delivered short addresses. Grand Secretary J. H. Isaacson also spoke. R. W. Bro. Dougherty, Brothers Greenwood and Percy Ryan were authorized to visit and greet sister Lodges.

### HINTS FOR OFFICERS.

#### THE SENIOR WARDEN.

1. Don't forget the address given to you by the Installing Master on the occasion of your investiture.

2. Don't conduct the examination of the candidate in such low tones that only those in the immediate neighborhood can hear you.

3. Don't be nervous and diffident when investing the candidate, but recollect that next to the S.O. it is the most important part of the ceremony.

4. Don't forget to answer the knocks of the Worshipful Master on every occasion.

5. Don't forget the column under your charge, nor what it represents.

6. Don't forget that part of your duty is to see that every Brother has his due.

7. Don't on any occasion, in open Lodge, put yourself in opposition to the Worshipful Master.

8. Don't fail in attending the Worshipful Master at all communications of District Grand Lodge.

9. Don't come to Lodge late.

10. Don't count too much on being elected to the chair.

#### THE JUNIOR WARDEN.

1. Don't fail to discriminate between a report and an alarm, and to instruct Brother Inner Guard if he be ignorant on the subject.

2. Don't conduct the examination of

a stranger seeking admission in a loose and perfunctory manner.

3. Don't fail to apply to yourself the remarks addressed to your superior Officers.

#### THE SECRETARY.

1. Don't forget that there are five Officers in the Lodge superior to you in rank.

2. Don't imagine that you were appointed to the office you hold because of your superior qualifications. The W.M. may not have been able to induce anyone else to take it.

3. Don't imagine, even if you have twenty years experience, that you are necessarily the guide, philosopher and friend of the W.M.

4. Don't be offended if you are superseded.

5. Don't stay away from Lodge if you are not immediately promoted to higher office.

6. Don't keep Lodge funds in your own hands.

7. Don't forget to send in returns as soon as they are due.

8. Don't forget to send in the balance of his quarterages when a Brother who has been returned "in arrears" pays up.

9. Don't allow the pressing emergencies of secretarial business to prevent you from standing to order in a seemly manner.

10. Don't issue the Lodge summons without sending it to the W.M. for approval.

#### THE DEACONS.

1. Don't lose sight of the difference between regular and irregular.

2. Don't move about Lodge without your wands.

3. Don't salute the Worshipful Master when so engaged.

4. Don't forget that you are only assistant Officers and servants of general utility.

5. Don't make short cuts across the floor of the Lodge.

6. Don't promote the candidate when under examination.

7. Don't get in each other's way.

—*Indian Masonic Review.*

### ROYAL ARCH MASONRY IN MAINE.

"Proceedings of the Seventh Annual Convocation of the Grand Chapter of Maine Part II."

We are indebted to R. E. Stephen Berry, G. S. for the annual report of the Grand Chapter, which is got up in his usual excellent style. The Grand High Priest, M. E. Seward S. Stearns, referring to Capitalar Masonry in Maine, says :

"It is with great pleasure that I am able to announce a substantial and healthy increase in membership the last year, somewhat larger, if I mistake not, than heretofore, showing that the effect of the financial depression upon Capitalar Masonry has reached its lowest ebb, and that we may look forward to an era of progress and prosperity in this branch of our beloved fraternity.

"It seems, from what can be learned through visitations, letters and conversations from and with prominent companions, that throughout the state there is a gradual but sure advance toward a more correct and impressive rendering of the work of the several degrees. New appliances and paraphernalia, more enthusiasm and study are having and producing an effect upon the work that is to be hoped will grow more marked with each succeeding year, so that the milestone of our progress during this year, though marking the three score and ten years allotted to human life, may mark but the beginning of a vigorous and energetic manhood for our cherished institution."

D. D. G. H. P. Almon C. White, in his report introduces the question of refreshments at Chapter meetings, which seems to be still a debatable question in Maine :

"In nearly all chapters there has been a supper or collation served at close of work. I am well aware many condemn this practice ; they are, however, usually of the sort who hold to

the old puritan idea that duty should be stripped of all pleasant association, and performed simply for duty's sake. They overlook the fact that although one may feel pleasure in a duty done, it becomes vastly more pleasurable in the performance when surrounded by the pleasant accessories of life.

"I believe that it would be to the material advantage of every chapter to have some kind of refreshments at least two or three times a year. I do not advocate anything elaborate ; sandwiches and coffee, or somethingsimilar, will fill the bill ; and let one of the occasions be on the visit of the Grand Officer. It would bring out some at least who do not attend regularly, and afford them an opportunity to profit by any advice or instruction given, and I doubt not would be the means of increasing the attendance and membership, and of strengthening the finances, and further promoting interest and good fellowship."

The present number of members, 5714; Exalted, 373; Affiliated, 22; and Re-instated, 7. Henry S. Webster, G. H. P. ; Rufus H. Hinkley, G. T. ; Stephen Berry, G. S.

In concluding the report on Foreign correspondence, M. E. Comp. Josiah H. Drummond, chairman, gives the following statistics of the 50 Grand Chapters reported upon: Membership, 195,580; Exaltations, 13,442; Admissions and Restorations, 3,151; Dimissions, 3,889; Expulsions, 60; Suspensions, 68; Suspensions for non-payment of dues, 4,133; Deaths, 2,818. In conclusion Comp. Drummond says:

"In our report last year, we expressed the opinion, that the then current year would show the effect of the financial depression to even a greater extent than the year before. The result justifies our expectation ; the net gain in membership has fallen off from over four and one-half per cent. to less than three and one-half per cent. The exaltations have fallen off somewhat, while the admissions and restorations have increased ; the dimissions have

slightly increased, but suspensions for non payment of dues have increased *over twenty per cent.* and the deaths about *nine per cent.* We repeat our suggestion of last year, with emphasis born of the statistics, that our chapters should exercise the greatest care in dealing with those in arrears and make sure that they do not err on the side of severity. The increase of suspensions in times of financial depression conclusively proves that decrease of income cuts a large figure in the question of arrears of dues.

"May the craft be endowed with such wisdom that no brother shall be deprived of his Masonic rights on account of his poverty, permanent or temporary!"

#### HISTORY OF THE UNION OF THE GRAND ROYAL ARCH CHAPTER OF SCOTLAND.

BY STACKER WILLIAMS.

The happy consummation of a union between the "*Supreme Grand Royal Arch Chapter of Scotland*" and the "*Early Grand Royal Arch Chapter of Scotland*," two antagonistic authorities over the Royal Arch degree in Scotland prompts us to devote a portion of our space to this and other degrees associated with it in that country, and to notice the circumstances which led to the organization of the aforesaid bodies and an account of their final union.

There are many novelties connected with the history of the Royal Arch degree prior to the assumption of its control by Grand Chapters, which were organized for this express purpose. There was anything but regularity or uniformity in management and work. Sometimes alone and sometimes followed or preceded by the degree of Knight Templar, it was carried along and worked within the bosom of the Lodge. In fact, for a long time this was the case with almost everything which was claimed to be a Masonic degree. The general custom was, after the ordinary work or business of the

Lodge, for brethren in possession of the degree to be conferred to remain, when a sort of body within a body would be formed and the degree conferred. Sometimes it would be the Royal Arch degree alone, and sometimes the Knight Templar degree as well. This custom prevailed to such an extent as to alarm the Grand Lodge of Scotland; and among other reasons to comply with the "Secret Societies Act" of Parliament, passed in 1799, she soon after the passage of the act resolved "to *prohibit and discharge* all Lodges having charters from the Grand Lodge from holding any other meetings than those of the *three great orders of Masonry, of APPRENTICE, FELLOW-CRAFT, and MASTER MASON, being the Ancient Order of St. John.*" To put a stop to the practice which had become so deep rooted required strenuous efforts on the part of the Grand Lodge; and to secure obedience on the part of Lodges to the order of the Grand Lodge to discontinue conferring of the Royal Arch and Templar degrees, it was deemed necessary for the Grand Lodge, in October, 1800, to issue a circular "prohibiting and discharging its daughters to hold any meetings above the degree of Master Mason." Four years later the form of an oath was furnished to the Lodges by the Grand Secretary, with orders to require "*visiting strangers*" to subscribe to it in the presence of two or more office-bearers, who were also required to "*subscribe amongst with him as witnesses.*"

More or less confusion continued until the organization of Chapters and Encampments for the control of these degrees.

