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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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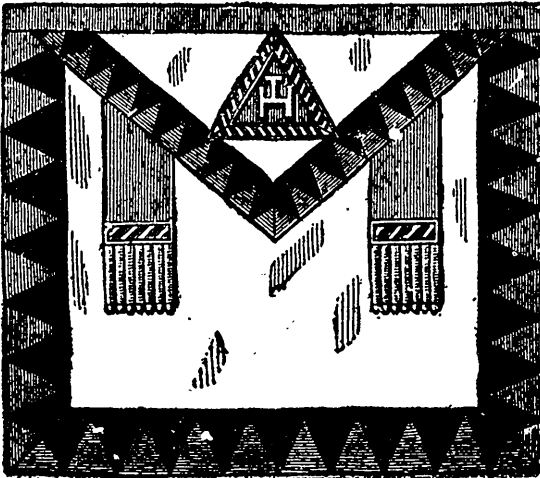
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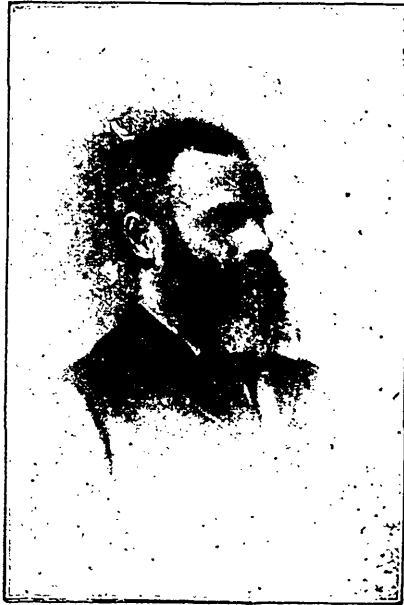
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THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

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No. 3.

THE
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THE Craft is again summoned to labor, and we trust, that after the summer recess, it will be able to resume work with greater zest, and that the principles of brotherly love and charity will be duly exemplified in all our lodges.

WHILE in Ottawa recently, we had the pleasure of meeting our Grand Master, M.W. Bro. Gibson, who is a great favorite with the members of Parliament. He was recently elected one of the "Whips" by the Government party.

WE had also the pleasure of meeting M.E. Sir Knight Will. H. Whyte, Supreme Grand Master of the Knights Templar of the Dominion of Canada who was on his way to the Masonic Celebration in Stratford. We may say,

en passant, that the Stratford Celebration was a great success.

FROM the August number of the *Masonic Trowel* we clip the following item:—"The CANADIAN CRAFTSMAN has entered upon its 31st year. It is vigorous, enthusiastic and mature. Long live the CRAFTSMAN."

WE have to congratulate W. Bro. Hon. E. J. Davis on his appointment as Provincial Secretary, and his unanimous re-election by his constituents. We give his portrait and also a short sketch of his life on another page.

BRO. H. S. Smith, Secretary of St. Andrew's Lodge, No. 16, G.R.C., sends us the following, under date of August 12th: "Last night at the Regular meeting of St. Andrew's Lodge, No. 16, G.R.C., a resolution was passed unanimously by the members thanking you for the report which appeared in the CANADIAN CRAFTSMAN in May last, regarding the reception tendered to Bro. Senator J. R. Gowan.

"I might further add that the members of the Lodge also expressed their deep appreciation for the way you have frequently mentioned the various other events that have taken place under the auspices of St. Andrew's Lodge."

WE are in receipt of a very beautiful invitation to attend the dedication of the Kansas Masonic Home at Wichita, U.S.A., on Thursday, September 15th inst. It is signed by M.W. Bro. C. C. Coleman, Grand Master, and R. W. Bro. A. K. Wilson, Grand Secretary. In the programme attached to the invitation the ceremony of dedication is fully set forth.

WE have great pleasure in drawing attention to the letter of Ex. Com. Sinclair, Z. of Bruce Chapter, No. 53, as showing what a few active and earnest Companions can do. If some of our brethren would only follow suite we would hear less about suspensions for non-payment of dues, and we would have more live Lodges and Chapters.

WE understand the history of Canadian Masonry, that M. W. Bro. John Ross Robertson, M.P., has been devoting so much time in writing is very near completion, and that his manuscript is being arranged for the printer. Bro. Robertson has been to great trouble in verifying all the facts in his history, so that his readers can have a history of the Craft in the Dominion that is reliable.

R. W. BRO. Alex. Murray, P.D.D.G. M., of Montreal, has been spending his holidays by a trip to Chicago by water. When in this City he was the guest of Mr. Riddle, stationer. He paid us a visit, and we had pleasant chats about the old times in the Craft. Bro. Murray still takes an active part in the Craft work, although he was a Right Worshipful Brother when the Grand Lodge of Quebec was formed in 1869, and was one of four of a committee

which was appointed to interview the Grand Master re the formation of the Grand Lodge of Quebec on the 24th September, of that year.

WE had the pleasure of a visit from R. W. Bro. John Leslie, of the city of Winnipeg, who reports the Craft in a very flourishing state in that city, and province of Manitoba. He speaks very highly of the friendly feeling among the brethren and mentions with pride the splendid Masonic building owned by the Craft, and the large amount subscribed by the brethren as a free gift towards the building fund. The Masonic Hall is used for Masonic purposes exclusively, and possesses a very fine reading room.

WHEN will Toronto be the possessor of a Masonic Hall? Perhaps M. W. Bro. J. Ross Robertson, M.P., will devote a little time this winter to the consideration of the scheme.

WE are in receipt of the proceedings for '96 of the Grand Lodge of Maine. M. W. Bro. Augustus B. Farnham is G.M., and R.W. Bro. Stephen Berry is G.S. The volume, which is a large one, contains an exceedingly able review of the proceedings of all the North American Grand Lodges. The well known Masonic reviewer M. W. Bro. Josiah H. Drummond, was Chairman of the Committee of Correspondence.

WE have been favored with a copy of "The Book of Constitutions of the Grand Lodge of Quebec, A.F. & A.M., as revised and amended by the special committee appointed by the Grand Master, Dec., 1895, and adopted by Grand Lodge at the Annual Communi-

cation, Jan. 29, 1896." Published by the authority of the Grand Lodge, by Wm. H. Whyte, Montreal. From the list of names of distinguished brethren given as the Committee on Revision of Constitution, the members of the Craft in Quebec can safely rely that their Constitution has been carefully revised. The work is well got up, and contains besides the Constitution, Instalation, Consecration, Dedication of Hall Services, and Forms, etc., useful to every member of the Craft, and a well arranged index giving the article and page for every subject.

WE are glad to hear of quite a revival of interest in St. Andrew's Lodge, G.R.Q., Montreal. Notwithstanding the hard times, they have had 12 initiations so far this year.

THE Craft in Toronto mourns the loss of one of its oldest members in the person of W. Bro. John Ritchie, P. M. of St. John's Lodge, whose presence was always welcome at lodge meetings in this city. His death took place on the 13th inst., from heart failure. Deceased was born in Aberdeen, Scotland, in 1820, and has been a prominent citizen for over 50 years, and represented St. Thomas Ward in the City Council for four consecutive years. He was the founder of the plumbing and heating business now carried on at 64 Adelaide street east, under the firm name of the John Ritchie Plumbing & Heating Co., Limited. He was an active member and a Past Master of St. John's Lodge, A. F. and A. M., No. 75, and a Past Principal of St. Andrew's and St. John's Royal Arch Chapter, and also of the Caledonian

and St. Andrew's Societies. From his arrival in Toronto until his death he has been a prominent member of Knox Church. He leaves a widow and four sons.

R.W. BRO. W. H. COOPER, P.M., P.Z., &c., and P. S. G. Warden, and Representative of the Grand Lodge of Canada near the Grand Lodge of New Zealand, presents us one of his Masonic Photos, for which he has our thanks. He also encloses one for our Grand Secretary, which was duly forwarded. In his letter he refers to the CRAFTSMAN as follows:—

"I have always read with pleasure, interest and instruction, your admirable Masonic journal, and wish of course to be kept thoroughly posted up with the business of the Grand Lodge I represent. I cannot do this better than by the perusal of the meetings, &c, you record in your columns. While the Grand Lodge of N.Z.'s headquarters were in this city I was acting Editor of the *N.Z. Craftsman*, so got your journal in the exchanges; but these are now sent to Wellington. I enclose P. O. for £1, and wish you to put me on your list of subscribers."

The Freemason, London, of August 8th, has a leading article in reference to the opposition raised to "the very reasonable motion which the Pro Grand Master submitted for the acceptance of Grand Lodge at its Special Communication" *re* Grand Lodge of New Zealand. We merely notice the action of this "inappreciable minority" to "hamper the Grand Master in the course he proposes to adopt," as the case is very similar to the action of the three Lodges working under the English Constitution in Montreal, resisting by the aid of the Grand Lodge of England, the rights of

the Grand Lodge of Quebec to supreme Masonic authority in its own territory. Our contemporary will now appreciate the importance of aiding "inappreciable minorities" to withstand "the great desideratum of the restoration of harmony" in the Craft where they unfortunately live. There is also a difference in the Quebec case from New Zealand, in the fact, that only a very few at the present time were members of the Craft when the difficulty began, yet the Grand Lodge of England, has not the manliness to remedy a grievance, after twenty-seven years suffering.

WE were allowed recently to peruse a number of private letters written by our late M. W. Bro. W. M. Wilson, P. G. Master of the Grand Lodge of Canada, to a brother in Montreal, during the troublesome times, when the Grand Lodge of Quebec was instituted. In a letter, referring to a discussion that took place in the Grand Lodge of Canada, regarding the recognition of the Grand Lodge of Quebec, dated 6th December, 1870, M. W. Bro. Wilson writes: "I did not advocate a recognition on the grounds of expediency, but on the broad ground that a prompt recognition would be for the good of Masonry. So large and so respectable a body of brethren having declared in favor of an independent existence. I was disposed to ignore all mere legal and technical objections, and urged the adoption of that course, which I believed would ensure the speedy restoration of harmony, and secure the best interests of Masonry."

What do our English brethren think of such sentiments? Mere legal quibbles, although he was one of Her Majesty's Judges, learned in the law, he was disposed to ignore, where a speedy

restoration of harmony was required to secure the best interests of Masonry. It was such sentiments as these that made M. W. Bro. Wilson respected in his life and mourned by the Craft at his death.

To show our readers how absurd the English Constitution is in regard to minorities holding Warrants, we copy the following letter from the *Freemason*, which plainly states the case, in a somewhat extreme manner, it may be true, but still within the scope of this law:

To the Editor of the *Freemason*.

Dear Sir and Brother,—I have read with much interest your report of the special Grand Lodge on the New Zealand question, and from speeches made by Bros. Baskett and Eve it would seem that the law of our Grand Lodge presents a most grotesque anomaly. If I read aright, the law is thus—The Colony of, say *Utopia*, has 50 English lodges working within its boundaries, controlled by a District Grand Lodge, *forty-seven* of these lodges decide *unanimously* that they wish to form an independent Grand Lodge; the remaining *three* lodges have respectively 100, 80, and 50 members, and there are in favour of the new Grand Lodge, 97, 77, and 47 of their total membership, whilst *three* cantankerous members of *each* decline to leave the Grand Lodge of England, so that out of 50 lodges with a membership of about *two thousand* Masons, there are only *nine* Masons dissentient. These *nine*, however, can *retain their three warrants* and open their lodges (and, if they help each other as visitors, can make Masons) and retain their *District Grand Lodge* in spite of a *majority of one thousand nine hundred and ninety-one against them!* Surely if such a farcical absurdity occurs in our Book of Constitutions, for the sake of our reputation for *sanity*, to say nothing of *common sense*, it should be speedily expunged.

I am not referring in any way to the Grand Lodge of New Zealand, but simply stating an ideal case, based on the apparent contention of Bros. Baskett and Eve. I think the law of warrant-holding by a minority wants considerable revision, unless, as I hope, I am entirely mistaken in the report of the meeting.

Fraternally yours,
COMMON SENSE.

WE gladly note that our respected contemporary, the *Australasian Keystone*, is of the same opinion as ourselves, that the Grand Lodge of Victoria has no right to warrant lodges outside the territorial limits of the Colony. "The Grand Lodge of Victoria," says the *Keystone*, "has no more right to establish a lodge in Perth or Fremantle than the Government of Victoria has a right to establish a custom house or fortress on the banks of the Swan River." We trust those of our Victorian brethren who appear to think their Grand Lodge has unlimited authority to set up lodges in British Territories which are not presided over by a local Grand Lodge will take this expression of opinion to heart.—*Freemason, Aug. 29, 1896.*

[We beg to differ from both our contemporaries. In our opinion the Grand Lodge of Victoria, as a supreme Masonic authority, has as much right to establish lodges in British Territory which are masonically unoccupied as either the Grand Lodge of England, Scotland or Ireland.—ED. CRAFTSMAN.]

