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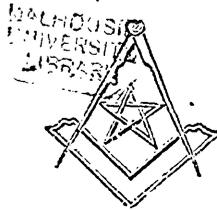
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 AND MASONIC RECORD.

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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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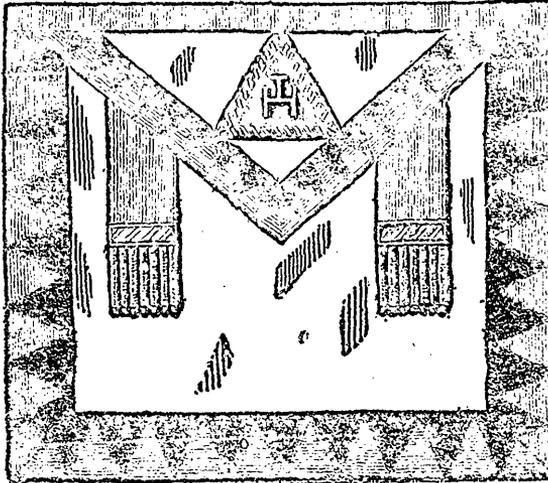
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IN last month's CRAFTSMAN we enclosed accounts for subscriptions due, that must have escaped the notice of some of our readers as they have failed to respond. Kindly Brethren look up your account and remit us the amount due at once and oblige the manager.

THIS month will be a busy one in most of our lodges in electing their officers for the coming year. The prosperity of the lodge depends on the selection of qualified brethren to fill the offices. As so much has been written on this subject we would merely remind our readers of the importance of securing a good secretary, and the election of a brother to the office of Junior Warden duly qualified to fill the office of W.M. More depends on this officer being

competent, as the usual rotation of office from Junior to the Chair, should never be broken, if it can be avoided, as, we find from actual experience, the passing over an officer who has filled the Warden's Chair, in the selection from the P.M.'s of a W.M., nearly always causes a bad feeling to be engendered into the Lodge, and whatever tends to harmony and good fellowship should be always followed out.

GEORGINA Lodge at its last meeting moved into its new Lodge Room. The occasion was celebrated by a large attendance of visitors from the City Lodges. The amount of work done at each meeting shows that the planting of the lodge in its present location was a very wise step, as there is plenty of "good material" inhabiting that vicinity anxious to join our Craft. We present our readers with a portrait of its W. M., Bro. C. C. Whale, who is well-known throughout Ontario as the popular High Inspector of the Independent Order of Foresters.

THE Grand Superintendent, R. Ex. Comp. Wm. Simpson, paid an official visit to King Solomon's R. A. Chapter, No. 8, Toronto, on Friday Nov. 1st. He was loyally received by the Companions. King Solomon's Chapter has

done good work during the last year under the able superintendence of Ex. Comp. W. H. Woodstock, Z., and the other officers who assist him.

STEVENSON Lodge, No. 218, celebrated its twenty-sixth Anniversary on the evening of the 28th, ult. The Past Masters had charge of the proceedings, and a large attendance of members and visitors was present. The banquet was, as usual with Stevenson Lodge, one of the best, and the brethren and visitors spent a delightful evening.

M.W. BRO. Lieut.-Col. J. M. Gibson, P.G.M., has communicated to the militia authorities a desire to retire from the command of the 13th, of Hamilton, with which he has been so long identified. Accordingly the Government has acceded to his wish, but in a way that is a high tribute to the popular colonel. He has been allowed to retire, but will retain the rank of "Honorary Colonel" of his regiment as a recognition of his long service in the militia. In this way his services to the militia will not be lost as he will have a place on the active list. This is quite justified, for Lieut.-Col. Gibson has been continuously connected with the volunteer force since 1860, and saw service with his regiment at Ridgeway in 1866.

WE have great pleasure in having to record the presentation by a number of his confreres on Oct. 14th, of a beautiful gold headed cane to M. W. Bro. J. H. Isaacson, Grand Secretary, of the Grand Lodge of Quebec, on the occasion of the fiftieth anniversary of his admission to the profession of notary.

An address was read by Mr. W. F. Lighthall. Among those present were Messrs. Coutlee, O'Hara, Baynes, Duncan, and Hugh Brodie. Bro. Isaacson was the last notary in Montreal to pass his examination before a judge.

ON Thursday evening, Oct. 31st, Harmony Lodge U. D., was instituted in the Toronto Street Hall, by R. W. Bro. R. Dinnis, D.D.G.M., assisted by R. W. Bro. Ben. Allan, G. S. W., and a number of present and past Grand Officers. About two hundred brethren and most of the W. Masters of the City Lodges were present to witness the ceremony. The following were duly installed into office: V.W. Bro. G. C. Patterson, W.M.; Bro. Warring Kennedy, S.W.; Joseph Oliver, J.W.; W. Bro. Thos. R. Barton, Treas.; Bro. J. G. Gibson, Sec.; and Bro. J. J. Cassidy, S. Deacon; R. W. Bros. James B. Nixon and G. J. Bennett, P. Masters. The proceedings of the evening were followed with a banquet at which the most cordial sentiments were expressed by all for the prosperity of the new Lodge. The institution of this Lodge closes the last act in the drama of the secession from the Grand Lodge of Canada of the so-called Grand Lodge of Ontario.

R W. Bro. J. J. Mason, 33°. Illustrious Deputy for Ontario, visited London Lodge of Perfection (14°) A. and A.S.R., on Monday, Oct. 21. Two candidates received the degrees to the 10°, and three were advanced to the 18°.

THE fifth anniversary of Stanley Lodge, A.F. and A.M., No. 426, was celebrated 5th inst. Among those present were R. W. Bro. Richard Din-

nis, D.D.G.M., 11th Masonic district, who paid an official visit, and R. W. Bro. Geo. Tait, P.D.D.G.M., who delivered his interesting lecture, "Board of Trial." There were also present a large number of visiting brethren from city and neighboring country lodges.

WE beg to acknowledge receipt of a copy of Bro. William James Hughan's "Old Charges of British Freemasons," including a reproduction of the "Haddon Manuscript," and particulars of all the known manuscript constitutions from the fourteenth century. Second edition with illustrations, 8 vo. cloth; pp. 192. The edition is limited to 250 copies, price \$3 13. As the edition for sale is limited, we would advise all to apply early, if they feel desirous of procuring a copy, to W. J. Hughan, Torquay, England, enclosing Post Office Order, on receipt of which the book will be mailed. This work, it is unnecessary for us to say is one of the greatest value to Masonic students, and should be in every Masonic Library. It must have entailed on the author a great amount of labor, but like all Brother Hughan's works, its usefulness to the Craft will be duly appreciated by a large circle of readers. The work is dedicated to Bro. G. W. Speth, Secretary of Quatuor Coronati Lodge, and editor of its Transactions, &c.

R.W. BRO. J. B. NIXON is on a visit to New Brunswick, Nova Scotia and Prince Edward Island as Special Deputy of the Supreme Grand Master. He will organize a Preceptory in Charlottetown and visit the Preceptoreries in Halifax, St. John, Truro and Yarmouth.

THE officers of Kerr Lodge, No. 230, paid a fraternal visit to Severn Star Lodge, Alliston, on Monday, Oct 28th, and assisted in conferring degrees.

ON Thursday, 7th, inst., Rehoboam Lodge No. 65, Toronto, held a "Past Masters Night," that will long be remembered in its history. The large hall was crowded by members and visitors, and the usual banquet room was so over crowded that an overflow table had to be laid in the large Committee Room. V. W. Bro. F. Gallow filled the Chair of W.M. Among the distinguished brethren present were R. W. Bros. W. Gibson, D.G.M., Richard Dinnis, D.D.G.M., (who is a member of this Lodge,) Ben. Allan, G.S.W., E. T. Malone, W. Roaf, Malcolm Gibbs, V. W. Bros. Geo. C. Patterson, Daniel Rose, W. Bros. J. S. Lovell, E. F. Clark, ex Mayor, who filled the Chair of J.W., His Worship Mayor Kennedy, the W.M's. of City Lodges and a large number of Past Masters. The ceremony of conferring the first degree, assisted by a choir, was done very creditably. At the banquet the D.G.M., R. W. Bro. W. Gibson responded to the toast of the G. L. of C. and the G. M., in a very able speech in which he eulogised the G. M. as a "good story teller." Speeches and songs filled up the time and all departed very highly pleased with the evening's entertainment.

ON Oct. 30th, the funeral of the late R.W. Bro. Cornelius Judge, of Messrs. Allan, Rae & Co., took place from his late residence, St. Augustin street, Quebec, to St. Matthew's Church, and was largely attended, the principal mourners being his brother, Mr. Edgar Judge of

Montreal, and his three sons, the Rev. Arthur Judge, New York, and two who reside in Quebec. The mourners included Messrs. William Rae, R. R. Dobell, R. Turner, John Hamilton, the Hon. John Sharples, Mayor Parent, Mr. Carbray, M.P.P., and many leading citizens. The Bishop of Quebec and all the city clergy were present and took part in the service. Deceased was initiated into Elgin Lodge, Montreal, and on his removal to Quebec, joined St. Andrew's Lodge 356 R. S. At the convention held in Montreal Oct. 20, 1869, for the purpose of forming the Grand Lodge of Quebec, Bro. Judge represented St. Andrews' Lodge as its S.W., and always took a great interest in the Craft. He was a Past Deputy Grand Master, and Treasurer of the Quebec Masonic Hall Association

On Friday, 25th ult., a new Masonic hall was dedicated at Emmdale by R. W. Bro. Aldus Mowry, D.D.G.M., who also installed the new officers of the lodge there.

THE London *Freemason* says that another Class Lodge has been consecrated in London, the Papyrus Lodge. 2562, "promoted by members of the wholesale paper trade for the use of that trade." As the printing and stationery trade is a very large industry in Toronto, how will the brethren who are repeatedly complaining that there are too many Lodges in this City, look upon the idea of forming a lodge for employees in the above business. It has frequently been proposed to form a University Lodge, but our University men seem to want pluck to carry out the proposal. The plan of building up large Lodges is not an English idea,

but rather American, England holding that small lodges are better adapted to exemplify the true brotherhood and teachings of Masonry.

IN the "History of Masonry in Missouri" by Dr. John D. Vincil, published in *The Masonic Constellation*. In reviewing the proceedings of 1856, we find the following in regard to the recognition of the Grand Lodge of Canada, that may be of interest to brethren that look complacently on the action of the Grand Lodge of England in still refusing recognition to the Grand Lodge of Quebec, except on the forfeiture of their right to Masonic supremacy within their own territory:—

The Grand Master in his address called attention to the organization of a Grand Lodge in Canada. He was not favorably disposed towards the recognition of the Body as a separate and independent Jurisdiction, owing to the subordination of Canada, as a political domain, to that of England. He raised the question as to whether any number of Lodges in Canada could throw off their allegiance to the Mother Grand Lodge of England and establish an independent Grand jurisdiction. Therefore he disclaimed the right of the Grand Lodge over which he presided to recognize the Grand Lodge of Canada, thereby doing injustice to the Grand Lodge of England. The report rendered on this subject, during the session, was evidently the work of Bro. Joseph Foster, declared that the Grand Lodge of Missouri could not encourage the existence of the Grand Lodge of Canada as independent of the Grand Lodge of England. The *Record* said this report was adopted. In another part of the journal an effort was made to re-consider the resolution defining the position of the Grand Lodge in respect to the Grand Lodge of Canada, clearly with the intention to recognize

said Grand Jurisdiction. A motion to reconsider failed. Owing to the uniform views on the subject of Grand Lodge sovereignty held by the Grand Lodges of the United States of to-day, and the views entertained by the Grand Lodge of England, the action of our Grand Lodge in 1856 showed a lack of firm and self-asserting convictions which causes surprise and disappointment. It has long since been settled as a correct principle governing Grand Lodge Jurisdictions, that mere territorial lines do not bind Grand Lodge allegiance to any power outside of those territorial limits. If legitimate Lodges in the Province of Canada chose to assert and maintain a Grand Lodge sovereignty in that Province, such Grand Lodge should have been recognized at the time of its creation by the Grand Lodges of the United States. It is a grateful truth that long since the restrictive views of the committee now under comment were changed, and the action of the Grand Lodge taken in a different direction; Canada having been recognized by all the Grand Lodges in the United States, Missouri among the number.

THE *Trestle Board* gives the following account of the doings of Zerubbabel the "festive pet" taken by the Knights Templar from California to the Boston celebration:

When Zerubbabel was in Brockton he became ugly, and his keeper was unable to quiet him, so he was finally hoisted into a huckster's cart, and the procession started on. Zerubbabel immediately started on a tour of investigation, and, greatly to his delight, found a basket of fresh eggs. He sat down on his haunches, and, reaching a furry paw down into the basket, brought up a nice large egg. Clutching it between his two paws, he cracked it and swallowed the contents, a proceeding which nearly sent the spectators into convulsions. That egg gone, he reached for another one, and succeeded in getting away with nearly half of

the basket before the man who drove the wagon discovered what the bear was doing. The driver then arose in righteous wrath, and hustled Zerubbabel out of the wagon into the street in less time than it takes to tell it. The festive bear was taken in charge by a squad of Sir Knights and conveyed to the headquarters of the Brockton Commandery, whose property he now is, where he was locked up in a dark cell.