On the authority of M. E. M. McB. Thomson, of Ayr, Scotland, the last presiding officer of the late Early Grand Royal Arch Chapter of Scotland, we give the statement that *soon after 1800*, charters were granted by the Early Grand Encampment of High Knights Templar of IRELAND, under which the Arch, as well as *all other high grades*, were wrought until 1812,

when one Alexander Deuchar, Eminent Commander of Edinburgh Early Grand Encampment No. 31, seceded and formed a new body, which he styled a Royal Grand Conclave, under which, as under the Early Grand, the Arch continued to be wrought. From his further statement, we quote:

"Five years later, however, steps were taken by influential brethren of Edinburgh and the vicinity to form a separate Grand Body for the Royal Arch, and in consequence circulars were issued inviting them to be present at a meeting to be held in Edinburgh and assist in forming such a body. This circular was issued by authority of the same Alexander Deuchar, who had previously seceded from the Early Grand. Notwithstanding the organization of the new\* Supreme Grand Royal Arch Chapter, many of the old Deuchar Encampments continued to work the Arch degree until 1830, when Deuchar's Grand Conclave ceased to exist. After that time there were but two bodies working Royal Arch Masonry in Scotland--the Supreme Grand Royal Arch Chapter and the Early Grand Royal Arch Chapter, which, up to 1889, existed agreeable to ancient customs in the bosom of the *Grand Encampment of the Temple and Malta.*"

The next step on the part of the Early Grand Chapter was its severance from the Grand Encampment. Strange as it may appear to American Companions, it retained and conferred during the balance of its existence the following degrees, viz.: Funeral Master, Fellow-Craft Mark (modern Mark Master), Masters Mark, Architect, Grand Architect, Master of the Blue, Past Master, Royal Ark Mariner, Fugitive Mark, Link and Chain, Jacob's Wrestle, Scarlet Cord, Brotherly Love, Royal Master, Select Master, Most Excellent Master, Excellent Mason, Super-Excellent Mason, Holy Royal Arch, and the

installed degrees of Noah, J. H., and Z. The minimum fee for all is £1 1s.

"After its formal severance from the Grand Encampment, overtures were made for union between it and the Supreme Grand Chapter, and committees were mutually appointed."

For an account of the steps taken by the two contending bodies which resulted in the union, the reader is referred to our reviews of the proceedings of the Supreme Grand Chapter of Scotland.

From the proceedings of a Quarterly Communication of the Supreme Grand Chapter held on March 6, 1895, we learn that the Supreme Grand Chapter, having considered the committee's report re union of the Early Grand Chapter with itself together with extracts from the minutes of the Early Grand Encampment of Knights Templar, subsequently received, referring to the complete severance of the Royal Arch and Temple degrees under the Early Grand Constitution; also communications from Comp. Major Spence, Grand Master of the Early Grand Encampment, K. T., and from Chapter St. Paul Ayr No. 18, it was resolved that union be approved on conditions previously laid down.

Arrangements were made for the final consummation of this very desirable object.

From *The Scottish Freemason* of June, 1895, we learn that meetings of the two Grand Chapters were held in Glasgow on May 11th, called for the purpose of consummating the union. The Early Grand Chapter convened in St. Johns Hall at 3 p.m., M. E. Comp. M. McB. Thomson, Grand Z., in the chair, supported by W. Dalglish, Grand J., and A. Cameron, acting Grand H. The Grand Z. stated that the business of the meeting would be simply to carry out the resolution of the last Grand Chapter meeting ament the dissolution of that Grand Chapter and uniting with the Supreme Grand Chapter. The calling of the roll by the Grand Scribe E. disclosed the fact that there were represented the follow-

\*The present Supreme Grand Royal Arch Chapter to which the Early Grand has lately been united.

ing named active Chapters, viz.: Moira Union, Kilmarnock No. 2, Ayr No. 3, Glasgow No. 4, Newmilns No. 6, Stewarton No. 7, Hurlford No. 17, Sorn No. 18, Irvine No. 19, Govan No. 20, and Parkhead St. John No. 21. On a motion made by the Grand Z. and seconded by the Grand H., it was decided that the Early Grand Chapter of Scotland resign all right or title it had or claimed to have over Royal Arch Freemasonry in favor of the Supreme Grand Royal Arch Chapter of Scotland, the vote in favor thereof being unanimous. After a hearty vote of thanks by acclamation to the M.: E.: Grand Z., M. McB. Thomson, for the many services he had rendered and for his arduous labors in the interests of the Early Grand Chapter, he declared "*the Early Grand Royal Arch Chapter of Scotland dissolved and closed forever.*"

The Companions who composed the late Early Grand Chapter then proceeded to St. Marks Hall, where the Supreme Grand Royal Arch Chapter of Scotland was in special session, presided over by M.: E.: Major F. W. Allan, Deputy Grand Z. They were introduced to the Supreme Grand Chapter by the Grand Scribe E., Comp. R. S. Brown, and received with full honors. Then in order of precedence each took the oath of fealty to the Supreme Grand Chapter.

We note with pleasure a remark made by the acting Grand Z., Comp. F. W. Allan, in which he said that he considered the event unique in the history of Royal Arch Masonry, in that or any other country; it was the consummation of the happy union of two bodies which had hitherto claimed jurisdiction over Royal Arch Freemasonry in that country. Now, he was happy to say, they had a *united Supreme* Grand governing authority for Royal Arch Masonry in Scotland—united in the diffusion of light and knowledge, and in cultivating Masonic charity, the great object of our institution.

Congratulatory remarks were also

made by Comp. M. McB. Thomson, Grand Z. of the late Early Grand Chapter upon the consummation of the long desired union. In this connection, we are happy to say that the proceedings and a number of private letters received by us from this distinguished Companion bear testimony to the fact that the success of the union movement owes much to his well directed and persistent efforts.

After the close of the Supreme Grand Chapter came the banquet, the speeches at which indicating that joy was unbounded. The Supreme Grand Chapter was toasted by Comp. Thomson, Grand Z. of the Early Grand Chapter. The Chapters which came from that body were given by Comp. McN. Campbell, an officer of the Supreme Grand Chapter. He claimed for his Grand Chapter the proud distinction of bringing forth ten children at one birth. High compliments were also paid to Comp. R. S. Brown, Grand Scribe E., and to the presiding officer of the occasion, Comp. F. W. Allan.

May harmony ever prevail and the union never be disturbed.

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#### MASONRY IS DIFFERENT.

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When we compare the Masonic Fraternity with other societies of its kind, it is remarked that there is a difference. Others can easily trace the original date of their beginnings, and some now grown to honorable age are celebrating anniversaries of greater or less length. Who ever heard of the celebration of a fiftieth or a five hundredth anniversary of Masonry? We hear of revivals; of years of slow but sure decline in one section, then a luminous revival of interest; of suppression, persecutions and even martyrdom for its name, then a sweeping wave of popular favor that would carry it to a zenith height. Masonry is different in many ways from other societies. The lessons it imparts are peculiar to it alone in all the world. This is witnessed to by the efforts put forth in vain to pro-

duce a similar system without presenting essentially the same substance. Its elaborate system covers far wider moral and social grounds than any other society, yet incurs no suspicion among the fair minded, or interfering with any man's duty to his God, his country, his neighbor or himself. Freemasonry in its fundamental character is symbolic of our highest, noblest form of healthful life: each Craftsman is educated to regard himself as a workman. Other orders, some within the Masonic Fraternity, are founded upon some chivalric tradition, some specific virtue, or some holy doctrine; but the symbolic degrees are throughout pointedly set forth as instructing workmen in a useful trade, "whereby they may receive Master's wages and be the better enabled to support themselves, their families, and contribute to relieve distress among their Brethren." Masonry is non-competitive—it bids for no patronage, asks no man to lay aside his prejudice and join it, nor does it try to enlarge its numbers at the expense of others. In that most sanguine struggle our country ever saw or ever will see, Masonry passed through its awful years affording succor not only to those who made themselves known as such, but lightening the cruelty of war in wider circles, without bringing the breath of scandal upon itself on either side. Yes, Masonry is different. Ancient and honorable; it is a growth, a development, an evolution, and its highest form and beauty lies in its being the embodiment of a system of moral and social ethics, to which no man can lay claim to be the author. One, only, stood where he could say "I am the light of the world." "He taught as one having authority." To his philosophy of life, to his beautiful parables and signs, we can alone turn with any hope of discovering the interpretation of this singular and noble institution founded upon belief in God, and the practice of "Brotherly love, relief and truth."—*Exchange*.