CHILDREN'S AID SOCIETY.

As the inclement season is approaching, the above society would appreciate donations of warm clothing, underclothing, hats, stockings, and shoes, suitable for children from 2 to 14 years of age. The nature of the rescue work done by the Society frequently renders

it necessary that the clothing worn by the children brought in shall immediately be removed and burned, so that there is constantly a need of fresh garments. The clothing need not necessarily be new if it is whole. Parcels from city addresses may either be sent to the Shelter, 135 Adelaide Street, East, or will be called for in answer to a post-card addressed to the Secretary of the Society, 32 Confederation Life Building.

W. BRO. HON. E. J. DAVIS, M.P.P.

THE CRAFTSMAN has great pleasure in congratulating W. Bro. Davis on his appointment as Provincial Secretary of Ontario. The W. Bro. is of U. E. Loyalist descent, his father, Ashel Davis, having come from one of the Carolinas in 1770, and settled in Halton County. Bro. Davis himself was born in the Township of King, Dec. 2nd, 1851. He was educated at the Public Schools, at the Waterdown Grammar School and at the Hamilton Commercial College. He is a practical tanner, having begun to learn the business when he was seventeen years of age. To-day he is the sole proprietor of A. Davis & Son, which is one of the largest tanning businesses in Canada. From his boyhood he has always taken a keen interest in the public affairs of the country. He was elected a Councillor for King Township in 1877, and in successive years until 1880. In 1881 and 1882 he was Deputy Reeve, in 1883-4-5-6 he was Reeve, and in 1884 he became Warden of the County of York. In 1888 he was elected a Member of the Local Legislature to fill a vacancy caused by the resignation of Dr. Widdifield, and was re-elected with large majorities in 1890 and 1894. He came quickly to

the front as a keen debater in the public questions of the day. He is a prominent member of the Methodist Church of King City, and has been teacher of the Bible class in that Church for twenty three years. Bro. Davis is a total abstainer, and has been a member of the Sons of Temperance since 1870. He is a member of the Independent Order of Foresters, and has also been an enthusiastic Mason for years, at the present time he being the W.M. of Robertson Lodge, A.F. and A.M. No. 292, G.R.C., of King, Ont. We bespeak for the Honorable Brother a bright political future as a Cabinet Minister.

**GRAND LODGE OF A. F. & A. M.
OF CANADA IN THE PRO-
VINCE OF ONTARIO.**

APPOINTED OFFICERS 1896 97.

V.W. Bros. W. H. Adams, Belleville, Grand Senior Deacon; C. A. Kingston, London, Grand Junior Deacon; John Hall, Toronto, Grand Supt. of Works; Geo. Samis, Sarnia, Grand Dir. of Ceremonies; G. H. Cooper, Grand Valley, Asst. Grand Secretary; Wm. Clarke, York, Asst. G. Dir. of Ceremonies; P. A. Craig, Windsor, Grand Sword Bearer; G. S. May, Ottawa, Grand Organist; John Morrison, Woodstock, Asst. Grand Organist; Wm. Bishop, Owen Sound, Grand Pursuivant.

GRAND STEWARDS.

V.W. Bros. David Spence, Peterboro'; F. W. Armstrong, Bath; Peter Toll, London East; W. H. Murrell, Stratford; Jas. McJ. Fleming, Listowel; Jas. Stewart, Ancaster; A. J. Holloway, Clinton; J. C. Stewart, Pembroke; J. R. Dunn, Toronto; Jas. A. Macpherson, Kincardine; A. Carmichael, Rat Portage; Richard Mills, Bracebridge.

GRAND STANDARD BEARERS.

V.W. Bros. W. J. McAllister, Hamilton; W. P. Chamberlain, Morrisburg.

J. J. MASON,
Grand Secretary.

**DETROIT COMMANDERY WILL
INVADE CANADA.**

Detroit Commandery is about to visit London, Ont., where it will have the honor of exemplifying the Order of the Temple before the Sovereign Great Priory of Canada. In addition to the work of the Temple the Commandery will also give one of its famous exhibition drills on the track in front of the grand stand of the Great Western fair grounds. For more than two months the Commandery has been actively engaged in preparing for this pilgrimage, and the Sir Knights, under Captain-General Findlater's schooling, are nearly, if not quite, as proficient in the Templar field maneuvers as they were previous to the departure for Boston last year on a trip in which they bore off first honors. It is a matter of no little pride to the Commandery and its friends that Detroit Commandery has been selected to exemplify this work, and on the exemplification much depends. The present ritual of the Sovereign Great Priory of Canada is somewhat different from that of the American Templars, and at this meeting the Canadian Sir Knights are to decide either for or against changing to the American ritual. The Sir Knights will leave Detroit for London on a special train over the Michigan Central Railroad, Wednesday, September 16, at 1:45 p.m. On arrival they will be received by their Canadian fraters and march to the Tecumseh House, which is to be their headquarters during the stay in the city. Directly after arriving the ritualistic work will be performed before the Great Priory, and after that Detroit Commandery will be entertained at an elaborate banquet. There is nothing bulletined for the next morning, but Thursday afternoon there will be an exhibition drill at the fair grounds, at

which it is estimated there will be 25,000 spectators. Governor General and Lady Aberdeen are also to be especial guests at the drill. The Sir Knights on this pilgrimage will be accompanied by Schremser's Military Band and Mendelssohn Quartet. The Commandery will give a practice drill at the D. A. C. grounds next Tuesday at 4 p.m.—*American Tyler.*

PRINCE EDWARD ISLAND.

We are in receipt of the "Proceedings of the Grand Lodge of Prince Edward Island, at the 21st Annual communication held at Charlottetown, Wednesday, June 24, 1896." From the report of the Committee on Credentials we find that there were 12 Lodges represented by about 80 members. The Grand Master began his address by expressing a hearty greeting to the members to the 21st anniversary of the Grand Lodge. He referred to the death of Prince Henry of Battenberg, and also to the sad loss of the Grand Secretary in the death of his wife, who was the daughter of a prominent member of the Craft, and was well known in Masonic concerts as a good musician and player. He also referred to the fraternal dead in sister jurisdictions. He gave the following decision on a question, submitted by the W.M. of Victoria Lodge:—

1st. When a P.M. is in charge of a Lodge by request of the W.M., has he the authority to order any officer or member to do regular degree work in the Lodge?

ANSWER.—It is competent for the officer lawfully entitled to preside, whether Master or Warden, to call to the chair any P.M., and such P.M. may then preside and confer degrees. The presence and consent of the one lawfully entitled to preside, being sufficient to establish its legality and regularity, it therefore follows that the one who is in the chair of the Lodge, and has the gavel, has both the station

and the emblem of authority of the Master, to order any officer or member to do regular work, precisely as the Master could do, and no more. The Master however, can resume the chair when he pleases.

Also the following to a question submitted by the W.M. of Mount Lebanon Lodge:

2. Should the Secretary of a Lodge show by his minutes, calling off and on, and for what purpose?

ANS.—The Secretary should record accurately the proceedings of the Lodge, and show by his minutes calling off and on, and the purposes thereof; I also recommended that the minutes of every communication, whether *regular* or *special*, should be read and approved before the Lodge is closed; the minutes of a Lodge having been approved, may not be altered, but a minute may be ordered and made at a subsequent communication, explaining or correcting the errors of record of the previous communication. No Master should entertain a motion disapproving of the minutes, unless an error could be pointed out, and then only to "amend." His duty is clear to rule against all such motions.

The Grand Master says:—I paid a fraternal visit on the 26th Sept. last, to the sister jurisdiction of New Brunswick, and I conveyed to them your fraternal greetings, and was received most cordially by the G.M., M.W. Thomas Walker, Esq., M.D., John V. Ellis, Esq., P.M.W.G.M., Hon. Robert Marshall, Esq., P.M.W.G.M., the G.M. Elect, the Grand Secretary and every member with whom I came in contact. The expression of their good will did me good. I extended to them a cordial invitation to be present with us, at this annual communication, as their presence would assuredly do us all good. At this meeting of the Grand Lodge of N.B. the question of a home for aged and infirm Masons, their widows and orphans, was brought to the notice of the Grand Lodge by the Grand Master, Dr. Walker, and although no definite plan was before

them, a committee was appointed to act in conjunction with a similar committee from Nova Scotia and Prince Edward Island, to consider and report upon the matter; years might elapse before anything tangible could be done, but on a small scale, to use the language of G.M. Dr. Walker, a Masonic Ward might be arranged for, in some public institution, at a small cost, where relief and the comforts of a home could be furnished to aged and infirm Masons. I would recommend that this Grand Lodge would appoint a committee to act in conjunction with similar ones from New Brunswick and Nova Scotia.

My attention was directed to our own condition as a Grand Lodge, having no benevolent or charity fund, wherewith relief could be afforded to distressed brethren, their widows and orphans as supplementary to individual relief, and the relief of individual lodges. I therefore addressed a circular to each of the Lodges, as follows:—

“BRETHREN:—The question of Masonic charity and relief for aged and infirm Masons, their widows and orphans, is forcing itself upon the attention and consideration of Masonic jurisdictions the world over. As a Grand Lodge we have never done anything, and in view of the necessity which exists for a commencement I have thought it advisable to make an appeal to the Lodges in this jurisdiction to provide nucleus for such Relief Fund by vote or subscription equivalent, at least, to one dollar per member. This would give us a fund at least of five hundred dollars to meet the Grand Lodge with. The fund would have to be nursed until it attained such maximum as the brethren would deem reasonable. For instance: in view of what other organizations contribute for relief and benefits, it would not be unreasonable for the brethren of this Jurisdiction to aspire to raising it equivalent to an average of twenty dollars per member—not by individual assessment, but by entertain-

ments, subscriptions and donations, without material injury to the weakest brother in the Craft. At my official visitation to each Lodge I expect to bring this question before you, and will require definite and decided action in order to make a report of the same to the Grand Lodge. In this age concentrated effort is desirable, and unless we make a commencement we will never be able to reach the desired goal. I hope your Masonic principles will give hearty and unanimous support to this measure.”

A form of bequest might also be printed in our proceedings, so that an opportunity would be afforded to Masons who are able, to remember poor distressed Master Masons, their widows and orphans, when disposing of their properties.

I found that this Grand Lodge on August 12th, 1875, approved of a Constitution, and in that constitution there was provision made for a fund known as “The Fund of Benevolence” of the Grand Lodge of Prince Edward Island.

The committee who submitted that constitution were M.W.P.G.M. Bros. John W. Morrison and Thos. A. McLean, R.W. Bro. George A. Aitken, and W. Bro. John Muirhead.

The names of that Committee should be handed down to posterity as Masons, who desired to build and maintain a good corner stone for the institution.

The Grand Master visited the different Lodges, and placed the scheme before them with the following result:

True Brother's Lodge, \$28; Mt. Lebanon Lodge, \$25; Alexandra Lodge, \$30; Prince Edward Lodge, \$33; St. George's Lodge, \$25; St. Andrew's Lodge, \$37; Victoria Lodge, \$12; Mt. Zion, \$34; St. John's Lodge No. 1, —; Orient Lodge, \$14; King Hiram Lodge, \$10; Zetland Lodge, \$20. Total, \$268.

As many of the brethren seem to confound charity with insurance and sick benefit societies, I deem it necessary to add that charity is not insurance; neither can we engraft pension-

ers upon it, as we can only aim at moderate relief for present necessities.

I therefore lay down the following as a good and sufficient basis to operate.

THE GRAND LODGE BENEVOLENT FUND
AND TRUSTEES.

1. There shall be set apart annually by the Grand Lodge, beginning with the present session, ten per cent. of its income to be added to the sums already voluntarily contributed and voted in response to the Grand Master's appeal.

2. There shall be a Board of Trustees, consisting of three members, called Trustees of the benevolent fund, who shall be appointed by the Grand Master, and shall hold their office three years.

3. At the present session of the Grand Lodge, the G. M. shall appoint one Trustee for one year, one for two years, and one for three years, and they can appoint a Secretary and a Treasurer. This fund shall be loaned by the Trustees at interest, on first Mortgages on improved Prince Edward Island farms of at least double the value of the amount loaned or invested in the Dominion, Provincial or City bonds legally issued, and they shall make an annual report to the Grand Lodge.

