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THE  
**Canadian Craftsman**  
 AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

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“The King and the Craft”

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DANIEL ROSE, *Editor and Manager.*

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*OFFICERS OF ZETLAND LODGE, TORONTO, 1902.*

THE  
CANADIAN CRAFTSMAN  
AND  
MASONIC RECORD.

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In this issue we present our readers with portraits of the Past Masters of St. Andrew's Lodge, No. 16, and the officers of Zetland Lodge, No. 326, for the year 1902. In addition to our usual portraits we have further illustrated this number with a portrait of W. Bros. Sir William Campbell, Kt., first Worshipful Master of St. Andrew's Lodge (1822). Our report of Zetland Lodge is illustrated with portraits of M. W. Bro. John E. Harding G. M.; Bro. Hon. G. W. Ross, LL.D., Premier of Ontario; R. W. Bro. J. W. O'Hara, P.G.R., Senior Past Master of Zetland Lodge; V. W. Bro. John B. Hay, G. Supt. of W., and Bro. Robert Jaffray, the first candidate initiated into Zetland Lodge.

THE visit of the Grand Master to St. Andrew's Lodge, and afterwards to

Zetland Lodge, was an event not surpassed in the history of those two Lodges. St. Andrew, the Mother Lodge in this District, celebrated its 80th Birthday, as well as gave a hearty reception to M. W. Bro. John E. Harding. The number of old members present over twenty-five years belonging to the Lodge, as well as others over the quarter of a century members of the Craft, now affiliated with St. Andrew, made quite a large muster of "the Boys of the Old Brigade." R. W. Bro. W. C. Wilkinson, ably filled the chair, and exemplified the third degree, assisted by other Past Masters, quite to the satisfaction of the Grand Master, who expressed himself as highly pleased with their work. On another page we give a fuller account, as well as a history of the Lodge, by the Lodge Historian, W. Bro. Henry T. Smith.

WE had the pleasure of meeting R. W. Bro. J. C. Morgan the other day, and we are sure his many friends will be glad to learn that he is slowly recovering from his long and serious illness. He has been ordered by his medical advisor to take complete rest for a time, and consequently will not be able to answer correspondence or make any engagements for visiting gatherings, etc.

ON Friday, 31st October, Emergent Communications of Grand Lodge were held by command of the Grand Master at Dundalk, at 1.30 o'clock p.m., for the purpose of organizing, constituting, consecrating and dedicating Dundalk Lodge, No. 449, and also at Beeton, the same day, at 8 o'clock p.m., for the purpose of assisting him in dedicating the new Hall of Spry Lodge, No. 385, Beeton.

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ORIENT Lodge, No. 339, held its 37th Annual Past Master's Re-union, on October 7th. There was a good attendance of the members present. It is reported that on this occasion the visitors "were cut out," a species of hospitality unprecedented in this city.

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The *Freemason and Fex* says :

"The day will come, Lord hasten the time, when evidence of persistent and malicious black-balling will be made a 'Masonic offense,' and the subject disciplined."

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WE would direct our readers, attention to the excellent historical article on "The Swallow Lodge and The Harodim," by our English friend, W. Bro. John Yarker, P.M., etc., who has kindly favored the readers of the CRAFTSMAN on different occasions with interesting sketches of his researches into the early history of the Craft.

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UNDER the heading of "Handsome Donation," our readers will find an interesting letter from R. W. Bro. Thos. R. Patton, G. T. of the Grand Lodge of Pennsylvania, handing over securities to the value of \$42,624.48, which, together with his former donation,

make the par value of securities held by the Trustees of the "Thomas R. Patton Memorial Charity Fund," \$100,000. Our Grand Master referred lately to the insufficiency of the annuities granted to our poor brethren, cannot something be done. We have some members of the Craft in Canada, who have done handsomely for general charity, but we would like if they could see their way to follow the example of Bro. Patton, and not forget those who are of "our own household."

---

WE had the pleasure of receiving an invitation from Albert Pike Lodge, No. 237, G.R.M., to attend the Dedication and Consecration ceremony of the Lodge, at the Temple, West Minneapolis, Minn., on the 24th Oct. We were sorry that we could not attend but we wish the Lodge every prosperity, and under the banner of "Albert Pike," we are certain that it cannot fail.

---

WE have to congratulate W. Bro. Hon. Dr. Oronhyateka, President and General Manager of the Independent Order of Foresters, on the honor of a vice-presidency conferred upon him in the "Concordia" of Paris, France, a great international and scientific and educational society, his name being enrolled next to that of Tolstoi, the celebrated Russian philosopher and author.

---

THE beautiful programme used at the Reception to M. W. Bro. John E. Harding, K.C., Grand Master by the Brethren of Zetland Lodge, was greatly admired by all present at the banquet. Bro. W. H. Apted, the printer, did both the Lodge and himself credit

at the artistic manner in which it was gotten up.

REHOBAM Lodge, No. 65, intend holding its Annual Revision of the Past Masters on Thursday, Nov. 6th, in Masonic Hall, Temple Building, at which the Past Masters will confer the First Degree. M. W. Bro. John E. Harding, Grand Master; R. W. Bro. Benjamin Allen, D.G.M.; R. W. Bro. A. F. Webster, D.D.G.M., and V. W. Bro. John B. Hay, G. Supt. of Works, have signified their intention of being present.

As we have been attending two functions of the Craft in this city recently, at which we got home after the "small hours" in the morning. Our mind reverted to the happy condition of the Craft in the good city of Philadelphia and the state of Pennsylvania. This is what Grand Master Tennis says in an encyclical to the Craft:

"It is known to us that in sections of our jurisdiction it is not unusual to continue banquet festivities past the midnight hour, and believing no good purpose can be served by Lodge or banquet ceremonies after the hour of twelve, midnight, it is hereby decreed that from and after the receipt of this edict, no ceremonies under the auspices of a Lodge in this jurisdiction, nor a congregation of brethren claiming the protection of a Lodge in this jurisdiction, shall be permitted to continue the ceremonies aforesaid in any manner whatsoever after the midnight hour, without a dispensation from the Grand Master first had and obtained."

We suppose the good wife of the craftsman who objected to her husband going to a meeting one day and coming home the next, has been interviewing the kind fatherly Grand Master on this subject.

THE *Freemason and Fez* remarks:

"It is just as appropriate for a G.M. to lay the corner stone of a 'beet sugar factory,' as it is to lay one for a court house or a church—yea, more so—the last is for an industry."

IN regard to altering the seal of the Great Priory, the *Keystone* of Philadelphia refers to the subject as follows:

"The Great Priory of Canada are thinking of changing their official seal, for the reason, it is said, because it contains or embraces a part of the coat-of-arms of one of its ablest and best Grand Masters, Col. W. J. B. McLeod Moore. To our late Bro. McLeod Moore the Great Priory of Canada is indebted for its position to-day, and the Order of the Temple for much of its history. THEY SHOULD HONOR HIS NAME in every way, at least in retaining its seal although it bears a part of his coat-of-arms."

AT the Forty-first Annual Convocation of the Grand Chapter of Royal Arch Masons of Minnesota, held in St. Paul, October 14th, Eben E. Corliss, Fergus Falls, was elected M. E. Grand High Priest, and Thos. Montgomery, St. Paul, R. E. Grand Secretary. Present membership in 62 chapters 5606. Amount of funds in treasury, \$7,310.39. A class of twelve received the Order of High Priesthood.

IN the historical sketch of St. Andrew's Lodge, mention is made of Bro. Sir Sandford Fleming, as the promoter of the new Pacific Cable. On page 123 will be found a message from the Grand Master of Canada to Grand Master Peacock of Melbourne, Australia, by the new cable.

FAVORS RECEIVED—

Proceedings of the Eighty-third Annual Communication of the Grand Lodge of Maine, held at Portland, May 6, 7 and 8, 1902. Alfred S. Kimball, Norway, Grand Master. Stephen Berry, Portland, Grand Secretary.



CELEBRATION OF THE 80th ANNIVERSARY OF ST. ANDREW'S LODGE, No. 16, G.R.C.

The reception of M. W. Bro. John E. Harding, Grand Master; the gathering of the Old Members of the Lodge, the working of the Third Degree by the Past Masters, and the celebration of the 80th Anniversary of the Mother Lodge of this District, was all included in one united festival and joyous meeting of the Brethren on Tuesday evening, October 14th, in the Masonic Hall, Temple Building.

The Lodge Room and Banqueting Hall were beautifully ornamented with Palms, Flowers and Bunting, and the large number of visitors were heartily welcomed by W. Bro. W. F. Chapman, W.M., and all were cordially invited to remain and partake of the Lodge's hospitality.

Among the visiting brethren present were:—M. W. Bro. Judge J. E. Harding, of Lindsay, R. W. Bros. William Roaf, K.C., C. W. Postlethwaite, R. Dennis, George J. Bennett, V. W. Bro. Francis, of Thornhill, W. Bro. C. E. Levey, Bro. Rev. Dr. Wild and others.

The members of the lodge who have been connected with it for over twenty-five years in attendance were:—R. W. Bro. Aemilius Irving, K.C., (close on 60 years a member) Bros. Thomas H. Lee, J. C. Copp, C. E. Butt, W. L. Wilkson, John Barnett, R. W. Bro. W. C. Wilkinson, Bro. A. A. Allan, R. W. Bro. Geo Tait, Bro. Thomas Mitchell, R. Lovell, W. Bros. J. S. Lovell, R. W. Doan, Bros. J. C. Swait, W. Bro. J. T. Slater, Bro. R. Robinson, W. Bro. L. J. Clark, Bro. J. M. Faircloth, W. Bro. William Anderson.

After transacting some important business, and amending the by-laws by increasing the initiation fee from \$30 to \$40, the chair was vacated by the

W. M., and R. W. Bro. W. C. Wilkinson assumed the gavel, and the Lodge being raised to the Third Degree, the following Past Masters occupied the chairs:

R. W. Bro. W. C. Wilkinson, W.M., assisted by R. W. Bro. Geo. Tait, P.M., W. Bro. J. S. Lovell, P.M., R. W. Bro. Aemilius Irving, I.P.M., R. W. Bro. Jas. Glanville, S.W., W. Bro. J. T. Slater, J.W., W. Bro. A. H. Reynar, Chap., V. W. Bro. Daniel Rose, Treas., W. Bro. W. Anderson, Sec'y., W. Bro. H. T. Smith, Ass't. Sec'y., W. Bro. A. R. Macdonald, S.D., W. Bro. L. J. Clark, J. D., W. Bro. Jno. Pearson, I.G., W. Bro. B. N. Davis, D. of C., W. Bro. Thos. Bell, S.S., W. Bro. J. E. Hansford, J.S., W. Bro. J. Churchill Arlidge, Organist.

It is not necessary to report that the work was well done, as that goes without saying, the Grand Master highly complimenting the officers and choir for the excellent manner in which they performed the ceremony.

After closing the Lodge all adjourned to the Banqueting hall, where under the able chairmanship of R. W. Bro. W. C. Wilkson, a pleasant evening was spent. The usual toasts were proposed and responded to. The Grand Master made a very neat speech highly complimenting the Lodge on the excellent character of its work, and the foremost position the Lodge has always held in masonic affairs. Brother Thomas H. Lee, who has been a member of the Lodge for 44 years, having been initiated December 14, 1858, recalled some happy reminiscences of the old times when he was an enthusiastic mason, and although, through business calls, he has not been able to take part in the work, still he feels proud in having a son, an officer in Ionic Lodge, who takes an active part in the work he was unable to do. Bro. J. C. Copp, another old member gave a very interesting speech which was heartily applauded. Rev. Dr. Wild, Rev. Dr. J. Burwash, Chaplain, and other prominent Craftsmen present

made short pithy speeches, which with the excellent programme of songs and music prepared by Bro. J. D. Keachie made the hours pass very pleasantly. Bro. J. Ruthven McDonald and his quartette, and Bro. R. G. Stapel, who was the accompanist, deserves great credit for the able manner in which they did their parts.

This being the 80th Anniversary of St. Andrew's we are indebted to W. Bro. H. T. Smith for the following historical sketch of this old Lodge. It will be seen from a perusal of the sketch that St. Andrew's Lodge has had many distinguished names of Canadians upon its register since its organization.

### AN HISTORICAL SKETCH OF ST. ANDREW'S LODGE, NO. 16.

#### THE MOTHER MASONIC LODGE OF TORONTO.

SPECIALLY WRITTEN FOR THE "CANADIAN CRAFTSMAN," BY HENRY T. SMITH, P.M.

