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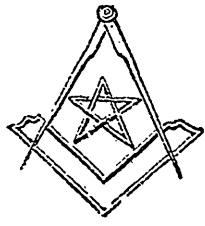
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"The Queen and the Craft"

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

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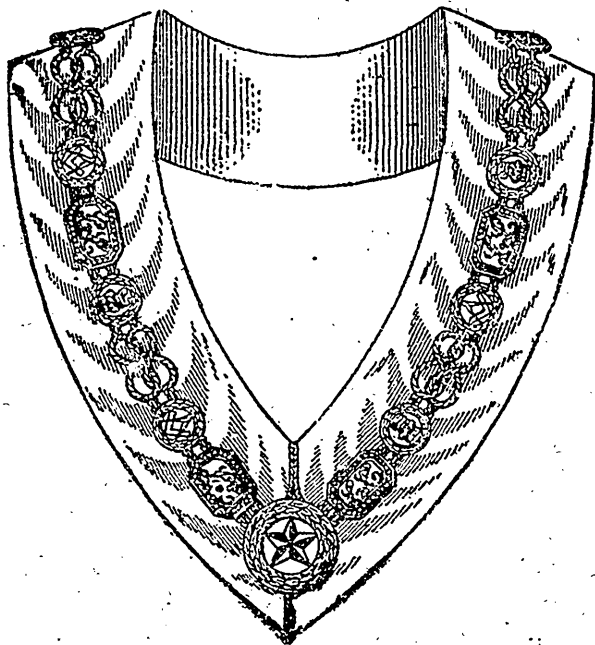
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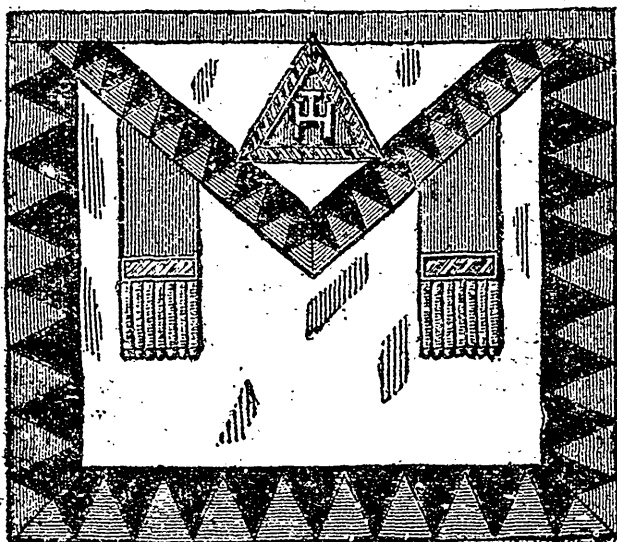


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THE  
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AND  
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TORONTO, FEBRUARY, 1895.

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THE  
**Canadian Craftsman,**  
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SUBSCRIBERS will please drop us a post card should they not receive the CRAFTSMAN, as it is mailed regularly to every one, but occasionally may go astray in the post office. This is the only way in which complete files of the paper can be kept.

V. W. Bro. Lewis W. Shannon, of *Kingston News*, was elected President of the Press Association at its recent meeting in Toronto.

R.W. Bro. John A. McGillivray, D. D.G.M., of Toronto District, has already visited over one-half of the lodges in his jurisdiction. As a number of the meetings took place the first part of this month we congratulate him on the pleasant weather he met with, be-

ing an old fashioned winter, the thermometer ranging about 20° below zero most of the time.

THE "At-home" of Orient Lodge, No. 339, Toronto, was a very pleasant assembly. The event, the seventh Annual, was the most successful yet held. Many distinguished members of the Craft and their wives were present, amongst them being John A. Mc. Gillivray, Q.C., D.D.G.M. and Mrs. McGillivray, Ald. H. R. Frankland and Mrs. Frankland, Ald. McMurich, &c.

THE necessity of a Masonic Temple with proper vaults for the preservation of the records of lodges was duly exemplified at the recent fire in Toronto, where St. Andrew's Lodge, No. 16, the oldest lodge in the district, lost the regular working books of the lodge, being left by the Secretary in the office of the Toronto Lithographic Company. Among the books lost were the original Roll Book of the lodge, containing the signatures of the members since the formation of the lodge 73 years ago, the Minute Book, Member and Visitors' Register, Ledger, &c. The original Minute book with the records of the formation of the lodge was fortunately in another building. It is suggested

that the Hall Trust procure the use of a vault in the building for the proper preservation of records to be used by the different lodges.