The above is a sufficient working basis to quiet the fears of anyone disposed to cavil, as the chief requirement is to procure the fund, husband it and increase it, until the annuity arising therefrom can be disbursed to supplement the benevolence of the Lodge and its members. The succeeding Grand Lodge sessions will doubtless as experience and wisdom may determine, require to define the manner of receiving applications for relief; but until the sum invested is sufficient to produce an annuity large enough to meet our requirements, I deem it premature to define particulars. Our first concern is to get the fund and increase it. It is an easy matter to take care of it, provided willing and harmonious hearts will make a good pull, a strong pull and a pull altogether in aid of this

much desired fund, to strengthen the corner stone of Masonry (charity) in this Province.

The command "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," should ever be the watchword of Masons. A neglect of the great Masonic light, has led to a fearful departure from the truth, has brought our institution under adverse remarks. The formation of character is each one's own work, the persons with whom one associates, the books that are read, as well as the advantages for education to which one has access, all have an influence in moulding and fashioning the souls of men. Masons may use their talents and thus increase them, or like the slothful servant may bury them in the earth. As a Grand Lodge we should be up and doing, and lay a good foundation for those who come after us to continue the work already begun. The splendid and beautiful example of sister jurisdictions is an object lesson for us to arise and take courage.

The Grand Master touched on the question of "Sovereignty," and the still more burning question of "Unaffiliated Masons," "Ritual," and a "Library," and wound up his able address as follows:—

In conclusion, I have to thank you one and all for the consideration and support which you gave me during the year, in the discharge of my official duties. A manifest progress has been made during the year. In addition to the symbolic degrees and Capitular degrees, we have now the Cryptic and Knights Templar, and I trust ere long we shall have a Lodge of Perfection in this jurisdiction, so that it will not be necessary for young and progressive Masons to leave the jurisdiction to obtain those degrees that are now universally acknowledged as legitimate degrees in Masonry. The baton of authority which you placed in my hands, I now return to you. Doubtless you will notice errors, many by commission and omission, but I ask

you to attribute them more to the head than the heart. The following stanza of poetry teach a lesson worthy of our emulation.

HOW TO MAKE THE WORLD BRIGHT.

How bright and fair the world might be
Were men more often known
To try to mend—not others faults—
But, better far, their own ;
Did we but try mankind to teach
A nobler, better way,
Not merely by a formal speech,
But actions day by day.

How bright and fair this life might be,
No more a troubled dream,
If men would live for what they are,
And not for what they seem ;
Did we but garner less of wealth,
Which leads so oft astray,
And more of mind and soul delights,
That cannot pass away.

How bright and fair this world might be,
What marvels 'twould unfold,
If men would do one-half for love
That now they do for gold ;
If we to truer, simpler ways
Were only more inclined,
We then should learn life's choicest gifts,
Are health and peace of mind.

From the Grand Secretary's report we find the Order consists of 12 Lodges with a membership of 515, and the Treasurer shows a balance of \$112 53 on hand.

The following were elected officers :
M.W. Bro. John L. Thomson, Grand Master ; R.W. Bros. Kenneth J. Martuk, D.G.M. ; John A. Messervey, S.G.W. ; Alex. J. McLaine, J.G.W. ; Adam Murray, G.T. ; Neil MacKelvie G.S. ; Duncan McLean, G.L. ; Rev. E. M. Dill, M.A., B.D., G.C. ; W. Bros. Arch. Montgomery, S.G.D. ; D. J. McDonald, J.G.D. ; J. R. Davison, G.M. ; D. Preston Macnutt, G.S.B. ; Josh Dyer, G.S.B. ; H. A. Compton, S.G.S. ; John Ross, J.G.S. ; John S. Ramsay, G.P. ; Bro. John Hobbs, G.T.

The following motion was adopted by Grand Lodge :—

Resolved, that no Lodge in this Jurisdiction shall receive as a joining or affiliate member, any person who as principal or clerk is engaged in the

manufacture or the sale of spirituous or malt liquors, excepting for medicinal purposes.

THE OLD YORK RITE.

BY JOHN YARKER, 33-90-96, G.M. OF
A. & P. MASONRY.

Since the appearance of my paper on the old York Rite, in two of your recent numbers, a very extraordinary discovery has been made which tends to further enlightenment upon this interesting subject. If the full signification of the documents to which I am about to allude, is substantiated by a more critical examination, it will completely change the prevalent views upon Masonic history which are the result of the labours of the modern school of historians, since it will tend, in a measure, to support the work of the old York Rite, and the theories of those Masons, such as the Chevalier Ramsay, who worked in France. I have myself struggled mildly for many years against the modern school with the result only of being thought either imaginative or crotchety.

Brother George Edward Turner, of Blandford, Dorset, has just published a pamphlet entitled "Masonic Woodcuts." It consists of copies of 27 rude cuts torn out of some considerable book, running to over 350 pages, with fragmentary letter-press in illustration of the plates. Whilst the printed matter alludes to the old mythology and religious mysteries the book applies to Freemasonry, but unfortunately the printed matter has only been preserved where attached to the plates. That a connection with the mysteries was believed in by pre-1717 Masons is evident from the fact that the learned Dr. Stukely was initiated into Freemasonry in 1722, and records himself, that he sought reception in the belief that Masonry might be the remains of the mysteries of the ancients. The

plates are probably not taken in their exact entirety from any statutes or representations but have had perhaps matter added in Masonic illustration; they are Egyptian, Greek and Roman in mythological allusion, and the first named representations contain in some form or other the triple tau; one plate has the date 1226 in Roman notation, and might be taken in whole or in part from some ancient Hermetic book. Others are probably from Gnostic engravings.

Plate 1, was the frontispiece, and is the Masonic arms with two beavers as supporters and the motto is DEVS AVT NVLLVS.

This plate has been followed by the title-page of the book, not now in existence, but it has "set off" on the following page. The learned Brother, Dr. George Oliver, mentions several works printed before 1717, of which no one now knows anything, the oldest mentioned by him being—"A short analysis of the unchanged Rites and Ceremonies of Freemasonry, 1676." The "set off" found with these plates is read as follows:—"Treatise ffreemazon (ry) w(ith) Woodcuts by Cha(rles) II nd ix de(d)j(c)ated to the Most Worshippfull He(nr)y (Jer)myn, Earl of St. Albans, High Master Mason of England, dsle (P)all (M)all, MD(C)LXX," (1670.)

Plate 8 has a very great resemblance to a symbol amongst the Basilideans; and also to a sculpture attributed to the old Templars—a naked woman holding in one hand a staff surmounted by the sun, and in the other a staff on which is the moon, with the 5 pointed stars at her feet.

Plates 23 to 27 are the most important as they are Templars arrayed as Freemasons. The 23rd is a man in a flowing dress upon which is found the square, triple tau, jain cross, compasses, circle, triangle, and wearing an apron on the turned down bib of which is the sun, and at the bottom corners two squares. The 24th is a knight in armour, but the sur-coat or apron (it is not clear which it is) has the square

and compasses where the bib is found, and the moon and sun in the two corners. There is also an armorial shield upon a jar, forming 26th plate, the blazon being quarterly 1st and 4th argent a cruxansata sable, and 2nd and 3rd sable, an equal limbed cross argent; above are compasses and square, trowel and level, below this the triple tau and beneath it a small triangle.

In connection with plate 12 is a few lines of print (page 49 of old book), which says:—"In a small 12mo. tome, published in 1596 under the title of SOLIS ADORATIO is this remarkable passage: Phremazonry." And the following also appears (page 52 of old book): "This cut represents the state of the animal world at that time. The Mazons have a tradition that the records of the true worship of GOD was preserved through the foresight of Phuenoch in having engraved them on two pillars, one of brass, which would resist the action of water, and the other of stone which would withstand fire, but the flood proved the falsity of human reasoning, for the water overthrew the pillar of brass, leaving that of stone unhurt," etc.

Plate 14 represents Isis with various accessories, and *15* an Egyptian figure on whose head dress is the triple tau, and down by the side (in pillar form) are the letters JHVH in Hebrew characters. I need not point out how important this is in its relation to the closing part of my paper on the Old York Rite, but the following fragment of print is attached to these designs, and formed page 68 of the original book. . . . "The traditional tenets of Freemasonry, without the shadow of a doubt. This also is the opinion of Lord Danby, Sir Gilbert Gerherd, Sir John Brooke, and many others noted members of the Order," etc.

Without bestowing much trouble upon the subject I am able to give the following particulars of the names here mentioned. I find that Sir Gilbert Gerard is mentioned in the 1637 will of Isabell Gerard as her brother. I

am not aware that he has been mentioned before as a Mason, and this applies equally to the next. There was a John Brooke, son and heir of Henry the youngest son of George Brooke, 6th Baron Cobham, and this John Brooke was created Baron Cobham in 1645.

Sir Henry Danvers was created Baron Danvers and Earl of Danby, but dying unmarried 20th January, 1643, those honours expired. According to Anderson he became Grand Master in 1630.

Sir Henry Jermy, Earl of St. Albans, whose name appears on the set off of the title-page, was according to Anderson Grand Master in 1660. So that we have here three names of leading Masons *circa* 1630 who, it is implied, considered Masonic ceremonies as having some relation to the ancient mysteries.

In conclusion, I need only add that if the authenticity of these leaves be firmly established, with the date 1670, Brother G. E. Turner has made the most important Masonic discovery of this century.

A CRUSADE ON MASONRY.

THE QUEBEC CATHOLICS INSTRUCTED TO FIGHT THE ORDER.

"As we said last Saturday," says *La Semaine Religieuse* "an international anti-Masonic congress, will be held on September 26, 27, 28, 29 and 30, at Trent in Austria Tyrol.

"This congress; let us again repeat; has been organized under the auspices of the Holy See.

"On this occasion Christian souls, stirred by the revelations made for some time past concerning the iniquities of all kinds which are inspired by Freemasonry, will wish to multiply their prayers.

"They will ask of God, not only to favor with his heavenly guidance the labors of the congress, but also to grant the grace of a sincere conversion

to those poor unfortunates, led astray, and held bound in the fetters of an infamous sect.

"They will apply themselves more particularly to repair so many profanations committed against the sacred person of our Divine Saviour.

"Here is a beautiful prayer, composed for these different purposes; that pious persons, communities, confraternities, and brotherhoods may make it their duty to repeat during the period during which the sessions of the anti-Masonic congress shall be held."

The prayer reads:

"Oh! Jesus, word incarnate, really present in the holy eucharist, I protest against the outrages offered you there. You knew, when you instituted that Divine sacrament, how much it would be blasphemed, treated with contempt, profaned; but you wished to give yourself to us, and nothing could stop the course of your love. Divine Savior. I am at your feet to worship you, to praise you, and to console you, I should wish to repair so many insults, and I should wish to give you a thousand times as much love as the demon and his hosts give you of hatred. To aid my impotence, deign to accept the sentiments of the Heart of Mary, your august Mother, the homage of all your saints of heaven and earth.

"Leave me also, most sweet Jesus, to implore you for all those wandering souls who blaspheme you, and outrage you. For them you died on the cross; for them you offer yourself each day at the holy mass. Oh! Jesus, have pity on them, convert them, save them. I beg it of you in the name of your love, in the name of your mercy."

MGR. BEGIN'S CIRCULAR.

"In the name of His Eminence Cardinal Taschereau," writes Mgr. Begin in a circular, "as well as in my capacity of administrator of the Diocese of Quebec, I hastened to congratulate the anti-Masonic Union on the happy idea of inviting the Catholics of Canada to take part in this crusade of a new kind undertaken against Freemasonry. Moreover, I formed a diocesan com-

mittee, composed of five laymen and three ecclesiastics, all persons distinguished by their virtues and their social position, all desirous of responding to the desires of the vicar of Jesus Christ. This committee placed itself at once in communication with the Executive Committee in Rome, and assists it as much as it can.

"A few weeks ago the President of our diocesan committee received from the Central Executive committee at Rome the news that our committee was constituted as the Canadian National Committee. We cannot, my dear brothers, remain strangers to this movement, from which the holy father expects such good results. As his Eminence Cardinal Parocchi recently said: 'It is necessary to organize the logical and social defence of our faith against the invasions of Freemasonry. The Freemasons say Satan must reign. We Catholics say Christ must reign. Let us not rest on our arms and cease our struggles until Jesus Christ is the conqueror over hell.'

KEEPING OUT "THE WOLF."