St. Andrew's Lodge, No. 16, G. R. C., is the Mother Lodge of the existing lodges of Freemasonry in the city of Toronto and vicinity. On the 27th September, 1822, eighty years ago, the 27th of last month, the dispensation to organize a lodge at York (now Toronto) to be known as St. Andrew's Lodge, No. 1, of the Provincial Grand Lodge of Upper Canada, was granted by R. W. Bro. Simon McGillivray, Provincial Grand Master, to the following brethren: William Campbell, (appointed to a puisne judgeship, 1811, Chief Justice of Upper Canada, 1825, and knighted 1829); Thomas Ridout (Surveyor-General of Upper Canada, 1810, and member of Legislative Council of Upper Canada, 1829); John Henry Dunn (Receiver-General, 1820-41); Major George Hillier (Aide-de-Camp and Military Secretary to Bro. Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada); Nathaniel Coffin (Adjutant-General of Upper

Canada for many years); John Beikie (Sheriff of York, 1811, and Clerk of Executive Council, 1820-25); Thomas Fitzgerald (Barrister at Law); Stephen Jarvis (Usher of Black Rod in Legislative Council of Upper Canada and afterwards Registrar of the Home District); James Fitzgibbon (hero of Beaver Dams and D.P.G.M of Second Provincial Grand Lodge, 1822-26); Bernard Turquand (an official in the Receiver-General's Department), and Daniel Brooke (a merchant).

The name "St. Andrew" is worthy and suggestive for a Masonic Lodge to bear. It has a significance in matters of civil authority as well as those of ecclesiastical importance, while it has come by long and frequent use in the Fraternity to be a reminder of some ideals which are attached to our cherished order. Some of the most noted Lodges in the world are and have been named St. Andrew.

The history of St. Andrew's Lodge, Toronto beautifully exemplifies the cosmopolitan character of Freemasonry. It has numbered among its members men of different nationalities and creeds, many of whom have taken foremost positions in Canada as Jurists, legislators, educationists, ministers of the Gospel, military men, medical men, architects, artists, merchants, journalists as well as those engaged in other avocations.

Some of the distinguished rulers of the craft whose names appear on the Register of St. Andrew's Lodge are as follows:—

R. W. Bro. Simon McGillivray, Prov. Grand Master, 1822 to 1840.

R. W. Bro. James Fitzgibbon, Deputy Provincial Grand Master, 1822 to 1825.

R. W. Bro. John Beikie, Deputy Provincial Grand Master, 1826 to 1845.

M. W. Bro. Sir Allan Napier MacNab, Prov. Grand Master, 1845 to 1857, Grand Master Ancient Grand Lodge, 1857 to 1858, Hon. Grand Master Grand Lodge of Canada, 1858 to 1861.

M. W. Bro. Thomas Gibbs Ridout

Deputy Prov. Grand Master, 1845 to 1858, Hon. Grand Master, 1858 to 1861.

M. W. Bro. T. D. Harrington, Grand Master, Grand Lodge of Canada, 1860-61-62-63.

M. W. Bro. William Henry Wellar, Grand Master, Grand Lodge of Canada, 1877-78.

M. W. Bro. James A. Henderson, Q. C., Grand Master, Grand Lodge of Canada, 1877-80.

M. W. Bro. John Ross Robertson, Grand Master, Grand Lodge of Canada, 1890-91.

Following are the Mayors of Toronto who have been members.

1835—Hon. R. B. Sullivan.

1841—George Munro.

1842-44—Hon. Henry Sherwood,

Q. C.

1845 47-58—William Henry Boulton.

1859-60—Hon. Adam Wilson.

1864 66-74—Francis H. Medcalf.

1869-70—Samuel B. Harman.

1873-85—Alexander Manning.

1876-77—Angus Morrison.

1881-82—William B. McMurrich,

Q. C.

1886—William H. Howland.

1897-98—John Shaw.

St. Andrew's Lodge was regularly constituted on the 27th December, 1822, by R. W. Bro. James Fitzgibbon, Deputy Provincial Grand Master, the first officers of the Lodge being: W. Bro. Sir. William Campbell, W. M.; Bros. Thomas Ridout, S. W.; John Henry Dunn, J. W.; Benjamin Turquand, Secretary, Thomas Fitzgerald, S. D., and George Hillier, J. D.

The following extracts are taken from the first by-laws of the Lodge.

"The lodge shall not on any occasion continue open after 10 o'clock p.m., nor shall any brother remain in the lodge room unnecessarily after the lodge is closed."

"In order to ensure regular attendance and to prevent delay or interruption in the proceedings of the lodge, any officer or member of the lodge who shall not attend punctually at the hour

appointed shall be liable to censure from the chair, or to pay a fine not exceeding five shillings, or such other penalty as the W. Master and majority of the members present shall see proper to inflict, unless such default shall be occasioned by sickness or some other unavoidable cause."

"For the more effectual maintenance of that good order, decorum and moral conduct so invariably inculcated and required by the Ancient Rules of our Society, and indispensably necessary to promote and ensure the harmony of the lodge, it is hereby strictly enjoined that no officer or member in open lodge, either at labor or refreshments, shall be guilty of profane swearing, or of using irreverent or indecent expressions, songs or sentiments, or of introducing any remark or conversation tending to cause a difference of opinion on national, political, or religious subjects, under penalties similar to those stated in the preceding article."

For the first few years of the Lodge's existence the records are intact, but no record of meetings of the lodge has been found from the year 1826 to 1829, and the reason given is, that "during this period great excitement prevailed throughout the country, owing to the alleged abduction and murder of a member of the Craft, named Morgan, in the State of New York, who is said to have contemplated the publication of a book containing an exposure of the secrets and mysteries of Masonry. Very little credence was placed in the story by intelligent persons at the time, but a popular prejudice was conceived against the fraternity by the people in general and on this account the lodge meetings were not held as regularly as formerly, greater secrecy being observed and little record kept. It is likely, however, that the lodge did continue meeting during these three years in the house of Bro. George Ridout, as he was an enthusiastic Mason, and would, no doubt, see that the interest of the Lodge was well looked after."

It has been affirmed that St. Andrew's Lodge was the outcome of a

lodge named "Rawdon," but this is stoutly denied in the present compiled history. As to the alleged connection between St. Andrew's Lodge and the first Masonic Lodge that met in York, or Toronto, it is recorded that: "In 1793, Governor Simcoe, who was a Mason, sailed from Niagara with a company of the Queen's Rangers for York, which he had selected as the site for the future capital of Upper Canada. One of the first things undertaken was the formation of a Masonic lodge named 'Rawdon' or 'The Lodge between the Three Lakes.' This lodge worked in York from 1793 until 1800, when it was succeeded by Royal Arch Lodge, No. 16, which lodge eventually merged into St. George's Lodge, No. 9, P. G. R., on the 23rd April, 1825, and which became dissolved, on the 17th December, 1829, when many of its members connected themselves with St. Andrew's Lodge."

Among those present at the regular meeting on the 10th November, 1840, were: Bro. Colonel Coffin, R. W. Bro. the Hon. John H. Dunn, father of Bro. Alexander R. Dunn, an officer of the 11th Hussars, and a member of Ionic Lodge, Toronto, who afterwards won the Victoria Cross for bravery displayed during the famous charge of the Light Brigade at Balaklava, and who was afterwards accidentally killed in the Abyssinian campaign, and Bro. Dr. Rolph who opposed William Lyon Mackenzie in the first mayoralty contest in the city of Toronto in 1834.

On the 8th December, 1840, the following prominent citizens of Toronto became connected with the lodge: Vice-Chancellor, the Hon. R. S. Jameson; Mr. John Duggan, barrister; Mr. Joseph C. Morrison, afterwards the Hon. Justice Morrison, and Dr. John King, Professor of Medicine in the University of King's College, afterwards Toronto University. Dr. King was a prominent Roman Catholic, to whose memory, after his death in 1857, a tablet was erected in St. Michael's Cathedral, where it can now be seen on the north side of the interior of

that church within the railing containing the "Altar of the Cross for Suffering Souls."

At the meeting of the 14th December, 1841, two prominent men joined the lodge, Sir Allan Napier MacNab, and Mr. Charles William George Bury, Lord Tullamore, an officer in the 43rd Regiment on Foot, and eldest son of the Earl of Charlesville, an Irish Peer.

R. W. Bro. Sir Allan Napier MacNab, after becoming a member of St. Andrew's Lodge, affiliated with Barton Lodge, Hamilton, January 12th, 1842. He was appointed in 1844, by the Grand Master of the United Grand Lodge of England, as Provincial Grand Master of Canada, with R. W. Bro. Thomas G. Ridout as Deputy Provincial Grand Master. In September, 1857, the Provincial Grand Lodge met and dissolved and declared itself an independent Grand Lodge, under the name of "The Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada," with Sir Allan MacNab as the Grand Master. This Grand Lodge ultimately joined with the other Grand Lodge then in existence, and formed "The Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario," as at present constituted, on the 15th July, 1858. Bro. MacNab was knighted in 1858, became Prime Minister in 1854, and retired from the office of Premier in 1856.

In July, 1843, Mr. John G. Howard, the well-known architect and surveyor, became connected with the lodge. As this brother was closely identified with the early development of Toronto between the years of 1832 and 1855, a brief reference may be made to some of the works in which he was engaged.

Bro. Howard, who was a descendant of the most noble Lord William Howard, of Naworth Castle, in the County of Cumberland, arrived in Toronto from England, in 1832, and at once took an active part in the improvement of the city. It was he who led the scouting party, among whom was M. W. Bro. Thomas Douglas

Harrington, a Government clerk at that period, up Yonge street to attack the rebels who had congregated at Montgomery's tavern on the 7th December, 1837. He laid out the grounds in front of Osgoode Hall in 1843; surveyed the Toronto harbor and the water front in 1846 and 1853, and superintended the erection of the Rossin House in 1856. Bro. Howard gained a number of premiums in competition for approved plans for laying out the Market Block, Toronto, 1834; for the Gaol and Court House, Toronto, 1836; for the new Market, Kingston, 1841; for the Queen's College, Kingston, 1842; for the Provincial Lunatic Asylum, Toronto, 1844, which was built under his superintendence. In 1878 he conveyed to the city of Toronto 120 acres of land as a public park forever, and in his will he bequeathed to the corporation Colborne Lodge and 45 acres more. He also donated to the city in 1881 a valuable collection of paintings, steel engravings, books, and two old carriages of historic value. The history of the running gear of the smaller carriage will be of interest to the brethren, for it once belonged to the first Worshipful Master of St. Andrew's Lodge. "The small carriage was given by (Bro.) His Royal Highness King George the Fourth to (Bro.) Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, on his leaving England for Canada about the year 1822. Sir Peregrine was recalled in 1828, and gave the carriage to (W. Bro.) Sir William Campbell." At his death it was sold by auction to the late Chief Justice Bro. Draper. It was eventually bought by the donor, who had a new body and steps put to it. Bro. Howard was drawing master in Upper Canada College from the 1st of April, 1833 to 1856, inclusive. He died on the 3rd February, 1890.

On the 6th December, 1853, at an emergent meeting, the lodge honored a distinguished brother and a well-known public benefactor of Toronto, W. Bro. Dr. Alexander Burnside, by presenting to him an address.

On the 9th May, 1854, Mr. Sanford Fleming, afterwards Sir Sanford Fleming joined the lodge. Mr. Fleming was a well-known Canadian Government Engineer, who was the promoter of the scheme for spanning the Pacific Ocean by electric cable, which in connection with the overland telegraph, would complete the electric girdle of the globe, and bring Great Britain, Canada, Australia, New Zealand, India and South Africa in unbroken touch without passing over foreign soil. This scheme is now apparently on the point of realization.

On the 13th November, 1860, the lodge was informed of some difficulty that had arisen relative to the laying of the foundation stone of the Parliament Buildings at Ottawa on the 1st September. The Government, it was understood, had been favorable to the Craft taking part in the ceremony of laying the foundation stone of the Parliament Buildings, on the occasion of the visit of H.R.H. the Prince of Wales; the brethren of Grand Lodge had been duly summoned, and had assembled, but their services were not made use of owing to Roman Catholic influence being brought to bear upon the Government.