THE *Conversazione* of Royal Arch Masons of Toronto, is to be held in the Masonic Hall, Toronto street, on March 6th. This entertainment is to be the event of the season, the Companions headed by R. Ex. Comp. Oliver, Dis. Superintendent, are working to that end. All Royal Arch Masons are to appear clothed in the regalia of the Order.

A COMMITTEE was appointed to consider the question of building a Masonic Temple in Toronto. We would like to hear what they are doing. The Temple in Montreal is to be ready for occupation in May. All the stock is subscribed. Are there no grit in the Craft in Toronto? London, Hamilton, St. John, Montreal, each with a Temple. What are the brethren in Toronto thinking about?

AT the annual meeting of the Board of Trustees of the Masonic Hall, Toronto street, the following were elected: President, W. Bro. Wm. Simpson; treasurer, R.W. Bro. Thos. Sargant; secretary, W. Bro. H. Leeson; chairman Hall Committee, V.W. Bro. N. L. Steiner. The procuring of the portrait of M.W. Bro. J. M. Gibson, P.G.M., was decided on and steps taken to carry out the same.

THE Toronto Past Masters' Association held their annual meeting on Thursday, January 31st, when the following officers were elected for the ensuing year: R.W. Bro. Wm. Roaf,

president; R.W. Bro. F. F. Manley, vice-president; W. Bro. Arth. Dinnis, secretary-treasurer. Executive Committee, R.W. Bro. E. T. Malone, W. Bro. H. B. Howson, W. Bro. H. Leeson, W. Bro. R. Dinnis, W. Bro. Geo. Kappel.

The reading of the paper by W. Bro. G. Kappel, entitled "Masonry the Science of Human Friendship," was postponed until the next meeting, which will be held on Monday, Feb. 25th, when the annual banquet will take place at the Masonic Hall, Toronto, street. The committee expect a large attendance to hear Bro. Kappel's paper, and enjoy a social evening. Tickets for the banquet may be had from members of the committee.

ONE of the pleasantest meetings held by M. Ex. Comp. J. Ross Roberston during his present visitations was the regular Convocation of St. John's Royal Arch Chapter, No. 112, Morrisburg, on Wednesday evening, 16th ult., when he installed the officers, assisted by R. Ex. Comp. James Adams, Grand Superintendent. After the work of the evening was completed, all repaired to the Sherman House where an excellent supper awaited them. The "inner man" being satisfied, toasts, songs and speeches were in order, and the evening's enjoyment was brought to a close by singing "Auld Lang Syne." The Grand Chapter officials took the midnight train for Brockville.

AMONG the illustrations in "Freemasonry in New Brunswick," we find a portrait of our old friend the Hon. Judge Wedderburn, who is so prominently known in this Province as the Supreme Counsellor of the Independent Order of Foresters, and a leading member of the Craft down by the sea.

In our next issue we will give a short sketch of his life accompanied by his portrait.

THE excellent portrait that appears in the present issue of M.W. Bro. J. M. Gibson, is one that will be readily recognized by every mason in Ontario. We also publish a short sketch of his life.

In another column will be found an account of the Twenty-fifth Annual Communication of the Grand Lodge of Quebec. The prosperous condition of Masonry in the Province of Quebec is gratifying to every lover of the Craft, and when we consider the difficulties, owing to the composition of the inhabitants of the Province, and the never ending opposition of the Church of Rome to its progress, the steady growth of its membership is surprising. The founders of the Grand Lodge may well look back with pride and satisfaction to the truly masonic work done during these many years, the large amount of money spent in charity, and the good fellowship and love exemplified by the members of the Craft, notwithstanding the uphill work and opposition they sustained. The gratifying intelligence that the new Temple will be ready for occupation in May and that all the stock has been subscribed for is also cheering. The only thing necessary to complete satisfaction is the position of the Premier Grand Lodge of England. Would it not be a gracious and friendly act on their part, if they, in order to show their good will and friendship and their appreciation of the principles of the Craft, would duly acknowledge the supremacy of the Grand Lodge of Quebec, and re-

quest the brethren of their three lodges that still hold allegiance to them to throw in their lot with the Grand Lodge of Quebec, and work shoulder to shoulder in building up a Masonic edifice of true character that will be an honor to the Craft, and put to shame those enemies that are trying to crush it.