"Here in Canada the Bishops have always had a watchful eye to prevent the wolf entering the fold. Nearly all the Provincial Councils of Quebec have placed the faithful on guard against these secret and shady societies, which the followers of Jesus Christ cannot enter. In spite of this great solicitude on the part of pastors the enemy has known how to make some breaches in our walls, and we have seen too great a number of Catholics enter these societies under different pretexts.

"It cannot escape any one that Freemasonry under the different forms which it takes in order better to deceive exercises a certain influence in our country, an influence underhand, veiled, disguised, hypocritical, which infiltrates like a subtle poison in associations apparently very inoffensive. It is for that reason that Catholics ought to distrust their own judgment so much and place their confidence

completely in the sentinel whom the church has placed in each diocese."

SECTARIANISM AND KNIGHTS TEMPLARY.

Our brother of the *Orient* is after *The Trestle Board* again, denying that itself is arrogant or bigoted. Its own language determines the fact, and we will not repeat. It refers us to the petition we signed when we became a Knight Templar. We have one of the printed blanks used by us as Recorder of a Commandery in good standing, and that appeared in the last Triennial parade with 200 members. No reference is made therein to any religion whatever, and for aught we know the same form is in use now. We have a vague recollection of hearing something read in California bodies which we never heard before. We were, on receiving the Order, asked on this subject if, in case of a religious war, we would give our preference to the Christian religion, which of course we would do. But our brother ignores the principal point of our controversy, viz.: the *dogma of the Trinity*. The preference given the Christian religion does not require us to engage in warfare against Unitarians, such as our present Grand Senior Warden of the Grand Encampment of the United States, V.E. and Rev. Sir Henry W. Rugg, who was Prelate of the Commandery in which and when we received the Orders of Knighthood; and we should ask to be absolved from our vows and decline to engage in any conflict with thousands of like opinion. If the Grand Encampment has interpolated any test of faith in the doctrine of the Trinity or of "a firm belief in the Christian Religion" even, it cannot apply to any fraters who entered the Order before it was required. If it is now required that every man should be a firm believer in the Christian religion when he enters the Order, we will express the doubt that exists in our mind that all will accept the doctrine of the Trinity as the test, and further, that it is a vio-

lation of the "ancient landmarks" of the Order to require it. Because the Grand Encampment, by an interpolation in the old form of application, requires a profession of a *belief* in, instead of a promise to give a *preference*, in case of a religious war, for the Christian religion, is no reason that a Templar is required to profess a belief in the dogma of the Trinity. Very many Christians do not believe it. We think the original requirement is all that is essential; for, if some sectarian fraters continue their aggressive work, it might end in the requirement that each candidate shall belong to some evangelical church, and perhaps finally to the Holy Roman Catholic Church. Masonic Bodies should not grow narrow in their creeds and requirements. It is contrary to the spirit of the age, and Masonry as well as Templary is a progressive science.—*Trestle Board*.

FREEMASONS IN THE JURY BOX.

It is not often that Freemasonry is alluded to in a Court of Law, but such was the case last week in the Dartford County Court. It appears that one of the parties to a dispute was a member of the Craft, while several of the gentlemen who were summoned on the jury also belonged to the Order. The opposing counsel objected to them, and Judge Emden held that this course was reasonable under the circumstances, and discharged the Freemason Jurors from attendance.

This was probably a novel experience so far as this country is concerned, although we have seen a record of similar action in the United States—we certainly hope it will not be made a practice of, else the good name and reputation of Freemasonry will be brought into disrepute. Of course it is but fair that anything like partiality should be avoided in the composition of a jury set to try a case, but we can hardly believe a Masonic litigant would stand any better chance of securing a verdict if he were tried by a body of Brother Masons than he would if his

case went forward in the ordinary course. We should certainly hope that the Masonic tie between the parties would not be disgraced by any undue preference, and believe that the opinion of the general body of members of the Craft will be that partiality would not be shown.

Some of our contemporaries, commenting on the case, observe that should this sort of objection become common, it may lead to awkward results, for if litigants who are not Freemasons are to insist on having none of the Order on the jury, those who belong to it might as reasonably object to submit the fate of their actions to the arbitration of men who are outside the Mystic Tie, all of which and very much more might reasonably be urged in connection with the occurrence, but happily, as our contemporaries put it, Freemasonry does not meddle with law or civil rights, and that being so we can but hope it may remain as much unknown in Courts of Law in the future as it has been in the past.—*Freemason's Chronicle*.

AGED AFFILIATED MASONS.

An esteemed and active brother in *good standing*, of over three-score years of age, at St. John, Cal., writes us in a private letter, asking, "is there not some way in which the old non-affiliates could be brought back to the fold?" He adds, "I think the next Grand Lodge could pass some law giving some Master Mason in good standing the right to examine a poor old brother and know why he was suspended, and if he had committed no crime against State or Lodge, and only unable to pay his dues by misfortune, he should be restored by paying, say ten dollars, to the nearest Lodge to which he lives; and if a cripple, take him back anyway, if found good and true." It would seem that our kind-hearted brother—as we know him to be—has in mind some particular case within his own knowledge. It is a fact that there are a large number of such cases. We know

of one such where, for over forty years, a worthy citizen and brother held himself aloof from Masonic attendance for such reason, although he did not claim aid and assistance from any one during that time, and managed to exist in tolerable comfort. Yet at his exit from this life, a few brethren, who think a man who is once a Mason is ever a brother, attended his funeral and dropped the sprig of evergreen upon his coffin with the usual solemnities.

The *Trestle Board* believes that every Mason should be enrolled upon the books of the nearest Lodge to his residence, whether he pays his dues in full, in part, or not at all. No name should be dropped until the final scene. If he is unable to pay any dues, it is charitable and Masonic to keep him on the rolls. Charity should begin at home, and he is our brother. Masonry partakes of the character of a benefit society when it drops from the rolls or suspends for non-payment of dues. The brother who is not able is known to be so by some other brother, and that other brother should state the fact. The brother who is able to pay, and refuses, is entitled to our charity for his contumacy, and perhaps after a while he will be ashamed of his conduct and become a true and faithful brother among us. You can conquer an obdurate brother by kindness when you cannot by suspension or expulsion. And Grand Lodge should be equally lenient on Lodges for dues for such brethren, as some lodges may have many such, and others only a few. These thoughts oblige us to recur to what we have often said, that the whole system of equal dues to supply organized bodies with means to assist brethren in distress is wrong. Nominal dues only should be charged, and let contribution and subscription do the remainder. No other *charitable* institution in the world conducts their financial affairs on the plan of the present system of Masonic organization.—
The Trestle Board.

From the earliest beginning the Ma-

sonic institution has taught its members to be true to God, to country, to neighbor, to family and to self. Living up to these teachings, it can be no menace to any community.

GRAND LODGE OF SCOTLAND.

The revised edition of the Constitution and Laws of the Grand Lodge of Scotland, the issue of which has been so long looked for, says the "*Mallet*" in *Glasgow Evening News*, is now an accomplished fact, and, as in former editions, the Grand Master enjoins all members of Grand Lodge, and of daughter Lodges, immediately to provide themselves with copies, and to give due obedience to the laws in all points. The volume, as was expected, is a great improvement on the old edition, being more concise and almost free of the verbosity which formerly made many of the laws perplexing. The additional information, too, given by the Grand Secretary enhances its value and increases its usefulness.

Like the 1848 edition of the Constitution and Laws, the present edition contains the roll of Lodges holding under the Grand Lodge of Scotland, giving in tabulated form the numbers and names from No. 0 to 830; the date on which each Lodge was instituted (or as near as possible); the date of the annual election of officers in each Lodge, and the colour of clothing worn.

In a list of 26 military Lodges which formerly existed, chartered between 1747 and 1856, it appears that the Scots Greys had a Lodge attached to the regiment from 1770 till 1816; and a Lodge existed in the old 42nd regiment from 1811 till 1848.

The first code of laws for the government of the Craft in Scotland was issued in 1804. They were afterwards revised and published in 1836, and, says the Grand Secretary in appendix 1, there have been editions issued in 1848, 1863, 1866, 1868, 1871, 1874, 1879, 1881, and 1886.

AS OTHERS SEE US.

The following are the selected extracts from the outside press of the day:—

Pope Leo will address a Breve to the forthcoming Anti-Masonic Congress in Trent, in which he encourages the Congress in its labors, and accords his Apostolic benediction. The Viennese clerical papers state that great interest is shown towards the Congress by the higher clergy and laymen, and that the attendance is likely to be very large. At the same time, it is a curious fact that the contributions received up to the present time will not cover expenses.—*Standard*.

Archbishop Bégin, Cardinal Taschereau's coadjutor in the archdiocese of Quebec, has issued a circular to the clergy of the archdiocese, says the New York correspondent of the *Daily Chronicle*, in which he expresses approval of the forthcoming Anti-Masonic Congress. In the course of the circular he denounces the Freemasons as an infernal sect.

The Vienna correspondent of the *Daily News* telegraphs: Preparations for the great Anti-Masonic Congress at Trent are being completed, and the President of the organizing committee, Commendatore Alliata, has arrived from Rome to superintend. It is evident that a kind of Council of Trent is planned. The Congress will meet in a church, where 1,200 seats have been prepared. It will, moreover, be opened in the beautiful Cathedral of Trent, on the 25th September.

Referring to the allegation that the Freemasons are "an infernal sect," a writer in the *Western Morning News* says: English Freemasons do not recognize themselves under this description; and once in a curious mood I sought an explanation of the aversion of Romanists to Masonry, from, perhaps, the highest authority in England. He explained with a gentle courtesy, which made his bitterness only the more strange, that Masonry tempted

Romanists to enter into religious communion with men not of their faith; and though he admitted that English Masons, if they stood alone, would not deserve the harsh things which were said of them, he pointed out that they were in association with Continental Freemasons, whom he evidently loathed. My conclusion was that the great Roman ecclesiastics regard the Freemasons as the destroyers of the Temporal Power.

There is to be a demonstration against the wicked Freemasons somewhere. Why are the Freemasons so much detested in Catholic countries? Here we know them chiefly as a charitable body, who assist each other in want, educate poor children, do all kinds of charitable actions, and practice a ritual which is concealed. All kinds of highly respectable people are Freemasons. I am one myself. So are you, my Brother, no doubt. So also, one is proud to say, is His Royal Highness the Prince of Wales. So is the Emperor of Germany. So are many millions of people. Why, then, does the Roman Catholic Church hate this harmless body? That Church does nothing without a reason. Well, the reason, I take it, is two-fold; first, that on the Continent many Freemasons are actively hostile to the Church; and, secondly, that the ritual of Freemasonry has in some cases been substituted for that of the Church. There is such a thing on the continent as a Masonic funeral, and there are people in the country who see in Freemasonry a very possible bulwark, if it should become necessary, against sacerdotalism. These, I believe, are the reasons why Masonry is denounced and Freemasons are excommunicated. Speaking as one of the Craft, I can conceive no other reason.—*Sir Walter Besant, in "The Queen."*

It is now settled that the International Anti-Masonic Congress is to be held at Trent from 26th to 30th September, under the patronage of the Pope, and a large number of cardinals and bishops. The motto chosen is

“Freedom for Faith and Fatherland,” and the object is stated to be to “make known the immense moral and material evils done by Freemasonry to Church and to society, and to seek a remedy by the help of a permanent organization against Freemasonry.” Meanwhile, here at home the Rev. J. W. Horsley, rector of Walworth, who some time ago suggested that a new feature should be added to the programme of the forthcoming Church Congress at Shrewsbury, in the form of an emergency meeting of the local Masonic lodges to be attended by all members of the Congress belonging to the Craft, announces that although the proposal met with wide favor it has now been abandoned “because a high Masonic dignitary, in those parts, who is also a well known and respected Churchman, thought it might somewhat, though only for one evening, interfere with the attraction of the Congress.”—*The Morning*.