THE London *Freemason* contains a list of the following members of the Craft in Lord Salisbury's Cabinet:

Bro. Lord Halisbury, a P.S.G.W. of England, who is Lord Chancellor; Bro. the Duke of Devonshire, Prov. Grand Master of Derbyshire, who is Lord President of the Council; Bro. Sir M. E. Hicks-Beach, Bart., Prov. Grand Master of Gloucestershire, the Chancellor of the Exchequer; Bro. Sir M. White Ridley, Bart., Prov. Grand Master of Northumberland, the Home Secretary; Bro. Lord George Hamilton, Prov. Grand Master of Middlesex, Secretary of State for India; Bro. Lord Ashburn, Lord Chancellor of Ireland; Bro. Lord Balfour of Burleigh, a P. S. G. W. of England; Bro. Akers-Douglas, Past J. G. W. of England, First Commissioner of Works; and Bro. W. Hume Long, Past S.G.D. of England, President of the Board of Agriculture. Among those of lesser rank are Bro. the Earl of Lathom, Pro G.M., and Prov. G.M. West Lancashire, who has succeeded Bro. Lord Carrington as Lord Chamberlain; Bro. Sir John E. Gorst, Q.C., Past J.G.W. of England, the Vice-President of the Council; Bro. Sir W. Walrond, Bart., Patronage Secretary of the Treasury; Bro. Lord A. Hill, Prov. Grand Master of Down, who is Comptroller of the Household; and possibly some others.

A & A SCOTTISH RITE.

The triennial session of the Supreme Council of the Ancient and Accepted Scottish Rite of Masonry for the Dom-

union of Canada was opened Wednesday, Oct. 23, in the Masonic Hall, corner of McGill College avenue and St. Catherine street, Montreal. There were present Ill. Bro. J. W. Murton, Grand Commander, Hamilton, Ont.; Ill. Bro. John V. Ellis, Past Grand Commander, St. John, N.B.; Ill. Bro. Isaac H. Stearns, Lieut. Grand Commander, Montreal; Ill. Bro. Hugh Murray, Secretary-General, Hamilton; Ill. Bro. Hugh Mackay, Treasurer-General, Belleville; Ill. Bro. Daniel Spry, Chancellor, London; Ill. Bro. A. W. Hooper, Master of Ceremonies, Toronto; Ill. Bro. William H. Thorne, Marshal, St. John, N.B.; Ill. Bro. J. J. Mason, Captain of Guard, Hamilton; and Ill. Bros. J. K. Kerr, Q. C., Toronto; Hon. J. M. Gibson, Hamilton; E. M. Copeland, Montreal; E. L. Foster, A. D. Nelson, Gavin Stewart, Woodstock; Thos. Sargant, Toronto; E. B. Butterworth, London; W. Warrington, jr., Kingston; W. H. Ballard, Hamilton; C. R. Church, Ottawa; C. W. Hagar, Benj. Allan, E. T. Malone, Toronto, D. F. MacWatt, Barrie.

This morning the president Ill. P. O. J. W. Murton, delivered his triennial address, in which he reviewed the work and its extension during the triennium.

Reports of a favorable character were submitted from the several committees, and were discussed in the afternoon.

At the conclusion of this morning's session the members of the council were entertained at luncheon by their Montreal Brethren.

The following officers were subsequently elected for the ensuing triennium:

Illustrious Grand Commander, Ill. Bro. John W. Murton, Hamilton; Lieut.-Grand Commander, Ill. Bro. I. H. Stearns, Montreal; Grand Chancellor Ill. Bro. Daniel Spry, London; Grand Master of Ceremonies, Ill. Bro. Angus W. Hooper, Montreal; Grand Marshal, Ill. Bro. W. H. Thorne, St.

John, N.B.; Grand Standard Bearer, Ill. Bro. Charles N. Bell, Winnipeg; Secretary General, Ill. Bro. Hugh Murray, Hamilton; Treasurer-General, Ill. Bro. Hugh Alexander MacKay, Berlin; Grand Captain of the Guard, Ill. Bro. J. J. Mason, Hamilton; Deputy for Ontario, Ill. Bro. J. J. Mason, Hamilton; Deputy for Quebec, Ill. Bro. Benj. Tooke, Montreal; Deputy for New Brunswick, Ill. Bro. Hon. H. R. Marshal, St. John; Deputy for Nova Scotia, Ill. Bro. E. L. Foster, Halifax; Deputy for British Columbia, Ill. Bro. John W. Ellis, St. John.

After the close of its labors the members were tendered a banquet by the Montreal brethren in the Banquet Hall of the Rite in the evening. Upwards of sixty High Degree Masons were present, the chair being filled by Ill. Bro. I. H. Stearns, 33rd, the Lieut. Grand Commander. Ill. Bro. Angus W. Hooper, 33rd, occupying the vice-chair. A number of the members of the Supreme Council left for their homes by the evening trains, but among the guests present were: Ill. Bro. J. W. Murton, 33rd, Sovereign Grand Commander; Ill. Bro. W. H. Ballard, of Hamilton; Ill. Bro. Ben. Allen of Toronto, and Ill. Bro. D. F. McWatt, of Barrie, and E. L. Foster, of Halifax. Ill. Bros. Hagar and Copeland of Montreal, were also present.

The various toasts during the evening evoked some eloquent and interesting speeches. The head of the Rite, Ill. Bro. Murton, in response to the toast of the Sov. Grand Commander, gave a very interesting sketch of the history of the order. The toast of the Supreme council was duly responded to by the members of that body present. Ill. Bro. Hill, from the Northern Jurisdiction, U. S. A., fittingly responded to the toast of sister jurisdictions. The toasts of the other Bodies in Masonry was responded to by Most Wor. Bro. Lieut.-Col. Massey, Grand Master of Masons of Quebec; Most Ex. Com. E. T. D. Chambers, of Quebec, the M. E. Grand Z. of the Grand

Chapter of Royal Arch Masons of Quebec, and Most Em. Sir Knight William H. Whyte, Supreme Grand Master of the Knights Templar of Canada. The Toast of the members of the Grand Lodge of England was responded to by Ill. Bro. Hooper, and that of the Chairman by Ill. Bro. Stearns, who ably presided over an extremely pleasant and enjoyable evening.

KNIGHTS TEMPLAR.

A COMPLIMENTARY BANQUET TO
SUPREME GRAND MASTER
W. H. WHYTE.

There was a gay assemblage of Knights Templar in the Masonic Temple, Montreal, Thursday Oct. 31, the occasion being a banquet tendered by the Richard Cœur de Lion Preceptory to Most Eminent Sir Knight Will. H. Whyte, the newly elected Supreme Grand Master of the Order. Invitations had been extended to prominent officers and members of other Masonic orders, many of whom were present. There were also many representative Knights Templar from different parts of Canada at the banquet table, Right Eminent Sir Knight Fitzsimmons, of Brockville, provincial prior, among the number.

Eminent Sir Knight LeMessurier presided at the table, Most Eminent Sir Knight Will. H. Whyte, sovereign grand master, the guest of the evening, and Right Eminent Sir Knight I. H. Stearns, Sir Knights B. Tooke and Dr. Lovejoy on his right, and Right Eminent Sir Knights Fitzsimmons, Adams and McLean on his left.

The usual toast list was proposed and elicited several witty speeches from visitors and sir knights present. The evening was also enlivened by wit and songs and altogether an exceedingly enjoyable time was spent.

In response to a toast in his honor, Sir Knight Will. H. Whyte made an

eloquent speech, thanking the knights for the kindness they had shown towards him, and reviewing the history of the order and its splendid achievements.

"The Grand Lodge of Quebec" was responded to by Most Worshipful Bro. I. H. Stearns in a speech full of witty sayings and entertaining anecdote.

Illustrious Sir Knight B. Tooke, deputy for the province of Quebec, responded to "The Ancient and Accepted Scottish Rite," and the last toast of the evening, "The Grand Chapter of Quebec Royal Arch Masons," was replied to by Right Excellent Companion J. B. Tressider.

Bros. Miller, Roberts, Brophy, Bartholomew and Ellis contributed largely to the entertainment of the evening.

The company dispersed in the early hours, with cheers for the Queen, their honored guest and the order.

About 65 members and guests sat down at the banquet table.

THE BARTON LODGE.

On the 20th of November, the Barton Lodge, No. 6, G. R. C., will celebrate the one hundredth Anniversary of its formation. In 1792, R. W. Bro. William Jarvis was appointed Provincial Grand Master for Upper Canada, by the Duke of Athol, Grand Master of the York, or so called Ancient Masons. Jarvis issued twenty warrants of dispensations of which that to the Lodge in Barton township was the tenth. When the Lodge was formed, there was not another organization of any kind within the present limits of Wentworth county. There was no municipal government; there was not a church organization; even the land was not surveyed. The settlers put down stakes, and squatted on the spots that pleased them best. There were few openings in the woods, a few rude cabins, a tavern and a school; other evidences of civilization: there were none. The Lodge flourished till the eve of the war

of 1812, and up to that time initiated forty-eight candidates. The day before the battle of Stony Creek, the jewels and other property of the Lodge were buried in the garden of Brother Ephraim Land; and when the danger had passed they were dug up. They remained in the possession of the brother named for about a quarter of a century, for the brethren did not again meet as a lodge till the year 1836, and even then they did not venture to make Masons as they doubted their right to do so under the charter they then held. In 1841, they were assured that they might lawfully work, and they at once proceeded to do so. In 1844, they surrendered the Jarvis warrant, and received an English charter (No. 733 English Register) in its stead. The lodge was now officially styled the Barton Lodge. The body was foremost in moving for the organization of the Grand Lodge of Canada, and at once gave in its adhesion to that body when it was formed in 1855. It took No. 3 on the new register; but when the lodges adhering to the Provincial Grand Lodge accepted the new order of things, there was a renumbering, and the Barton became No. 6. From that time to the present it has prospered, and now has a membership exceeding three hundred.

The existing minutes and other records of the lodge date back to January, 1796, though some later books are missing. Among the members present at the first meeting of which the minutes have been preserved was Captain Joseph Brant, the celebrated Indian Chief. Sir Allan Macnab was another prominent member of the lodge, though he received the Apprentice degree in St. Andrew's, Toronto. The Barton has been celebrated for the length of service of some of its members. Some years ago Richard Bull was the recipient of a testimonial on the fiftieth anniversary of his initiation. Richard Beasley died in 1842, having been a member forty-seven years, Captain Joseph Birney was continuously a member for sixty-nine years; and even

his honorable record is second to that of Colonel Robert Land, who was initiated on the 7th of November, 1798, and remained a member until his death on the 21st of November, 1860. The brethren hope that the centennial celebration will be graced by the presence of C. H. Webster, who was Master of the lodge in 1847.

The observances will consist of the working of at least one degree, a historical address by Brother A. T. Freed, reminiscences of former days by the older members of the lodge, and other transactions during the day. In the evening there will be a concert, public reception of the Grand Master, and welcome of the visiting brethren. A special feature of the centennial occasion will be the church parade on Sunday, the 17th of November, when the lodge and a large number of sister lodges will visit Christ Church Cathedral, which the brethren of Barton were wont to attend many years ago. The offertory on the occasion will be for the benefit of the charitable fund of the city.

A history of the lodge has been compiled by a committee appointed for that purpose, and it is now passing through the press. It contains extracts from the early minutes, and other documents of great interest to Masons generally. Copies may be procured from George E. Mason, the Secretary of the lodge. The price is \$2.00.

FREEMASONRY.

A LECTURE DELIVERED BEFORE THE THEOSOPHICAL SOCIETY OF TORONTO.

A lecture on "The Teachings of Freemasonry" was delivered before the Toronto Theosophical Society, at their hall, 365 Spadina Avenue, by R. W. Bro. J. B. Nixon, Grand Lecturer of the G. R. Arch Chapter of Canada, A. F. & A. M. F. E. Titus occupied the chair, and introduced the lecturer by a few appropriate remarks, pointing out that in the principle of brotherhood

Freemasonry had a common object with theosophy. They were glad to have an opportunity of listening to an able exponent of one of the great fraternal organizations.