At the Forty Second Annual Communication of the Grand Lodge of A. F. & A.M. of the State of Minnesota, held at St. Paul, January 16 and 17, 1895, the following officers were elected: Bro. Calvin L. Brown, Morris, M. W. Grand Master, and Thomas Montgomery, St. Paul, R.W. Grand Secretary. There are 200 active chartered lodges with 14,543 members. Net gain 520. Receipts, \$8,174. Expenses, \$7,118.52. In treasury, General fund, \$12,864.35. Widows' and Orphans' fund, \$15,061.76. Lodges chartered at Aitkin, Evansville and Argyle. Charter of No. 145 surrendered. Board of Custodians continued. \$2,220 were appropriated for relief of 16 necessitous cases.

At a late meeting of Kilwinning Lodge, Montreal, R.W. Bro. B. Tooke, D.D.G.M., made a presentation rich in historic associations. It was a gavel made from oak from the building in which the first Masonic Lodge in Great Britain was held. The D. D. G. M. told of his visiting the homes of Masonry in different parts of England and Scotland. He had visited the old mother Kilwinning Lodge, of Kilwinning, Ayrshire, the lodge without a number, in whose historic halls the immortal Burns had once ruled the Craft. He was installed in the chair and wielded the same gavel. It was on this occasion that Bro. Tooke was presented with one of the four remaining pieces of old oak that had once done duty in the now fallen lodge building.

which had probably seen the formation of the first Masonic Lodge in Great Britain, back in the ages when history melts from view, and is only connected with the present by the continuation of those principles of honor and brotherly love that time does not obliterate. The presentation was made by M.W. Bro. Stearns, who recalled much of the past history of the Montreal Kilwinning Lodge which had so well kept up the name that it had inherited from the mother lodge. The W.M., in receiving the honored relic, which was in a measure to unite the past and the present old world Masonry with new world Masonry, said that it should be carefully guarded and honorably used.

THE Masonic brethren in Detroit had a great time of it on Wednesday, Jan. 23rd, in laying the corner stone of the Detroit Masonic Temple. The *Tyler* says: "At the hour appointed all Detroit and his wife seemed to be present. Woodward avenue was in many places finely decorated, and the whole city was surrendered to the Craft. At the hour appointed the scene presented on the streets of Detroit was of the most attractive character. The day was all that could be desired, and the turn-out of brethren was fully in accordance with the auspicious event." The procession formed in four divisions, the first consisting of Knights Templar from 27 parts of the State, and among them we find Windsor Preceptory "who made a fine appearance." The second Division consisted entirely of thirty-second degree Masons of the Ancient and Accepted Scottish Rite. The third Division consisted of Blue Lodges, among whom we find "The Great Western and Windsor Lodges," both of Windsor and numbering over 100 members,—and the last Division composed of the Grand Lodge of

Michigan. The ceremonies of laying the corner stone was done in due and Ancient form by Grand Master Phillips.

THIS session of the Grand Lodge of Michigan was its semi-centennial, it having been organized in 1844. A meeting in honor of the event was held in the Auditorium, which was addressed by distinguished members of the Craft and among others by Ill. Hugh McCurdy, 33d, the head and front of Scottish Rite, York Rite and Templar Masonry in Michigan.

AMONG the pleasing incidents of the meeting of the Grand Lodge of Michigan was the presentation of an elegant jewel appropriate of his position to Grand Secretary Conover, and among the regrettable was the vote on the acceptance of the "Masonic Home." The *Tyler* says: "The work of the Grand Lodge on Thursday, the last day of the session, was of a character to send a thrill of regret through thousands of Michigan Masonic hearts, in the rejection of the overture to accept the Masonic Home in Grand Rapids. The vote on the proposition accepting the ownership and charge of the home, was taken about noon, and to the astonishment of a very large and respectable portion of the body it was defeated by 125 to 189 against, each blue lodge having three votes. Out of the 407 lodges in the State, only seventy last year contributed to the support of the home, and these were unanimous in favor of the maintenance of the institution by the Grand Lodge. The defeat of the proposition was therefore accomplished by the non-contributing lodges, and the vote illustrates very emphatically the stringency of the present times and the aversion of the smaller lodges to assume more financial obligation than they are under at present."