An emergent meeting was called August 1st, 1861, for the purpose of paying the last mark of respect to the deceased brother M. W. Bro. Thomas Gibbs Ridout. At this meeting the following resolution was adopted— "That this lodge desires to place on record the deep grief into which the entire Masonic Order is plunged by the death of their beloved and revered Brother, Thomas Gibbs Ridout, the first Mason initiated in St. Andrew's Lodge; subsequently one of the most energetic and distinguished rulers, not only of the Lodge, but as a Grand Master of the Craft at large, and a Mason whose memory will abide therein, and in the hearts of the brethren until time shall be no more." At the funeral of the deceased brother there is said to have been one of the largest assemblages of Masons from every part

of province ever witnessed in Toronto.

At the November meeting, 1861, a communication was received from Bro. the Hon. Donald McDonald, a member of St. Andrew's Lodge, offering as a sine for the then proposed Masonic Asylum, a free grant of ten acres of land.

On December 27th, 1872, the brethren

Masonic Banquets ever given in Toronto was held. The speeches during the evening were characterized by marked ability and were highly creditable to so important occasion as the Jubilee Festival of the Lodge.

An emergent meeting was called February 4th, 1886, to attend the funeral of the late R. W. Bro. F. W.



W. BRO. SIR WILLIAM CAMPBELL, KT., FIRST MASTER.

ren assembled at the Queen's Hotel for the purpose of celebrating the Jubilee of the Lodge. Probably on this occasion one of the most brilliant

Barron, P. G. S. W., and Principal of Upper Canada College.

In May of 1894, R. W. Bro. Aemilius Irving, Q. C., who had been a mem-

ber of the Lodge for fifty years was presented with an illuminated address. There was a most distinguished gathering of Masons present on this occasion to do honor to the venerable brother.

Then in December, 1896, at probably one of the largest assemblies of Masons ever held in Toronto, the lodge honored its oldest living member, Bro Senator James Robert Gowan, C. M. G., Q. C., LL. D. by presenting him with an illuminated address in book form.

Following are some of the veterans of St. Andrew's Lodge in 1902, and the number of years they have been connected with the Lodge.

Bro. Hon. Senator J. R. Gowan, C. M. G., 62 years.

R. W. Bro. Aemilius Irving, K. C., Treasurer of the Law Society of Upper Canada, 59 years.

Bro. Thomas Ridout, grandson of the first Senior Warden of the Lodge, Bro. Thomas Ridout, Surveyor-General of Upper Canada, 1810, 53 years.

V. W. Bro. W. F. McMaster, Assistant Secretary, Agricultural Department of Ontario, 52 years.

R. W. Bro. James Bain, the well-known stationer, for years in King Street East, 47 years, and many others who have been connected with the Lodge for 30 years and upward.

There are one thousand and twenty-five or more names of brethren enrolled upon the register of this old Lodge, and among them you can find men who have been and are foremost in every walk of life. The history of Toronto, and, in fact, of Canada has nor cannot be written without mentioning brethren who have been and are members of St. Andrew's Lodge.

The honorary members of St. Andrew's Lodge in 1902 are:—M. W. Bro. J. Ross Robertson, R. W. Bros. James Bain, Aemilius Irving, K. C., W. C. Wilkinson, George Tait; W. Bro. Henry T. Smith and Bro. Hon. Senator J. R. Gowan, K. C.

St. Andrew's Lodge has seen many days of adversity and prosperity during the past eighty years of its existence, but to-day it is in the zenith of its fame,

with a membership of close on 250 members. The Lodge is in a good financial condition, brotherly love existing among its members, and with prospects of a bright and prosperous career before it for many years to come.

The Master of S. Andrew's Lodge for the past 80 years:

1822—Sir William Campbell, Chief Justice of Upper Canada, 1825.

1823-4—Major George Hillier, Aide-de-Camp and Military Secretary to Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, from 1822 to 1828

1825-8—John Beikie, Sheriff of York, 1811.

1829—Walter Rose, Clerk in the Receiver-Generals's Office.

1830—Bernard Turquand, Deputy Receiver-General under the Hon. J. H. Dunn.

1832-9—Thomas Carfrae, Captain in Canadian Militia.

1840-41-44-48-51—Thomas Gibbs Ridout, Cashier of Upper Canada Bank.

1842-3—Robert McClure, Auctioneer.

1845—Francis Richardson, Druggist.

1847—Stedman B. Campbell, Barrister-at-Law.

1846-50—High Scobie, Publisher of the "Colonist" newspaper.

1852-4—Frederick W. Barron, Principal of Upper Canada College.

1855—William M. Jameson, Clerk in Laurie's dry goods store.

1856—Samuel B. Harman, Mayor of Toronto, 1869-70.

1857—Frederick W. Cumberland, M. P. P., Architect.

1858-9—William G. Storm, Architect.

1860—William R. Harris, Accountant.

1861—William F. McMaster, now Assistant Secretary of the Department of Agriculture.

1862-3-72—John Paterson, Hardware Merchant.

1864-5—James Bain, for many years

a well-known bookseller and stationer in King street east.

1866-8—Joseph Adams, M.D.

1867-70—George Hodgetts, Druggist.

1871—William H. Howland, Mayor of Toronto in 1886-7.

1873-4—N. Gordon Bigelow, Q.C., M.P.P.

1875—Andrew Smith, Principal of the Ontario Veterinary College.

1876-77-80—William C. Wilkinson, now Secretary-Treasurer of Board of Trustees for Toronto Public Schools.

1878—James S. Lovell, Chief Accountant in Messrs Blake & Co's Law Office.

1879-85—George Tait, Traveller.

1881—William Anderson, City Auditor.

1882—M. E. Snider, Dentist.

1883—James L. Hughes, Inspector of Toronto Public Schools.

1884—John Kent, Lumber Dealer.

1886—Findlay Macdonald, Traveler.

1887—William B. McMurrich, Q.C., Mayor of Toronto, 1881-82.

1888—Robert W. Doan, Principal of Dufferin School.

1889—James Glanville, Accountant Messrs. John Macdonald & Co., dry goods merchants.

1890—A. R. Macdonald, Provision Merchant.

1891—Joseph T. Slater, Principal of Bolton Avenue School.

1892—Thomas Bell, Manager of the Messrs. T. Thompson, Son & Co., Limited, dry goods merchants.

1893—William P. Gundy, Managing Director of the W. J. Gage Publishing Co.

1894—John Pearson, Insurance Agent.

1895—Charles E. Edmonds, Secretary-Treasurer of Messrs. Christie, Brown & Co., Biscuit Manufacturers.

1896—John W. Dowd, M.A., now President of the Board of Education, Toledo, Ohio.

1897—Jeffrey E. Hansford, Barrister-at-Law.

1898—F. M. Bell-Smith, Artist.

1899—Henry T. Smith, Chartered Stenographic Reporter.

1900—Rev. Dr. A. H. Reynar, Dean of Victoria University.

1901—Frederick Dane, Tea Importer

1902—W. F. Chapman, Inspector of Toronto Public Schools.

The officers of St Andrew's Lodge 1902.

W. Bro. W. F. Chapman, W.M.; W. Bro. Frederick Dane, I.P.M.; Bro. C. W. I. Woodland, S.W.; Bro. L. Herbert Luke, J.W.; Bro. Rev. Dr. J. Burwash, Chaplain; R. W. Bro. W. C. Wilkinson, Treasurer; W. Bro. J. T. Slater, Secretary; G. A. Kingston, S.D.; Bro. A. E. Hagerman, J.D.; Bro. J. W. Rogers, I.G.; Bro. H. E. Irwin, S.S.; Bro. A. Maccomb, J.S.; W. Bro. John Pearson, D. of C.; Bro. J. D. Keachie, Organist; Bro. J. H. Prichard, Tyler.

Past Masters now in connection with St. Andrew's Lodge 1902:

R. W. Bro. Aemilius Irving, V. W. Bro. W. F. McMaster, R. W. Bro. James Bain, V. W. Bro. Geo. Hodgetts, V. W. Bro. Daniel Rose, W. Bro. Andrew Smith, R. W. Bro. W. C. Wilkinson, W. Bro. J. S. Lovell, M. W. Bro. J. Ross Robertson, R. W. Bro. E. H. Smith, R. W. Bro. Geo. Tait, W. Bro. W. Anderson, W. Bro. J. L. Hughes, W. Bro. W. B. McMurrich, W. Bro. R. W. Doan, R. W. Bro. James Glanville, W. Bro. J. A. Wismer, W. Bro. A. R. Macdonald, W. Bro. J. T. Slater, W. Bro. L. J. Clark, W. Bro. Thos. Bell, V. W. Bro. W. P. Gundy, W. Bro. David Carlyle, W. Bro. Jno. Pearson, W. Bro. C. E. Edmonds, W. Bro. J. W. Dowd, W. Bro. J. E. Hansford, W. Bro. B. N. Davis, W. Bro. F. M. Bell-Smith, W. Bro. Henry T. Smith, W. Bro. Rev. Dr. Reynar, W. Bro. W. H. Shaw, W. Bro. G. W. Gaden, W. Bro. W. S. Hodgins, W. Bro. J. C. Arlidge, W. Bro. Fredrick Dane.

“Is Miss Tinkler a good pianist?”

“She is simply fine. You ought to hear some of her classical pieces. You would never know they were music.”



## SCOTTISH RITE MASONS MEET.

The annual re-union of the Supreme Council of Canada of the Ancient and Accepted Scottish Rite of Free Masons met at the Masonic Temple, Dorchester street, Montreal. Prominent 33rd degree Masons from Ontario, Quebec, New Brunswick, Nova Scotia and the United States were in attendance.

Among those who were present were Bros. I. H. Stearns, Grand Commander, Montreal; Hon. J. M. Gibson, Lieutenant Grand Commander, Hamilton; Hugh Murray, Secretary-General, Hamilton; Hugh A. Mackay, Treasurer-General, Berlin; A. W. Hooper, Master of Ceremonies, Montreal; J. D. Chipman, Grand Chancellor, St. Stephen, N.B.; A. D. Nelson, Staff Bearer, Montreal; A. B. Butterworth, Captain of Guard, Ottawa; B. Tooke, Montreal; Alex. Stephen, Halifax; Hon. J. V. Ellis, St. John, N.B.; W. H. Ballard, Hamilton; C. W. Hagar, Montreal; B. Allen, Toronto; E. T. Malone, Toronto; D. F. MacWatt, Sarnia; W. B. McArthur, Ottawa; Hon. Wm. Gibson, Beamsville; A. W. Porte, Toronto; W. R. White, Pembroke; W. Roof, Toronto; T. Lees, Hamilton; J. Granville, Toronto; W. J. Eakins, Toronto.

The visitors were: General J. C. Smith, of Chicago; C. W. Carter, of Norwich, Connecticut; and E. D. Washburn, Brooklyn.

The morning session was taken up with the discussion of reports, etc. Short addresses were also delivered by the American visitors, all of whom hold high positions in the Rite.

At one o'clock the Council and several prominent members of the Masonic Fraternity in this city sat down to luncheon in the Temple. The annual address of the Grand Commander, Ald. I. H. Stearns, was read at this afternoon's session. The visitors were highly delighted with their visit. After transacting several items of business the Supreme Council adjourned to hold its next meeting in Hamilton.

## LODGE OF INSTRUCTION.

An interesting Masonic function was held in Masonic Hall, Guelph, on Thursday last (Thanksgiving Day), in the shape of a Lodge of Instruction. Representatives were present from many of the Lodges within the Wellington District, comprising the Counties of Wellington and Waterloo, together with the Lodges at Orangeville, Grand Valley and Durham. The meeting was presided over most acceptably by R. W. Bro. Miller, D.D.G. M., of Preston, and among the distinguished visitors present were the M.W. the Grand Master of the Grand Lodge of Canada, Judge Harding, of Lindsay, and R. W. Bro. Judge MacWatt, of Sarnia. The delegation from Orangeville consisted of R. W. Bros. J. McLaren and R. Irvine, W. Bro. J. A. Glover, and Bros. R. H. Robinson, J. H. Sutherland, A. Hill and J. E. Smith. The work in the first, second and third degrees was exemplified by officers selected respectively from the Lodges at Berlin, Hespeler and Preston, and was much appreciated by the brethren assembled. Just after recess the proceedings were varied by the presentation of a fraternal address and of a handsomely embroidered Past District Deputy Grand Master's apron to R. W. Bro. Robt. Irvine, of Orangeville. The address, which was read by R. W. Bro. Miller, bore testimony to the long service rendered by Bro. Irvine to the Masonic Order, not only as a private member but in the various offices of trust and honor to which he had been elected by his brethren, and more especially in that of District Officer held by him during the year 1901-02. R. W. Bro. Irvine made suitable reply, and the proceeding closed with hearty applause by the brethren. The remainder of the afternoon was devoted to the ordinary business of the meeting. Appropriate addresses were made by Grand Master Harding, Bro. MacWatt and others, and a very successful gathering closed soon after 5 o'clock.—*Banner*.