Bro. Nixon said that Freemasonry was only a secret society in respect of what might be called its esoteric work. Its principles, aims and objects were all open to the public. Some persons imagined that by joining the institution they would benefit financially. Any such man would find himself grievously disappointed, and only those who joined from a pure and unselfish motive would reap any benefit. The first grand principle of Freemasonry was in the existence of a Supreme Being— not necessarily the God of Christianity, as the organization included all religions which entertained the principle of monotheism. He held that monotheism was at the root of all the ancient religions, though, owing to popular ignorance, symbols had often been worshipped in place of the one God. The second great principle of Freemasonry was human brotherhood. Within its ranks all creeds, ranks and colors were equal—all the brethren met “upon the level.” In some of the regiments of the British army there were regimental lodges. Inside the lodge the subordinate might be the superior of the Colonel. The history of every nation of antiquity was intimately connected with the mysteries—societies formed to promote religious, social or national objects—and the principle of fraternity was developed. It induced men to deny themselves to benefit their fellows and relieve suffering humanity. It was this principle which animated Freemasons. Most Freemasons believed the institution took its rise in an operative guild of the middle ages. The lecturer described the training of these ancient guilds, involving not only industrial and moral teaching, but scientific principles, such as now were common property, but which in those days of ignorance were regarded as great mysteries. He understood that there was a considerable similarity between the principles

of Freemasonry and theosophy, and, so far as the idea of universal brotherhood was concerned, that was certainly the central truth of Freemasonry. Great advances had been made in the direction of the recognition of this principle, and if the future witnessed an equal advance the time spoken of by the poet Burns—

“When man to man the world o’er,
Shall brithers be, an’ a’ that”—
was not far distant.

The lecturer gave numerous apt illustrations and anecdotes, exemplifying the Masonic principles, and was frequently applauded by the audience.

President Harwood of the Theosophical Society followed in an address showing the points of similarity between the doctrines of theosophy and Freemasonry.

MYSTIC SHRINE.

Noble Charles L. Field of San Francisco, who was elected imperial potentate by the imperial council of the Ancient Arabic Order Nobles of the Mystic Shrine in session at Nantasket Beach, Mass., is a past eminent commander of the Golden Gate Commandery of San Francisco. Bro. Field has been an active Mason for many years, having become a Master Mason at 21, gradually working his way up to the high office of eminent commander of the Golden Gate Commandery. The honor conferred by the imperial council attest his personal popularity and is accepted by all Shriners as a deserved compliment to Western Shriners, California in particular.

There are now 21 temples of the order of the Mystic Shrine in the United States and one in Toronto, with a membership of about 50,000.

Membership of the Mystic Shrine in all countries includes Christians, Israelites, Moslems and men in high positions of learning and power.

Aleppo Temple, Boston, is one of the most prosperous in the country. It was founded in 1882 with 18 charter

members and now has a membership of over 2700.

HIGH PRIESTHOOD.

The Grand Council of the Order of High Priesthood, for the Province of New Brunswick elected

Robert Marshall, President.

John V. Ellis, Senior Vice-President.

J. E. Masters, (Moncton), Junior Vice President.

E. J. Everett, Chaplain.

John D. Short, Treasurer.

F. W. Wisdom, Secretary.

John A. Watson, M. of C.

W. B. Wallace, Conductor.

Donald Munro (Woodstock), Steward.

A. H. Hiltz (Milltown), Warder.

The Grand Council of New Brunswick, at its annual assembly, August 19th, elected William B. Wallace, St. John, Gr. Master, and Robert Marshall, St. John, Grand Recorder. Addresses were made by Past Grand Masters of Maine, Denison E. Seymour and John S. Derby, and the former installed the Grand Officers. A Council was chartered at St. Stephen. The proceedings from 1892 to 1895 are to be soon published. The Order is prosperous and advancing in the Province.—*Masonic T. en.*

A CHINESE MASON.

A Pittsburg dispatch says that Lee Jim Nuu, a Chinaman, who lived at Derry and died there, was buried with Chinese and Masonic rites. He was a Mason, and more white people than Chinaman were at the grave. Lee Tom Ma of Cincinnati, whose other Christian name is Rev. Y. S. Thomas, had charge of the ceremonies. Five hundred dollars were subscribed by the Masons to cover expenses. One thousand persons attended the ceremonies in front of the house. They consisted in placing two tables on the sidewalk. On the tables were placed a large roast of meat, two roasted chickens, a piece of fat pork, nuts, oranges, apples,

candy, rice and tea. The coffin stood on two camp stools in the gutter. Joss and incense sticks were burned, and Chinese holy water was sprinkled on the remains. In the coffin was money, towels, soap, combs, a fan and something to drink. One eye of the dead man was wide open. This was regarded as a good omen by the Chinaman. Dan Do of Chicago, on horseback, led the funeral procession. He carried a large three cornered red banner and an ugly looking knife by his side, which he swung through the air in a menacing manner to drive away the bad spirits. Behind him was a band of music. All the eatables, money and other offerings were thrown into the grave. Five thousand people were at the cemetery.

PORTUGAL.

TRANSLATED AND CONTRIBUTED BY
BRO. ELI BROAD, LODGE
NEPEAN.

A very curious movement has been initiated by the Portuguese Masons, although the cause that has provoked it is honorable, and sympathetic for all those who think well, because it originates from the fulfilment of duty caused by the insurrection, so to speak, against the enslaving laws of the majority. When on the 30th October, 1869, the Grand United Lusitanian Orient was formed by the union of the two rival Orients of Portugal and Lusitania, it was customary among the brethren to discuss political and religious matters in their lodges, a cause that led the lodges of the Irish Constitution, and forming in that country the Provincial Grand Lodge of Portugal, to separate from them. With the object of bringing them together, it was agreed by a manifesto published in 1872 by the United Lusitanian to omit in future all reference to politics and religion, a declaration that immediately brought recognition by the Grand Lodge of Ireland, and recommended the lodges that constituted its Portuguese Provincial to accept the jur-

isdiction of the Grand Orient. The obedient brethren did so, the four existing lodges uniting as one under the name of "Regenerazao Irlandeza," and making a treaty with the Grand Lusitanian Orient, whose XIII clause contained among other things the following: "If at any time the Grand United Orient should depart from the fundamental principles of Masonry, the Lodge "Regenerazao, with all its property, will separate from its jurisdiction." This took place in 1872, and since then the Lodge has marched ahead of all others, as the Grand Orient has abstained from meddling in politics; but it appears that it could wait no longer and has reverted to the old system. In November, 1892, the then Grand Master, Viscount of Ouguella, published a decree declaring the final portion of the 1st paragraph to have been eliminated from the Constitution, which was the one that prohibited the aforesaid discussions, all the Portuguese lodges joining in the abuse from which they had previously promised to abstain. The members of Lodge Regeneazao in accordance with their perfect right in fulfilment of basis XIII of their compact of union have seceded from the Grand United Lusitanian Orient, and in conjunction with lodge "Obreiros do Trabalho," of the same origin, have sub-divided, thus giving existence to the "Grand Lodge of Portugal." Our brethren have commenced by asking recognition from the German Grand Lodges, which is explained by the fact that the W.M. and many of the members of Regenerazao are of that nationality. In a short time they will communicate with all sister Grand Lodges which we do not doubt will extend their hand to the new Body, because there is a sympathetic cause, their reasons powerful, and their desire the practice of true Masonic doctrines now ignored by the United Lusitanian. If in any case we could accept the phrase of the "insurrection of loyalty" it is in this instance. Blessed are they who hunger and thirst after justice!—*Freemasons Chronicle.*

MASONRY AMONG THE NEGROES.

The mere fact that more than 30,000 of our fellow-citizens, unknown to us as members of the Fraternity, claim to be affiliated Masons in good standing, regularly study our mysteries in 1300 Lodges which we never visit, is alone sufficient to justify a brief reference to Masonry among the colored men of America. The fact that the Grand Lodge of Florida has recently accepted from the State a charter which expressly limits her authority to Masonry among "men of the white race," as well as some other circumstances, alluded to in earlier parts of this report, tend to call attention to what have been termed "the minor Grand Lodges," and to raise the question of the legitimacy.

Bent upon avoiding unnecessary controversy, we propose to express no opinion upon the latter subject, but confine ourselves to a brief statement of their history and statistics.

On March 6th, 1775, an Army Lodge, warranted by the Grand Lodge of England, and attached to one of the regiments stationed, under General Gage, in Boston, initiated Prince Hall and fourteen other colored men of Boston in the mysteries of Freemasonry. From that beginning, with small additions from foreign countries, sprang the masonry among the negroes of America. These fifteen brethren were properly authorized by the Lodge which made them—according to the custom of the day—to assemble as a Lodge. At least they did so, but it does not appear that they did "work" until after they were regularly warranted. They applied to the Grand Lodge of England for a warrant March 2, 1784. It was issued to them as "African Lodge, No. 459," with Prince Hall as Master, September 29, 1784, but not received until May 2, 1787. The Lodge was organized under the warrant four days later. It remained upon the English register—occasionally contributing to the Grand Charity

Fund—until, upon the amalgamation of the rival Grand Lodges of the "Moderns" and the "Ancients" into the present United Grand Lodge of England in 1813, it and the other English Lodges in the United States were erased.

Brother Prince Hall, a man of exceptional ability and energy, worked zealously in the cause of Masonry, and from 1792 until his death in 1807, exercised all the functions of a Provincial Grand Master. In 1797 he issued a license to thirteen black men, who had been made Masons in England, to "assemble and work" as a Lodge in Philadelphia. Another Lodge was organized by his authority, in Providence, R. I. In 1808 these three Lodges joined in forming the "African Grand Lodge" of Boston—now the "Prince Hall Grand Lodge of Massachusetts;" and Masonry gradually spread over the land.

In 1847 the negro Masons made a mistake, (?) which their white brethren narrowly avoided at times, of forming a National Grand Lodge. This body, when at its zenith in 1867, had twenty Grand Lodges under it, Pennsylvania, New York, New Jersey, Delaware and Maryland, we understand, remaining independent; but it fell into decay; its constituent Grand Lodges one by one withdrew, so that now, we are informed, its existence is but nominal. Capt. W. D. Mathews, of Leavenworth, Kansas, has, we understand, been its head for many years.

The legitimacy of the Masonry among these negroes is acknowledged by the leading Masonic historians, but has been vigorously and bitterly attacked by many eminent writers, some of whom have, in their zeal, even gone to the extent of mis-quoting documentary evidence. A candid review of the controversy would seem to disclose that the motives which inspired the attack were—named in the order of their influence; race feeling; a desire to bolster the dogma of "exclusive territorial jurisdiction;" Scottish Rite quarrels; real doubt of their legitimacy;

and fear of discord among white Masons. Of the arguments put forth against the Masonry of the colored men, probably the only ones which would receive any consideration at this day were: (1) That Prince Hall was only a Master, not a Provincial Grand Master, and consequently could not warrant Lodges; (2) that negro Masons read "free" where we read "free-born;" and (3) that their existence violates the "American doctrine of 'exclusive territorial jurisdiction.'"

To the first of these objections, the colored men remind us that the usages of the nineteenth century are not those of the eighteenth; that all over Europe Lodges were formed by men with no higher authority than Prince Hall's, assuming that he was not a Provincial Grand Master. They point to numerous examples, from that of Kilwinning Mother Lodge to the Lodge in which Washington was made a Mason, to show that the approval of any known Masonic authority was then generally considered a sufficient credential to justify Masons in working as a Lodge. They quote the statement of Brother Albert Pike in 1875, that:

"Prince Hall Lodge * * * had a perfect right (as other Lodges in Europe did) to establish other Lodges, making itself a Mother Lodge: That's the way the Berlin Lodges—(Three Globes and Royal York)—became Grand Lodges."

And the opinion of Bro. Theodore S. Parvin, a little later:

"My opinion is, that the negroes can make as good a show for the legality of their Grand Lodges as the whites can."

Answering the second objection, they contend that "free-born" is not a land-mark, but a Grand Lodge regulation; and that "free not free born"—is the reading of the Grand Lodge of England. The third objection takes two forms: First, "that more than one Grand Lodge cannot exist in the same territory;" second, "that more than one ought not to exist." To the whole objection they reply that the dogma is no part of the Masonic Institution, but is

simply and admittedly an "American doctrine." In addition, that, in its first form, it is contradicted by all Masonic history in nearly every country on the globe. Against it in its second form some of them do not strenuously object, but plead "necessity," and the fact that no real conflict has been occasioned by their existence in practically an unoccupied field (among colored men), and that the spirit of the regulation has not been violated. Of course, this brief summary does not do justice to the arguments on either side. One of the striking things about the controversy is the amount of ability shown by some of the colored men. For instance, we do not recall, in all Masonic literature, an abler paper than that entitled "The Negro Mason in Equity," by M. W. Samuel W. Clark, Grand Master of the Colored Masons in Ohio, 1886.