Apart from this explanation, adds the *Birmingham Daily Post*, it may be inferred, from certain correspondence that has been going on, that some of the clerical members of the Congress were averse to the latter being mixed up in any way with what may have been regarded as an official recognition of Freemasonry. Some writers having objected to it on the ground that it is a secret society, that it has been condemned by the Popes, and that on the Continent it has been made the cover for revolutionary schemes, the Rev. J. W. Horsley (formerly chaplain of Clerkenwell Prison, and now rector of Walworth) has taken up the cudgels on behalf of the Craft, and it may interest members of the Fraternity, as well as outsiders, to read the Rev. gentleman's definition of the world-wide organization. “Freemasonry,” he writes, “is not a benefit society, not a political society, not a religion, not an infidelity, not a feasting club, not a secret society, but it is a Brotherhood of men of all classes, nations, races, colors and creeds, who are found or believed to be believers in one sole

personal God, and in the immortality of man; of good repute, free, sound, charitable, and loyal. It does not profess to be Christian, yet it never can be anti-Christian. Further dogma we leave to the priests and ministers of religion outside. We assert none, but neither do we controvert any. Were all the world Christian, and did all Christians act up to their profession, then, from the moral point of view, Freemasonry would no doubt be needless, though still containing points of interest and advantage to men. But, while the world and men are what they are, none but those who share the ignorance of the Pope will refuse its aid to morality and faith.

—*The Freemason's Chronicle*.

WOMAN AND MASONRY.

It is too much of a fashion in some jurisdictions for women to assert a claim to Masonic recognition. We are one of those Freemasons that believe in the ancient customs, usages and landmarks of the fraternity. We believe, also, that they are “established” by the continued adherence to them since they were canonized by the fathers as indestructible. When, therefore, plausible and persistent effort is made to evade these established regulations, it is a source of peril to the very foundations on which Freemasonry was built up, and which we have received, under the solemn obligation to maintain, support, and abide by them. This woman sufferance is one of these perils. There is an organization known as the “Eastern Star.” It is very well for women to unite in associations within the strict limits of their relation to the social organization in which they live. As to that we have nothing to say. But when this association, or any such association adopts those features of Masonry that are to it especial and particular, and then ask to use the lodge room of Masons, which they expect will be freely afforded, it is time for our Craft to put an end, finally and conclusively, to this sort of combi-

nation. It weakens Masonry. It is contrary to the very spirit of its organization. A free man is the only constituency that Masonry ordains, or can directly or indirectly recognize. To make a sort of partnership with those who never can be Freemasons, by tolerating their pretensions, when coaxed and coddled, to be a secret society with which Masonry ought to fraternize, is testing Masonic courage to do right, and it would seem in some cases almost succeeding in overturning Masonic common sense.—*Richard Vaux, of Penn.*

I want to say something that I hope you will believe and never forget. It is this: Masonry is a helping hand to every woman that is akin, by any close relationship, to any of its members. It is a flaming sword of protection around any woman who has a right to call upon its help. Holy motherhood, helpless widowhood, devoted wifeness, loving sisterhood, and dependent childhood, are the special wards of our Order. Every strong right arm in this room to-night is sworn to be raised in defence of the body and character of every woman in this presence, if some craven should assail her, or some libertine attempt to sully her fair name. Let other women say aught they please against Masonry, but let every Mason's wife, mother, widow, daughter or sister, entertain for the Order the highest respect and profoundest reverence; for the Order has the highest respect and profoundest reverence for you; counting no task too heavy, nor any sacrifice too great, to relieve your burden and defend your unspotted name. Masonry is woman's fair angel, protecting her virtue, and granting her aid.—*Rev. Dr. Charles R. Mitchell.*

AUDI VIDE TACE.

This well-known Masonic device is, of late years, either not generally understood, or wilfully disregarded. In times gone by silence or secrecy was regarded as an essential attachment to

Freemasonry; that whatever else became public property, the transactions of the Lodge were confined in the breast of every Mason, and their lips sealed to silence. Dr. Oliver, in a lecture on the "Various Rituals of Freemasonry," thus refers to the subject:—

"This was a primitive observance among the Craft, for in the Constitution of Athelstane, the E.A.P. was solemnly enjoined:

His Master's Counsel to keep close,
Lest he his confidence should lose;
The secrets of brethren tell to none,
Nor out of the Lodge what there is done,
Whatever you hear the Master say,
Be sure you never do betray,
Lest it cause in thee much blame,
And bring the Craft to public shame."

And in the course of a categorical examination of what is known as the "Prestonian Ritual," our learned brother has the following:—

"Of all the arts which Masons possess silence or secrecy is that which particularly recommends them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may easily be conceived from the glorious example which he gives in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of Heaven; nor can they devise to-day what to-morrow may bring forth."

What apparently was a prominent and distinguishing characteristic of our ancient brethren, gives some promise of falling into disuse, and becoming a lost art with many modern Masons, viewed in the light of some recent occurrences, which, if not amended, will in the words of Athelstane "Cause in thee much blame and bring the Craft to shame."

The device, *Audi Vide Tace*, as of old, should still teach Masons to hear, see, and be silent. The principle inculcated in the lodge has not changed, and the last Charge, solemnly given by the I.P.M. before closing, specifically refers to the matter in which the pro-

ceedings are to be treated. The Latin motto may be unintelligible to many, but all else is unmistakably plain, and should be patent to all. And yet we hear only too frequently of the affairs of the lodge being publicly discussed, in some instances, the day following the meeting. In more than one instance brought prominently under our notice, not only has the rejection of candidates been freely canvassed, but the names of the presumed objectors have been circulated and their action subjected to the adverse criticism of *public* opinion, or to quote our informant in a specific case it formed the topic of general discussion on the street, in the hotel, and even with the ladies at afternoon tea. This admission of a member of the lodge was corroborated by others, each of whom admitted the "disgrace to Freemasonry." The pernicious practice, too often allowed to grow unchecked, thrives best in small country districts, but much of the blame and all the responsibility rests with the W.M. Those Masons who have so little regard for Freemasonry or their own pledges, as to make public traffic of its concerns, cannot disguise their identity, especially in small communities, and it is the bounden duty of the Master to take cognizance of the offence, and bring the transgressors to justice. It is a duty he owes to the Lodge and himself in particular, and the Craft in general. Failure in performing this duty is evidence of unfitness for his position, and merits the interference of a higher power. W.M.'s must recognize that their functions do not cease with the monthly meeting but are continuous, and much of the peace, harmony and prosperity of the lodge, will depend on the skill and ability, tact and discretion, with which they deal with the many complex questions which constantly arise *outside the lodge*. We hope it may not be necessary to recur to this subject, and that those to whom this article may be specially applicable will accept the warning it contains.—*New Zealand Craftsman*.

EXAMINATION OF VISITORS.

A Grand Inspector of Workings of New South Wales embodies the following in his report:—"I regret to note a great want of proper examination when admitting strangers in some of the Lodges, the examination being performed in a perfunctory manner and anything but sufficient to guarantee the entrance of an unknown brother. The due examination of strangers who claim the right of visit should be entrusted only to the most skilful and prudent brethren of the Lodge, and the examining Committee should never forget that no man applying for admission is to be considered as a Mason, however strong may be his recommendations, until by undeniable evidence he has proven himself to be such." In this colony we have lately had a practical illustration of the evils resulting from this perfunctory examination. A specious tongued individual applied to a certain Lodge for admission, the examining brother accepted him at his own valuation, "slummed" the examination, and without requiring any documentary evidence passed him into the Lodge all within a few minutes. The *entree* once obtained simplified subsequent proceedings, and when ultimately the production of documents was insisted upon, a most bare-faced attempt to still further impose upon Masonic credulity was exposed, together with the discovery that our metal-faced friend was not a Mason. We again most emphatically protest against the admission of strangers into Lodges without documentary evidence, and strongly urge for the reasons given by the Inspector of Workings of New South Wales that a different system of examination of visitors of that generally adopted in this colony should at once be instituted.—*N. Zealand Craftsman*.

The sublime lesson of Masonry should never be forgotten by Masons. Stand by your obligations, brethren, and the world will be better because you have lived in it.

THE OLD STYLE.

There is no danger to the institution of Freemasonry, from what some oversensitive, antiquated, fossilized sticklers for the "ancient forms and ceremonies" call innovations. There are but a few writers who behold the Masonic fraternity in ruins, and all because modern Anglo Saxon language is used in place of "ye olde style." They claim that the forms and ceremonies practiced in some of the new states, and old ones, too, as for that, are not what Grand Master Adam, or Moses, or Solomon followed and are therefore not Masonic in their character, and that these new-fangled "innovations" are so many battering rams, beating against the foundations of the society. Their arguments would lead the uninformed to believe that the institution was built upon sand and could not withstand any attack.

The fact is, the past history of Masonry has proven that the fierce opposition of Papal encyclicals and ecclesiastical anathemas, the bitter attacks of political prejudice and ignorant superstition, have only strengthened the foundation upon which the superstructure has been erected. If the wave of determined political opposition in the early years of this century could not stamp it out of existence, but rather made its principles more deeply seated, then the puerile attacks of the present time afford no cause for alarm, and the elucidation of the sublime lessons taught in the Lodge room, which are styled by some as "innovations" will only make more apparent the true greatness of the institution.

Away with the idea that a huge wall must be built about every lodge, and those who practice the ceremonies of initiation must slink about like sneak thieves afraid of being overtaken in some nefarious work. Or the other equally objectionable notion that virtue and purity exists alone within the "sacred circle of our particular set." Masonry is elevating in its teachings and purifying in its lessons, and why

should not the elevating and purifying influences permeate the whole of society? In this way only will Masonry fulfill its real mission. In this way only will its light become pleasant and beneficial to the world at large. Its secrets will be carefully preserved, and if they were not, then those who reveal them become as outcasts, unworthy of confidence.

The "profane" world, as we call those not initiated, are quick to discover the unfaithful and the traitor, and will as surely ostracise them as the fraternity itself. So that the great ghost-like bugbears of "innovations," "modern additions," "public installations," and the like, do not in any way menace the stability or usefulness of the institution.—*Despatch.*

OLD HISTORICAL TABLETS.

A London despatch says:—The expedition to the ancient mound at Nippur has made wonderful discoveries, throwing a flood of light upon the history of Babylon. The most astonishing of all is the unearthing of ancient inscriptions and other records which carry back written human history no less than 2,250 years further than anything before known. Prof. Hilprecht, who is in charge of the excavations in behalf of the University of Pennsylvania, has just deciphered cuneiform records upon tablets of Babylonian history dating back at least 7,000 years before Christ. This is 2,250 years earlier than any other record. He is confident that some tablets upon which he is now working date back still another thousand years, or about ten thousand years earlier than the present day. He is not ready fully to commit himself yet on this point. These latest discoveries came about in an interesting way. His predecessor, Dr. Peters, worked down to a certain floor or platform, which he and others had taken to be the ground level of the ancient city. One of the party suggested that this level should be penetrated, and the digging continued until rock

or virgin soil should be reached. The suggestion was adopted, and, to the delight of all concerned, it was found that what was supposed to be the level of the ancient city was only the level of a comparatively modern city built over the ruins of an older one or a succession of older ones. The excavations above the level had gone through 36 feet of debris. They were now continued to a depth of 30 feet below. The excavations above the platform discovered remains which covered a period of 4,000 years of Babylonian history. Below the platform to the virgin soil was an accumulation of drains, preserved and broken pottery and various other objects of interest. Twenty-three feet below the platform Prof. Haines came upon the most ancient keystone arch known, an arch which Prof. Hilprecht thinks cannot be later than 5,000 before Christ. Haines excavated the lower part of the marvellous wall of the city. Its foundations were found to be sixteen feet below the level of the desert wall itself. It is seventeen feet high and 45 feet wide upon the top. This wall stands upon another of unknown height. These walls were built of bricks twenty inches square, probably the largest bricks ever used. The most valuable finds were the inscriptions upon the broken vases, bricks and tablets. From these it is confidently predicted by Prof. Hilprecht that a continuous history of Babylonism will be written.

THE ORDER OF THE TEMPLE IN MODERN TIMES.

There is much dispute as to what is the exact connection between the Templars of old and those of the present day, by what course the line of descent is to be traced, or if, indeed, it is traceable. It is contended by some that Pope Clement V. and King Philip wiped the Order out of existence in the Fourteenth century. Others trace the line down to this day without a break from DeMolay.

One theory is that the Order was re-

established in Portugal in 1317 under the name of the "Order of Christ."

Another is that DeMolay, foreseeing his fate under the persecution of Philip, had his successor appointed before he was burned to death, and that there had been an unbroken line of Grand Masters, John Mark Larmenius succeeding DeMolay in 1313, and others following in their Order, up to Sir William Sidney Smith, who died in 1840.

The Scotch theory is that the Order was preserved in Scotland through there being no persecution in that country; that the Templars joined Robert Bruce and aided him to his throne.