M. W. BRO. JUDGE J. E. HARDING, K.C., G.M.

**ZETLAND'S RECEPTION TO  
THE GRAND MASTER.**

LIFE MEMBERSHIPS' PRESENTED TO  
BROS. JAFFRAY AND J. B. NIXON.

R. W. BRO. J. W. ST. JOHN PRESENTED  
WITH D.D.G.M.'S REGALIA ON BEHALF  
OF DISTRICT NO. 11.

On Friday night, Oct. 24th, one of the largest assemblages of Masons ever held in the Masonic Hall, Temple Building, gathered together to do honor to the Grand Master M.W Bro. J.

E. Harding, K.C., Bro. Robert Jaffray, the first Candidate initiated into Zetland Lodge, R. W. Bro. J. B. Nixon, First Junior Warden of the Lodge, and R. W. Bro. J. W. St. John the immediate Past D.D.G.M., of Masonic District No 11. The handsome Lodge Room was beautifully decorated with palms, ferns and natural flowers, as well as with bunting and flags.

Among those present were:—Grand Master Judge Harding, Deputy Grand Master Benjamin Allen, Past Grand

Masters J. Ross Robertson, E. T. Malone, K. C., Kivas Tully, as well as M. W. McLaren, a Past Grand Master of British Columbia; Dr. A. F. Webster, D.D.G.M. of Toronto District No. 11. Present and Past Grand Lodge officers—J. H. Burritt, K.C., of Pembroke, W. D. McPherson, J. W. St. John, Dr. Guest of St. Thomas, George C. Patterson, Malcolm Gibbs, C. W. Postlethwaite, J. B. Nixon, J. B. Hay, J. A. Cowan, Chris Hohl, Harry Taylor, N. T. Lyon and Daniel Rose. Masters of city lodges—J. H. McKinnon, Robert Home, Frank Saunders, W. Crichton, John Stephens, C. E. Levey and Thos. McQueen. Past Masters—Jos. Hickson, Geo. Kappele, W. G. Eakins, H. Leeson, F. W. Flett, H. T. Smith, E. H. Briggs, W. M. Angus, W. C. Eddis, Alex. Stewart, John Bastedo, J. H. Macabe, Thomas Bell, W. J. L. Anderson, C. E. Edmonds, Hon. Geo. W. Ross, Robert Jaffray, and fully 300 other brethren.

Malcolm B. Cockburn, the Master of the lodge, occupied the chair, and in a pleasing manner welcomed all present.

The first degree was creditably exemplified by the officers of the lodge with the assistance of several Past Masters.

Bro. Robert Jaffray, the first candidate to be initiated into Zetland Lodge many years ago, as well as R. W. Bro. J. B. Nixon, the first Junior Warden, were both made honorary members with full privileges.

R. W. Bro. Dr. A. F. Webster, the present D.D.G.M. of Toronto District, No. 11, on behalf of the district, presented R. W. Bro. J. W. St. John, the P.D.P.G.M., with a beautiful suit of Grand Lodge regalia, consisting of collar, cuffs and apron. Both brethren delivered brief and suitable addresses.

#### THE BANQUET.

W. Bro. Malcolm J. Cockburn, the W. M., presided in the banqueting hall, which was most lavishly decorated with flags and bunting, while the tables were profusely supplied with various flowers in

abundance. The menu was excellent.

The toast of the "King and the Craft" having been duly honoured, that of the "Grand Master" followed, to which Judge Harding responded. He referred to the benevolent work of the Masonic body in England and Canada. During the past year, he said, the fraternity in this province had increased by 1,427 new members, while the financial affairs of the Grand Lodge were never in a more prosperous condition. He spoke of the advisability of increasing the annual allowances to the different beneficiaries and suggested that the movement to do so be taken up by the Toronto Districts as being the largest and most influential in the Grand body. He expressed great pleasure at being present when such old and esteemed members as Bros. Nixon and Jaffray were honored with life membership.

#### THE PREMIER SPEAKS.



BRO. HON. G. W. ROSS.

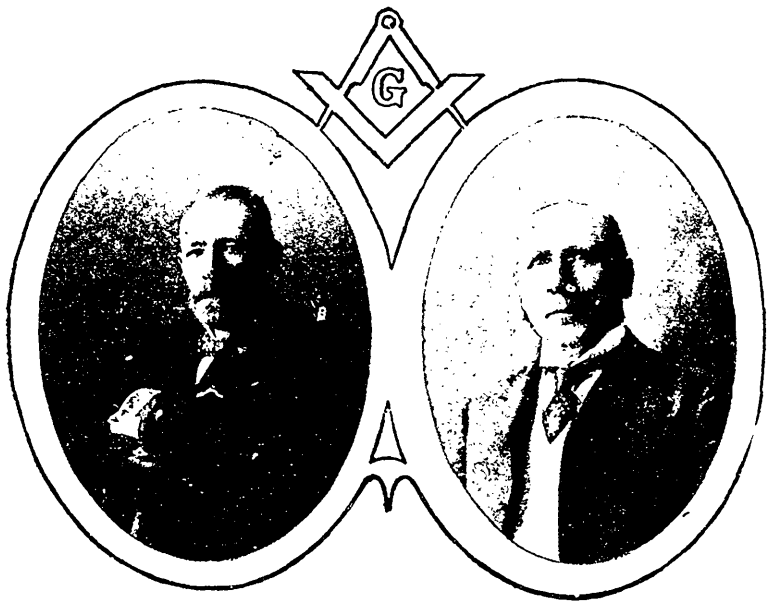
Bro. Hon. Geo. W. Ross, replying to the toast of "Canada," said that Masons were good men and good Canadians. I can see, said Bro. Ross, that Masons are working out successfully on a minor scale the problems that confront us in our larger social organization. The principles and con-

stitution of Masonry in teaching respect for law and order were doing good work. It is a good thing for people to respect the law and the constitution, to be loyal to their social organization as Masons are taught to be loyal. The man who breaks the law of the land is disloyal, as the man who breaks the rules of Masonry. And what land was more worthy of the loyalty of her sons than this Canada of ours, where every man enjoys the greatest civil and religious liberty? It was not enough that we should have liberty for ourselves, but we should allow the same liberty to others.

The charitable work of Masonry, as well in Britain as in Canada, was noticed by Bro. Ross, particularly its generosity towards the Sick Children's

Hospital. Such work as this, said Bro. Ross, was alone sufficient to justify the existence of such an order, for it not only gave immediate aid to little sufferers, but by helping in the general good tended to improve and lift up the whole social body by its broadening and sympathetic influence on the members themselves. He would perhaps in future visit Zetland Lodge and enjoy the company better and more comfortably than he did some other gatherings. (Laughter and cheers.)

The toast of the "Grand Lodge of Canada" was fittingly responded to by R. W. Bro. Benjamin Allen, D.G. M., R. W. Bro. J. H. Burritt, K.C., and V. W. Bro. J. B. Hay.



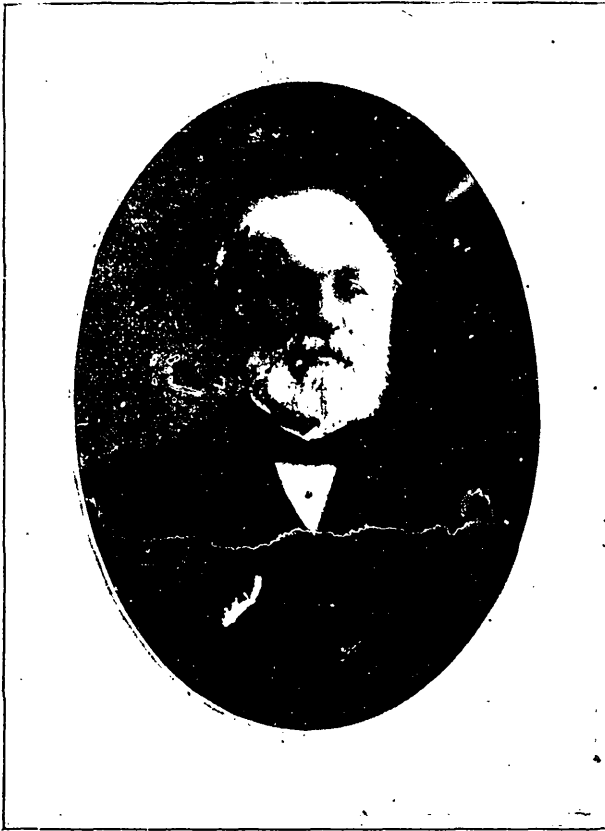
R. W. BRO. J. W. O'HARA, P. G. R.

V. W. BRO. JOHN B. HAY, G. S. OF W.

## THE OLD BOYS OF ZETLAND.

The "Old Boys of Zetland" was replied to by Bro. Robert Jaffray and R. W. Bro. J. B. Nixon. Both brethren said they greatly appreciated the honor of being made honorary members of the lodge. Bro. Jaffray said:—

"I have not words to express the pleasure I feel at the honour you have done me to-night and the pleasure I have had at being invited to this meeting of the admirable Zetland Lodge. I had the honour of being the first candidate for Masonry in the lodge, and I was surrounded by men like



BRO. ROBERT JAFFRAY, THE FIRST CANDIDATE.

M. W. Bro. Daniel Spry, R. W. Bros. O'Hara and Nixon, and quite a number of others. The expectations of Zetland lodge were then great and the outcome has gone far beyond those expectations. I will just say this also, that while my connection with Masonry has been very little, yet it has certainly influenced me greatly to have a brotherly love for my fellowmen, for Masons in particular, but for my fellowmen, too. It would be folly of me to try to talk about Masonry here. I can only just say that I feel deeply the great honour that has been conferred upon me, and for which I think I am largely indebted to M. W. Bro. E. T. Malone. When one comes to my time of life he feels more like being at

the fireside at home than being out. Yet I shall try to do better in the future and to meet the brethren of Zetland more than I have done. I am glad to have heard the speech of the Premier. It was only a little while ago that I learned that he was a Mason, and now I understand why it is that he is such a good fellow.

R. W. Bro. Dr. A. F. Webster responded to the toast of "The D.D.G. M's., Toronto District," and the toast to "Our Visiting Brethren," brought forth replies from Bros. Dr. Guest, of St. Thomas, J. W. St. John, of Toronto and M. W. McLaren, P.G.M., of British Columbia.

The proceedings, which were most delightful, were brought to a close by

the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again."

### THE SWALLWELL LODGE, AND THE HARODIM.

BY BRO. JOHN YARKER.

"We have amongst us three classes of conferees the Novices or Apprentices; the Companions or Professed; the Masters or the Perfected. We explain to the first the moral virtues; to the second the heroic virtues; and to the last the chaste virtues, in such sort that it endorses all the Philosophy of the sentiments, and all the theology of the heart."

"This union was after the example of the Israelites when they raised the second Temple. During this time they handled the trowel and the mortar with one hand, whilst they carried the Sword and buckler in the other."

"The fatal discords of religion which embarrassed and disturbed Europe, in the 16th century served to degenerate the nobility of its origin. They changed, they disguised, they suppressed, several of our rites and usages which were contrary to the prejudices of the times."--Ramsay, 1737, Literally Translated.

If there is any county in England in which we may look for a confirmation of the above extracts from the Chevalier A. M. Ramsay's speech of 1737 it is the County of Durham. A county Palatine, the ancient See of a Bishop; christianized by the Culdee Monks who were the schoolmasters and architects of the times they influenced; so intensely conservative that after the dissolution of the Monastries, and Knightly Orders, 1538 60, it included a larger percentage of persons termed Recusants, or those who followed the old religious dogmas, (amongst whom were the writer's own ancestors) than any other county; it is here that we should seek that which was lost.

A reference to Bro. Wm. Hutchinson's "Spirit of Masonry," and the ancient Craft Lectures, will show that the Master's ceremony included Christian symbolism not tolerated in London. The unchristianising of the

Craft (at which the present writer does not complain) was gradual in Commonwealth times, and completed by Desaguliers and Anderson, 1717-22. The Old Charges which began by invoking the Trinity, and ended by an obligation to "all Saints," or "my halidame," became "Almighty God," or as the Antiquity M.S., has "Almighty God of Jacob."