In 1875 or 1876, a committee of the (white) Grand Lodge of Ohio, consisting of Bros. L. V. Bierce, E. T. Carson, F. Willmer, C. A. Woodward and L. H. Pike, reported that they were satisfied "beyond all question" that colored Freemasonry had a legitimate beginning, and that it had been transmitted to the colored Lodges of Ohio. Also that they had "most satisfactory and conclusive evidence" that the colored Masons have our rites, ceremonies and esotery. The committee also recommended that the Colored Grand Lodge of Ohio be recognized as "a legitimate and independent Grand Lodge," on the sole condition that it change its name to "The African Grand Lodge of F. & A. Masons of the State of Ohio." This recommendation was defeated in the white Grand Lodge by a vote of only 390 to 332.

Upon the question whether they exercise care in guarding the Fraternity from the admission of unworthy persons, it is to their credit that, while among the whites of the United States one in every 85 is an affiliated Mason, the affiliated negroes are but one in each 273 of their race.

The Masonic Library of Walla Walla

possesses a nearly complete set of the "Transactions of the M. W. Grand Lodge of the M. A. and Honorable Fraternity of F. & A. Masons for the State of Ohio and its Jurisdiction," of which body M. W. J. A. Brown, of Columbus, is (or was in 1893) Grand Master, and M. W. William T. Boyd, P. G. M., of Cleveland, an able and remarkably well informed Masonic scholar, Chairman of the Committee on Correspondence.

The statistics of the Ohio body for 1893 were: Lodges, 50; initiated, 93; passed, 70; raised, 76; admitted, 9; reinstated, 60; died 17; dimitted, 18; suspended, 126; expelled, 3; members, 1195.

From the Transactions for 1893 we compile the following table, showing the present status of African Masonry to date:

State	Lodges.	Members.
Alabama	54	1125
Arkansas	114	1913
California	14	138
Colorado	8	125
Delaware	14	297
District of Columbia	10	381
Florida	102	1954
Georgia	86	2326
Illinois	44	1156
Indiana	23	392
Iowa	17	322
Kansas	28	646
Kentucky	32	775
Louisiana	19	483
Maryland	22	556
Massachusetts	10	360
Mississippi	153	1718
Michigan	14	268
Missouri	93	2864
New Jersey	29	410
New York	17	433
Ohio	50	1193
Pennsylvania	54	1500
Rhode Island	8	400
South Carolina	18	960
Tennessee	88	1311
Texas	42	903
Virginia	56	1338
West Virginia	17	281
Foreign Liberia	6	600
Ontario	6	165

They have bodies of all the "high degrees," including the A. & A. S. Rite, and are enjoying—what no Masonic body would be complete without, in these days—a first-rate Scottish Rite controversy.

It is known to a certainty that they possess our secrets and practice our rites. It is, therefore, not for the purpose of showing this, but to show how much foundation there is for the claim that ciphers and keys when printed by Grand Lodges, are carefully guarded, that we print the following extract from a private letter, dated March, 1895, from one of their prominent members, a (colored) P. G. M. of Ohio, and a man of unquestionable veracity.

"We work all of the rituals of the (white) Grand Lodges, Grand Chapters, and Grand Commanderies of the United States. The revised rituals (the printed secret work) of the (white) Grand Lodge of Ohio were in our hands before they were received by many of their own Lodges. The revised ritual of the General Grand Chapter, as revised and promulgated at Denver, has been in our Chapters for over eighteen months. We have, also the entire new rituals of the Templar Orders, which, as you know only went into operation in January, 1894." —*Bro. Wm. H. Upton, of Wash.*

THE ANCIENT BOXMASTER.

A correspondent in the *Scottish Freemason* writes about the ancient officer in a Masonic Lodge known as the Boxmaster—now merged into that of Treasurer. He says: "I find in the records of the old Houghfoot Lodge, Stow, that the first Boxmaster mentioned was appointed 1704. His office was designated by that title down to 1717, when he was styled Treasurer, and afterwards, down to 1748, one or other of these titles was applied to this important officer. He never discharged the duties of Secretary in this old Lodge, as another brother filled the office of Clerk. In reference to the Boxmaster it may be interesting to some of your readers to know that I have now in my possession the box used by our old brethren of above Lodge (not the first box used), made by Bro. William Murray in 1727, of good oak deal, fully one inch thick. It measures 18

inches long by 10 inches wide, and 9 inches deep. It has strong iron hinges and three locks—the keys of which, according to the old minutes, were kept by as many separate officials. The cost of the chest for wood and work was £1 10s Scots, and for iron work £4 4s Scots—about 8s 6d sterling."

MEXICAN MASONRY.

From the sub joined manifesto it will be seen that Masonry in Mexico is rapidly reforming its previous blunders and falling into line with American Masonry:

HALL OF ANAHUAC LODGE NO.

141, A. & A. S. R.

NO. 5 3-4 CALLE DE SAN JUAN DE
LETRAN.

CITY OF MEXICO, D. F.,

Aug. 26, 1895.

Dear Sir and Brother,—On the 24th day of June, 1895 (St. John's Day), the Grand Lodge Valle de Mexico No. 1, of the Federal District of Mexico, opened its labors in due Masonic form with several females present (alleged to be members of female Masonic Lodges), which action was contrary to all precedent and in contravention of the established laws and usages of the Order.

As Anahuac Lodge No. 141 has always held the first place in upholding the time-honored tenets and landmarks of Masonry since the organization of the Lodge, it is unnecessary to state that none of its members countenanced such action by their presence, as they, accompanied by many other members of the Order (members of Toltec and Germania Lodges and some visitors from abroad), retired in a body when the irregularity became manifest. On account of this action of the Grand Lodge, Anahuac Lodge No. 141 has held no meetings since that date, but vigorous protests have been made by its officers against the said action of the Grand Lodge to the Gran Dieta Symbolica, which is the sovereign body over Symbolic Masonry in Mexico.

At a session of the Gran Dieta Symbolica held on Saturday, August 24th, 1895, it was decreed that all charters held by so called female Lodges should be at once withdrawn and that no recognition should ever be made of women as Masons, the decree to take effect immediately, and also that the Holy Bible, Square and Compass should be used on all Masonic altars in the Symbolic Lodges of the Republic of Mexico.

At the same session of the Gran Dieta Symbolica the suspension was announced of the Grand Master of the Grand Lodge Valle de Mexico No. 1 of the Federal District of Mexico, and also of the Grand Secretary and several of the members of said Grand Lodge, which committed the irregularity above referred to on the 24th of June, 1895.

We are now pleased to inform the members of Anahuac Lodge No. 141, A. and A. S. R., and all legitimate Masons in good standing to whom this may come, that by the action of the Gran Dieta Symbolica as above set forth, all impediments have been removed and Masonry in Mexico has been placed on the basis of universality and harmony with all legitimate Masons wheresoever they may be dispersed throughout the globe, and in view of this fact, the meeting of Anahuac Lodge No. 141 will be held regularly on the 1st and 3rd Fridays in each month, commencing September 6th, 1895.

C. P. BARRET,
Worshipful Master.

GEO. BEARDSLIE,
Secretary.

—*The American Tyler.*

SCOTTISH NOTES.

(From "*The Mallet*" in *Glasgow Evening News.*)

Brother R. W. Macleod Fullarton, Q.C., Grand Bard, in a defence of the claims of Lodge Canongate Kilwinning, No. 2, that Brother Robert Burns was installed Poet Laureate of the Lodge sums up his arguments in

favor of the tradition in these words: There is a large body of evidence, direct and indirect, including the assertions, acts and conduct of those most likely to know and most entitled to speak and to be believed. There is a continuous, and till recent times unchallenged tradition resting on that evidence. On the other side there is no evidence to the contrary, but only an eager insistence upon the absence of certain additional evidence, mainly inadmissible in law, even if it existed, and all of it such as not to present any logical contradiction of any part of the positive evidence in favor of the fact. It is not too much to say that nothing could ever be proved, if the absence of additional proof were admitted to countervail positive evidence of the fact.

Light clothing in a lodge, said a speaker in one of our Lodges last week, is an outrage against the usages and rules of Freemasonry. Why Brethren persist in ignoring the fact that dark clothes is the only garb in which they should attend a Masonic meeting is difficult to understand. At Grand Lodge, Provincial Grand Lodge, or daughter Lodge, there are always a proportion who in this way violate Grand Lodge rule 237, which cannot be said to lack in explicitness:

"Grand Lodge recognizes as full Masonic costume black clothing with white tie and white gloves; but at quarterly communications of Grand Lodge and at meetings of Provincial Grand Lodge and subordinate Lodges, Brethren shall be permitted to wear dark clothes and black ties."

The subject has been referred to repeatedly in this column. The offenders are quite ready to admit their fault, but the practices is still carried on. Should Grand Lodge, when it makes a rule, not see that it is obeyed, and, if necessary, enforce its observance? If Grand Committee, for instance, called the attention of members to Rule 237, and then gave instructions to the Grand Tyler not to admit to Grand Lodge any Brother appearing in light clothing,

Brethren would come to understand that the rule does not exist simply as an adornment to the constitution.

I came across the following the other day: Brother Dom Pedro, late Emperor of Brazil, on visiting a Masonic Lodge once, sent in as part of his name his Royal title. The R. W. M. ordered the card to be returned for correction. The correction being made, he was admitted, when the Master directed his attention to the fact that Royal titles are not recognized in a Masonic Lodge. Brother Dom Pedro thanked the Master for the lesson taught him, "one which," he concluded, "I shall never forget since it corrects an error which I shall never repeat."

A LODGE IN RARATONGA.

The application for a charter for the erection of a Lodge at Raratonga is a very interesting event. Raratonga is in some sense a dependency of New Zealand. The European population is not very large, but it is steadily increasing, and the Native Government, coached by Mr. F. J. Moss, an old New Zealander, and now British Resident in the Cook Group, is apparently a stable and liberal one. Amongst the European residents are a number of Masons: formerly belonging to Lodges in New Zealand, and one or two American brethren. They are anxious to establish a Lodge, and see their way to supporting it, while being duly conservative as to admission of candidates. The representative of the church Missionary Society in the Group desires to see the project carried out, and one of the petitioning members is the representative of the Great French Company which is so largely interested in Tahiti. The Master-elect is a former member of St. Mark's Lodge, Carterton, and is vouched for by the W. M. of that Lodge, W. Bro. Grace, as a reliable man. Amongst those desirous of being admitted to the privileges of Masonry in Raratonga is the Native Chief Justic, a man of high character and re-

markable ability, who is also a good English scholar. The Board of General Purposes is willing enough to recommend the Grand Master to grant a charter, but the difficulty is to arrange for the consecration of the Lodge and the installation of the first Master. It would be necessary to constitute a Board of Installed Masters on the occasion, and for this purpose three at least would require to be present. None of the petitioners have passed the Chair, and it is not known whether there is a Past Master in the Island. If not, and three had to be sent from New Zealand, the expense would be enormous, as the passage money for a return ticket is £25. As the trip would occupy a month, it might also be difficult to find three qualified brethren able to spare the time. The Board is in communication with the petitioners on the subject, and we trust that some means will be found by which their laudable desire to introduce Freemasonry into Raratonga may be gratified.—*The New Zealand Craftsman.*

MISPLACED CONFIDENCE.

Probably there is one thing that causes more trouble among Masons, and brings Masonry more into ill-repute among the profane than anything else, and that is misplaced confidence and broken faith among Craftsmen themselves. There is no use beating about the bush in this matter. It is well known to Masons, and is much talked of by those outside of the Institution, and the day is not far distant when it will be taken up by the Grand Bodies, and summary action taken upon the offenders. Occurrences of this kind have become altogether too frequent of late years for the good of the institution. Scarcely a Lodge can be found but which contains someone who has been ill-used by a Brother Mason. Some sharp practice has been performed, promise broken, or misleading advice given, by a Brother Mason, against one who had a right to

expect entirely different usage at his hands.

Election to a Masonic Lodge is one of the best character recommendations any man can possess, providing the committee properly performed its duties, and the Brethren vote intelligently. And there is no gainsaying the fact that our Lodges are, as a rule, composed of the best men in the community. But it does not follow that they are all of that class, neither can it be helped if some fall from grace and do things they should not, but a strict weeding out of this class of people would have a salutary effect upon others, and would increase the public respect for Masonry an hundredfold.

Freemasonry is a Brotherhood, a family wherein we are taught to help each other, to keep sacred a Brother's secrets, and should we hear a Brother's character wrongfully traduced, we should speak up in his behalf; should we deem him to be in danger, we should for-warn him: in fact, we should have full confidence in one another. But can we always rely upon receiving just treatment from our Masonic Brethren? We regret to be compelled to answer in the negative.

Backbiting and petty jealousies among Masons should never be countenanced. There are some who seem to take great delight in spreading unsavory reports concerning their Brethren. Such persons should have a quietus put upon them whenever they indulge in such reprehensible and un-Masonic conduct. Masons should pull together, and not permit anything to come between them.

At times it seems to us that the "broad mantle of Masonic charity" has grown so old and threadbare that it sadly needs repairing, or, perhaps, it would be better to have an altogether new one made.—*The Masonic Record.*

PLANTING FOR OTHERS.