It is believed that Robert Bruce founded a Masonic Order called the "Royal Order," and in which, it is said, all the Templars who had aided his fortunes were enrolled. It is said that, in consequence of the general persecution of the Order, the Scotch Knights amalgamated with the Order of St. John, taking much of their wealth with them, and their identity was so far maintained as to leave satisfactory proof of the fact, for by a charter of King James II.—recorded entire in the Registry of the Great seal of Scotland, dated two centuries after the amalgamation of the Orders—they are referred to as Brethren of the Hospital of Jerusalem and the Temple of Solomon. Upon the loss of their possessions the Knights are said to have drawn off in a body, with the Grand Prior, David Seaton, at their head.

Various other theories are advanced, some of which are logical, while others are only romantic. The English Knights are said to come nearer the old Order in their forms and customs.

Addison says that at the period of the dissolution of the Order of the Templars in England many of the retainers of the most ancient Knights continued to reside in the Temple, not having been members of the Fraternity they were not included in the proscription. The Temple was transferred to the lawyers, and these domes-

tics appear to have transferred their allegiance to the lawyers also, and to have continued and kept alive amongst them many of the ancient customs and observances of the old Knights. Not long after the lawyers had established themselves in the Convent of the Temple, the judges of the Court of Common Pleas were made Knights, while the professors of the common law, who had the exclusive privilege of practicing in that court, assumed the titles or degrees of Freres Serjens or Fraters Servienties, so that an Order of Knights and serving Brethren was most curiously revived in the Temple and introduced into the profession of the law. The Freres Serjens des Armes of the old chivalry of the Temple were of the rank of gentlemen. They united in their own persons the monastic and military character; they were allotted one horse each, they wore the Cross of the Order of the Temple on their breasts; they participated in all the privileges of the Brotherhood, and were eligible to the dignity of Preceptor. The Freres Serjens of the Temple wore linen coifs and red capes over them. At the ceremony of their admission into the Fraternity the Master of the Temple placed the coif upon their heads and threw over their shoulders the white mantel of the Temple. He then caused them to sit down on the ground and gave them a solemn admonition concerning the duties and responsibilities of their profession. The religious character of the ancient ceremony of admission into this legal Brotherhood, the fact that the Serjeants of the Temple to day still constitute a sort of Fraternity and address each other by the name of "Brother," are curious and remarkable.

The late Grand Recorder Macoy gives credit to the several sources claimed and explains it thus: That—

1. From Larmenius come the French Templars.
2. From D'Aumont come the German Templars of Strict Obedience.
3. From Beaujeu come the Swedish Templars of the Rite of Zinnendorf.

4. From the Scotch refugees come the Protestant Templars of Scotland and the Ancient Lodge of Stirling Scotch Templars.

5. From Prince Charles Edward Stuart and Ramsey come the Templars of the Ancient and Accepted Scottish Rite.

6. From the Baldwyn Encampment and its co-ordinates come the old English Templars.—"*The Minstrel*."

CORRESPONDENCE.

To the Editor of THE CANADIAN CRAFTSMAN:

DEAR SIR AND BRO.,—I take the liberty of asking room in the columns of your valuable journal to report the progress made during the past year and a half by Bruce Chapter, No. 53, Royal Arch Masons of Petrolia. This is an old Chapter and was at one time one of the best in the District, but it unfortunately got into the hands of officers who neglected to do their duty and for several years but few meetings were held, and no business transacted. On the 29th of November, 1894, M.E. Bro. John Ross Robertson, Grand Z., visited us with the intention of removing our charter. A meeting was called and several suggestions were made; the chapter was some \$300 in debt, and not a dollar in the treasury; the G.Z. will remember some of the *arguments* used by a few of our members and he decided to take the charter at once. A few of us requested that he give us three months time to see what we could do; he did so, and we went to work to hold meetings, collect dues, and take in new members. The report of R.E. Comp. W. W. Rutherford, Grand Superintendent of London District in 1895 will explain our position then, also the report of R. E. Comp. A. G. McWhinney in 1896.

Our position now is that we have 60 members, all dues are paid to Dec. 31st, 1895, with not one cent of arrears. We have not one cent of indebtedness, and we have \$150 in the treasury. Several of our members have their dues paid from three to twelve months in

advance, and one Comp. C. A. Simmons, now in Australia, is paid in advance nearly six years. Comp. Simmons is a very enthusiastic Mason, and a credit to the Order. Our members are located in many parts of Canada, the United States, Austria, India, Sumatra and Australia, and they will all be pleased to hear of the flourishing condition of Bruce Chapter, and I know that the Grand Z., M.E. Comp. J. Ross Robertson, will be delighted to learn of our success as he so thoroughly well knows the position we were in one year and a half ago. We had a clean sheet to begin the year with, and if there is another chapter in the jurisdiction can say the same we should like to hear from them. A great deal of the credit for our success is due E. Comps. R. Scott and H. Mann, Scribe E. and Treasurer of Bruce Chapter.

Trusting you will be able to give this a place in your columns, and thanking you in anticipation, I remain dear Sir and Bro., yours fraternally,

JOHN SINCLAIR, Z.

Bruce Chapter, No. 53.

Craft Tidings.

AMERICAN.

In Ohio an initiate can not become a member of a Lodge until he can pass an examination in open Lodge on the third degree. In some other jurisdictions he is immediately besieged to join the Chapter and Commandery, and perhaps the Scottish Rite, and therefore has no time to give to symbolic Masonry until he has become surfeited with degrees and office in the "higher" bodies. Brethren should go slower, and then we shall not see so many Maltese and Teutonic cross jewels on the street that are never seen in Lodges.—*Trestle Board.*

St John's Lodge of Hartford, Connecticut, was chartered March 21, 1762, and in the light of the present day some of its by-laws commend them-

selves to modern lodges. One law reads: "If any of the brethren should be so devoid of shame as to disguise himself in liquor, or shall come disguised to the lodge, he shall pay a fine, ten shillings, lawful money, be dismissed for that night, and the next night he comes shall be severely reprimanded, and dealt by according to the law of Masons," Another reads: "If any of the brethren should be so imprudent as to swear profanely during lodge hours, he shall pay one shilling, lawful money, to the treasurer of the lodge, to be deposited in the fund for the relief of poor brethren." "Disguised" in the above sense is certainly a very delicate way of putting it.

In Georgia the Grand Master recently laid the corner-stone of the building being erected by the Red Men for an Orphan's Home. It is to be hoped that Grand Lodge after its next annual communication at which the question is to be considered, will lay the corner-stone of its own Home for widows and orphans.—*The Kansas Freemason.*

The Grand Lodge of New York is the owner of the apron worn by the Marquis de Lafayette when Knighted in Morton Commandery No. 4, N. Y., in 1824.

Wearing a modest bit of Masonic jewelry is right and proper. It is very often the means of forming pleasant acquaintances or lasting friendship. To meet the man who wears all he can pile on, and trapped out with as many jewels and badges as he has degrees, is very wearying and suggests nothing so much as a Sioux medicine man at a dog bake.—*The Kansas Freemason.*

Arizona is the smallest jurisdiction in the United States, having 11 lodges and 513 members. New York is the largest, with 730 lodges and 86,214 members. The largest lodge is Minneapolis No. 19, Minneapolis, Minn., 746 members. The largest average membership is in the District of Columbia, the lodges averaging 205 members.

The *Idaho Mason* has an article to prove that "Freemasonry is not Christianity." It is true. There is no Secularism in Masonry. The Jew, the Moslem, the Buddhist, the Christian, and every sectarian can unite and become members of this universal Fraternity of friends and brothers. Masonry treats only of our duty to God and to man, leaving alone all speculation as to our destinies in a future state, and methods of arriving at an unknown haven. This has always been the work of Masonry; but there are sectarians who would endeavor to introduce and interpolate sectarian doctrines and dogmas into Masonry. If any man seeks not to investigate the impossible and only to live and perform his duty, Masonry points out the true path, and by following that path he cannot materially err. But every Mason cannot be a sectarian, and he need not be one to be a good man.—*The Trestle Board*.

The membership of capitular Masonry throughout the world is increasing year after year, so the cause of complaint of a falling off here and there is only local and temporary. The chances are that a slight decrease one year will be more than made up by large accessions the next. If, however, the decrease is found to be a growing one in any particular jurisdiction, then it will be well for zealous Craftsmen to employ proper methods to counteract it. The best possible methods consist in the election of efficient Officers, a faithful attendance of members and good work.—*New York Tribune*.

The *Orient* arrogates to itself that it is *right*, and *The Trestle Board* is "wobbling into the camp of false teachers." His logic leads him to the position that one cannot believe in a Supreme Being if he does not believe in the Christian religion. How about the Mohammedan? We have met such dogmatists before. He says the signer of a petition for the Order of the Temple professes a belief in the Christian religion. In thirty-five years active service in Templar Masonry, we never heard that pro-

feSSION by any one: and, in fact, we know some Knights Templar who do not so believe, and we do not believe nine-tenths would more than give their preference for the Christian religion. If Templarism is sectarian more than this, then it is a "hollow mockery," and the great mass are hypocrites. Templary was, in its inception and is now, no more sectarian than Masonry is Christian. Templary is an outgrowth of Masonry among those who hold the general faith of all Christian sects—unitarian and trinitarian—includes many members of both beliefs. The effort of some close communion fraters to exclude unitarians, meets with defeat everywhere in the United States where it has been brought before the constituted authorities. Even the Grand Encampment has taken its position against the proposition advocated by our contemporary.—*The Trestle Board*.

FOREIGN.

Among the visitors at the last meeting of Lodge St. George, No. 176, N. S. W., was Bro. H. H. Seaton of Glasgow, whose M. Ms. Diploma has endorsements made by the W. Ms. or Secretaries of Lodges he has visited in different parts of the globe, America, various parts of Europe, South Africa, Victoria, and Tasmania. Bro. Seaton informed the brethren that he had his certificate endorsed by the Secretary or Master of one Lodge in every country he visited. St. George being the first Lodge in N. S. W. he had visited, the Secretary, Bro. Conway, at once made an endorsement upon the parchment.—*Masonry*.

The Freemasons of Kent have determined to celebrate the thirteen-hundredth anniversary of the baptism of Ethelbert, the first Christian English king, by presenting the Chapter House of Canterbury with the east window, at a cost of £600.

The anniversary of the taking of Rome, which was the end of the temporal power of the Pope, besides being celebrated by the Grand Orient in Rome, was also commemorated by all

the Italian Lodges, not only in the Peninsula, but also by those in Egypt, the Argentine Republic, Brazil, Sydney, Cape Town, New York and Geneva.—*N. Z. Craftsman.*

The proceedings at Exeter, in connection with the Provincial Grand Lodge of Devon, will be a source of gratification to many besides those who are members of the Masonic body. The selection by the Prince of Wales of Sir Stafford Northcote as the successor of Viscount Ebrington in the Grand Mastership of Devon met with universal approval. Sir Stafford, as the Mark Master Mason of Devon, had made the acquaintance of the chief members of the Order in all parts of the county, and the manner in which he had applied himself to the duties of the Mark degree led to a general expression of satisfaction when it was announced the honorable baronet had been selected as the chief of the Craft in the Province. The position is one of distinction. The office is surrounded by high traditions. Of Sir Stafford's two immediate predecessors it may be said that Viscount Ebrington was respected for his impartiality; while the Rev. John Huyshe was beloved for his goodness of heart and his life-long devotion to the interests of Masonry. None who know Sir Stafford Northcote will doubt his determination to do everything which may be needed to win the esteem and confidence of the Brethren, so that when in due course he leaves the chair it will be with a record which will bear comparison with that of any of his predecessors. The assembly in Exeter was a memorable one. The reception which was accorded to Sir Stafford Northcote was of the kind that no man can ever forget. He starts on his term of office with the good wishes of all, and the hope that his career as Provincial Grand Master of Devon may be long, brilliant and happy.—*Devon and Exeter Daily Gazette.*

When the present M.W.G.M of New Zealand, Bro. Wm. Barron, met the late M. W. Bro. Gillon, P. G. M., on

board the steamer when he returned from his fruitless journey to Australia he said to him (Bro. Barron) that "he (Bro. Gillon) had learned to regard the approach of death, not as a grim Tyrant, but as a kind messenger sent to summon him from a life of pain and torture to a well-earned rest." What a lesson for our younger brethren!—*Masonry.*

We shall watch with considerable interest the proceedings of the International Anti-Masonic Congress, which is to be held in Austria at the end of September, for it is likely to afford a solution to a question which, to our knowledge, has never received an adequate answer. How is it that the entire Roman Catholic hierarchy, from the Pope downwards, are possessed of such bitter hatred against Freemasonry? No doubt the Church has an inherent objection to secret societies in general, but this is not a sufficient explanation of such continuous denunciation. At all events, we shall find out the reason of this bitter antagonism from the Congress, for its great object will be to spread abroad a knowledge of "immense moral and material evils done by Freemasonry to the Church and society." We ourselves have always imagined Freemasons to be an eminently respectable and peaceable society, whose worst offense was a genial tendency to self-entertainment.—*Westminster Gazette.*

M. Wor. Bro. Lord Brassey, G. M., Victoria, was invested on June 18th as S. W. of the Combermere Lodge, No. 752 E. C., the only Lodge working under the E. C. in Victoria. He, when leaving the Warden's Chair to resume his place on the dais, placed his Warden's collar around P. M. Bro. E. Lenthal Oldfield's neck and requested him to act as his Deputy at any meetings of the Lodge at which he, Bro. Lord Brassey, might be absent.—*Masonry.*

A most amusing *lepsus lingue* occurred at a Melbourne suburban Lodge recently. A P. M., whose work is as a rule very well performed, was giving the T. H. when, for some unaccountable reason, he said "stuck a sprig of shil-

lah," &c. No one present could keep his countenance and had we not heard it ourselves we should have been inclined to doubt the veracity of the occurrence.—*Masonry.*

CANADIAN.