During the ages of Culdee influence, which extended into Norman times, there was a body of men termed Hali-wark-fole. Hutchinson says that he had several charters referring to them, and expresses his opinion that they were the Masons of the period. Surtees, in his history of Durham refers to one of these of the Norman bishop of 1102, addressed to the Hali-wark-fole, and French, granting them what they claimed as Guardians of the patrimony of the Culdee St. Cuthbert, namely freedom from Border service.

Bro. R F. Gould, in his elaborate preface to our rhythmical constitution the "Regius" M.S., allows the probability of a Culdee origin transmitted in this part of the country, and forming a guild from which all but the tradition of operative construction had departed.

That the Bishops of Durham continued to be charter givers, is proved by such a grant to Gateshead, 24 April, 1671, empowering some who were gentlemen, others who were Masons, Marblers, and similar trades, to establish a fellowship or Committee. They were to assemble four times a year, and at the annual Assembly, elect four Wardens, one of whom must be a Mason. No doubt these 4 Wardens correspond with the Master, Deputy Master, and 2 Wardens of the Lodge of which we treat here.

The minutes of the Lodge at Swallowwell, which is 4 miles from Gateshead, have as their commencement a copy of Anderson's 1723 constitutions. These are followed by some most interesting laws compiled by a man of education, and written in a good clear hand of 1725. "Orders of Antiquity,"

21 sections; "Apprentice Orders," 5 sections; "General Orders," 8 sections; "Penal Orders," 26 sections. Of the origin of these forms there is no record. The Orders of Antiquity are a modern form of our old "Charges," the Apprentice Orders is a form of the historical charge, with the articles to which he had to be sworn, when presented to the Lodge by a member to whom he was indentured, and a charge of 6d for "entry" was made: after 7 years he had to pay 10s. 6d. for his freedom. Gentleman or others were admissible at a fee to be fixed by the majority, all mention of our Ceremonies are carefully ignored, though we know they took place, and we have nothing but lists of names. The Penal Laws, however, fine any member £10 10s. who unlawfully reveals the "3 fraternal signs." The system corresponds very closely with the Lodge at Alnwick of which the Minutes, from 1701, have been printed verbatim by the Newcastle College of Rosicrucians. But naturally the more probable derivation of a system, so well arranged and begun, would be from the Fellowship established at Gateshead by the Bishop's charter.

The yearly meeting was St. John the Baptist's day, when the Master, Wardens, and Deputy Master were elected: Quarterly Meetings were 24 June; 29 Sept; 27 Dec.; 25 March.

We have taken this account mainly from the series of papers printed in 1875 in the Masonic Magazine, but have to supplement it from other sources, as the hearing of the Harodim was not understood by the Editor, and unfortunately he did not supplement the information from other sources. In 1746 the Secretaryship had fallen into the hands of an uneducated man, and he spells Harodim Highrodium, and Domastic-an (or some equivalent) Domaskin. Throughout Durham there are various mentions of the Harodim, and of what a writer of 1794 terms "an ancient and mysterious degree called the Passage of the Bridge," which included the main

features of the Royal Arch, and which was no doubt the component of some of the three or four Arch degrees. The same writer states in the Freemasons' Magazine of 1794, that Bro. Joseph Laycock conferred the Harodim but this seems to be a mistake.

Bro. Joseph Laycock was S. W. of the Swallowwell Lodge, 24 June, 1734, and was no doubt instrumental in bringing the Lodge under charter of the Grand Lodge of London, 21 March, 1735, as No. 132, and he received the appointment of Prov. Grand Master of the County. No doubt he kept minutes, now lost, as his office seems to be only once mentioned in the Swallowwell minutes under date 4 June, 1744, and even that has been crossed through, whereas it is enacted by the Provincial Master, and Master and Wardens of this Constituted Lodge, what Brother soever belonging to the "society shall abuse the Sabbath day by Disguising himself in Liquor so that the Lodge be scandalized, as formerly for such offence 1 shilling."

Although the Lodge went under the Grand Lodge in 1735 they made not the slightest change in their proceedings. The pages at the reverse end of the book are devoted to record the "Entering" of Apprentices, and to what member of the Lodge they were "bound," and there are 21 entries of these running from 1725 to 1776.

The various Lodge minutes are entered in the ordinary way to follow the Laws, and though they contain much of interest, we have not space for them.

June 14, 1733. It is agreed by the Society that any brother of the Lodge that hath an "Apprentice that serves his time equally and lawfully, as he ought to do, shall be made free for the sum of 8s. And for any working Mason, not of the Lodge, the sum of 10s. And to any gentleman, or other not a working Mason, according to the majority of the Company."

The Harodim was clearly of old date in the Lodge as the P.G.M. Bro. Joseph Laycock of Winlaton, Swallowwell, made an Oration which is printed

in "Book M." at Newcastle, 1736, as "Read 8 March, 1735 (6). at the Constitution of a new Lodge, at the Fountain, in Pipewellgate, Gateshead." In this Oration 12 lines are repeated under the term "old verses," with reference to the use by the Jews of the Sword and Trowel, and these 12 lines are yet found verbatim in the ritual of Harodim Rosycross of London (time immemorial 1743) the present Royal Order of Scotland, and also the 46° of the Rite of Mizraim; also Ramsay alludes to the subject, 1737.

It is clear to me, however, that in order to put himself in accord with the Craft ritual of Grand Lodge, Laycock abandoned the Harodim, for his name does not appear at its revival about 1742; evidently the old members were dissatisfied with him and his Grand Lodge innovations, and the allusion to "English Masters" is a semi-sneer, it is the 3° of Grand Lodge, the passed Fellow of the North. When they revived the Harodim, therefore, they termed it a Grand Lodge, elected Grand Officers in which Laycock is distinguished by its absence. The first extract, following, refers to the Craft Lodge, the others to a Grand Lodge of the Harodim.

24 June, 1743. John Ellethorne deceased; Ralph Howdon chosen Master.

Grand Lodge Officers, 24 June, 1743: Kendk. Jones, Prov. Grand Master; Wm. Hawdon, Deputy Grand Master; Michael Dalton, S. W.; Thos. Dalton, J. W.; Wm. Dalton, Grand Treasurer. June 23, 1744 Thos. Dalton, P. G. Master; Wm. Hawdon, Dep. Grand Master; Michael Dalton, etc. S & J. W., Richard Hawdon, Treasurer.

June 24, 1745, Kendk. Jones, is Deputy Grand Master.

These are clearly quite distinct from Laycock's, P. G. Lodge, and the following are verbatim printed extracts, which seem to show that under some old arrangement certain members paid 1s. 6d., whilst others paid 2s. 6d. each for what had now become two degrees

termed Harodim and Domastic-an, English Masters 2s. 6d.

"24 June, 1746, Richard Hawdon, P.G.M.; J. Hawdon, S.G.W.; J. Lawther, J.G.W.; J. Foy, D.G.W.M.; Michael Hawdon, Particular Lodge Master; Sen. Thos. Eicles, Jun. Thos. Liddle, Wardens; Wm. Gibson, Chris. Dod, Stewards.

"Memorandum. Highrodiam to pay for meeting in that order only 1s. 6d." Eight names follow who pay 1s. 6d., and three who pay 2s. 6d. each.

"July 1st, 1746. Enacted at a Grand Lodge, held that evening, that no brother Mason shall be admitted into the Dignity of a Highrodiam under less than a charge of 2s. 6d. or as the Domaskin or Forin, as John Thompson from Gateside paid at the same night, 5s."

N. B.—"English Masters to pay for entering into the said Masterships 2s. 6d. per majority."

Thirteen names follow headed,— "Names of the Brothers in the High Order." After that 30 names headed,— "English Masters to pay at entrance 2s. 6d. each." George Keppel, the Manager of (Sir Ambrose) Crowley, Millington & Co., the great Iron-founders, is twice mentioned 1756; Harodim 23 June, 1759. All that we have is a list of names to show reception, and of 5 "Raised Members" 1771-2. But some 20 pages have been torn out of the book.

There is therefore nothing to show the nature of the ritual. To a certain extent there is a correspondence with the Royal Order of Scotland. It is as if the Durham Harodim was a cruder form, which had been modified by the London Jacobites and attached to the faction of Prince Chas. Edward Stuart. It speaks of its highest Chapter as the Sanhedrim, and its London Grand Master has his "Priory Seal." We can trace by documents, neither the "Regius," nor Harodim MSS. till the 18th century, but both exist. The present ritual has been kept intact for over 160 years, and claims the Culdees as its founders, and in every form it is



the exact embodiment of the "Regius" MS. before alluded to. It has three chief points, the Harodim lecture on Craft Symbolism, 2nd, the Passage of the Bridge (by Zerubbabel); 3rd, The Cabinet of Wisdom, or primitive Rosycross. Lastly, a knighthood in Somhedrim, said to be ancient but more modern than the first series, and couched in smoother versification.

The tradition of the Durham Harodim is, that they were the ancient "Elders" of the Craft, and had the adjudication of all disputes, for the adjustment of which they travelled in groups of three, and I am informed that these Swallow minutes show such travels. The 1659 minutes of the old Lodge at Kilwinning prove that there were Six Quarter Masters or "Men of ancient Memory," who had analagous duties and met annually at Ayr, to "tak order with transgressors."

From the 12th or 13th century every country had its Master's Fraternities, which had its Altar at some church, to which all the Craftsmen contributed: France termed them Prudhommes, or wise-men; Germany Craft Masters, and Old Masters, the last being Presidents of the former; England had its Elders, etc.

Harodim we have dealt with, and a very learned Brother suggests, that Domaskin is a Domatic Mason in contradistinction to a Geomatic brother, and derived originally from *Domus* as the attendants upon a Cathedral, Priory, or other religious community, whilst "Forin" may come from a *stranger*, working at a particular Domus. According to the Durham tradition the Harodim united the Geomatic or Speculative Mason, with the Domatic or operative. A Master of the ordinary, or particular Lodge might open, but must retire for the "appropriate lecture." Nine members were to be present at receptions but six members and three Candidates would suffice, in need. So much is all that can be printed in reference to Harodim.

The Craft Lodge lost its Warrant, and obtained a charter of confirmation

1 October, 1771, being then No. 61. In 1794 it appears as the Industry, No. 44.

A second Minute Book is bound up with the Constitutions of 1767; but the actual Minutes do not begin until 5th June, 1780, and end 3rd Febr., 1845.

On the 7th Septembr, 1781, it is stated that by a charter granted to the Lodge by the Earl of Crawford, 1774, they were to appoint a Prov. Grand Master, and ten members unanimously elect the Master of the Lodge Bro. David Richardson "to that honorable office for life."

On the 29th Jan., 1845, a meeting was held to consider the propriety of removing the Lodge to Gateshead when it was adjourned to 3rd Feby. On that date it was decided to remove accordingly, and about 20 brethren joined.

In 1867 the members obtained leave from the then Grand Master, the Earl of Zetland, to wear a centenary medal, and the Lodge still flourishes at the Masonic Hall, Gateshead, as Industry Lodge, 48, and may it continue to do so for ages.

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#### HANDSOME DONATION.

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At the Quarterly Communication of the Grand Lodge of Pennsylvania, held on Wednesday, September 3rd, R. W. Bro. Thomas R. Patton, Grand Treasurer of Grand Lodge, addressed the Grand Lodge in the following words:

*Right Worshipful Grand Master:*

"When I founded the Thomas R. Patton Memorial Charity Fund on December 27, 1889, in Grand Lodge, it was my intention that the par value of the securities to be held by the Trustees should be one hundred thousand dollars (100,000), and I desired to see that result attained during my life.

"The Fund now in the hands of the Trustees amounts to fifty-seven thousand three hundred and seventy five dollars and fifty-two cents (\$57,375.52),

and in order to carry out my intentions, which it affords me great pleasure to do, I now beg to hand you the following securities, viz' :

"Car Trust warrants, Pittsburg and Western Railway Company, \$10,000; New York Gas, Electric Light, Heat and Power Company, \$10,000; Baltimore and Ohio Railroad Company, \$10,000; Electric and People's Traction, \$10,000; Wyoming Valley Coal Company, \$2,000; the Citizens' Street Railway Traction Company, \$500; cheque Thomas R. Patton to Grand Lodge, \$124.48—making \$42,624.48, which you will kindly deliver to the Trustees of the Fund, and when added to those in their hands will make the par value of the securities now held by them one hundred thousand dollars (\$100,000).

"It is also now my desire that the principal shall not be limited to the sum of one hundred thousand dollars (\$100,000), but shall be gradually increased from year to year hereafter by the addition of a portion of the income to the principal, so that the Fund may meet the constantly increasing demand upon it.