Permit me to call your attention to the following Oriental Tale, entitled: "The Recompense." It is related:

The Caliph Haroon Al Raschid, being one day at the chase, met an old man who was planting a walnut tree. "What a fool is 'his old man!'" said the Caliph to his suite. "He acts as if he were still a youth, and were to enjoy the fruits of that tree." As his followers likewise made a jest of the old man, the Caliph approached him and asked him what age he was, "Eighty years complete, my lord, and I am, thank God, still as well as a man of thirty."

"How much longer dost thou think to live," continued the Caliph, "that thou plantest, at an age so advanced, young trees which bear so tardy fruit? Why thus give thyself a useless occupation?"

"My lord," answered the old man, "I shall be contented when I shall have planted these trees, without troubling myself to think whether I shall enjoy their fruits or not. It is just that we should do as our fathers have done; they planted trees whose fruits we eat; since we have profited by the toil of our fathers, why should we be, for our successors, less provident than our fathers have been for us? I consider that which the parent cannot enjoy, the son will gather." The generous Haroon, whom this answer pleased, gave the old man a handful of gold pieces. "Who can now say," continued the joyful old man, "that I have labored uselessly this day, since the young tree, though just now planted, bears already such fine fruit? The saying is just that he who does good is always richly recompensed."

So, my companions, it is with us. We are planting for those who will come after us, as some one has planted for us. Generations yet unborn are to profit by our having lived and worked. We are planting for future generations; let us then be cautious of every act which will surely be transcribed on the book of life, as an example for their guidance. See to it then that it will there be recorded that by precept and action has each individual's mission on earth been fulfilled. For we are living

in a progressive age, progressive in research and the development of all things tending to the upbuilding of man and our institutions, Masonic as well as others. The spirit of inquiry is abroad and progress must not be stayed. If any lethargy possesses you, shake it off and do your share toward the upbuilding of our time honored institutions. Each of us has an allotted task to accomplish, a place to fill in this great world. Let us see to it that our duties are well performed, in short to live and act as Masons should, so that when we are called hence the world will be better for our having lived in it, and we will merit the applause of "well done."—LOUIS G. LEVOY, *G. H. P., South Dakota.*

WHERE CANADA LEADS THE WORLD.

Canada is beginning in some things to set the pace for the world. One of the things in which she has forged to the front is in the publishing business; for the greatest weekly newspaper in the world is the product of Canadian brains and enterprise. This is of course the *Family Herald and Weekly Star*, of Montreal. This marvellous paper can be found in every corner of Canada, however remote; and every week thousands of copies go from Canada into all parts of the world. It is a newspaper, an illustrated magazine, a household guide, a practical agricultural journal rolled into one. It is a money-maker for the farmer, dairyman and stock-breeder; it is the delight of the mothers; it educates the young; it answers questions free on all possible subjects from diseases of the body to perplexities of the mind. Lately enlarged to sixteen pages of eight columns each, making one hundred and twenty-eight columns a week, nearly seven thousand columns a year, equal to about one hundred large volumes. It is safe to say that there is no value equal to the *Family Herald and Weekly Star* to-day. The *Family Herald* has won a world-wide reputation for

the magnificent pictures. It occasionally gives to its subscribers. We hear from those who have had a view of it, that it has one this year for yearly subscribers entitled "Little Queenie," that is simply superb. Every subscriber to the *Family Herald* is insured for Five Hundred Dollars against railway accidents free of cost.

OLD ENGLISH BIBLES.

Most Masons will have noticed the difference between passages from the volume of the Sacred Law interwoven in the lectures and other Masonic working and the same passages as given in our ordinary Bible. The explanation of this difference is that Masons have retained the renderings of versions in use before our present Bible was in existence.

This circumstance makes the study of the early and now disused versions of peculiar interest to the working Mason, as in them he will find many words and phrases that have been handed down orally for upwards of three hundred years, and are perfectly familiar to him, although unknown to the popular world, for example: the artist whom Hiram, King of Tyre, sent to King Solomon, is well known to all Master Masons as Hiram Abif; this name does not occur in our present Bible, but may be seen in the earlier ones.

The last date at which we have found the title Abi, or Abif, is in two of the three folio Bibles issued in 1549, namely, that printed by John Daye and William Seres, and the one printed by Raynalde and Hyll.

The fact that Masons, at their Lodges and instruction meetings, employ Words and texts from a version of Holy Writ that has been for more than three hundred years completely lost sight of, proves the verbal accuracy with which Masonic lore must have been handed down from generation to generation, and is also evidence of the antiquity of the Order.

For many years war has raged hot and strong as to where, and by whom,

the first English Bible was printed. The controversy has, however, been settled at last. It was printed at Antwerp, by Jacob Van Meteren, and is known as the Cloverdale Bible of 1535, Cloverdale being the translator, which was followed by that of Nycholson of 1537, the said publication receiving the impressions from Antwerp, and from the same blocks as used in the 1535 edition, with the addition of one more woodcut (that of Jonah).

The Mathew's Bible was printed by Petyt and Redman, in 1540; it had the first and New Testament titles printed from the 1535 blocks. The same may be said of the edition printed by Raynalde and Hyll, in 1549. Another edition of the Mathew's Bible was printed during the same year by Day and Seres, with E. Becke's peculiar notes. Other editions followed in the years 1550, 1552 and 1574.

The Mathew's Bible of 1740, was also published in Antwerp, and from that edition the following quotations are taken; Grafton having brought a copy of the same to England and given it to Archbishop Crammer.

In the fifth chapter of the first of Kings, after speaking of Adoniram, "At the commandments of the king, they brought great stones, and that fre stones, and hewed thereto, to laye in the foundacayon of the house. And Solomon's masons, and the masons of Hiram, dyd hew them, with them of the borders."

In the second chapter of the second Book of Chronicles, the message sent by Hiram, King of Tyre, to Solomon, is thus given: "And now I have sent a wyse man, and a man of understandinge, called Hiram Abi, and is the sonne of a woman of the daughters of Dan (who be it hys father was a Tiran); and he can skylle to worcke in goulde, sylver, brasse, yron, stone, tymber, scarlett, jacinct, bysse and cremosin; and graue al maner of grauings, and to find out al maner of sottle worcke sett before hym."

In the fourth chapter the Grand Master is again mentioned: "And al

theye vessels dyd Hiram Abi make for King Solomon for the house of the Lord of bright brasse: in the playne of Jorda dyd the king cast them, in the thicke earth, between Sucoth and Zaredatha."

Abi, or Abif, as Cloverdale's Bible of 1535 has it, is a title of honor, meaning father, but the rendering of our present version, "Hiram, my father," does not convey the original idea as accurately as the term Hiram Abif does. We have, on the authority of a learned Rabbi, the chaplain of one of our West Yorkshire Lodges, and who also is a Companion of the Royal Arch, that the Craft has retained the correct word. At the request of the writer, our Hebrew brother carefully examined the passage in its original language, and the conclusion he arrived at was, that the rendering in the old English Bible is a better one than that of our present version. We hope that in the new version now in preparation, the old term Abif will be restored.

We have examined early printed German Bibles, and old versions in many other languages, and excepting the Vulgate, which has "Hiram pater," the title "Abif" is retained in every one of them.

Another word in use among Masons, which has been omitted from our present Bible, occurs in the ninth chapter of Ezekial, which, in Mathew's version, reads as follows: "Go thy waye through the cytye of Jerusalem, and set this marke. Thau upon the foreheads of them that mourn and are sorry for the abhomynacyons that be done therein." "But for those that have this marke Thau: see that ye touch them not."

There is a valuable note respecting the Thau in another early English version, explaining why "Thau" is the sign of life, which we hope to quote later on.

It is interesting to note that the description given in Exodus of Bezaleel, correspond in every particular with that given in Chronicles of Hiram Abif.

We are told that Bezaleel was "filled with wysdome, understanding, and knowledge, to work in gold, siluer and brasse with grauinge of stones, to sett, and keruyng in wood, and to worke al maner of sotle workes

"And Ahalib of the tribe of Dan, bathe he fylled with wysdom of hearte, to work ai maner of grauen worke, in jacinet, scarlett, purple and bysse."

Four hundred and seventy five years after, we find it recorded that Hiram Abif was the son of a widow of the tribe of Dan, and that his ability as a craftsman is described in the identical words used in Exodus to describe the skill of one who occupied a similar relation to Moses as Hiram Abi did to King Solomon.

Most Masons will have noticed that in the quotations from the Bible which occur in our working, no reference is made to verses; for instance, "In the latter part of the twentieth chapter of Exodus it is recorded;" then follows a quotation from Matthew's Bible.

The reason verses are not mentioned is, that old English Bibles are divided into chapters only, and had no verses, the letters A, B, C, D and E, down the sides, afforded the only means of reference to any particular line or passage.

The first English Bible divided into verses, was the Genevan version of 1560.

No Bible could more appropriately form a portion of the furniture of a Masonic Lodge than the Abif Bible.—*Masonic Magazine, London.*

SECRECY.

The motto of the Grand Lodge of England is "Audi, Vide, Tace," which is equivalent to the colloquial "Hear all, and say nothing," and this excellent precept may well lead us to think carefully on the subject of Masonic Secrecy.

The amount of secrecy necessary to be observed is variously interpreted by different brethren, and under different constitutions. In 1720 we are told that "valuable manuscripts were burnt

by scrupulous brethren," which was, no doubt, an irreparable loss to the whole Craft, as they may have solved many a disputed point as to our early history. A good friend of mine once told me that in his early Masonic days he used to buy any Masonic documents he saw exposed for sale, and burn them that they might not fall into improper hands. This was an excellent motive, of course, but the end might have been better obtained by their being placed in safe custody instead of being destroyed.

Another friend of mine, a good old Mason of many years standing, religiously *locks up* every Lodge summons he receives, together with his Book of Constitution, Gould's "History of Freemasonry," and other similar works, and is in an agony if any member of his family happens to see one of these papers or books, whereas any of the latter may be bought of any bookseller by any non-Mason, and no damage could be done to the Craft, as they contain nothing esoteric.

Grand officers are also sometimes *over*-scrupulous, for I know of several who decline to give the smallest information to anyone not belonging to their particular body on such harmless points as matters of regalia, and even their printed regulations: whilst one foreign Grand Secretary absolutely refused to tell a Brother of my acquaintance whether there was *any difference in the wording of the certificates of the 30th and 33rd degrees respectively!*

Now this kind of "secrecy" is neither essential nor in any way useful, but only serves to disgust any studious brethren, and disincline them to take any real interest in Freemasonry.

Then we have the other extreme of brethren who are not sufficiently particular. They "vouch" for brethren visiting their Lodges when they have never sat in open Lodge with, neither have they examined them, but have merely hearsay evidence—sometimes only their bare word—for the fact of their being Freemasons. I have known a Past Master simply ask a visiting

stranger what Lodge he belonged to, and then proceed to "vouch" for him in the attendance book as his introducer without the smallest formality of any kind.

Other brethren again babble of what has passed in Lodge not only to their fellow Masons, but to the outside world, which is a great masonic crime. I have known cases in which a non-mason accosted a mason with "Oh! so you did a lot of blak-balling last night, I hear?" or "There was a fight, for the Mastership wasn't there?"

All this is manifestly wrong. Such matters of Lodge business should be discussed amongst brethren *only*, and when, as is unfortunately sometimes the case, unpleasant occasions arise, even amongst brethren, the subject should not be allowed to transpire, even to other Lodges, unless it is necessary for the good discipline and order of the craft that it should do so.

"In the "Grand Mystery of the Freemasons discover'd," published in 1725, occurs the following:—

"(Q.) Have you the key the Lodge:

(A.) Yes, I have.

(Q.) What is its Virtue?

(A.) To open and shut, and shut and open.

(Q.) Where do you keep it?

(A.) In an ivory box, between my Tongue and my Teeth, or within my Heart, where all my Secrets are kept.

(Q.) Have you the chain to the Key?

(A.) Yes, I have.

(Q.) How long is it?

(A.) As long as from my Tongue to my Heart."

This dialogue admirably impresses on the mind the doctrine that the true Mason should keep a judicious watch on the unruly member, the tongue, and not allow it to divulge that which is forbidden, but as I have said before it is *discretion* that is necessary: and whilst we should guard, even with our lives, the genuine secrets of a Mason, we should not deny *harmless* information to our brethren, nor even, *within proper limits*, to the outside world, for

we have nothing in our historical or judicial *data* of which we may not be proud, whilst the outside world cannot but be the better for the knowledge of the broad principles of our order, namely, Brotherly Love, Relief, and Truth.