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## THE PLATFORM OF FREEMASONRY.

The cardinal virtues of Masonry are Temperance, Fortitude, Prudence and Justice. Each one of these constitutes a plank of equal importance in the Masonic platform. Securely dovetailed together after the plan of a wise architect and builder, and strengthened with the cement of love and unity, they form a structure not only strong but enduring. With its four corners resting upon four imperishable stones, Brotherly Love, Relief, Truth and Charity, firmly planted upon the solid rock of Fatherhood of God and Brotherhood of man, it forms a foundation for the institution of Freemasonry that has stood the test of many centuries past, and that will endure till time shall be no more. It has needed no repairs in the past; does not need any in the present, and will never need any in the future.

Time but adds to its strength, and years to its durability. The waves of fanaticism break harmlessly over it, the winds of bigotry can not shake it, nor the fires of intolerance destroy it. All these elements of discord and dissolution are powerless to accomplish its destruction.

Freemasonry has nothing to fear from its enemies without, so long as Masons are true to the noble principles which constitute its foundation, and which are found in every stone in this beautiful Mystic Temple, even up to the cap-stone itself. To be true to them they must have a thorough knowledge of their import, and this information is essential to a proper discharge of their duties as Masons. In Operative Masonry no one can become a skilful workman who does not apply himself diligently during the term of his apprenticeship, and the same is equally true in Speculative Masonry. Masons must learn Masonry before they properly practice it themselves or teach it to others. This can not be done in a day, a month, or a year; but years of study are necessary. Some learn

the ritual quickly and think that is all there is of it. Others go through without learning anything at all. A few only ever become well-informed Masons. In this lack of Masonic knowledge among so large a portion of the membership lies the greatest danger to the Institution itself. They are in a position to do it much greater harm than those who assail it from without. Once inside they become an element of weakness, for they are just as liable to go wrong as right. They have never learned how to observe the cardinal virtues of Masonry, or to practice the tenets of their profession. They are apt to think the platform needs some changes or repairs, and imagine themselves competent to furnish the plans. Some seem to think the Temperance plank of more importance than all the rest, and are ready to sacrifice Prudence and Justice in their efforts to enlarge its dimensions. Brotherly Love and Charity are rolled out from under it, leaving it to topple and break in pieces. The beautiful structure, contrived by Wisdom, constructed by Strength and adorned by Beauty, in their hands becomes a shapeless mass, with scarcely a trace of its former grandeur.

Let the platform remain with all the planks as originally placed in it. Let it continue to rest upon the four corner-stones firmly planted upon the bed-rock of Masonry. Then shall Masons everywhere continue to enjoy the rich blessings that have so long been their portion, and continue to show to the world how good and how pleasant it is for brethren to dwell together in unity.—*Masonic Advocate.*

#### RIGHT OF SUCCESSION IN OFFICE.

Lately it has appeared that even a Grand Officer can err as to the right of succession in office, and thus cause confusion and irregularity. In nearly all the Grand Jurisdictions it is the law that no Past Master, no Past Grand Master, no Past High Priest, no Past

Grand High Priest, no Past Commander and no Past Grand Commander, has an inherent right to preside. Each has passed the East and is again on the floor, so far as the right to preside is concerned. Such being the fact, it is well to remember how the right of succession in office descends, and so make no mistake when duty demands action. In the lodge, in the absence of the Master either temporarily or permanently, it is the right and duty of the Senior Warden to preside, and in the absence of the Master and Senior Warden it is the right and duty of the Junior Warden to preside. A Warden so presiding is acting Master and responsible accordingly. If the Master and Wardens are absent, or are by any cause disqualified from acting, then it is the prerogative of the Grand Master personally, or by his deputy, to preside, and it is not lawful for any other person to open the lodge.

In the Grand Lodge the descent of the right of succession in office is from the Grand Master to the Deputy Grand Master, then to the Senior Grand Warden, and, last, to the Junior Grand Warden. If all four are absent, or from any cause become disqualified to act, then the lodges must act, because they constitute the Grand Lodge.—*Voice of Masonry.*

#### FAITH AND PRACTICE.

Masonically, faith and conduct go together, and the first great light is the rule and guide of both. Masonically faith and works are in unity, and thus it is that what'er betides a true Masonic aspirant follows his conductor and fears no danger. Abel, Enoch, Noah, Melchisedec, Abraham, Isaac, Jacob, Job, Jethro, Moses, Aaron, Joshua, Samuel, David, Solomon, Daniel, Zerubbabel, the Saints John, and others, verified their faith by their works. Their practice was the effect of their faith, and the first great light holds up their example as worthy of emulation. The theory of Freemasonry is moral and religious, and hence

every true Freemason is moral and religious. Masonically a man is prepared in his heart—his soul—to be a Mason, and his first favorable Masonic expression is the first evidence of that preparation. His petition for the degrees affirms it, and his persistent advancement confirms it. If the preparation in his heart—his soul—is genuine, he will prove it by his practice. If the morality and religiousness of Freemasonry are in his heart—his soul—they will come out in his life. The genuine preparation for Freemasonry is God-given and it will bear fruit accordingly. Some members of the Fraternity never were prepared in their hearts—their souls—to be Masons, and, of course, they never genuinely practice Masonry. So it is with some who profess religion. Not so it was with David, with Solomon and with Peter, for, although each of them sinned against God and man, in the outcome the preparation in their hearts—their souls—triumphed. Their faith was genuine and it was verified. Between faith and practice, and theory and practice, there is a distinction. When a man accepts and professes a theory, to be consistent and true, he must practice it, but, if he does not, the principles of the theory are not shortened or slackened. His mere parroting them does not abridge them nor abate their force. They remain true and vital, but the man is false and dead to them. By professing and not practicing them he condemns himself. All see and know his falseness. Of such an one we recently received this report: "Utterly worthless financially, and *in intentions*." His Freemasonry has no place in his life and is "utterly worthless." So, as a brother has said, "A man may know the Lord's Word by heart, and repeat it a dozen times a day, but if he does not live it he condemns himself." Using other language: If the Word is not in the man and in his acts, it does him no good, and, therefore, practically is nothing with him. Faith and practice, or, in Masonic language, faith and conduct, are essential in and of a Freemason, and

if he does not conform to and abide by both he does not prove himself a true and faithful brother, nor entitled to Master's wages.—*Voice of Masonry*.

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### SILVER CORD

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This expression is taken from Ecclesiastes xii, 6, 7.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The silver cord is presumed to be the spinal marrow; the golden bowl is the brain, or, according to some, the whole body of man, containing the spirit: the pitcher, the great vein carrying the blood to the right ventricle of the heart, denoted by the fountain; while the wheel is the great artery, receiving the blood from the left ventricle. The verse is used in the third degree. Al'en Ezra says this is a proof that the spirit and the *ruach*, or gust, or ghost, is not an effect of chance, for chance returns not.—*Notes and Queries*.

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### MASONIC FEELING.