The Masonic fraternity of Winnipeg entertained the members of the Craft who were delegates to the General Synod. Among the number were:—M.W. Bro. Dr. Walkem, P.G.M. Grand Lodge of Canada; R.W. Bro. Hoodless, P.D.D.G.M., of G. L. of C.; R. W. Bro. Archdeacon Davis, P.G.C. of G.L.C.; Bro. Mr. Justice Harrison, of British Columbia, Rep. of G. L. of England; Bro. McHaffey, Bro. Rev. J. C. Farthing, Woodstock; Bro. Archdeacon Cooper, of Calgary; Bro. The Right Rev. Bishop of Columbia; Bro. Rev. J. Littler, Bro. Rev. J. Sykes, R. W. Bro. Dean Innes, P.G.C. of G.L. of Canada; R. W. Bro. Canon Richardson, P.G.J.W. of G.L. of Nova Scotia; R.W. Bro. Archdeacon Evans, P.G.C. of G. L. of Quebec; M. W. Bro. D. J. Goggin, P. G. M. of G. L., Manitoba; and Bro. Thos. McNaught, of the Grand Lodge of Scotland.

Don't rule your Lodge in an arbitrary or unlawful manner, but agreeably to the laws and regulations. Don't imagine because you are Master, that you own the Lodge. You don't own any part of it and when the brethren are through with you, they will put you back where they took you from, the floor of the Lodge.

"A man may use a wart on the back of his neck for a collar button; ride on the back coach of a train to save interest on his money until the conductor comes round; stop his watch at night to save the wear and tear; leave his 'i' and 't' without a dot or cross to save ink; pasture his mother's grave to save corn; but a man of this kind is a gentleman and a scholar compared to that other 'feller' who will take a newspaper, and when asked to pay for it, puts it back into the post-office and has it marked 'Refused.'"—*Bill Nye.*

GREAT PRIORY OF CANADA.

The Sovereign Great Priory Knights Templar of Canada met in the Masonic Temple, London, September 16, Grand Master Whyte, of Montreal, presiding, and among those present were Past Grand Masters Malone and E. E. Sheppard, H. P. Blackely, R. J. Craig, Jos. King, J. S. Dewar, Chris. J. Hohl, H. Collins, Chas. F. Mansell, A. A. S. Ardagh, H. B. Hungerford, Wm. Simpson, W. Walker, R. Aiken, John Hall, D. F. McWatt, Barrie, Deputy Grand Master; D. Spry, London, Grand Chancellor, and W. Roaf, Toronto, Provincial Prior.

The Grand Master detailed the fraternal visits he had paid to gatherings in Boston, Montreal, Toronto, London and Stratford, and reported that new Preceptories had been inaugurated at Moncton, N.B., Stratford and Carleton Place.

Charters had also been given for Preceptories in Calgary, Vancouver, B.C., and Montreal.

Hope was expressed that in the near future all Templars in the Dominion would come under the Sovereign Great Priory of Canada.

The Grand Master also cordially welcomed the visitors from Detroit, who arrived this afternoon.

The Grand Master recommends a distinctively Canadian uniform. He expresses himself greatly satisfied with the increase in the membership of the Order. The largest increase was in the London District. In conclusion, he returned thanks to Past Grand Master Malone for his courtesy in accompanying him on visitations.

No question of very great importance appears on the agenda paper, excepting a notice of motion by R. E. Sir Knight Carley, of Windsor, who desires that the Red Cross ritual of the Grand Encampment of the United States be adopted by the Great Priory as the ritual of said degree for Canada. There were interesting discussions on the reports of Officers and Committees. The annual statement of Grand Chancellor Spry shows the Supreme body

to have made greater progress during the year than at any previous time in its history. The finances, too, are in first-class shape, and the expenditures less than for many years past. Other reports give details of the work performed during the year closing March, 1896.

The Governor-General this afternoon will review the Detroit Commandery who will give a public exhibition parade and drill. They give the Red Cross ceremony in the Temple tomorrow night.

The election of officers resulted as follows:—Supreme G. Master, W. H. Whyte, Montreal; Deputy Grand Master, D. F. McWatt, Barrie; Grand Chaplain, Rev. Dr. Battisby, Chatham; Grand Chancellor, Daniel Spry, London; Grand Treasurer, O. S. Hillman, Toronto; Grand Constable, A. A. S. Ardagh, Toronto; Grand Marshal, Joseph Dambra, London; Grand Registrar, Angus McKeown, Victoria, B.C.

Members of Council—W. G. Bell, Winnipeg; L. B. Archibald, Truro, N. S.; J. B. Tresidder, Montreal; W. G. Reid, Hamilton; J. W. Johnston, Yarmouth, N.S.

Miscellaneous.

ON THE OTHER SIDE.

We go our ways in life too much alone,
 We hold ourselves too far from all our kind,
 Too often we are dead to sigh and moan,
 Too often to the weak and helpless blind;
 Too often where distress and want abide
 We turn and pass upon the other side.

The other side is trodden smooth, and worn
 By footsteps passing idly all the day;
 Where lie the bruised ones that faint and mourn,
 Is seldom more than an untrodden way,
 Our selfish hearts are for our feet the guide—
 They lead us by upon the other side.

It should be ours the oil and wine to pour
 Into the bleeding wounds of stricken ones;
 To take the smitten and the sick and sore
 And bear them where a stream of blessing runs,
 Instead, we look about—the way is wide—
 And so we pass upon the other side.

O, friends and brothers, gliding down the years,
 Humanity is calling each and all
 In tender accents, born of grief and tears;
 I pray you listen to the thrilling call.
 You cannot, in your cold and selfish pride,
 Pass guiltless by upon the other side.

—*Buffalo News.*

WHY I BECAME A MASON.

In 1873 I was out west when the yellow fever was raging, being in the employ of the Texas and Pacific Railroad, with headquarters at Marshall, Texas. I was on the line when I heard that yellow fever had been pronounced epidemic in Marshall, and the place would be put under quarantine regulations at once. Going to the city to get my trunk, I found I was too late; the city had been literally abandoned, business was suspended, and every avenue of escape was cut off. We were quarantined! For two months I had absolutely nothing to do but watch them fill up the cemetery, the people dying faster than the undertaker could bury them, it being no uncommon occurrence to see three or four negroes take a corpse on a dray and haul it to the cemetery, and bury it without any ceremony whatever. I had plenty of time for thought.

Walking up town one Sunday morning—I will never forget it, everything was so quiet that my boot-heels striking the pavement reminded me of a vast vault—I met several men with crape on their arms, one of whom being an acquaintance, I asked what it meant. He replied that Rosenbaum had died the night before.

“Rosenbaum,” I replied; “that is the man who does business on the corner, just across from the Capital Hotel?”

“Yes,” he replied; “that is the one.”
 “Why,” I asked, “are you wearing crape for Rosenbaum?”

His reply was, “He is a Mason, and will be buried this afternoon with Masonic honors.”

I watched them perform their sad duty, and wondered and admired their loyalty. No one can fully appreciate

those circumstances without experiencing something similar. To say I admired them is too mild for a description of my feelings, and if I were to attempt to tell you how I felt on that occasion, I know, as some one has beautifully expressed it, "every thought would bend and break with the burden of its own meaning."

There was a city literally deserted, business was suspended, the pastors of the different churches had deserted their flocks; yet those Masons, forgetting self, forgetting the disease to which their companion had fallen a victim, forgetting everything except that a brother had fallen, with loving hands bore his remains to their last resting place and laid them away with the usual formalities. That is why I joined the Masons. Some may say my motives were mercenary; call it what you will, I have given you facts, and if it was wrong to want to be identified with such people, then I did wrong.

Since that time I have tried to live up to the teachings of the Order.—*D. W. Simmons, Cave Spring, Ga.*

TWO HEROES.

The fame of the Victoria Cross, which was instituted immediately after the Crimean War, long ago crossed the Atlantic; but few of us yet know much of its more recent companion decoration, the Albert Medal, which is bestowed upon civilians only for acts of extreme gallantry upon sea or land. The standard of the Albert Medal is nevertheless even higher than that of the Cross. It has, in fact, become so high that its first winners, heroic though their deeds assuredly were, could not now by the same acts win it again.

A medal of the first class is now awarded only for deeds approaching certain sacrifice of life, when it is almost miraculous that the doer escaped alive. A recent article in a magazine narrates how some of the present holders won the decoration, and the record is indeed an inspiring one.

Two of them are Ambrose Clarke

and Robert Drabble. In 1891 a scaffolding upon which eight men were working at a job of repairing was suspended in the sinking shaft of the Rotherham Mine, at a distance of twenty-one feet from the surface and ninety feet from the bottom, where there was a pool of standing water eleven feet deep.

The scaffolding was suspended by four chains at the four corners. One of these chains broke, and the platform tilted and threw the men off. One man caught the hoppit, or bucket, and was drawn to the surface. Another, Robert Drabble, was himself caught by the hook of the grappling chain used in handling the repairing materials, which had entered his leg, and torn down through the flesh until it penetrated his boot and foot, and held him, head downward, in the shaft, his hands resting upon a projecting plank.

The other men dropped to the foot of the shaft, where four of them were drowned. One, badly injured, hung unconscious across a stay; and another, less hurt, was able to keep himself afloat in the pool.

Ambrose Clarke, the master sinker, who had remained above, directing operations, heard the noise of the fall, and, rushing to the mouth of the mine, found it full of hot, blinding steam, which was escaping with a shrill scream from a broken pipe below; but he also heard above this frightful sound the feeble cries for help of the man hanging on the hook, and he descended at once, without waiting to get help or knowing what dangers awaited him below, to his rescue. It was then already some seven minutes since the accident.

On reaching him, Clarke said: "Now, then, let me heave you into the hoppit," to which the suffering hero replied: "Not yet. Go down below, and look after my mates in the water. I can hang a few minutes longer, I think."

Thereupon Clarke went to the bottom and rescued one man, Lovell, out of the water, and lifted him into the hoppit. At this time Drabble shouted

from above that he was going to fall. So Clarke at once ascended to him, and tried to cut the hook out of his boot, but could not succeed. He then put his arm round the man's leg, and lifted him bodily up, whereupon the hook came out, and Drable was safely deposited in the hoppit.

Subsequently Clarke went down again, and rescued another man named Beadsley, who was hanging over a stay just above the water, with both legs broken. No more men could be found. So Clarke went to the surface with the three men he had saved. He afterward went down a third time, and with the assistance of volunteers succeeded in recovering the dead bodies of the remaining four men from the water at the bottom of the shaft.

The medals were presented to Clarke and Drabble by the Duke of Norfolk at a crowded and enthusiastic meeting. The meeting may well have been enthusiastic, especially as one of the two heroes, Clarke, had a record of seven lives saved before.—*Selected.*

FIRST MASONIC FUNERAL IN IDAHO.

There has been much written and said about the first Masonic funeral held in California and other Coast States, and Idaho of course comes in for her share, of what good might have resulted from relating those incidents so familiar to "old timers." During our visit to Boise County recently, we met many who well remembered the following circumstance, as told by Bro. George Hunter in his "Reminiscences of an Old Timer," and stood ready to vouch for its truthfulness. Joe Oldham, who was a prominent man in the Basin in those days and whose name is mentioned below, is now in the insane asylum at Blackfoot, having lost his mind about three years ago. We have often heard him relate this same story, and differed only from the following in that it was told in his own language. Bro. Hunter says:—

On my arrival at Centreville, almost

the first man I met was an old Masonic friend, named Owsley, a good physician, who had come to this camp some time before. On meeting and exchanging greetings, Owsley said, "You are, above all others, the very man I am glad to see just now."