I cannot do better than close with an extract from the Irish *Ahiman Reson* of 1839:—"One of the principal things that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him as well as his own serious affairs, and whoever will peruse sacred and profane history, shall find a great number of virtuous attempts, in peace and war, that never reached their designed ends, but were shaken into shivers and defeated only through defect of secret concealment, and yet, besides such unhappy prevention, infinite evils have thereby ensued. . . . The Athenians were wont, when they met at any feast, that the most ancient among them should show every brother the door whereat they enter saying, 'Take heed that not so much as one word pass from hence, of whatever shall here be acted or spoken. The first thing that Pythagoras taught his scholars was to be silent; therefore, for a certain time he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when the time required, expressing thereby that secrecy was the rarest virtue. Would to God that the Masters of our present Lodges would put the same in practice. The wise King Solomon says, in his Proverbs, that the king ought not to drink wine because drunkenness is an enemy to secrecy, and in his opinion, he is not worthy to reign that cannot keep his own secrets. He furthermore says that he who discovers secrets is a traitor, and he that conceals them is a faithful brother. He likewise says that he that refraineth his tongue is wise, and, again, he that keeps his tongue keeps his soul.

Many other circumstances of the excellency of secrecy might be mentioned, but we may venture to say that the greatest honour, justice, truth, and fidelity have been always found amongst those who could keep their own and other's secrets." FRED J. W. CROWE.
—*The Scottish Freemason.*

LOOKING BACK.

Whatever we may think of Freemasonry as Ma-sons, it is clear enough that with its expansion has commenced a desire to modernize it that it is not at all satisfactory. Is not this spirit the lever which during late years has been instrumental in the formation of new Lodges on "class lines?" And is it not a remarkable fact that during the last ten or fifteen years other Orders have been founded, the members of which are *Masons*, to carry out the identical principles upon which Freemasonry is founded? We may indeed be proud of Brethren who do these things, but is it a healthy sign that it should be necessary? We think not. It would appear that there is in many Lodges to-day a class of men who so recently as twenty or thirty years ago would be forced out under the pressure of Masonic opinion, now they are tolerated. We may say, however, that in those days, if they existed at all, they were a very small section, so small as to be almost unknown. If we go much farther back we have only to look into Lodge minutes and by-laws to find that the eighteenth century Mason found much more Brotherly love, relief and truth within his Lodge than exists to-day, whatever fault might be found with his habits—moral, social and general—outside.

We have no doubt a good many old customs, and perhaps a few laws, have been allowed to sink into disuse since the first Book of Constitutions was printed; but it would be interesting to know about what period the old office of Hospitaller became unnecessary. The present Lodge Almoner is the nearest to it, but the duties are in but

a minor degree the same. The first duty of the old Lodge Hospitaller was "to visit all sick and distressed Brethren and extend relief, if worthy," which clearly shows that the "Brotherhood of Masonry" was more of a recognized element than now.

The formation of societies by Masons under other names is a strong proof, and certainly an unwelcome one, that they at least consider the ordinary Masonic Lodge but imperfectly fulfils its mission, and we are the more sorry because the active interest of such Masons must necessarily be concentrated rather on that society which carries out a fundamental Masonic principle, than their own Lodge which they think does not.

The difference between the latter eighteenth and latter nineteenth century Lodge seems to us to be that the former was a *school*, and the latter is the *playground*. The lessons still form the curriculum, because otherwise the name of Freemasons could not apply; in theory they may be said to lie open for the Brethren to moralize upon, but in practice they are a closed book through the sheer force of bad example.

"The lessons are there, if you want to learn them: help yourself, and much good may it do you" was the answer of a W.M. who owned that he was sick of trying to raise the Masonic tone of his Lodge and apparently had lost all hope, even when an opportunity of doing good occurred. But does such fretfulness deserve success?

We are not surprised at the complaints which reach us, and should be very glad to feel that they were justified; but the effort to improve must begin within the Lodge itself, and then only can it succeed. The press is a powerful advocate, but it must not be forgotten that the more a Mason ignores his duties and obligations as such, *the less he cares to read a Masonic journal*. There is nothing much more regrettable than the sickly sentimentalism which sees a Lodge degenerate and contents itself with lamentation outside. There

is not a Lodge in England that cannot be reformed if the members set earnestly about it. Example does more than precept; and so unanswerable are the unchangeable principles of the Craft (which nobody would ever dream of questioning) that we have known the entire character and status of a Lodge completely change in a few years by the zeal and Masonic example of one member!

When Socrates was asked his opinion of the works of Heraclitus, presented to him by Euripedes (who knew them to be very obscure), he said something to this effect: "What I understand of them I find to be excellent; therefore, what I do not understand must be equally good." Our initiates, almost without exception, are impressed with this charitable feeling towards Freemasonry; but if by the example of the older Brethren, they are led to consider what they have already been taught *as mere form and ceremony*, are they not likely to regard their Lodge (to go no farther) as a pious fraud on society? We are glad to know that, notwithstanding the complaints against the few, the many really know their duty to the Craft, and do it. It is not sufficiently understood that in a Lodge a move in the wrong direction is difficult to overcome; however, the same rule applies also to a good beginning. But the fire won't burn without fuel, and Masonry itself may decay through sloth and inanition.—
Freemason.

Craft Tidings.

CANADIAN.

The officers of Kerr Lodge No. 230, A. F. & A. M., paid Seven Star Lodge No. 285, Alliston, a fraternal visit on Wednesday, 30th ult. The brethren speak very highly of the reception given them by the Alliston members of the fraternity. W. Bro. Jas. Patterson conferred the first degree, and W. Bro. J. J. Hobson conferred the second degree.

In both degrees the Kerr Lodge officers assisted. W. Bro. O. H. Lyon and his staff of officers of Kerr Lodge conferred the third degree. The work done is spoken of as being perfect. The meeting being over, the Alliston brethren entertained their visitors at a banquet, where the customary toasts were given and replied to. The attendance numbered over 40, including the visitors from Barrie, Cookstown, Beeton and other points. Those from Barrie were: W. Bro. O. H. Lyon, W. M., Bros. L. E. Lane, S. W., W. J. Sutherland, J. W., W. Johnson, S. D., J. G. Scott, J. D., H. E. Jory, I. G., M. Webb, S. S., and W. Bro. G. G. Smith. The Alliston brethren suffered from the damage by fire that evening to the extent of \$40. A chandelier holding coal oil lamps fell and set fire to the carpet, and but for the prompt action of several of those present, the entire building might have been destroyed.

Seven Star Lodge, Alliston, will hold an emergent meeting on the 13th inst., to consider the advisability of putting electric light in their lodge room. They will find it an advantage to do so. Seven Star brethren evidently intend to profit by their experience with fire.

AMERICAN.

The Grand Commandery, K. T., Ohio, met in Columbus October 2nd, 1895. The returns show a membership of 3,382; 586 were Knighted. John P. McCune, of Columbus, was elected Grand Commander, and John N. Bell, of Dayton, Grand Recorder.

It is made a masonic offence, and disqualifies the offender, to electioneer in Illinois for an office in the Grand Lodge.

Frater Geo. Blackeman, of Derby, Conn., was made a Mason, Nov. 13, 1820. He is 96 years of age.

Rev. Bro. Samuel Wakefield, Minister and Author, died at West Newton, Pa., aged nearly 97 years. He was a Minister and Mason for 75 years.

Frater Isaac Mass, of Vincennes (Indiana) Commandery, was undoubt-

edly the oldest Templar in the procession at Boston, he having attained his 85th year. He acted as aid and rode a horse.

It was voted unanimously at a special communication of the Grand Lodge of Masons in Massachusetts, to give the directors of the Lodge power to sell the Masonic Temple, which was recently partly destroyed by fire inside. It has been found that the loss on the building amounted to \$89,000, and the loss on personal property \$21,300. The damage to the building was very heavy. The fine organ in Sutton hall was a total loss, the beautiful Corinthian pillars in the hall are warping and cracking, the frescoes are ruined and great holes have been cut in the floors and in places in the partitions. Egyptian hall is in a worse condition, and Gothic hall was entirely burred out. The question of sites was not broached. The value of the estate where the Temple stands is assessed at \$561,000.—*Boston Ideas.*

It is estimated that the concreted cost of the Boston triennial of the grand encampment will approximate close to \$3,000,000

From returns made to the grand secretary of the 25 St. Louis lodges the result of work done for the year ending July 31 was as follows: Entered 261, passed 265, raised 275, admitted 66, demitted 49, deaths 44, total membership 3658.

There are 59 chapters in Wisconsin with 5000 Royal Arch Masons.

Wyoming has no law against brethren holding membership or official position who are engaged in the liquor business.

The grand lodge of Massachusetts has held seven special communications this year.

The fee in California for the Scottish rite degrees are \$180.

An officer in a Masonic body has no right to be absent from his position at any of the sessions.

This year the Buffalo Consistory will

add the 29th degree to those already on the local list. This degree is known as the Knights of St. Andrew.

The Connecticut Masonic Home and Orphanage, at Wallingford, was dedicated Sept. 25th with very interesting ceremonies. It was first suggested by Rev. Ashbel Baldwin in a sermon in 1797, recommended by Grand Master Lockwood in 1873, purchased in 1894 and dedicated in 1895.

It is surprising the number of aspirants for and occupants of office in Grand Lodge who never subscribe for a Masonic periodical, and know nothing about Masonry except the parts of the ritual they have learned simply by rote or cypher. They think they know it all. How much they deceive themselves!—*The Trestle Board.*

The Masonic Home in North Carolina has 213 children in that institution. The printing office connected therewith produced an income of over \$3,000, the shoe shop over \$600, the broom factory over \$300, the farm products nearly \$2,000, and from all like sources over \$6,000. Machinery for laundry work is being added. Girls are not sent out from the Home until they are 18 years of age.

California Commandery, No. 1, of San Francisco, attracted much attention in Boston. The aggregate wealth of the members of this organization is in the neighborhood of \$200,000,000. The initiation fee in this commandery is \$1,000, and the reputation of the Californians for princely hospitality is known to every attendant of the previous Triennials, and their Boston generosity was in keeping with all previous ones. When it is understood that 22,000 bottles of wine and two carloads of fruit were used in entertaining their callers, an idea of their princely hospitality can be had.—*Lodge Record of N. Y.*

The Georgia Knights who came to Boston last gave each caller a cigar and a \$50 Confederate bill to light it with. They brought with them \$400,000 in Confederate paper to use in this

way. It gave a Northerner a queer sensation to light the Havana tendered him with a \$50 bill, but the genial host assured his visitor that it was the Georgia way of obliterating the "late unpleasantness."

The corner stone of a new Masonic Temple was laid in Milwaukee on Oct. 8, with imposing ceremonies. The building will be occupied by Wisconsin Commandery No. I, Knights Templar. The cost of the Temple and site will be \$115,000.

A magnificent new Masonic Temple was dedicated at Grand Rapids Mich., Oct. 15. It is a grand structure—the finest in the State. The furniture alone cost \$15,000.

The magnificent Masonic Home at Springfield, Ohio, was dedicated Oct. 23. It was a great occasion—one that will be long remembered by the Masons of Ohio.

The First Royal Arch Chapter opened in America, of which any account is published, is that of No. 3, in Philadelphia, under their Lodge warrant, about the year 1758. This Lodge and Chapter derived their authority from, and held communion with, the "Grand Lodge of all England," called "Ancients," in which body the Royal Arch, as a separate degree, undoubtedly had originated and been arranged not twenty years before. Our Royal Arch Masonry, therefore, was derived, both as to date and authority, from the fountain head. If we have preserved it as we received it, those who differ from us must have innovated or changed it. As it was a new arrangement, it may have been in some features changed, revised and improved, without infringing upon the landmarks of Masonry.

The Grand Chapter of Pennsylvania is the oldest on this continent, having been formed by our Grand Lodge on the 23d of November, 1795, William Ball, then Grand Master, as Grand High Priest. A communication on the subject of the government of Grand Chapters was immediately addressed to the Grand Lodge of all England. The

reply from the body, enclosing a copy of the rules and regulations for the government of Royal Arch Chapters, was received and read in our Grand Lodge, May 30, 1796. The Grand Chapter of Pennsylvania continued under the jurisdiction of the Grand Lodge whose Grand Master was ex-officio Grand High Priest of the Grand Chapter, until 1824, electing its own officers as at present.—*M. E. Comp. Benj. Parks.*

The corner-stone of the new Scottish Rite Temple, to be erected at a cost of \$125,000, was laid at Indianapolis Monday 24th ult., with appropriate ceremonies. Many prominent Masons from all over the state were in attendance and participated in the exercises.

Saturday Canandaigua Masons took possession of the door to the Morgan cell in the old jail which is being demolished, and placed it in their lodge room, where it will be kept as a memento of a most stirring episode in the history of the order. Numerous other relics have been secured by Masons from neighboring places.

From many portions of the State of California come reports of a revival in Lodges attributable to the more liberal legislation at last Grand Lodge on the subject of refreshments. Brethren hereafter will not have to complain of the lukewarmness of the Craft toward the Lodge because of a lack of sociability. Last year the net increase of membership was only 34; this year it will be about 300. If Grand Lodge will abolish the affiliation fee absolutely, the gain will be much greater, and if it will go further and approve the recommendation of Grand Master Orme last year, and abolish the *ballot* on membership of all Masons holding demits, its membership would reach 25,000 in two years. From all over the State come evidence of growth and harmony.—*The Trestle Board.*

FOREIGN.