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An intimate relationship exists between Freemasons. A feeling of confidence. A chord of sympathy. A kind of family kinship that draws one near to the other and establishes a bond of union, strong and abiding. It comes from the fact that all have dwelt under the same canopy, have tasted the sweet waters of the same fountain, and have a language of their own. How beautiful is a relationship so tender, a kinship so extensive! How dreadful that this beauty should ever be distorted or marred by the unworthy! How painful that the confidence which the secret chord of sympathy establishes should be abused! A bad Mason is like the renegade son of a noble father. The good name of the household is injured by his acts of insubordination and his reckless living. The



proud father is hurt to the innermost heart, and he bows his head in shame, not for any action of his own, but that one bearing his name should bring it into disrepute. Often the gray hairs come too early and the broken heart wears out the body in its youth. And so the great family of Masonry is hurt when one of its members goes astray.—*New York Dispatch.*

### MASONIC SIDE DEGREES.

The side degrees in Masonry are exceedingly numerous, and the investigations of Masonic archaeologists are continually bringing fresh degrees to light. At the present time, Craft Masonry is so admirably governed by its several bodies in various countries, that there is no difficulty in the proposition and initiation of a worthy member of society; but in regard to the side degrees, it is somewhat different. Up to the present time, these degrees have been conferred by the individuals previously acquainted with them, at their own will, and without reference to any supreme controlling or guiding power; consequently, it is not improbable that many persons, quite unfitted to understand their symbolical meaning, may have received them. To obviate this in the future, and also in the interests of Masonic archaeology, it has been proposed to found a Society or Council of Side Degrees, in which these stray ceremonies may be carefully formulated into a system, not necessarily correlative as in a rite, but rather for the purpose of preserving whatever may be of good from the vicissitudes of time, or the carelessness which often accompanies matters of this kind. It is to be hoped that such a movement, by preserving many curious rituals, and otherwise raising an interest in real Masonic history, may effect actual good; and as it cannot in any way interfere with Craft Masonry, and does not set itself in any antagonism to present institutions, it is thought to have in itself a sufficient reason for existence.—*Notes and Queries.*

### HASH.

An exchange says: "The editor that can't stand the abuse of the whole town he is situated in had better go out of business, for he never will be of any account as a journalist. It will not pay for any editor to be at all sensitive to abuse. Why is this? Because an editor talks to and for the public; everything he says for this thing and against that is said publicly, and as every question is supposed to have two sides, the editor is dealt with accordingly. Things in which he may have no interest personally, if he publishes one side, he must expect to be handled without gloves by those who see different. With the true editor that is all right. He expects and would feel about as lonesome as a last year's bird nest without it. He would feel about as important as a linen duster in mid-winter, if no abuse ever met him, and his feelings would not be deceptive. Give him plenty of so called abuse and he knows at once that his work is effective, and if he is right he will work all the harder, and if wrong he can correct his work."

And it might with propriety have added a word for the "fraternal" editor, for if there is a being on earth who has a more particular crowd to please, we would like to meet him. They won't write a line of news, yet if their lodge is not mentioned they get "mad." If you praise some hard worker who does you a favor, they also get "mad." They take the paper indefinitely, pay no attention to repeated bills, but if you inject a little "business" into matters and draw on them, they say it isn't brotherly, refuse to take the paper out of the office and are very, very "mad." What's a fellow to do anyway? Why just let them be "mad."—*Knights' Jewel.*

### IT MAKES US WEARY.

Some things happen once in awhile that causes us to have an acute attack of "that tired feeling." We do not de-

sire to pose as a "kicker," although that peculiar individual, who is usually to be found in all bodies, is not without his good qualities. But it makes us very tired to see the profane press continually harping upon the fact "Mr. So-and-So is a prominent Mason, having taken all the high degrees, and being a Knight Templar and member of a mystic Shrine," when the fact is apparent to all that in some instances the Brother thus spoken of is really a drone in the hive of all that constitutes Freemasonry. We recognize no "high-up Masons." If a man has received the three degrees of Ancient Craft Masonry, he is as high up the Masonic ladder as one can climb upon this earth. — *Masonic Recorder.*

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#### MASONIC DRONES.

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If there is one thing more than another that we especially dislike it is a drone, whether in the bee hive, the Masonic Lodge, or the world at large, it is all the same—a worthless, lazy, indolent life—living on the labor of others. That there are many such in every phase of human life is evident to the most casual observer, and hence it is not surprising that more or less of them find their way into our Masonic Lodges. That they are the bane of the institution of Freemasonry is evident to every one who has ever held a supervising position in an official capacity in the Order, and how to make them available is the problem that many have attempted to solve, but the result has been generally far from satisfactory. They still exist with their blighting influence: the vitality of Masonry is sapped to its very roots by their connection with it, and it withers in the noontide of its prosperity, as the plant in the sandy soil withers beneath the scorching rays of a meridian sun. It is almost a wonder how such drones ever became Masons, for their petition must have come as their own voluntary act, and they have never been known to do anything voluntarily in a Masonic

way since. They pay their dues, when compelled to do so, to preserve their Masonic standing, and attend their Lodge in obedience to a summons for the same reason. If asked to perform any Masonic duty, such as sitting up with a sick brother, providing for those who are destitute, or relieving those who are in distress, they have important business which must be attended to—they are very sorry that it has happened so—but they must be excused this time. They never perform any such service while there is any possible way to avoid it, but they are the first to ask it for themselves in the hour of need, or when they can be benefitted by it, and if it is not promptly rendered to their entire satisfaction, Masonry is declared to be a humbug, and Masonic obligations the merest pretense. The beautiful lessons of brotherly love and charity inculcated so impressively in the several degrees they have taken, have fallen like good seed upon stony ground, and hence bringeth forth no fruit. Now it is evident that there must be some defect, something wrong, for this condition of affairs could not exist, and to endeavor to discover the cause and apply the remedy should be the aim of all who desire to increase the usefulness and promote the prosperity of Masonry. There are undoubtedly many reasons which will present themselves to the thoughtful Mason, but chief among them, we apprehend, is the fact that a great many men have erroneous ideas in regard to the institution before they become members of it, and not finding it just what they had supposed it to be, in their disappointment they lose all interest in it and become simply nominal Masons. They had imagined that Masonry was a highway to distinction, honor, riches and power, but found instead that it laid upon them new cares, labors and responsibilities, which they were unwilling to assume. Instead of a desire of being serviceable to their fellow-creatures, it turns out that their desire is to make the whole fraternity of sevice to themselves, and if this can

not be done they have no further use for Masonry.

Another class have become drones because they have never learned enough of Masonry to become interested in it, or they do not agree with the majority in the management of the Lodge, or they have had a personal difficulty with some brother, or some members do not live up to their idea of morality, and they do not wish to associate with such profligate fellows. Instead of doing their own plain duty in such cases, they shirk the responsibility, and attempt to throw all the blame on others. The great trouble in this whole matter is, these men have none of the spirit of Masonry in them, and ought never to have been admitted into the Lodge. Let our Brothers then profit by their past experience, and more carefully examine into the character and qualifications of those who may seek admission into our Order. Let it not be sufficient that there is nothing against the moral character of the applicant, but see to it that he possesses positive qualities, and the capacity to understand and appreciate what will be required of him as a Mason. Make less members and more Masons and there will be fewer drones in our Lodges.—*Masonic Advocate*.

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## Craft Tidings.

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### CANADIAN.

The second annual reunion of the London Lodge of Perfection will be held in February. Toronto officers will assist in the work. Ill. Bros. Findlay, Munson and McWhinnery are the London leaders. Some ten Chatham brethren have cast their lot with London, and a number of new members are promised for the next class from that section.

Sarnia Companions have made application for a charter for a Knights Templar Preceptory.

### AMERICAN.

It is the duty of every Worshipful Master to see that candidates are

posted on the Third Degree as well as the First and Second. Visiting brethren are often denied admission to lodges simply because they are unable to satisfy a committee as to their proficiency in the Master's Degree — *The Illinois Freemason*.

Missouri requires that all newly-made Master Masons shall be required to stand examination in open lodge, on the lecture of the Degree of Master Mason, within six months after his raising.—*Masonic Constellation*.

The library and collection of the Acacia Club, of Chicago, has been purchased by Oriental Consistory of that city. The library is the largest and most valuable collection of Masonic books ever brought together in Illinois, and with but few exceptions in the entire country. It comprises works in every field of Masonic labor. The collection will be placed in the parlors of Oriental Consistory.—*Freemason and the Tes*.

The qualification necessary for the Scottish Rite degrees, is to be an affiliated Master Mason in a regular lodge, recognized by the Grand Lodge of the State in which the applicant is resident or holds his membership.

Bro. John M. Stull, President of the Masonic Home, presented the Grand Lodge a gavel made of wood cut from an olive tree which grew in Jerusalem, and which he had been commissioned, by the Master of the Lodge of Masons meeting in that city, to convey, with expressions of fraternal greeting, to the Grand Lodge of Ohio. The Grand Master accepted the gavel with appropriate response, and used it for the remainder of the session.

As a commemoration of its fiftieth anniversary, Cincinnati Lodge, No. 133, announced its donation of one thousand dollars to the Masonic Home, one-fourth of which is to be used in properly furnishing a suitable room, to be selected by said lodge. The Assistant Grand Treasurer donated to the Home the amount paid him for his services. Appreciation of the Masonic

Home was shown by a donation to it of ten thousand dollars.