"I therefore direct the Trustees to reserve each year one-fourth of the entire income and add it to the principal, so that the income of the Fund may increase with the demand upon it."

Bro. Patton announced that owing to the death of Bro. John Jay Gilroy, he had appointed Edmund D. Scholey a Trustee of the Fund.

His remarks were listened to with marked attention by the Grand Lodge.

Grand Master Tennis accepted of this renewed token of affection and of true Masonic charity.

Past Grand Masters Michael Arnold and William J. Kelly testified the appreciation of R. W. Bro. Thomas R. Patton's munificent gift, after which the Grand Lodge was closed in harmony.

The corner stone of the new Carnegie library in Vancouver, B.C., was laid with Masonic ceremonies on Oct. 1.

## ON TOP OF BEN NEVIS, SCOTLAND.

"A somewhat novel and highly interesting Masonic function was performed within the Observatory by Lodge Fort William, No. 43. After taking part in the procession and other fetes at Fort William, the members made the ascent to Ben Nevis, and at the domicile which stands unrivaled in Britain in the matter of altitude, opened their Lodge, when a goodly number of candidates were initiated into the mystic Order of Freemasonry. Then the brethren, to the number of about thirty, dined in the hotel, after which the King's health was drunk with Masonic honors, while that of the Queen was pledged in true Highland fashion, each member placing his right foot on the table, and before sitting down, honoring the toast in the time-honored custom "wi' a' the honours three." The Masonic ceremony was fittingly concluded by the dispatch of the following telegram to the King: 'King Edward, Westminster Abbey, London:—In Lodge Fort William, No. 43, now assembled on the summit of Ben Nevis, the brethren have in a flowing bumper, and with full Masonic honors, pledged the health of your Majesty, and also in true Highland fashion that of your illustrious and dearly beloved Consort, Queen Alexandra. Sincerely we pray that the Great Architect of the Universe may shower blessings innumerable upon you both, and that your reign shall be long, peaceful, happy and prosperous. (Signed) William Thompson, R. W. M.'"

## TINKERING WITH THE RITUAL.

In a selected article printed elsewhere there is an allusion to attempts made to improve the ritual, by making it shorter and by modernizing some of its expressions. This has gone so far as to produce a reaction, and efforts are making to get rid of these modern "improvements" and to restore the work to

the state it was in before the tinkers got hold of it.

There is probably not a Mason of thirty or forty years' standing who has paid particular attention to such matters who can not recall instance after instance where the language of the ritual has been changed deliberately by somebody, within his own recollection, with an evident intention of making it more simple, of freeing it from tautology, from what he considered vain repetitions of archaic forms. The people who attempt these supposed improvements are often quite oblivious of the fact that these old forms are the natural consequence of the antiquity of the work, that the repetitions are monuments of a style that was once common in all literary works and that their existence is a proof that they were in the ritual when it was formulated. Unfortunately we cannot give in print examples of this tendency, but we can illustrate by quotations that it is permissible to make. Take for example the monitorial work.

"Behold, how good and how pleasant it is for brethren to dwell in unity! It is like the precious ointment upon the beard, even Aaron's beard, that went down to the skirts of his garments."

Now if this were unwritten work, one of our amenders of the ritual would get at it in this way: "There is no use in the word *behold*; that adds nothing to the sense. I'll drop it out. Then what is the use of saying 'how good and how pleasant?' That is all vain repetition. I will just say, 'how pleasant it is!' That expresses the whole sense. Then what is the use of saying 'even Aaron's beard;' that may just as well be left out." And so on.

We once heard a proposition to strike out a portion of a quotation from Isaiah, "None shall slumber nor sleep," it being alleged that "nor sleep" added nothing to the sense. It was withdrawn when the origin of the expression was pointed out. Now the Masonic ritual is to some extent modeled after those passages in the Old Testament

in which we have not mere useless repetitions, but the presentation of the same thought in several alternate expressions. Taketh's from the first Psalm:

"Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

This is not tautology, though but for the sacredness of its origin many would call it so. A similar passage of the ritual would be condensed into one clause, and the author of the change would think he had made a great improvement.—*Masonic Home Journal*.

### SHRINERS COMPLAINT.

The *Los Angeles Times* of July 2d printed the following roast on San Francisco Shriners. It seems that the article originated in Denver, Colo.:

DENVER July 1.—Denver's hospitality and San Francisco's treatment of invited Shriners may result in the next Triennial Conclave to be held at Golden Gate in 1904, being transferred to Denver, as the Masonic brethren have no desire to experience the chilly treatment accorded those who attended the Convocation of the Shrine a few weeks ago. A movement was started to-night to transfer the Templar Conclave to this city.

"The Californians were suffering from pronounced 'cold feet'" said a prominent Denver Shriner. "They had promised elaborate entertainment. We were made the victims of a series of cheap 'grafts,' and we were thankful to escape from our alleged Oasis and shift for ourselves. All the visitors were complaining, but the Los Angeles Shriners and papers took the matter up and invited us to partake of Southern hospitality. We scrambled down there, and really, it seemed like being home again."

The Shriners say no provision was made to entertain the ladies, and the first prize for the drill corps was a cheap lithograph taken from the Southern Pacific advertising department. One ticket only was given for each entertainment. The loving cup would be dear

at \$5, and San Francisco Templars begged that it might be returned and a substitute be provided. The Denver drum corps were opportuned to attend receptions as a drawing card, and in every case had to pay their own way, while others profited by their presence.—*Masonic Constellation.*

#### FOREIGN CORRESPONDENCE.

In the August number of *Shibboleth* Bro. Frederic Speed, of Vicksburg—a most learned and erudite Masonic scholar, a Past Grand of all the Masonic bodies of Mississippi—condemns without much reserve the foreign correspondence of the various Masonic bodies of the United States. He regards the bulk of the literature and reports as extravagant and valueless for Masonic purposes, and would save unused the white paper on which the reports are printed. Worshipful brother Speed is not the first critic of this recognized accompaniment of the proceedings of Grand Jurisdictions, but he is undoubtedly the most caustic critic who has fulminated against these reports for many years.

It is well known to the Craft at large, at home and abroad, that some of the ablest Masonic students and writers in the United States are and have been authors of the fraternal correspondence of Grand Lodges, for it is in the lodge that the best field for Masonic work exists. We recall Richard Vaux, of Pennsylvania, with gratitude for his work of other years, and we recognize the merit and studious ability of Josiah H. Drummond of Maine. These are types of a large class of brethren, the light of whose profound Masonic knowledge is not hid under a bushel. We know we have a thinker of ability in California in the person of our charming Bro. William A. Davies, who himself has as grandly honored, and who has been as graciously honored by all of the Grand bodies of this State as has Bro. Speed by the Masons of Mississippi.

As if self-conscious of the severity

of his criticism, Bro Speed tempers his article with this generous tribute to the foreign reports a paragraph which establishes, in his best judgment, the value of this mode of communication between the Grand bodies :

“It goes without saying that some of these reports are of great value, and it is certain that they have molded Masonic opinion and been the means of settling many questions of vital importance to the Craft, and if it were possible to correlate the work of the correspondents and bring it into reasonable compass it would form an invaluable contribution to the literature of Freemasonry, but bread and butter are too dear and life is too short for anyone to take the time to hunt out the wheat from the chaff—and this applies even to the current productions of the guild of correspondents.”

It may be timely to urge the elimination of the “mutual admiration” feature which has crept in and which has become a wearisome adjunct to numerous foreign compilations; but, in general, the summing up in regular annual reports, to be bound with Grand proceedings, of the doings of the Masons of the world, preserves the essentials in convenient form for the information of brethren who may, even if they do not generally, read such reports. Nor should we wholly condemn these publications, even if ninety and nine give them passing notice, for the hundredth may imbibe knowledge which in his own good way on occasion is sure to be imparted to “less informed brethren.” A leader among Masons is not necessarily the one who while occupying official station may be letter perfect in the ritual. Rather is it he who from a course of study and research is able to inform and instruct his brethren from time to time on Masonic subjects and propositions of present as well as past interest and historic value.

Aside from the routine of proceedings of Grand bodies, there is much that may be published which is of general interest to all Masons of all jurisdictions. As the Masonic press is in

more or less degree the preserver of Masonic history and choice Masonic literature, so the reports of fraternal correspondents are the purveyors of Masonic thought and action of the passing years. Most Worshipful Bro. Speed has himself written much, and has written well; and what he writes is largely preserved to the Craft by the fraternal press, for printers types do lay up many treasures in the archives for use by future historians of Freemasonry. Likewise, the reports of the foreign correspondents are preservative of much that is of value to be written; and this method of treasuring should not be harshly condemned because of the crudity, or frailty, or egotism, or contention of some of the individual correspondents. No doubt the blue pencil of the trained editor might greatly abridge to good purpose the voluminousness of the reports, but the essence of information is in them nevertheless. There may be too much form, but there is also substance, and the Mason who truly seeks knowledge in our present Masonic world will find much of it, very much of it, in the reports of the committees on foreign or fraternal correspondence of the various Masonic Grand Jurisdictions of the United States.—*The Trestle Board.*

#### DEADHEADING MINISTERS.

The Grand Lodge of South Carolina has adopted a constitutional amendment authorizing lodges to confer the degrees upon "ministers of God" without payment of fees, to relieve them of annual dues, and to exempt the lodges from the payment of Grand Lodge dues upon the same class of members. While we yield to no one in respect and regard for our brethren of the cloth and of their holy office, and accord them full measure of commendation for the splendid work they have carried on and still carry on under the banner of the Cross; while we recognize that the results of their labor and sacrifice are manifest the world over, we insist that class legislation of this character is

unwise, undignified and contrary to that spirit of equality that prevades Masonry, and is and has ever been one of its noblest attributes. It is urged that "in ninety-nine cases out of a hundred a minister reflects the highest type of character in a community in which he lives, and it is such material as this which will advance and promote the interests of Masonry more than any one factor." All of which is very true, provided the clergyman is attracted to Freemasonry by its own intrinsic merits and worth, and knocks at our outer door unprivileged and on a level with every other petitioner. If he does not from without our gates behold sufficient of the beauty and nobility of Masonry as reflected in its works and in the lives and characters of its members to induce him to come freely and voluntarily, without having the degrees, in the vernacular of the street, thrown at his head, we certainly do not want him. We are proud of the fact that many of God's ministers belong to our fraternity and realize that by their membership they "advance and promote the interests of Masonry," but had their support, their influence been purchased by a presentation of the degrees it would hardly redound to the honor of Masonry.

We have understood that to solicit one to become a member of the fraternity violates a fundamental rule of the Order, irrespective of the "race, color or previous condition of servitude" of the applicant, and to go fishing for candidates with free degrees and no dues for bait violates the spirit, if not the letter, of this law. It is a cheap method of advertising unworthy of Masonry, and it degrades both the Order and the gentlemen of the cloth whom it seeks to draw within the fold. No, brethren. Every petitioner, whatever his position in life, however exalted or humble his calling and vocation, must approach our altar of his own free will, without solicitation, certainly without financial inducement, and on a level with each and every one who, like him, seeks admission to the noblest fraternity of all the ages.—*Masonic Tidings.*

## Craft Tidings.

### BRITISH.

In Scotland the Mark Masters degree is now given in the Blue Lodge, as an adjunct to the F.C. degree.

If a companion ceases to be a contributing member in a Blue Lodge, in New Zealand he loses his standing in the Royal Arch.

A question has been raised in Knight Templar circles of an anomaly which exists in the qualification of a candidate for Degrees. By a statute of the Temple, no one except a Royal Arch Mason can be received as a candidate or admitted into the Order of the Temple. The Royal Arch, however, in England recognizes as candidates Master Masons, while in Ireland and Scotland, an applicant for Royal Arch Masonry must be a Mark Master. The question is, can a Knight Templar preceptory of Scotland receive a Royal Arch Mason of England, or must he first conform to the rule in Scotland by qualifying himself as a Mark Master?—*From "Mallet," Glasgow Evening News.*

**A QUIANT CEREMONY.**—A quaint and interesting Masonic ceremony took place on Monday afternoon at Hereford, when a memorial stone was laid to celebrate the restoration of the south side of All Saints' Church. A similar ceremony has not been witnessed in this cathedral city for the last quarter of a century. Full Masonic honours were accorded, and there were present, besides Lord Glanusk, Prov. G. M., who was the central personage, very many of the Provincial Grand Lodge and representatives from the various lodges in the district. The ceremony was impressive and dignified. The organ in this church was destroyed in a recent disastrous fire.—*The Freemason.*

**LAPSUS LINGUÆ.**—A laugh was created when R. Wor. Bro. Smith, in investing Wor. Bro. Simmons with the

P.M.s jewel, after enumerating two or three commendable features displayed by him during the year, innocently went on to say, "This completes the sum of your virtues." Such a left handed compliment touched the sense of humour of the brethren, and subsequently in the South Wor. Bro. Emery, in proposing the toast of the Installing Masters, facetiously referred to the slip remarking that hereafter Wor. Bro. Simmons would be liable to be dubbed "the man of few virtues."—*Australian Keystone.*

### FOREIGN.

A spurious body has been recently established in Boston styling itself: "Ancient Landmarks Lodge No. 1," A. F. and A. M. Nearly one hundred Bostonians were duped by that body. \$10 and \$15 were the fee for making Master Masons therein.