It has been arranged that on the 10th Oct., at Laurencekirk, the Grand Master Mason of Scotland, Sir Charles

Dalrymple of New Hailes, Bart., M.P., will instal Brother J. S. Murray, Pasque, as Provincial Grand Master of Kincardineshire. On the following day the Grand Master will instal Lieutenant-Colonel Johnston of Lesmurdie as Provincial Grand Master of Elgin and Morayshire.

Past Grand Master H. Thomson kindly sends us the following item, which is interesting, if only from its unique irregularity:—I have just had submitted to me a document purporting to be a certificate from Saintfield Lodge, 443, Saintfield, Down, Ireland, "That William Reynolds entered the said Lodge, passed Fellow Craft, and obtained the degree of Master Mason. Elected Arch Excellent, Super Excellent, Royal Arch, and subsequently *daubed* (whatever that may mean) a Knight of the Temple," winding up with a request that Freemasons the world over would treat him with honour and respect, "knowing what he was, what he is, and what he ought to be." Dated 11th May, 1832, and sealed with three seals, viz., in blue, red, and black, representing the Blue Lodge, the Royal Arch, and Temple, and signed by the W. Master, Wardens, and Secretary. As the brother referred to was born in 1815, he could only be seventeen years of age when the certificate was signed, and yet he was in possession of seven degrees.—*New Zealand Craftsman*.

The late Masonic ball in aid of the funds of the Masonic Benevolent institution of New South Wales, held in Sydney, proved a financial success. The total receipts from all sources, including sale of tickets and donations, was, it appears £511 13s. The expenditure, including hire of hall and decorating, catering, advertising, and sundry other disbursements, amounted to £196 13, thus leaving a balance of £315 wherewith to augment the funds of the institution, a by no means unsatisfactory result of an evening's entertainment.—*New Zealand Craftsman*.

There is good reason to believe that

the Colonial Board of the Grand Lodge of England is quite prepared to recommend the Grand Lodge to extend fraternal recognition to the Grand Lodge of New Zealand, if this can be done without appearing to act in disregard of the opinions of its own District Grand Masters in the colony. The Grand Secretary of England has accordingly addressed a circular letter to each of the five District Grand Masters, E.C., asking them to report on several points in connection with the question, and to advise the Board on the matter generally. If therefore, the present unhappy estrangement and differences are much further prolonged, the responsibility will rest with such of the District Grand Masters as may stand in the way of recognition being accorded. It is well that English brethren and Lodges throughout the colony should clearly understand the position. The alleged grievance regarding the retention of charters no longer affords a reason or excuse for maintaining a hostile attitude towards the Grand Lodge of New Zealand.—*The New Zealand Craftsman*.

A contemporary has an interesting article on Masonic Dress, and comes to the conclusion that an apron and white gloves alone should be worn. With a thermometer at 112 degrees in the Lodge room, we can quite appreciate the comfort of such dress, but it leaves something to be desired on the score of decency, and we quite comprehend now what we never before thoroughly understood, why the W.M. at his installation should be exhorted to discourage public processions of brethren clothed as Masons.—*Indian Review*.

At the time of the installation of Bro. Bell as M.W. Grand Master, some exception was taken on the ground that he had not previously filled the chair of a Craft Lodge, and was not therefore an installed Master. There were many precedents quoted at the time justifying the course pursued, but the nearest and most recent was not

mentioned. Bro. Chief Justice Way was not an installed Master, nor had he served as a Warden in a Craft Lodge when he was elected and installed as M. W. Grand Master of South Australia on the foundation of that Grand Lodge. The secrets of an Installed Master were conferred upon him under dispensation.—*The New Zealand Craftsman.*

Miscellaneous.

PERFECTION.

(AS ILLUSTRATED IN THE 18°),

When from the darkened outer world,
As Masons we are brought,
Within the glorious light of truth,
By mystic science taught ;
Unskilled, at first, we fail to trace
The Architect's wise plan,
That chain of loving Brotherhood
Which links us Man to Man.

Slowly, though surely, line on line,
Masonic lore we gain,
Striving, with help from Holy Book,
Perfection to attain.
This to achieve, a ladder firm
Our Saviour will accord,
Faith, Hope, and Heaven-born Charity,
Commencing steps afford.

Humbly, yet hopefully, we mount
The narrow pathway given,
Cheered by the rosy light which beams
Upwards from Earth to Heaven,
For though, with Mercy infinite,
Christ did to earth descend,
For, us as Victor, conquering Death,
Above He did ascend.

Fair Rose of Sharon, Lily pure,
Good Shepherd of our souls,
Who, though like sheep we often stray,
With gentle sway controls,
His cross to bear, He will support,
Our footsteps to the end ;
And to our Ancient sacred rite
His Providence extend.

When thus, in loving circle joined,
We Rose Croix princes stand,
And break the bread and pass the cup,
In pledge from hand to hand,
May this, the type Immanuel gives,
Our trust in Him attest,
Perfection, perfected in love,
Thus "Consummatum est."

F. W. Driver, M.A., P.M.W.S.

HOPE.

I hear it singing, singing sweetly,
Softly in an undertone,
Singing as if God had taught it,
"It is better farther on !"

Night and day it brings the message,
Sings it while I sit alone ;
Sings so that the heart can hear it,
"It is better farther on !"

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
"It is better farther on !"

Farther on ? Oh ? how much farther ?
Count the mile-stones one by one ?
No ! no counting—only trusting
"It is better farther on !"

Unknown.

THE MASONS CLAIM.

"Where this evening, Charles ?" asked a lovely married woman of her husband. The tone was slightly sneering, though she smiled as she spoke.

"I have to make a call on a sick brother," answered, Mr. Preston, as he put on his gloves.

The lady pouted.

He took up his hat, and approached her with a playful smile.

"Ah, Mary, I fear you will never overcome your hostility—it is no longer prejudice, but hostility, to the Order."

"And I do not wish to. Here you were away from me Tuesday night until 9, and now, on Thursday, you are off again !"

"But I have duties I owe to others as well as to yourself, Mary. I give you five evenings and, oftener six, in every week, besides a great portion of my time during the day. We must sacrifice something for others. As members of the great community we have duties external from those due our immediate families."

"But you had no such duties until you became a Mason."

"I did not, till I became a Mason, see so plainly the duty I owed to my fellow-creature as I do now. Becoming a Mason has enlarged my views of benevolence and opened to me a field for its exercise."

"And pray, what are you to exercise it upon to night? Who do you visit?" she asked, with a toss of her pretty head.

"A young married man by the name of Pelton, who joined the Lodge a year ago, I learn by a note from the Master, is discovered to be quite ill. He has been absent from the Lodge for several meetings, but as no one reported him ill, I was not aware of it before. As he lives in the next street, I must go and see him."

"What is he?"

"A Mason."

"I mean his trade."

"That is, you mean, how respectable is he? We Masons, Mary, know no distinction of trades within the Lodge. We are all brothers and friends. He is a mechanic—a jeweler, I believe. I have several times spoken with him, and like him. He is quite unassuming and interesting in conversation. I have heard him speak in the Lodge with great fluency and eloquence. His health has been delicate of late."

"You seem to feel very much for such a person, it seems to me. Well, go! I will try and pass the evening as well as I can—as I do all those when you are at the Lodge." And the lady pouted and looked ill-pleased.

"Why not let me call, and ask the lovely Amy Otis to drop in and pass the evening with you?"

"I would rather not have her."

"Why not go to your father's? I will see you there, and call for you when I come back"

"No!"

"Then pass the evening reading Frederica Bremer's last."

"I shall go to bed!"

This was said so very positively and angrily that her husband said no more, except "good evening."

She waited till she heard him close the street door, and then sprang up and began to pace the room. The cricket was in her way and she kicked it out of the way. The piano-stool was an obstacle to the free exercise of her limbs, and she tilted it over. For full

five minutes she continued in this amiable mood, during which annuals strewed the floor, chairs were laid on their back, and the poker and shovel took a turn or two of cachucha about the room. At length she threw herself upon the sofa and played the devil's tatoo with her little feet upon the carpet till she was tired. She then pulled a feather fan to pieces and cast the fragments around her; took up a book, glanced into it, and flung it to the further end of the room, greatly to the peril of the splendid French mirror and the utter demolition of a cologne bottle that unluckily stood in the way of its flight.

The fragrance of the spilled cologne, or perhaps exhaustion, calmed her, and after venting a few harmless epithets at the Masons in general, and at her husband in particular, she rang for an ice-cream to be brought her from the next confectioner's—a very excellent cooler in such cases.

Mrs. Preston was not a simpleton, nor a vixen, nor a fool. She had good sense, a cultivated mind, and knew a great deal better than to act in this way. But she was jealous—jealous of the Lodge, not of a woman; for she had too just an appreciation of her own beauty if not of Charles' constancy, to be jealous of any lady. No; the Lodge was her rival. It robbed her of a part of his society, all of which she felt it was her right to monopolize. She was like a stingy child with a sweet apple. He must enjoy it in a corner, lest somebody would want a bite.

She had from the first, openly shown her hostility to the Lodge, and many had been the scenes of tears and re-primations between them; he being too firm to yield to her weak entreaties to withdraw from an Institution he knew to be so worthy; and she blind only to her selfish love for every hour of his time. At his refusal she would thus retort:

"You pretend to 'Friendship, Morality, and Brotherly Love!' Where is your love for me, after you solemnly pledged yourself, when you married

me, Charles, to love and honor me? Is this loving and honoring me? If you think so, I do not!"

While Mrs. Preston was eating her ice, Amy Otis came in, and being now in good humor (ices are an unfailing prescription in these matters), she managed to receive her husband very amiably when, at half past nine, he returned.

He looked gratified at the change in her, but made no remark before Miss Otis. He was grave and thoughtful. At length he said, smiling, as he looked at his wife:

"Miss Amy, my wife has scolded me a little for being a Mason, you know. She tried to have me stay in to-night, but I could not very well. I am thankful I did not," said he impressively. "Would you like to hear," he said, addressing the young lady, "where I have been?"

"Yes," she answered, laughing; "let us hear, sir, of some of your benevolent doings."

"After I walked five minutes from my door, I turned into Ash street, and with some difficulty found the house I sought. It was small and of humble exterior. I knocked, and a thin, pale young woman came to the door. I asked if Mr. Pelton lived there? She replied that he did.

"Is he in? I asked"

"Oh, yes sir. He has not been out for a long time."

"What seems to be the matter with him?" I inquired. "As a brother Mason I have come to learn the particulars of his illness and of his needs."

"At first, sir, he was troubled with a sort of paralysis of the fingers, which unfitted him from doing much work. This worried and wore upon him much, and made him right sick at last. Well, sir, as his daily earnings were eaten up by the four children and us two as fast as it came in, if he lost a day it was robbing the mouths that depended on him: so he grew sick and took to bed with fever."

"And how long has he been so ill?"

"Four weeks, sir."

"And why has he not made it known to the Lodge?"

"So I told him; but he said no. He said he would keep from the funds of the Lodge till the last minute. So he made me sell this and that for food and to buy medicine."

"This sensitiveness was all wrong," I said to her. "He was entitled to assistance as a right, and it is never regarded as charity."

"But he felt it was, sir. We struggled on till to-day, when he proving worse, and nothing to sell and nothing to eat, I made him tell me who was the Master of the Lodge, and so I put on my bonnet when he was asleep, and went straight to his store. He received me kindly; said my husband should be attended to at once, and that's only two hours since, and here you are already, sir, come to see me!"

"She pressed my hand with many expressions of the deepest gratitude, and we entered the sick man's room. He lay upon the bed, wasted to a skeleton. He turned his large eyes upon me."

"You have come to a poor man's house, sir," he said, as if mortified at his poverty. "I did not expect I should so soon call on the charity of the Lodge."

"You are claiming of me only your right and my due," I said. "No Mason can be regarded as an object of charity. He is looked upon as a distressed brother, and the duties extended to him are those of love. It is this which has brought me here."

"He smiled gratefully, and pressed my hand with his skeleton fingers, which were hot to the touch.

"I found that he and his family were perfectly destitute. There was no cooling medicine for him; no food for them. His wife told me that the children had eaten nothing since dinner, and were gone to bed crying for food, and she had for their sakes, eaten nothing since the night before!"

"Oh, horrid! dreadful!" exclaimed the ladies, in tears of pity and sympathy.

"I instantly went out and hastened to the next grocery. There I bought bread, cheese, and cakes and oranges for the sick man, a paper of tea and sugar, a bottle of wine and a quart of milk. With these treasures I hastened back to the scene of affliction and wretchedness. My presence soon cast sunshine upon the gloom. In less than half an hour things wore a new face. I sent a note to a brother Mason to bring a physician, and come prepared to stay for the night, as my wife would by no means give me permission to be out."