Statistics of Ohio: Lodges, 498; omitted, 8; raised, 2,373; affiliated, 735; reinstated, 820; died, 569; withdrawn, 742; suspended, 1,553; expelled, 17; members, 39,906; net gain, 1,955; per centum of non-affiliates regained, nearly 63; receipts, \$20,364.42; expended, \$19,083.32; resources, \$26,473.74, less the ten thousand dollars donated to the Masonic Home, net \$16,473.74.

The Freemasons of Columbus, Ohio, are intending to erect in 1896 a real Masonic Temple—an elegant structure, exclusively devoted to Masonry, and arranged to fittingly accommodate all the degrees.—*Voice of Masonry*.

Statistics of Kentucky: Lodges, 461; initiated, 1,231; admitted, 446; reinstated, 340; died, 209; expelled, 25; suspended, 1,164; dimitted, 604; "free members," 684; total membership, 17,899; net loss, 139; receipts, \$17,989.40; total of general fund, \$25,485.42; disbursed \$17,414.30; resources, \$16,596.12; receipts for Masonic Home, \$17,964.93; subscriptions for "Centennial Offering," \$12,636.75. The object of the "offering" is that of providing a Home for aged, infirm and penniless Masons, the existing Home being for widows and orphans.

Masons of Newton, Mass., have taken steps to erect a Masonic building.

Over \$1,000,000 worth of exhibits and goods were displayed at the Masonic fair in Detroit.

The Cryptic degrees are conferred in the Royal Arch Chapters in Iowa. Why not, on this basis, go back to primitive days and bring the Chapter, Cryptic and Commandery degrees all under the jurisdiction of the Blue Lodge, which is the basis of supplies for all of these "high" Masons.—*American Tyler*.

The Ohio Cerneau Case has been decided by the Supreme Court of that

State, in favor of the defendants. The decision fixes it as fact that "the courts will not interfere with the internal workings, quarrels and management of secret benevolent organizations so long as they do not involve property rights." It also fixes as fact that an "individual member of a lodge has no property rights in the lodge except such as the lodge might give him under its laws." Thus the Cerneau complainants lost all they claimed.—*Voice of Masonry*.

Would the CANADIAN CRAFTSMAN please add just a little over fifty temples of the Order to the item on the Shrine in the November number.—*Freemason and Fc.*

On the majority theory the assumed Grand Lodge of New Zealand has been recognized as "lawfully formed, sovereign and independent." Strange, isn't it, that children can be so impudent—the Grand Lodges of England, Ireland and Scotland have refused to recognize New Zealand as independent.—*The American Tyler*.

Great egotists and "do-nothings" imagine they know all about Freemasonry, and hence they never read anything Masonic. They are not "Sons of Light." Their place is far in the north.—*Voice of Masonry*.

The heirs of Gen. Albert Pike, famous in his day as a Mason, author and poet, have filed a claim in the United States Court of Claims for \$200,000 against the Choctaw Nation. Gen. Pike was counsel for the Choctaws and Congress, through his efforts, it is alleged, allowed the Indians \$2,858,798.

The two last Grand Masters of California have each recommended the abolition of the affiliation fees in lodges.

The membership of the Scottish Rite in Indianapolis now numbers 1479.

The membership of the Scottish Rite in San Francisco is 210.

The Quatuor Coronati Lodge, of London, claims to have shown that Masonry has an immeasurable past, of

which the depths cannot be fathomed; that there is much in Masonry worth the close study of archæologists and literary men, and that it has been able to produce volumes of transactions which can be compared with the transactions of any literary society in the world. One thing it has never acknowledged nor reciprocated, and that is the courtesy and favor shown it by the American Masonic press. Less penuriousness in that respect might soon put it out of debt and on a paying basis.—*Voice of Masonry*.

Friendship Lodge of Southington, Conn., recently celebrated its 100th anniversary.

The 33rd degree, Scottish Rite, was recently conferred on two Minneapolis Masons. It was the first time the degree was conferred in Minnesota.

#### FOREIGN.

The Prince of Wales has been invited to place himself at the head of a movement to celebrate the centenary of a landmark in Masonic history which will occur in 1898.

It is not in Freemasonry alone that the President of the Board of Benevolence devotes his time to charitable work. He is Treasurer of the Foundling Hospital, an office in which he was chosen to succeed the Right Hon. G. B. Gregory. It is no disparagement to Mr. Grey's predecessors to say that since he has been at the head of affairs the Charity has done better work than ever it did before, and the Treasurer's House—his official residence—is the centre of great and good effort in this respect. Educated at Merchant Tailors' School, and connected all his life with the city, Mr. Grey was last week re-elected on the Thames Conservancy Board. There is a great hope in Masonic circles that in the next list of honors he will not be passed over, and that Mr. Grey will become Sir Robert Grey.—*Society*.

Freemasonry in the German empire is rather complicated, there being no less than eight Grand Lodges exercis-

ing their sway, all of which are legal and duly recognized. There are also a number of lodges working independently of any of the Grand Lodges.

We learn from our contemporary, "The Mallet," in Glasgow *Evening News*, that Bro. Phillips has the credit of having moved in Grand Committee that the three degrees should not be given in any lodge on one night, which rule has now passed into Grand Lodge laws. All honour to Bro. Phillips for taking the lead in this most desirable regulation, and all honour to the Scottish brethren who so far supported him as to make the resolution a part of the laws of their Grand Lodge.—*Freemason's Chronicle*.

A NEGRO KNIGHTED.—London, Jan. 5.—Among the New Year's honours conferred by the Queen was the bestowal of knighthood on Mayor Lewis, of Freetown, the capital of Sierra Leone. Mayor Lewis, who is also an un-official member of the Legislative Council, is a pure blooded negro. This is the first time that the honour of knighthood has been bestowed on one of his race.

We tender our most respectful congratulations to H.R.H. the Prince of Wales, M.W.G. Master, on the auspicious event which has recently taken place at Sandringham. On the morning of Saturday, the 14th ult., the Duchess of York, whose *accouchement* had been expected daily for some little time past, gave birth to a son, and, according to the latest bulletins, her Royal Highness is rapidly recovering her health and strength, while the infant prince is reported well. No time was lost in conveying the news to the Queen at Windsor, and to Marlborough House and York House, St. James's, while an early telegram to the Lord Mayor (Bro. Sir W. Wilkin), enabled his lordship to make public in the city of London the news that yet another prince in the direct line of succession to the throne had been added to the family of our Gracious Sovereign.—*Freemason*.

H. R. H. the Prince of Wales, having granted a warrant for a lodge in connection with the National Artillery, to be called the National Artillery Lodge, the consecration will be performed on Wednesday, January 15th. Bro. Lieut.-Col. J. T. Ritchie, R.A., will be the first W.M.

Masonry is strictly prohibited in Austria and her provinces (the so-called hereditary countries). There exist no lodges there. On the other hand, Masonry is permitted and lawfully exists in Hungary, which is a separate State with an independent government, parliament, etc.; also a separate citizenship (nobody can be at same time an Austrian and Hungarian citizen, but only either the one or the other quite as in the case of two foreign States.) There exists a Grand Lodge of Hungary at Budapest with subordinate lodges. Individual Austrian citizens who occasionally may be Masons, form lodges under the Grand Lodge of Hungary and they can meet in regular order, working only on Hungarian soil. It is, of course, a singular fact, that in two States ruled by the same sovereign, and which are connected with each other by many ties—though wholly independent in politics and many other respects—Masonry is prohibited in one and permitted in the other.—LAD. DE MALCZOVICH.

Budapest, Hungary.