Royal Arch Masonry in Pennsylvania for 1901. Exaltations during year 1901, 1400; Admitted to membership 151, Resigned, died or suspended 671, Total membership December 27, 1901, 20,141. The above shows a net gain of 380, the largest increase in Grand Chapter in any one year.

There is a case on record where the man who came in at the eleventh hour fared as well as those who came early and did all the work. But that is a dangerous precedent, for as a rule the eleventh-hour man gets left.—*Masonic Standard.*

In Cuba there are forty-five Lodges, with a membership of 502, which during the past year initiated sixty, a net gain of seventy-seven. "Ignacio Agramonte" appears to be the largest Lodge.

The President-elect of Cuba. Thomas Estrada Palma, was made a Master Mason in 1868 in the Lodge at Bayamo.—*Exchange.*

The Masons of Havana have one of the best and most spacious Lodge-rooms in the Island. In addition to having a large room fitted up with billiard and pool tables, card tables,

etc., where the Masons meet after-  
noons and evenings, every day in the  
week, when they can spare an hour  
or two from business, and enjoy a  
quiet game, write letters, visit friends,  
etc. The Masons own their own  
building, and have recently installed  
a \$1,800 heating plant. The first  
floor is divided into two or three stores,  
the rent of which brings in quite a  
revenue to the Masonic bodies.

The increasing custom of cremating  
the dead necessitates a revision of  
funeral ceremonies to comport with  
the changed conditions. The Grand  
Lodge of Oregon, at its recent annual  
communication, appointed a committee  
of three to add to the funeral service  
appropriate passages for cremation.

The Grand Lodge of Illinois has ac-  
cepted the bequest of 120 acres of  
land in Moultrie County, and ap-  
propriated \$125,000 to erect a home  
for aged Masons, and widows and  
orphans of Masons. This is a direct  
reversal of the policy formulated by  
that Grand Lodge a few years ago,  
when it declared against "organized  
charity" and distributed a surplus of  
over \$100,000 among the Lodges of the  
State. This goes to show the influence  
of "a nice fat legacy" in changing the  
principles of organizations as well as  
individuals.—*Masonic Standard*.

*Square and Compass* prints a "pome"  
dealing with the drinking capacity of  
ten secret society men. The Shriner  
stands ninth on the list, ranking next  
to the Elk, who "takes the whole  
bunch home." This suggests the  
query, Why have the Shriners acquired  
such an unenviable reputation for  
inebriety? From our personal associa-  
tion with the Shriners of this town we  
believe them to be no more addicted  
to conviviality than the average run of  
respectable citizens. Then whence the  
reputation? Probably it is due chiefly  
to the silly notices sent out by the Re-  
cord of some Temples, notices that  
induc the idea that wearers of the fez  
are a lot of irresponsible bummers and  
Indians. It is time for mature Shrin-

ers to discountenance this damaging  
form of idiocy. We are glad to say  
that it has never found any encourage-  
ment in the mother Temple Mecca.—  
*Ib.*

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## Miscellaneous.

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### THE PASSING OF AUTUMN.

The Wizard has woven his ancient scheme,  
A day and a starlit night.  
And the world is a shadowy-pencilled dream  
Of color, haze and light.

Like something an angel wrought, maybe,  
To answer a fairy's whim,  
A fold of an ancient tapestry,  
A phantom rare and dim.

Silent and smooth as a crystal stone  
The river lies serene,  
And the fading hills are a jewelled throne  
For the Fall and the Mist, his Queen.

Slim, as out of aerial seas,  
The elms and poplars fair  
Float like the dainty spirit of trees,  
In the mellow, dreamlike air.

Silvery-soft by the forest side--  
Wine-red, yellow, rose--  
The Wizard of Autumn, faint, blue-eyed--  
Swinging his censor, goes.

—*Lampman*.

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### NATIONAL ANTHEM--MASONIC SETTING.

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The following verses, composed when  
William IV. was Patron of the Institution,  
will be found appropriate under present cir-  
cumstances under the reign of His Gracious  
Majesty King Edward VII.

Hail ! mystic light divine,  
May'st thou ne'er cease to shine  
Over this land  
Wisdom in thee we find,  
Beauty and strength combined,  
Our King and we are joined  
In heart and hand.

Come, then, ye sons of light,  
In joyous strains unite,  
Let us all sing.  
May he live long to be,  
In love and unity,  
Patron of Masonry :  
God save the King.

—*Bro. F. Fowler, Dublin, 1835.*

## CHARITABLE JUDGMENTS.

Gently scan your brother man,  
 Still gentler sister woman ;  
 Though they may gang a kennin' wrang !  
 To step aside is human :  
 One point must still be greatly dark,—  
 The moving why they do it :  
 And just as lamely can ye mark  
 How far perhaps they rue it.

Who made the heart, 'tis He alone  
 Decidedly can try us ;  
 He knows each chord—its various tone,  
 Each spring—its various bias,  
 Then at the balance let's be mute ;  
 We never can adjust it ;  
 What's done we partly may compute,  
 But know not what's resisted.

—Robert Burns.

## MASONIC CLOTHING.

BY W. BRO. FRED. J. W. CROWE, OF  
 TORQUAY, ENGLAND.

In Scotland, the clothing of Grand Lodge and of Provincial and District Grand Lodges is of thistle-green, doubtless from the color used in the national Order of the Thistle ; but private Lodges may select any color they please, and may also add a considerable amount of ornament and embellishment, which is usually on the fall or flap. This fall in Scottish aprons is circular, not triangular as in English aprons,

The veteran historian of Scottish Freemasonry, Bro. D. Murray Lyon, gives many particulars about clothing and jewels in his great work. The Grand Lodge in 1736 ordered that the jewels of the Grand Master and Wardens shall be worn "at a green ribbon."

Embroidered aprons with officers' emblems were introduced in 1760, and in 1767, the "garters" which in the days of knee breeches formed part of the regalia, and the "ribbands for the jewels" were ordered to be renewed. Sashes for office-bearers were introduced in 1744 and jewels in 1760. The Lodge of Dundee wore white aprons in 1733, and the Lodge of Edinburgh in 1739 ordered "a new blue ribbon for the whole fyve jewels." In reply to my inquiries, Bro. Murray Lyon tells

me, that the custom of varying the colors of Lodge clothing was certainly in vogue before the formation of the Grand Lodge in 1736. The older examples of Scottish aprons are much larger and longer than those now in use.

In Ireland most Lodges were very simple cotton aprons, edged with blue and bearing the number of the Lodge, but at their annual festivals the Brethren wear kid aprons almost identical with the English Masters Mason's apron except that there is a narrow silver braid in the centre of the ribbon. The Grand Lodge clothing is of the same color, with gold fringe, but the bottom of the fall is squared off, and curiously enough there are no tassels. The rank of the wearer is indicated by the number and width of the rows of gold braid. Although the Grand Lodge of Ireland was formed in 1725 or earlier, there has never been any regulation as to clothing in its Constitutions, the only authority until quite recently, being in a book entitled "Clothing and Insignia," with colored plates, first published in 1860. Bro. F. C. Crossle, who has studied the matter, tells me, that in days gone by the Worshipful Master in many parts of Ireland, if not everywhere, was always attired in a red cloak and top hat, and this custom had obtained even within the memory of living Brethren, although now obsolete. Before leaving the subject of British clothing, there is one other point I should like to touch on, viz., the wearing of jewels. In a city like this, with the enlightened influence of its famous Lodges, and especially of this Worshipful, "Lodge of Research." I should imagine no breach of law would be possible, but I regret to say that I have seen Brethren enter a Craft Lodge wearing Mark, Templar and other jewels which are quite out of order. The only jewels which may be worn in Craft Lodges are those of Craft and Royal Arch Masonry, including Past Master, Past Z., Grand and Provincial Lodge jewels, Presentation jewels of Craft or Royal Arch offices, Founders' jewels



and Charity jewels. All others are illegal.

I will now briefly glance at the clothing of the Continental Grand Lodges, and will commence with Denmark. In that country the Fraternity is most exclusive, being in reality a State institution, with the King at its head. I am able to exhibit a set of aprons and sashes belonging to the Grand Lodge of Denmark, which I had very great difficulty in procuring. The Rite is the Swedish is purely Christian in character, consisting of the following degrees, viz.: 1. Entered Apprentice, 2. Fellow Craft; 3. Master Mason; 4. Entered Apprentice Master of St. Andrew; 5. Fellow Craft Master of St. Andrew; 6. Master of the Scotch Lodge of St. Andrew; 7. Knight of the East and of Jerusalem called also "Steward Brother;" 8. Knight of the West or Knight Templar, called also True Templar, Master of the Key and Favorite Brother of Solomon; 9. Commander of the Temple or Favorite Brother of St. John; 10. Preceptor of the Temple or the Favorite Brother of St. Andrew; 11. Master of the Temple-Knight Commander of the Red Cross; 12. Dignitary of the Chapter; 13. Most Wise Vicar of Solomon or Grand Master of the Order.

The Deputy Grand Master is called The Attorney of Solomon.

All the Brethren wear small "trowels;" that of the E. A. is of rough silver on a string of leather, that of the F.C. of polished silver on white silk, that of the M.M. of gold on a blue ribbon. Brethren who have taken degrees above the seventh, wear a special attire in bodies of their own Order, which is not allowed to be seen by Brethren of the lower degrees.

In the case of the Grand Lodges of Norway and Sweden, the clothing is practically identical with that of Denmark. It also includes a collarette, trowel, and an ivory key. The latter is still worn in many Grand Lodges as it was once in England, and a reference to it is found in some old "catch" questions of the Fraternity. In Sweden,

the Brotherhood is so highly esteemed that it has its own Order of civil knighthood, that of Charles XIII, and membership of the higher degrees also carries civil nobility.

Under the Grand Orient of France the aprons are very elaborately embroidered or painted, and edged sometimes with crimson, and sometimes with blue. Blue embroidered sashes (lined with black for use in the third degree) are in common use also.

In Italy, the E.A. apron is a plain white skin; the F.C. has one edged and lined with green, and with a square printed in the centre; the M.M. wears one lined and edged with crimson, and bearing the square and compasses. Master Masons also wear a very handsome sash of green silk, edged with red, richly embroidered in gold, and lined with black silk, on which are embroidered the emblems of mortality in silver. Members of the third degree who choose to do so may wear more elaborately ornamented aprons.

In Greece, Master Masons formerly wore silk or satin aprons, painted or embroidered, and edged with crimson, and also a very beautiful sash similar to that worn in Italy, but of blue and red instead of green; now, however, the clothing is identical with that worn in England.

In Holland, a custom similar to that in vogue in Scotland prevails, and each Lodge selects its own color or colors, which are used both in the clothing and in the ribbons to which the seals are attached. In addition to this, a considerable amount of additional ornament in the way of embroidery, painting, fringes, etc., is freely employed at the pleasure of the Lodge or the individual.

In Belgium the Grand Lodge clothing is of light-blue silk bordered with gold fringe, and without tassels. The collars are embroidered in gold with the jewel of the office to which they pertain, and with acacia and other emblems.

In Switzerland, under the Grand Lodge "Alpina," the clothing is ex-

tremely simple. The E.A. apron is of white leather, and only varies from the English one in having the lower corners round. That of F.C. has blue silk edging and strings. The M.M. apron has a wider border, with three rosettes on the body of the apron, whilst the flap is entirely covered with blue silk; a small blue sash, with a white rosette at the point, is also worn with this. The apron of the Grand Officers is edged with crimson, and has neither tassels nor rosettes, except in the case of the Grand Master, who is distinguished by three crimson rosetts; the collar is of crimson watered ribbon, edged with white, from which is suspended the jewel, consisting of a gold square and compasses, enclosing a star, on which is enameled the white Geneva Cross on a red field which is the shield of the Republic. Each Lodge has also its own distinctive jewel.