"Charles! Charles! this is too, too severe!" said his wife, bursting into tears.

"Nay, then, Mary, I did not write them of you! I withdraw the words."

"I deserve it, if you did! I have been all, all wrong! Forgive me!"

"Freely," he said, kissing her hand. "I remained until the brothers arrived with Dr. Dosier. By the time I left, everything around the invalid was comfortable, and the doctor said with careful nursing, he might recover. I took leave of him a little while since, leaving brothers watching at his bed-side. When they leave him in the morning, the places will be supplied by others. I ought to be one of them, but—"

"Charles! Charles! Go! go! Be one of them. From this time I shall speak only of your Order with love and affection!"—*The Trestle Board.*

What sort of Mason is he who takes the name of God in vain? What sort of a Mason is he who goes from the solemn ceremony of the A. & A. S. Rite to the saloon? Don't all answer at once. It is the practices of Masons that brings Masonry into disrepute. Her teachings are all right, but her members in their daily lives contradict those teachings.—*Masonic Trowel.*

I have been connected with Masonry long enough to learn that the amount of the fees for the degrees never deter bad men from petitioning for admission, while often, within my know-

ledge it has kept good men from applying for initiation in our Lodges.—*Geo. C. Perkins, G. M., Cal., 1874.*

Masonry is no creed, no dogma of faith, no ritual of empty forms. It simply accepts God as the Infinite Father and his divine word as the revelation of truth and the rule of life. It has fought no battles, subverted no kingdoms, overthrown no dynasties, taken part in no revolution, stained no pages of history with the record of crime and blood, but calmly, silently, nobly it has its way, leaving the impress of its footsteps upon every scene in every land whither it has gone.—*Trestle Board.*

Speaking of hand shaking, this plays an important part in our Masonic economy. It has with us a symbolic meaning, significance of trust, union, friendship, firm and indissoluble.

"Freemasonry is a temple—Freemasonry is a kingdom. Not everyone who knows its signs and ceremonies, who has its grips and passwords can enter into its kingdom; but he alone who is doing its will. You cannot make one a Freemason by giving him a grip, a sign, a password. One may possess all these and yet never really enter into the presence of the noble Masonic nature; you cannot enter into the true temple of Freemasonry by entering into Masonic temples. Only so far as we are partakers of this noble nature—only so far as we breathe Masonic spirit—are we Freemasons. Are we making this mistake calling ourselves Freemasons, and yet strangers and alien-hearers of the word, but not doers; looking occasionally into the Masonic Mirror then going away and forgetting what manner of men we are? This is the danger of symbols, signs and passwords. In their frequent use their meaning is too often forgotten.—*Freemason's Chronicle, Sydney.*

Knight Templary is not a branch of the Masonic tree at all. It is rather a tree which has grown up under the shelter of Masonry, and has intertwined

its branches with those of the protecting stem. Strictly speaking, there is nothing whatever Masonic about the Order save only that its membership is only open to R. A. Companions. The Arch and the Mark are merely developments, of the esoteric and exoteric teachings of the three craft degrees, but the the neophyte in Templary, so soon as he has proved himself a R. A. Companion, leaves every prestige of Masonry behind.

BURYING THE DEAD.

The Blue Lodge finds its precedent for burying its dead in the tradition on which the Master Mason's degree is founded, even a "grand procession" is authorized, and the duty to perform this office is in perfect keeping with its traditions and customs, to say nothing about the theory advanced by some that such burying is the final act in the drama of the third and highest degree known to Ancient Craft Masonry.

The services of the tabernacle and the sanctuary with accompanying vestments; the breastplate worn by the high Priest; the ark of the covenant, the incense, pot of manna, book of the law, and Aaron's rod, these with certain traditions form the basis for the Royal Arch Chapter. To perpetuate a knowledge of these, and impress moral lessons upon the mind are the objects sought in the solemn ceremony of our Order.

Nowhere in all of these is there found any precedent for burying the dead, any more than there is for reacting, in public, any ceremony pertaining to the Master Mason's degree. It is not our work as Royal Arch Masons. But it is said that the paraphernalia need not be displayed, and it is conceded that that would not be appropriate. But it has been done, and one reviewer boast of having seen it at the funeral of an illustrious companion, and this, to him, was all sufficient. No, the temptation to display is too great, and if allowed at all, it will lead, in some instances, to a vulgar show.

The fact that Knights Templar have a beautiful burial service, which, under exceptional circumstances, it would be very appropriate to use, does not figure in this discussion. Yet, where the deceased is a member of the Blue Lodge, that organization, if practicable, should perform the last sad rites of burial. A commandery of Knights Templar, by the very character of its organization, its dress, its drill, and the organization, it presents, of all other bodies is best calculated for escort duty, and that is its proper duty in the burial of a deceased Freemason. -- *Illinois Freemason*.

The distinguishing characteristics of Knights Templar are charity and hospitality; those, therefore, who assume the responsibilities of this Grand Order are bound by solemn vows to give alms to the poor and weary and succor the needy, feed the hungry, clothe the poor and bind up the wounds of the afflicted. The foundation of the Order is so broad, so ample, that every man in sympathy with all noble efforts for the uplifting of the race may enlist under its banner. It is a power for good in the world to day. Among its membership will be found representatives from the very highest class of American citizenship. Its sublime ritual, its purely Christian teachings and severe code of morals are all helps and aids towards making each Sir Knight a good man and a good citizen.

Wherever there is a man loving his neighbors as himself, there is a just and upright Freemason. Let us away with the thought that man can build the Masonic character by any rule, save the golden rule. Away with the narrow thought that Freemasonry is an organization of men bound together by signs, secrets, grips and passwords only! The Masonic badge is the white rose of a blameless life; the true Masonic grip is the heart touch and hand-touch of brother men of one common Father. Freemasonry is a personal force behind which and in

which lies a great inspiring idea. This idea is the Fatherhood of God and the Brotherhood of man. Only so far as this idea inspires and possesses man is he a Freemason. This is not a creed which a Freemason's lips declare, but it is a life which his whole Masonic living utters.—*Grand Master McCurdy.*

The Great danger which threatens Freemasonry is undue popularity. Wo! unto you when all men speak well of you. The rush, during the past twenty-five years especially into all branches of Masonry is not a healthy growth and it will be found that the grist will choke the hopper of the Masonic mill if more restriction is not had.

WHERE IS YOUR MASONRY?—If a Brother injures you, and you pursue him with relentless hate, and are unforgiving, where is your Masonry?

If a Brother commits an error or has a fault and you proclaim it from the housetops, where is your Masonry?

If a Brother falls, and instead of placing your hand to his back and whispering good counsel, you stand idly by or even aid in keeping him down, where is your Masonry?

If you are envious of the success of your Brother, and endeavor to drag him down, where is your Masonry?

If profanity belches from your mouth, and the stamp of intoxicants is becoming plainer, where is your Masonry?

If you are uncharitable, unkind, unforgiving, what good has Masonry done you?—*Selected.*

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:

T. Bell, \$1.00; W. T. Plumber, \$1.00; E. E. Sheppard, \$7.00; H. B. Howson, \$5; F. F. Manly, \$1.00; Joseph King, \$2.00; C. L. Patterson, \$1.00; A. Oelschlager, \$1.00; G. W. Wakeford, \$1.00; N. Greening, \$1; Rev. Dr. Battisby, \$1.00; Grand Lodge of Canada, \$1.50; Will. H. Whyte, \$1.00; E. D. Staton, \$1.00; Alfred Burnett, \$1.00; Wm. Scott, \$1.00; W. H. Ford, \$1.00; Jas. Luttrell, \$1.00; John Smith, \$1.00; H. Grif-

ith, \$1.00; B. J. Leubsdorf, \$1.00; Jos. E. Biddle, \$1.00; J. McCann, \$4.00; John Veale, Sr., \$1.00.

PLEASANTRIES.

No longer missed. A girl when she is married.

Man overboard, help! help! Pat, pluy don't yez swim? "I don't know how." "Be gotry, ye've got an illigant chance to learn."

"I began life without a cent in my pocket," said the puse-proud man to an acquaintance. "I didn't even have a pocket," replied the latter, meekly.

She "They say there are microbes in kisses." He, "nonsense. What dangerous disease do they develop into?" She, "Marriage, sometimes."

"Would you oblige," said the reporter who gets novel interviews, "by telling me what book helped you most in life?" And after a thoughtful pause, the great man answered: "My bank-book."

Cittiman (pompously) "I work with my head, sir, instead of my hands." Jay Green, "Hub! that ain't nuthin! So does a wood-pecker."

"The farmin' business is lookin' up," said old Silas Hayseed. "I jest rented my farm to one o' them gulf clubs for ten years. Some o' the new players gits inter the fields sometimes, an' ploughs it up right smart fer me too, with their iron sticks."

"I have fifteen clocks I'd like to sell you." "I don't buy stolen goods, sir." "Why, they weren't stolen, my dear sir. I was married yesterday."

A story is told by one of Lord Zetland's party, who were making inquiries into the condition of a distressed district. They were crossing a lake. A gale was blowing, and waves were dashing over the boat. The gentleman referred to had been assured that an Irish peasant, if treated well, will always agree with what is said to him rather than appear disagreeable. It struck the gentleman that here was a good chance to put the assertion to proof. "There is very little wind, Pat," he said to one of the boatmen. The answer came through the howling elements, "Very little, indade, your honor; but fhwat there is is moighty sthrong."

The London *Christian World* tells the following story: "A hoary-headed joke has repeated itself in connection with the Laud celebration. A North country gentleman went to the celebration because, he told his friends, he thought Laud must have been a good man, or King David would never have commended him in the Hundredth Psalm, wherein, in the metrical version, he sang in the North nearly every Sunday, 'praise Laud, and bless his name always!'"

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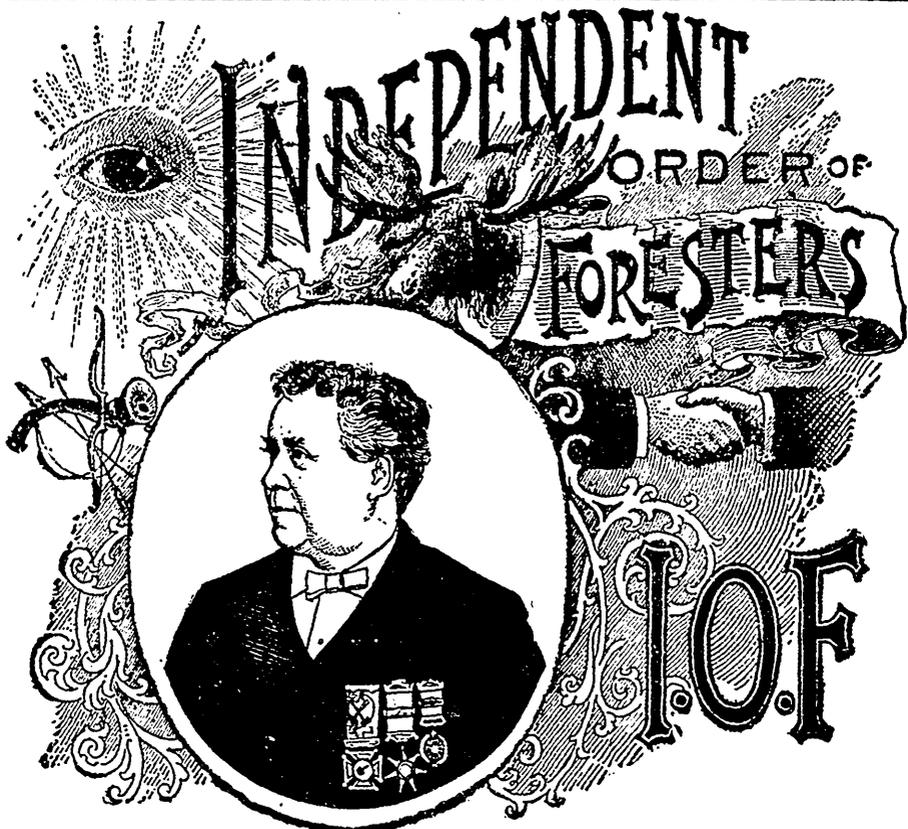
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October, 1882 880	\$ 1,145 07	January, 1887 5,804	60,325 02	January, 1892 32,203	\$ 408,798 18
January, 1883 1,134	2,769 58	January, 1888 7,811	86,102 42	January, 1893 43,024	580,597 85
January, 1884 2,216	13,070 85	January, 1889 11,618	117,509 88	January, 1894 54,481	858,857 89
January, 1885 3,558	20,992 30	January, 1890 17,026	188,130 86	January, 1895 70,055	1,187,225 11
January, 1886 3,648	31,082 52	January, 1891 24,466	283,607 20		

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

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