—*Scottish Freemason.*

We see a local paper referring to the fact that one of the candidates seeking election to the District Council is "a member of the Craft, and will be thankful for any assistance that brother members can give him." We do not approve of such an association of Freemasonry with outside affairs, and hope the reference is rather the result of excessive enthusiasm on the part of an admirer of the candidate, than a direct attempt on his part to make use of Freemasonry in his endeavors to secure the position. While there may not be anything absolutely wrong in mentioning that candidates or members of

District Councils are members of the Craft no good is likely to arise from such a course.—*Freemason's Chronicle.*

The question of whether Burns was or was not Poet Laureate of Cannon-gate Kilwinning has been much discussed of late in Grand Lodge and out of it, and some warm feelings have been evolved in the discussion. So far as Grand Lodge is concerned, the question may be held to be settled, though the verdict savours much of a "not proven" nature, the decision being that they see no cause why the inscription on the picture should be altered.—*Scottish Freemason.*

From the report of Masonry in Malta a note is gathered relating to the Institution among the Moors in Tunis, showing that Masonry has about died out there, and is a thing of the past not likely to be again revived, and a good thing, too. It consisted of a miscellaneous lot of people of all countries—English, French, Italians, Greeks, Tunisians, Arabs and a sprinkling of Jews. As French influence increased here the English left, and it is believed there is only one English Mason left at Tunis. All the warrants of the craft lodges, R.A. Chapter and Mark Lodges have been withdrawn and cancelled.—*Ex.*

The latest thing in home-grown lotteries emanates from a Masonic source, and is designed "to liquidate the debt on Mother Kilwinning Lodge Buildings," at Glasgow. Mother Kilwinning, whoever she may be, seems to have taken a leaf from the book—a lottery-book in this case—of Mother Church. It hardly seems in keeping with the honourable traditions of Masonry that a lodge should be circulating among the general public invitations to take part in an illegal gamble of this kind, with a long string of exalted personages as "patrons," and Brothers This and That as managers of the enterprise; and I should hope that a hint of what is going on will lead the bigwigs of the Craft to interfere. If

not, the duty will devolve upon the Glasgow police — *Truth*.

The Provincial Grand Lodge of East Lancashire donated, at its last meeting, 50 guineas to the fund for Aged Freemasons, 50 guineas to the Widows' Fund, 50 guineas to the Royal Masonic Institution for Boys, and 50 guineas to the Royal Masonic Institution for Girls.

## Miscellaneous.

### ART THOU A MASON ?

J. H. ADAMS, IN MASONIC TIDINGS.

Art thou a Mason ? Ask thyself in truth,  
And search for answer in thy inmost heart.  
Are all thy footsteps such that faltering youth  
Might follow ? Does thy walk impart  
By its uprightness that which Masons love ?

Hast thou, indeed, full trust in that dear Lord  
Of all, who from His throne above  
Marks thy design upon life's trestle board ?

Art thou a Mason ? Has thy Brother's sign  
Or Summons passed thee all unheeded by,  
When sorrow swept him all along life's line,  
And all the world forgot him ? Did'st thou  
try

To cheer him then, with all a Brother's love,  
And holding out thy hand bade him God  
speed,

And to the carping world thus show and prove  
The truth and beauty of a Mason's creed ?

Art thou a Mason ? Has the widow's sigh  
Fell on thine ear without responsive thrill  
Of pity ? Hast thou never heard the cry

Of orphaned children but thy soul would fill  
Itself with recollections of a solemn charge  
That deep within its chambers fell,  
And, thinking thus, did not thine heart enlarge  
With generous action all thy feelings tell ?

Art thou a Mason ? Hast thy selfish greed  
Made thee forget the Brother's "Heart of  
Grace,"

And has thy tongue forgotten all its need  
Of charity tho' life's mad, rushing race ?  
If so, forbear ! All things ye must not know ;  
And it is written in earth's history  
Some sorrows must 'neath every bosom flow—  
And God alone can the heart's secret see.

Art thou a Mason ?—not alone in name—  
In deed ? This will the Master's record tell ;  
His answer will be praise, or else eternal shame,  
Be thine when "time shall sound its parting  
knell"

To summon thee to "stand before the bar ;"  
Thy trembling soul shall then rejoice  
If He but says : Thou Craftsman ! from afar  
Thy deeds have saved thee, enter Paradise.

### BURNS' MASONIC FAREWELL.

Speaking of the famous ode of Robert Burns to the Masonic Lodge at Tarbolton, *The Repository* says :

Years afterwards a brother who was present on the memorable occasion described the scene in the following words. He says : "It was a great treat for us to see and to hear Burns that night. There was a number o' us belonging to the lodge wha had been often meeting wi' him and making speeches, and we thought it was a pity to see him guan awa' without hearing us in such a shape as to be sensible o' our greatness. We met and looked out subjects for our speeches, every one taking up his favorite theme.

"We met and rehearsed our pieces to our own satisfaction. The night came when we were to have our meeting in honor of his guan awa.' There were about ten o'us sat that night as if we had been at a burial. We were sae fu' o' our speeches we durst na' open our mouths for fear some bit o' them would fa' out. We had determined to astonish the bard for once, so he might hae mind o' us when far frae us.

"He was late in coming that night—a thing quite uncommon with him. He came at last. I never in my life saw such an alteration. He looked bigger like than usual, and wild like. His e'e seemed stern, and his cheeks fa'n in. He sat down in the chair as Master. He looked round at us, and I lost the grip o' the beginning of my speech, and for the life o' me could I get it again that night. He apologized for being late. He said that he had intended to speak to us but the words would not come.

"He had composed a song for the occasion and would sing that. He looked round on us and burst into song such as I never heard before or since. It ever a song was sung it was that one. I shall never forget the sight o' him when he came to that verse where

A last request permit me here,  
When yearly ye assemble a',  
One round, I ask it with a tear,  
To him, the bard that's far awa'.

He rose and burst into tears. They were na sham anes. It was a queer sight to see sae many men burst out and blubber in spite o' themsel. Soon after the song, he said he could not stay any longer, and wishing us well he took his leave as we thought forever. We did not understand the greatness of Burns; but there is a feeling remains I wadna like to part with."

That beautiful farewell song first sung by Burns under the conditions herewith described declares to us the sweet sensibilities of the poet's character, and is one among the many evidences which prove his ardent attachment to the Masonic institution. We may remember the man and the poet, and not the less do we cherish the memory of our noble hearted brother who illustrated in so many respects the genius of the Masonic institution.

#### TALE OF A LOST QUARTER.

Several days ago A. N. Moyer, receiving teller of the Wyandotte, National Bank, of Kansas City, Kansas, found among the day's receipts a quarter of a dollar bearing the name of "M. W. La Rue, Louisville, Ky.," together with some hieroglyphics, the individual mark of a Royal Arch Mason. He thought that the coin was undoubtedly a highly prized pocket piece, and he directed a postal card to M. W. La Rue, Louisville, in hope of finding the owner.

He had almost forgotten the matter when he received a letter from Mr. La Rue, who had removed from Louisville to Cincinnati and afterwards to Winton Place, O., of which place he is now mayor. He said that he had lost the pocket piece twelve years ago, and expressed himself very anxious to get it back, saying he would gladly pay for the coin and for Mr. Moyer's trouble. Mr. Moyer sent it by registered letter to Mayor La Rue, and Friday he re-

ceived a letter from him acknowledging the receipt and inclosing thirty-six cents, which, he said, was to pay the expenses—twenty-five cents for the quarter, one cent for the postal card and ten cents for the registry stamp.

He added: "The wanderings of my little mark may never be known, but I hope all its errands were those of beneficence. I grudge nothing of its performances, though like many other wandering loved ones, its absence has been a source of many surmises, regrets, apprehensions, and now and then a bitter pang of genuine grief, as its place could never be filled except upon order of authorities not easy of access or always placable. Its possession entitles me to Masonic burial; to relief from pressing temporary want, and guarantees other privileges, immunities, etc., that would be out of the power of hundreds and hundreds of coins of like weight to procure."—*Kansas City Star.*

#### A MASONIC INCIDENT.

JEWELS OF A SHREVEPORT LODGE  
TAKEN DURING THE WAR TO BE  
RETURNED.

An incident of the recent triennial convclave of the Grand Encampment of Knights Templar at Boston is being related by those members of the Louisiana Commanderies who have returned from the trip.

A gentleman called at the Louisiana headquarters one day asking if any representatives of Shreveport lodges were in the Louisiana delegation. It happened that Sir Knight Aikens, of Ascension Commandery, was present, and to him the gentleman, himself a Templar, and a resident of Boston, told the story of a set of valuable and handsome lodge jewels which he had in his possession and which he desired to transmit to the rightful owners.