In Hungary the members of the Grand Lodge wear collars of light blue watered silk, with a narrow edging of red, white and green—the national colors—from which is suspended a five-pointed star, enameled in the centre with a number of emblems and bearing the inscription “Magnus Laton Hunc Coetus Symbolicus.” The Grand Officers also wear collars of orange-colored ribbon, with a narrow edging of dark green, lined with white silk and embroidered with the emblem of office and acacia leaves. The aprons are extremely simple, with blue edging, and, for Master Masons, three rosettes; even that of the Grand Master is precisely the same.

Under the former Grand Orient, the Grand Officers' aprons were edged with orange ribbon, and they wore sashes of the same color, edged with dark green, and having a brass square and compasses attached to a green rosette at the point. The Master Masons' aprons were often elaborately engraved and painted as in the specimens exhibited.

Under the former St. John's Grand Lodge the aprons were as at present, but Master Masons wore blue watered silk sashes, elaborately embroidered,

lined with black, also a small ivory key on a narrow blue collarette. Both these latter bodies are now merged in the Symbolic Grand Lodge.

In Germany the various Grand Lodges exhibit considerable variation in size and shape of the aprons; some are extremely diminutive, and some very large, whilst the shape also varies, being square rounded or shield shaped. Some bear rosettes, others levels, the latter even on the E.A. apron, so that obviously their symbolism is not the same as in England, where they are used to designate Past Masters only. Each German Lodge also possesses its own distinctive jewel, of which I have a large collection.

Under the Grande Oriente Nacional de Spain, the F.A. apron is of white leather, rounded at the bottom, but with a pointed flap, worn raised; that of F.C. is identical, the flap being turned down; the M.M. apron is of white satin, with curved flap, edged with crimson, and embroidered with square and compasses enclosing the letter G., the letters M. and B. and three stars. The apron is lined with black brocaded silk, and embroidered with skull, cross-bones and three stars, for use in the third degree. The officers' jewels are identical with those of England.

In Portugal, the Grand Officers wear white satin aprons edged with blue and gold, and with three rosettes of the same. The color is of blue watered silk embroidered with acacia in gold. The gauntlers have also G.O.L.U. (Grande Oriente Lusitania Unido) embroidered on them, with the date of its formation, 1869. The ordinary Craft clothing is very simple.

The clothing of the Grand Orient of Egypt is practically identical with that of England, but the colors are thistle and sea-green instead of dark and light blue. The organist's jewel is an Ood (a kind of guitar) instead of a lyre, and the rank of the wearer is indicated by the number of stars embroidered on the collar.

The Grand Lodges of the English Colonics wear clothing similar to that

worn in England, differing only in slight details of ornamentation.

In the United States of America the ordinary apron is simply a white skin, the E.A. wearing the left corner turned up; the F.C. the right corner turned up; and the M.M. both turned down. Individual Brethren, however, are permitted considerable additional ornamentation, if they care to go to the expense, as exemplified in several specimens exhibited.

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### MASONIC SPREAD.

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A custom honored from time immemorial by the fraternity of Free and Accepted Masons is that of having refreshments either before or after Lodge communications. In "ye olden time" the Lodge meetings would be held in, or close to, an inn or tavern, where "good ale" was brewed and where an abandonment to conviviality could be enjoyed without let or hindrance. Thus were the spirits enlivened and the ties of friendship bound closer together by the strong cords of intimacy. And so has come down to us from out of the distant ages, before the revival, the good example of sociability that characterized the rise of Freemasonry. We follow to-day, to a degree calculated to do honor to our glorious ancestry, their noble example.

Our English brethren have their spread before the meeting, while we in America have it after the close of the Lodge. It is a common thing, we are informed, for a notice to be sent to the members of a Lodge in London stating that "the brethren will dine together at 6 o'clock at the 'Hollborn,' or some other place. The advantage of this is that dining at that hour gives ample time to finish their meal; smoke their perfectos and be ready for the work of the evening, which being concluded allows the brethren to reach their homes in good season, without carrying with them an indigestible welsh rarebit, or the dyspepsia germs of lobster salad. The natural result, of course is a good night's rest and a clear

head in the morning, two things most devoutly to be wished.

The argument urged by those who advocate the after Lodge spread is that the brethren having had their "treat" will not be so well inclined to attend the meeting, but will tarry awhile at the table and until too late to go. And again they say that having eaten a hearty meal immediately before the Lodge meets, they are apt to be a little dull of intellect and sluggish of thought. They forget that this meal takes the place of their dinner at home and differs from it only by the company, except that the conviviality of the occasion, the freedom from household restraint, may lead to greater excesses and thus create an undesirable condition of mind and body.

It is also claimed that the after Lodge to spread tends to secure a larger attendance at the meetings, and with the "feed" in prospect, will lead the brethren to remain to the close of Lodge. He is not much of a Mason who is only a belly-Mason, and the Lodge does not lose much by his absence. A man who attends a Lodge simply because there is going to be a spread, will not be interested in the work, but will sit uneasily in his seat and be impatient for the close of the Lodge.

Our own belief is that the spread before the Lodge is much preferable. Of course we are so accustomed to the after-Lodge banquet that it would be like an "innovation" to attempt to change it.

As the Lodges call from refreshment to labor, let the brethren think of this matter, and when called from labor to refreshment, let them enjoy the spreads that may be prepared for them, either before or after the meeting.—*Masonic Standard.*

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### The I. O. F.

The Independent Order of Foresters are inaugurating a vigorous winter campaign, and for the months of November, December, and January are remitting to new members the registration and certificate fees, which applicants usually have to pay upon joining.

The order has made wonderful strides during the year, and will add to its membership many thousands during the next three months.

Its membership roll now contains a good deal over 200,000 of insured or beneficiary members. Its accumulated funds reach to almost \$6,000,000; and these funds are increasing at the rate of three-quarters of a million dollars a year, notwithstanding that the order pays out \$500 every working hour of the year to widows and orphans. A record of over \$12,000,000 already paid promptly on death claims stands to its credit. The I. O. F. is undoubtedly a great and progressive institution. The report upon its investments, made by a committee composed of able and independent brethren at the Supreme Court meeting in Los Angeles, stated that in all the investments of its funds the Supreme Executive had never lost a dollar. This is certainly a unique experience.

C. H. E. Rea, A.I.A., F.R.A.S., the attorney of the order, recently stated in regard to it: "After exhaustive tests I have failed to find a weak spot in its structure."

We congratulate the order and its Supreme Chief Ranger upon their work.—*Toronto Daily Star, October 28, 1902.*

#### A CIRCULATION BOOMER.

The Editor of the *Mystic Tie*, Elkins, West Virginia, announces that owing to the fact that a girl baby has arrived at his home, he desires to have about 10,000 more subscribers, and that delinquents are expected to pay up. If the scheme works, Bro. Weymouth, we don't know but that we will try it.—*Acacia.*

#### BEAUTIFUL IF CARRIED OUT.

At the regular session of Islam Temple, held April 9th, 1902, the following resolution was unanimously adopted:

"Resolved, That any Shriner, member of this Temple, seen wearing a Shrine Fez in a saloon, or other place where he would not take his wife, mother or sister, will have charges preferred against him for conduct unbecoming a Noble of the Mystic Shrine."

A copy of the above is enclosed to each member of Islam in accordance with instructions of the Temple. Take heed! Lest you be cast into El Hot-ame.—*The Freemason and Fez.*

#### MESSAGES BY THE NEW PACIFIC CABLE.

M W. Bro. John E. Harding, on behalf of the Grand Lodge of Canada, A. F. & A. M., has exchanged fraternal greetings with the brethren in Australia over the new Pacific cable. The Canadian Grand Master sent the following message:—

A. J. Peacock, Grand Lodge of Masons, Melbourne, Australia:

The Grand Lodge of Canada, representing 25,000 craftsmen and British subjects, sends greetings over the new cable to the Freemasons of Australia, to whom we are joined in the bonds of fraternal love and British citizenship.

Harding,  
Grand Master.

The Australian Grand Master replied:

Melbourne, Australia, Nov. 4, 1902.  
J. E. Harding, Lodge Masons, Toronto.

The Grand Lodge of Victoria accepts with great pleasure the greetings of the Grand Lodge of Canada sent over new cable, and welcomes the closer union of Masons and subjects of the British Empire and grasps the fraternal hand of Canadian brethren in love and unity.

Peacock,  
Grand Master.

#### THE COAL PROBLEM SOLVED.

"You say your father is becoming interested in social entertainment?" said one young woman.

"Yes," answered the other: "he says he will be glad to entertain all our friends two or three evenings a month. The other evenings we can let the fires go out and go to somebody's else house to keep warm. The plan seems a very economical one for all concerned."—*Washington Star.*

A case where a Masonic pin failed to have any influence in a court room is related in a New York paper as follows:

In the buttonhole of a man who was a prisoner in the Harlein court yesterday was a Masonic pin. Magistrate Crane saw the emblem and his spirit of brotherhood was aroused.

"Ask that man if he is really a Mason?" said Crane to a clerk. The clerk communicated the message to the man with the pin. At once that fellow straightened up. Plainly he had hopes. He stuck his right thumb against the lobe of the right ear and wiggled his fingers. Seeing a blank look in Crane's eyes, the prisoner, in great haste, repeated the operation with his left hand and left ear.

"Must be a man from the signal corps," said a policeman. "He thinks he's wig-wagging."

The man went on with frantic flourishings of fingers from his ears.

"Counterfeit," said Crane briefly. "He's no Mason, even if he's got the pin."

A clerk who is a member of the order took the prisoner into a back room. There the fellow admitted that he wasn't a Mason. "I bought that pin in Denver for a souvenir," he said. He was Joseph E. Dennett, and he was charged with selling spurious theater passes. Four thousand of these had been sold or given away by him, it was said. He was held.

He did not make any semaphore signals toward Crane as he was led out.—*The American Tyler.*

#### SHE WAS FROM BOSTON.

"Edication," said Farmer Jones, "is a mighty good thing, but sometimes it may do harm, I oncet knowed of a case where edication came purty nigh droundin' a pretty young lady."

"How was that?"

"Well, she fell into a pond an' instead of hollerin' 'Help,' politely remarked: '*I am within measurable distance of extinction.*'"

"An' the fool of a farm hand that heard her lost about five minutes makin' up 'is mind whether to pull her out or go home for a dictionary."

#### PLEASANTRIES.

"Bridget, what did you say to Miss Smith when she called?"

"I told her you were out this toime for sûre, ma'am."

"Waiter, I find I have just enough money to pay for the dinner, but I have nothing in the way of a tip for yourself."

"Let me add up the bill again, sir."

"Pa, will you give me a pair of skates if I prove to you that a dog has ten tails?"

"Yes, my son."

"Well, to begin: One dog has one more tail than no dog, hasn't he?"

"Yes."

"Well, no dog has nine tails, and if one dog has one more tail than no dog, then one dog must have ten tails.

He got 'he skates.

Small Boy—"I want to get a bale of hay."

Dealer—"What do you want with hay? Is it for your fater?"

Small Boy—"No, sir. It's for our horse."

Killen—"Do you think we shall ever civilize those bloody Moros?"

Byrne—"Sure—in a couple of hundred year. Look at our success with the Indians."

First Automobilist—"Are you going to take a rest this year?"

Second Automobilist—"Not a complete rest. But I'm going off in the country, where there are fewer people."

Forfarshire is credited by a writer with one of the best of shooting stories. When the beaters came out of the covert one of the company said to the keeper:

"Have you got all your beaters out?"

"Ay," said the man astonished.

"Are you sure; have you counted them?"

"Counted them?" said the keeper; "ay, they're all right."

"Then," said the shooter, with a sigh of relief, "I have shot a roe."

A Blackburn weaver, on his way to the football match between Sunderland and the Rovers, met a friend, and in a cheery voice asked:

"Are you goin' to the match, Bill?"

"No," said Bill in a sad tone, "I can't afford it."

"Now, look here," said Jack, moved by a generous impulse, "I've got a bad tanner, an' if you like to try and pass it, I'll treat you."

"Let's have hold of it," said Bill. "You can back me to pass it. I've bin before."

Off they went together, and on arriving at the ground Bill boldly planked down the bad sixpence, and walked through the turnstiles. Jack followed next and put down a shilling, and to his great disgust received the bad sixpence in change!

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