Thinking the doctor was probably "short," I put my hand to my pocket; seeing my move he said, "No, George, not that! The facts are that a man has died in a cabin just out of town leaving a wife and three small children entirely destitute, and far from their home and friends." He told me the man's name was Slade, and that he was from Yreka, California; that he had come into the camp a few weeks before, with a yoke of oxen and a light wagon, taken sick, he had sold the team and wagon, and consumed the proceeds in providing for his family while he was sick, finally dying, leaving the family destitute as before stated. That Slade had made himself known to him as a Master Mason, and had given him his Masonic pin, and the name and number of his Lodge, and requested him to do all in his power to assist his family; that he (Owsley) had attended Slade during his sickness.

"Now," said the doctor, "You are fertile in resources and a good worker, and you must help me out." I said, "Let us visit the cabin;" we did so, and I found the distressed family in a miner's cabin which was built of logs; the door was of split boards or shakes; in one corner was a fire-place and chimney of sticks and mud, posts had been driven into the ground and on these had been made a platform of poles, over which was strewed fir boughs, making a regular miner's bunk. Lying on one of these bunks, with a few blankets under him, I saw what was left of Slade, while sitting around the fire were the sorrowing widow and children and Mrs. Dr. Owsley.

After taking a good look at the corpse, I said, "Doctor, there seems something familiar to me in that countenance, and if I had seen the man in health I should probably have known

him." As I said this I felt a hand laid lightly on my arm, and turning, I saw Mrs. Slade standing beside be. "Is not this George Hunter?" she asked. I answered "Yes!" and she asked, "Did you not know Wm. Slade who used to edit the Yreka paper years ago?" I answered "Yes! and you were Miss Brown, of Jacksonville; quite a young girl when I saw you last!" She said "Yes"; then pointing to her dead husband, said, "George, this and these dear children are all that is left me in this wide world, and God only knows what will become of them and me for I am entirely without means, even to bury my poor dead husband, much less to clothe and feed my children." The tears streamed down her wan cheeks as she said this.

I took her hand and said: "Mrs. Slade, do not distress yourself about financial affairs; you have sufficient to do to comfort these poor orphan children; leave the rest to the doctor and myself, and rest assured that all will be done for your husband that you could wish, and you and your children will be cared for. There are hundreds of big, warm hearts near you, and when they are made aware of your troubles, they will sympathize with and assist you and yours to their utmost ability."

She replied, "The Doctor has already assured me of these things; but I can only realize that I am left alone with these my poor children and this my dead husband."

Then, dropping on her knees, and laying her weary head on the unthrob-
bing breast of him who had been her stay and support, she cried, "Alone! Oh God, all alone!"

Well, this was too much for me, an old timer. After wringing Mrs. Owsley's hand and kissing the babies, I hurriedly left the cabin, as I feared that if I remained longer I might "slop over" myself. Owsley followed me. Nothing was said till we reached the upper end of Main street. Here we concluded to part, each taking a side

of the street in search of "Brothers" belonging to our Fraternity.

I will try to describe my progress which, I presume was duplicated by the doctor. The first house I visited was a large saloon, wherein were several "moneyed" tables around which were many miners, packers and others, engaged in "fighting the tiger" and similar games. It was "chips for dust" and "dust for chips" all around the hall. I approached the bar and ordered something, at the same time—in my own way—inviting as many other fellows to join me as stood in need of refreshments, thus soon attracting the attention of many of those present. Among them was Joe Oldham, a brother of the famed Sim Oldham, of California.

Joe was a tall, straight, fine-looking man—a sporting man by profession, and a saloon keeper. He approached me with the others, and, stepping aside, asked me if I wished to speak with them. I replied: "Yes. Upon my arrival in this place an hour or so ago, I met Dr. Owsley, a brother, who informed me that he had been attending professionally upon a brother who had recently arrived from Yreka, and that the patient died during the previous night, leaving his widow and three small children destitute and friendless in a cabin near by. Now, the doctor and myself are looking for brothers, and we hope those we find will seek for others, and meet us in some hall here, where I will institute a Lodge of Instruction (or Investigation), when we will proceed to give the deceased a decent interment, and provide for the widow and orphans."

Oldham and myself then went to a store and ordered such things as were required for the immediate use of the family. Then we interested some sporting women, who repaired to the cabin and sewed for the family, closing their houses till after the funeral. There were no other women near at this time, except Mrs. Owsley and the broken-down and grief-stricken widow.

For the rest of the day and night the

hunt for brothers went bravely on throughout the surrounding camps. There were no Lodges in these camps as yet.

The next morning at 10 o'clock a saloon-keeper stopped his business and gave us the use of his house to arrange matters in. There we met, some eighty odd brothers, dressed in woolen shirts and patched pants.

After making the necessary examinations, we "clothed" ourselves in white pocket handkerchiefs in lieu of the proper aprons, and repaired to the cabin. We had prepared as good a coffin as could be gotten up in such a place, and the family were dressed in appropriate mourning.

Forming in procession, we repaired to an adjacent mound and there gave our brother the usual Masonic burial, with all of its rites, etc.

Then we returned to our improvised hall, placed a table in the centre of the room with gold scales, a blower and a purse on it, stating that all brothers had been made aware of the destitute circumstances of the widow and orphans, and asked that all would perform their duty. We then formed in line and marched around the hall; as a brother came up to the table he would select a weight and balance it with gold dust, put the dust in the purse and move on, giving place to another. Oldham marched immediately in front of me, and as he came to the table, he pulled out a purse of some hundreds of dollars; carefully untied it, then poured the contents into the blower, shook the purse and dropped it on the dust, turned and said as he shook my hand — the tears trickling off his long moustache, "Brother George, we can do something to atone for our cussedness, can't we?"

This settled it; I did not take time to untie my purse; my eyes being rather dim at the time; I suppose caused by a bad cold that I had contracted a short time before. I just dropped what I had and passed on, as many others did. Suffice it to say, that on all being weighed, we found

after paying all the expenses, we had a purse that we presented to the widow of nearly three thousand dollars. This purse, Owsley, Oldham and myself were delegated to carry to the widow, which we did, and upon presenting to her she utterly refused to take it as she said it was too much to accept from strangers. But after we had explained that if she did not take and use the money for herself and children we would be forced to appoint guardians for the children, who would take and care for them and that which was donated to and for them, their use and benefit; our arguments prevailed and she accepted the generous aid, and within a few days started in the care of a brother for her distant home and friends.—*Idaho Mason.*

About twenty-five years ago we had an experience with a brother who could not memorize and repeat the ritual of either of the three degrees, but who could perform the duties of Secretary. He could talk pharmacy by the hour, but could not be a Masonic ritualist, and so could not fill either of the stations of the Lodge, but otherwise he could and did serve the Lodge well. As of old, so yet, all are not alike gifted, and, metaphorically speaking, while some are only competent to perform minor duties, yet all are eligible to membership. The erecting of the temple requires a difference in the qualifications of the workmen, and for each there is something to do that he can do well.—*W. R. Singleton.*

The word "cable-tow" is purely Masonic, and is a rope or line for drawing or leading. It was originally used as a means of controlling the candidate, as is indicated in the E. A. degree. In later degrees its symbolism is that of a covenant. The length of the cable-tow, as defined by order writers, was three miles, but modern thought decides it to be the scope of a man's reasonable ability.

The man who sits down in the Lodge and waits to be appreciated will

find himself among the "lost freight," and uncalled for. If he desires to make a success in the Order he must show his goods, and then his work will soon be rated and appreciated. The opposite of this one is the man who wants to run the Lodge according to his own ideas; he will find himself "side-tracked" at some flag station, never to be heard of again — *Masonic Journal*.

Bro. Dr. Charles Griswold, of St. Paul, Minn., says "that he used to feel that no man could be allied with the Democratic party and at the same time be a good citizen, and that at one time he really thought all religious denominations, with the exception of Methodists, would inevitably end their career in hades. But since meeting in Masonic Lodge rooms with men of various political affiliation and religious conviction, his mind has become broadened and he was fully convinced that, if a man was a good Mason, he necessarily must be a good citizen and stood a fair chance of eternal salvation, be his political or religious ideas what they may."

Freemasonry is a practical religion. We need more of the courage that dares, and the courage that does, that recognizes right and pursues it, that owns a duty and discharges it, that sees a wrong and rights it, a right and aids it. There are many of us who would do great acts, but because we wait for great opportunities, life passes and the acts of duty and brotherly love are not done at all. Life is made up of infinitesimals.

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:

Geo. O. Tyler, \$1.00; John Leslie, \$5.00; Jas. Macfadden, \$2.00; H. Griffith, \$1.00; W. S. Percy, \$1.00; Shuniah Lodge, \$1.00; J. B. Tresidder, \$1.00; David Guthrie, \$1; I. H. Stearns, \$1.00; D. Spry, \$2.50; Fort William Lodge, \$3.00; Archibald Hood, \$1; Robt F. Wilkes, \$1.00; Geo. White, \$1.00; Jos. Tomlinson, \$2.50; S. Hollingworth, \$1; R. W. Clewlo, \$1.00.

PLEASANTRIES.

While some cows were passing the house, one of them lowed. "Oh mamma," exclaimed Clark, "one of the horns blew. Which one was it?"

"I understand, then," concluded the interviewer, "that your success was achieved at a bound?" The India-rubber man nodded his head gravely.

Mrs. Dash: "What did you get baby for a birthday present?" Mrs. Rash: "I took £2 out of the little Darling's bank, and bought him this lovely dining-table lamp."

Mamma: "I think the baby is growing very fast, don't you?" Papa: "Decidedly, I thought he weighed three pounds more at four o'clock this morning than he did at two."

"You see, Mrs. Golightly, the new silver dollar will be called a dollar; but it will really be worth only half a dollar." "Well, then, why don't they call it two dollars, so it will be worth a dollar?"

Mrs. de Fashion: "Did you take the medicine the doctor ordered?" Small Daughter: "Yes; and it was horrid." Mrs. de Fashion: "Did you take a teaspoonful?" Small Daughter: "No-e, I took a forkful. Spoons are out of fashion, you know, mamma."

The wife of a physician who lives on Fourteenth Street tells a story of a distant kinswoman of hers who was her guest during the Christian Endeavor Convention. The kinswoman lives in an inland New England town; and, when she came to Washington, she spent one night of the journey on board a steamboat. It was the first time she had ever travelled by water. She reached Washington extremely fatigued. The doctor's wife remarked it. "Yes, I'm tired to death," said the kinswoman. "I don't know as I care to travel by water again. I read the card in my state-room about how to put the life-preserver on, and I thought I understood it; but I guess I didn't, though. Someway, I couldn't seem to go to sleep with the thing on."

The late Dr. Thomson, when bishop of Gloucester, resorted to narcotics to relieve the toothache. One morning, after a night of great suffering, as he left the house to consult a doctor, Mrs. Thomson begged him not to allow the physician to prescribe a narcotic, as it affected his brain for several hours. On his way the bishop met the postman, who handed him a large official envelope. He opened it in the street, and read his appointment to these of York. Instead of visiting the doctor, he hastened back to communicate the surprising news to his wife. "Zoe! Zoe!" he exclaimed, "What do you think has happened? I am archbishop of York." "There, there!" rejoined the wife. "What did I tell you? You've been taking that horrid narcotic again, and are quite out of your head."

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October, 1882	No. of Membrs.	Balance in Bank.	January, 1887	No. of Membrs.	Balance in Bank.	January, 1892	No. of Membrs.	Balance in Bank.
	850	\$ 1,145 07		5,834	\$ 69,325 02		32,303	\$ 448,798 18
January, 1883	1,134	2,779 88	January, 1888	7,811	26,102 42	January, 1893	43,024	580,597 85
January, 1884	2,416	13,076 85	January, 1889	11,618	117,502 82	January, 1894	54,481	848,857 89
January, 1885	2,558	20,992 30	January, 1890	17,029	182,130 86	January, 1895	73,655	1,187,225 11
January, 1886	3,643	31,082 52	January, 1891	24,466	233,977 20	January, 1896	87,521	1,569,732 46

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

The total number of Medical Examinations passed upon by the Medical Board for the year ending 1st December, 1895, was 28,956, of whom 25,951 were passed, and 3,005 were rejected.

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