It appears that during the war some of the Union soldiers operating around Shreveport looted the Masonic lodge room there and carried off the lodge or-



naments and paraphernalia. In the days of luxury and plenty prior to the war the Southern lodges had expended their funds liberally upon such fittings, and the jewels of this particular lodge were massive and expensive specimens of the goldsmith's art. By some means the entire set of jewels remained intact and chanced to come under the observation of the gentleman's father, who secured and retained them with the intention of some day making restitution to the rightful owners. Offers had been made him at various times for the purchase of the trophies, all of which he had persistently refused.

At the father's death the jewels fell into the possession of the son, who, later, becoming a member of the Masonic fraternity, took steps to carry out the father's wishes and his own.

The result of the interview with Sir Knight Aitkin was that correspondence has been opened concerning the matter, and the jewels will soon be deposited with the Shreveport blue lodge.  
—*Square and Compass.*

**NOTICES DULY GIVEN OF MOTIONS TO BE LAID BEFORE GRAND LODGE OF QUEBEC.**

R. Wor. Bro. John Shaw will make the following motion :

"That St. John's Lodge, No. 3, Q. R., having existed uninterruptedly for a period of over one hundred years, its officers and members will hereafter be permitted to use gold lace and jewels on their collars, and aprons in place of the blue and silver now used, and this, notwithstanding Articles 100, 101 and 102 of the Constitution, regulating the Regalia of the Craft in this Jurisdiction."

Wor. Bro. John J. Reed will make the following motion :

"That Article 1, page 5 of the Book of this Constitution be amended by inserting after the word 'of' and before the word 'Quebec' on the second line, the words 'Canada, in the Province of,' so that the article so amend-

ed will read thus: 'The style and title of this Grand Lodge shall be the Grand Lodge of Canada, in the Province of Quebec.'

R. W. Bro. James Fyfe will make the following motion :

"That Article 142 of the Constitution be amended by adding thereto after the word 'Lodge' on the third line thereof, the words 'or resuscitate a Lodge' and after the word 'Lodge' on the 5th line the words 'or resuscitated Lodge,' and after the word 'Lodge' in the eleventh line 'or resuscitation of a Lodge.'

V. Wor. Bro. W. S. Walker will make the following motions :

1st.—"That Article 36, page 13 of the book of Constitution of The Grand Lodge of Quebec, be amended as follows: That the words 'on the first day thereof at the hour of eight o'clock p.m.' be struck therefrom, and the words 'at such an hour as may be fixed by the Grand Lodge' be inserted instead."

2nd.—"That the office of Grand Registrar be abolished, and that the duties now appertaining to that office be performed by the Grand Secretary, and that the Constitution of Grand Lodge be amended in accordance herewith, to wit, by striking therefrom Article 69, page 19 of said Book of Constitution.

3rd.—"That the words "Grand Registrar" be erased from Article 37 of the Book of Constitution and elsewhere where said words may appear in connection with said Book.

4th.—"That persons engaged in the saloon business, as proprietors or employees, are not fit or proper material for the degrees of Masonry."

5th.—"That Article 91, page 24 of book of Constitution be amended by striking therefrom the word 'nominated' and inserting the word 'appointed' in its place."

6th.—"That Article 93, page 24 of Book of Constitution be amended so as to read as follows:—The said Committees shall be appointed by the Grand Master before the close of the

Annual Communication and he shall submit such selection for approval of Grand Lodge, all vacancies occurring shall be filled by the Grand Master."

7th.—That Article 3S, page 13 of the *Boo'* of Constitution be amended so as to read as follows:—"The District Deputy Grand Master for each District shall be appointed by the Grand Master elect, after his election, and previous to his installation, and if present at the Annual Communication shall be regularly installed."

8th.—That the Rules and Regulations of this Grand Lodge be so amended to regulate "That all business matters of subordinate Lodges shall be transacted only when the Lodge is working in the M. M. degree."

#### CIVILIZATION OF ANCIENT EGYPT.

Herodotus, who is known as the father of history, and is considered the accredited Pagan historian of the fifth century, B. C., dedicates more space in his *Euterpe* to the description of Egypt than to any other country of the east. This demonstrates that Egypt was an interesting country and occupied the minds of the ancients 2,400 years ago as much as, if not more, than it does the historian of the present day.

The numerous papyri chiefly contain rituals and the so-called "Book of the Dead." This leads many to believe that the ancient Egyptians thought only of death, spending their time in the construction of tombs, the preparation of sarcophagi and other funeral paraphernalia. But this was not so. The Egyptian relics in the various museums and in the Abbott collection of the New York Historical Society prove that they were a gay people, given to mirth and humor, passionately fond of music, dancing and all kinds of manly and athletic sports. From a picture at Benihasan we learn that the bull fight was one of the numerous pastimes of the Egyptians. They excelled in caricaturing and satirical pictures. There is a fragment of

one of the latter on a papyrus where the wolf is represented as a goatherd and the fox and cat as gooseherds tending their flocks. In the Abbott collection there is a caricature on a fragment of a limestone tablet representing a lioness in queenly attire seated on a throne, while a fox, in the garb of a high official, is representing her with a feather fan and a plucked goose.

It is an error to speak of the civilization of the ancient Egyptians in a general way. In doing so we necessarily include a period of no less than 4,000 years—from Mena, the first known King of Egypt, to the last ruler, the famous Cleopatra—during which time Egypt may be said to have died four times. Thus the culture of Egypt in the time of Thothmes II, who was contemporary with the Patriarch Abraham, belongs to the "New Empire," while Cheops (Khufu), the builder of the great pyramid, who was the second King of the fourth dynasty, is of the first, the "Ancient Empire."

#### A TRUE MASONIC EPISODE.

The year 1850 found the writer pastor of the Campbleton Circuit, in West Florida. During that year the Rev. Mr. Mills, of the Florida Conference, who was then stationed in the town of Quincy, paid a visit to some friends residing in the writer's charge, with whom he spent several days, during which time we had much conversation upon many subjects, among which was that of Masonry. Both of us being Masons, he related the following incident in his own experience. Said he:

"My wife had been quite a bitter enemy to Masonry. So also was my mother-in-law. My wife expressing an earnest desire to visit her mother, who lived about two days' journey through the country from where I was stationed, I decided to gratify her desire. The time for our visit was set, and when the day of our leaving arrived, I hitched my fine horse to my carriage and we left our home in gaiety and joy. It was a strange route we had

to travel, and knowing we would have to lodge somewhere that night, upon inquiry I learned that there was a 'Travelers' Inn' about half way of our journey, the only place in all that country where entertainment could be had. We aimed to reach this point, but it occurred when we were about one quarter of a mile of the 'Inn,' about sundown, my horse all of a sudden dropped dead. There we were in this sad fix, nearly night, a dead horse, and away from any house; my wife crying and lamenting and sorry we had started and I—I had it all to bear alone. I knew it could not be far to the Inn, for which we were making. So I told my wife we would go up to the house, and I would get the buggy and baggage there the best way I could. We walked on together up the hill, and soon arrived at our place of destination for the evening. The landlord assisted in getting the buggy and baggage to the house. I suppose there were about a dozen of us who had called to tarry for the night.

"After supper I sat with the crowd of gentlemen conversing upon various topics until time for retiring to my room for sleep. As I arose from my seat in the crowd, I caught the eye of the landlord and gave him a Masonic sign, which he readily recognized and answered. Not a word was spoken, and I retired to my room, where I found my wife crying bitterly over our misfortune and lamenting much that she saw no way to pursue the journey on the morrow, as she thought we were only among strangers, who cared not to lend a helping hand.

"But there was one, and only one, who received a 'sign' in that crowd, but in such a silent way that none perceived it, save he who gave and he who received. When I saw my wife weeping so bitterly, I remarked to her to dry her tears and take our misfortune more philosophically and patiently; that the matter would be all right in the morning, and that we would be able to pursue our journey after breakfast.

"Woman's inquisitive nature here began to show itself, and she replied:

"'How do you know? Did he tell you he would furnish a way for us?'

"No," I replied, "he said not a word; but I know it will be all right."

"Well, how do you know it?"

"I was loth to tell her, knowing her antipathy to Masonry, but her importunity was so great that I at last told her: "I have found out just now, that our landlord is a Mason, and he has found out that I am a Mason, and though we spake no word on the subject, I am confident he will provide some way for us in our distress."

"Well," said she "if that is your only hope, it is a very poor one! Pooh! what has Masonry ever done for us?"

"I said I cared not to discuss the subject with her, knowing that in certain states of mind a woman is a hard subject to deal with. Thus I left her to her own reflections.

"After early breakfast next morning, as I rose from the table, mine host came to me, took me by the arm, led me to the front porch, and remarked:

"I have no horse that will work in harness; but there is as safe a mule as you ever saw, hitched to your buggy, to carry yourself and your wife to your mother-in-law's; and there is a servant on another mule to go with you to bring the mule you drive back home."

"That, sir, is very kind and clever in you; and tell me how much I owe you for our night's entertainment?"

"Not one cent, my friend."

"How much do I owe you for this act of kindness—for your trouble in assisting us on our journey?"

"Not a cent, sir; not a cent. I am doing nothing but my duty to a distressed worthy brother."

"I hied away to my room, told my wife everything was in readiness, and we were soon travelling towards mother's home, which we reached that evening. I determined to keep a still tongue about Masonry, so the subject was not broached nor even intimated between us during the entire day's ride, nor ever afterward. I determined

to let her solve the matter as best she could.

"When our visit was concluded at mother's she sent us home. After tea, on arriving at home, we had taken our seats on the front porch at the parsonage where we lived in the town of Quincy, and as we chatted, the horn of the Masonic lodge, just across the street, sounded out loud and clear, a call for the members to assemble.

"Without saying a word, my wife rose from her seat, went into her room, took up my hat and remarked with deep feeling:

"Husband, go to the lodge just whenever you feel like it, and it will be agreeable and pleasant to me at all times. I have not a word to say against Masonry from this time on forever. My mother who was as great an anti-Mason as myself, has been cured of her deep-seated prejudices against the Order by this episode in our history, and we are two as thoroughly converted persons to Masonry as you will find anywhere."—*James A. Clement, in Masonic Herald, Rome, Ga.*

**EUREKA.**—A Greek word signifying "I have found," made use of as an exclamation of joy and exultation by Archimedes, the famous mathematician, of Syracuse (who was born B.C. 287), on a memorable occasion. He detected the mixture of silver in a Crown which King Hiero had ordered to be made of gold by a method suggested to him by the overflowing of the water when he stepped into a bath. When the thought struck him he is said to have been so much pleased that forgetting to put on his clothes he ran home shouting "Eureka! Eureka!"

#### 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:

E. B. Butterworth, \$1.00; House of Commons, \$1.00; Senate of Canada, \$1.00; A. H. Watson, \$3.75; A. Forster, \$1.00; Jos. Carswell, \$1.00; Judson Barlow, \$1.00; G. W.

Brown, \$1.00; W. G. Fletcher, \$1.00; S. C. Wright, \$1.00; B. M. Davis, \$2.00; E. H. Roberts, \$5.50; Shuniah Lodge, \$1.00; H. J. Mabin, \$1.00; W. E. LaChance, \$1.00; Wm. Anderson, \$1.00; John E. Brooke, \$1.00; Grand Lodge of British Columbia, \$4.00; Chas. Ellis, \$1.00; J. E. Hansford, \$1.00; W. H. Jessup, \$1.00.

#### PLEASANTRIES.

Miss Beacon Hill: "Dear me! Strange, but I cannot remember. Where is Dresden?" Young Lakeside: "Oh, that's easy. In China. Saw the address in a show window to-day."

The Count: "Ah meez, you climb ze Matterhorn? Zat was a foot to be proud of." She: "Pardon me, Count, but you mean feat." The Count: O-o-h! You climb it more zan once."

"I see," said Woodby, Wittie's patient wife, "that the Cuban insurgents have decided to take another tack." "Have they?" was the response, with a self-satisfied titter, "That'll make it harder than ever for Spain to sit down on them, won't it?"

An Irishman and a Frenchman were one day having a dispute over the nationality of a friend of theirs. "I say," said the Frenchman, "that, if he was born in France, he is a Frenchman." "Begorra," said Pat, "if a cat should have kittens in the oven, would you call them biscuits?"

"Papa," said a little boy to his father, "are not sailors very small men?" "No, my dear. What gave you such an idea? Some sailors are very large, powerful men. What makes you think they are small?" "Because," said the little fellow, "I read the other day of a sailor going to sleep on his watch."

A true story: The other day an elderly lady with an umbrella stood on the sidewalk on Washington Street, vainly trying to stop a south-bound car. A white car came along, and the woman brandished her umbrella, and called out: "Here! Stop! You stop!" The motorman slowed up a little, and called out: "We can't carry you; this is a mail car." "Well," screamed the old lady from the pavement, "can't a female ride on it?"

Mrs. Porquepacqueur, who has been making the tour of Europe, outdid in Venice the young American lady who thought she saw that remarkable city at an unfavorable time, because "there seemed to have been a great freshet, and the people were going about in boats." Mrs. Porquepacqueur did not make this mistake—not she. "You saw everything in Venice, I suppose?" asked a friend at home. "Course we did," replied Mrs. Porquepacqueur. "Saw the lion of St. Mark's?" "Yup. Had the luck to get in just in time to see 'em feedin' him his raw meat!"

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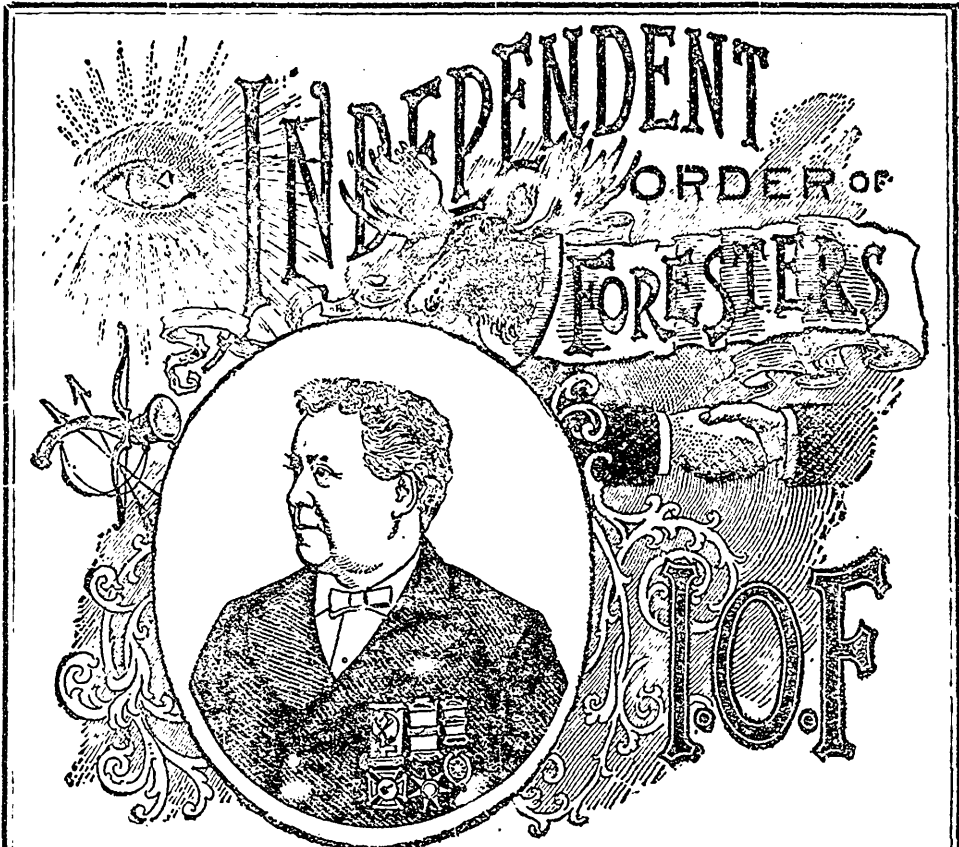
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October, 1882	880	\$ 1,145 07	January, 1887	5,804	69,325 02
January, 1883	1,134	2,769 58	January, 1888	7,811	86,102 42
January, 1884	2,216	13,076 85	January, 1889	11,613	117,509 82
January, 1885	2,558	20,992 30	January, 1890	17,026	188,130 86
January, 1886	3,648	31,682 52	January, 1891	24,469	283,967 20
			January, 1892	32,303	\$ 408,798 13
			January, 1893	43,024	580,597 85
			January, 1894	54,481	858,857 89
			January, 1895	70,055	1,127,225 11

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

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