"MALLETT," who is the Masonic editor of the Glasgow *Evening News* writes a kindly notice of the work of M.W. Bro. J. Ross Robertson in reference to his *Cryptic and Templar histories* and "Talks with Craftsmen." He says:—

"I received recently a trio of books from our enthusiastic Brother, J. Ross Robertson, Past Grand Master of Canada, all three emanating from his facile pen. It is difficult at this distance to even approximately estimate the busy life of Bro. Robertson in the interests of Freemasonry in Canada. Whether in Ritualistic or benevolent work, the founding of a home for children, or contributing to our literary lore, Brother Robertson seems to be ever active and untiring. The volume I have before me shows that he does not confine himself to Craft Masonry, and proves that his knowledge and interest are equally bright in history of the Cryptic Rites and Knights Templar.

The first volume, "Robertson's History of the Cryptic Rite" treating of the "origin and introduction of the Rite on this Continent," indicates a marvellous amount of research, his task being, as stated in the preface. "To give a complete history of the degrees of Royal, Select and Super Excellent Master, from their origin to the present time." In the 38 chapters of which the book is made up, there is a huge amount of facts and deductions, and in the closing chapter Brother Robertson says: "We ask ourselves what is the future of the Rite?" The answer he asserts is, "That the Rite is not gaining that meed of success to which its history and the beauty of the ceremonial gives it a title." Hope is not dead however, and he looks forward to a realization of their dreams of success of the Rite in Canada.

"Talks with Craftsmen and Pencilings by the Wayside" is the title of the second volume, the whole of the proceeds from the sale of which is devoted to the Funds of the Lakeside Home

for Little Children, the summer annex on Toronto Island, of the Hospital for Sick Children, of which Bro. R. is chairman. The book contains many chatty paragraphs and wholesome precepts, and admirably fulfils the purpose for which the items were garnered from the author's pencilings at various times—namely, Talks with Craftsmen.

Space forbids me glancing at Mr. Robertson's third volume until next week.

THE following paragraphs which we cut from the *Freemason* (London) we fully endorse. The non-affiliate question is becoming a craze with some of our American Brethren who seem to forget that Masonry is "free." If a man can only be admitted on his own free choice, he must be also "free" to leave his lodge when he so desires, no compulsion must be exercised in Freemasonry. Our Order is not a benefit or insurance association whose members pay so much for certain benefits, but a voluntary institution binding on every member to help a brother in distress as far as he is able. The brother dimitting from his Lodge does not release us from our obligation of helping the widow and orphans of a non-affiliate.

"At the last annual communication of the Grand Lodge of Montana it was resolved to deprive non-affiliates of all Masonic rights except that of petitioning to be restored to membership. Therefore, if a non-affiliate is in distress, he must remain so, if he dies by the wayside, he must be buried like a dog, if he leaves a widow and children they must perish for the want of necessaries. Such, at least, is the resolution at which the brethren of the Grand Lodge of Montana have arrived, and we know they are honourable men all of them, and Masons inspired with the purest feelings of Charity towards their brother

Masons. But what of the Grand Lodge of Montana? Well, it is a body that was established 30 years ago. It has some 37 lodges on its roll, with an aggregate membership of 2354. Its receipts last year were 4600 dollars (£920), and its disbursements 3500 dollars (£700), in which we presume is included the 440 dollars (£88) appropriated to Charity. It has a balance in hand of upwards of 4300 dollars (£860) and a Charity Fund of about 750 dollars (£150). This is the Grand Lodge of Montana, which is thus contributing its help in building up the laws which shall govern the future destinies of the venerable Craft of Masonry.

“The Grand Lodge of Delaware held its 88th Annual Communication at Wilmington in October last. In this case the body numbers only 21 lodges with a total membership of 1975. In the report of the proceedings, which we have read, there is no resolution about non-affiliates of the character we have referred to in connection with the Grand Lodge of Montana, but the compiler of the report on Correspondence is of opinion that ‘brethren socially inclined should meet the expenses from their own pockets.’ The *Voice of Masonry* in commenting on this expresses its belief that ‘Masonic entertainment’ occasionally given by a lodge are ‘just as necessary to lodge success as are regular and special communications. Even an occasional collation will do much to overcome ‘the too cold and formal restraint of association in the lodge room.’” Well, said, *Voice!* We thank thee for exhibiting so much good sense. What a beautiful society Freemasonry will in time become, how happy in itself, and how charitable towards others, if these fiddling little Grand Lodges of yesterday’s growth are to have a share in framing the laws for its future government! Thank heaven, while the *Voice of Masonry* and similar publications are able to guide Masonic opinion in the United States, and while the more important Grand Lodges are able to exercise their

just influence, there is little danger to be feared to the true character of Masonry.

#### VALUABLE PRESENTS.

The Masonic Hall Trust, Toronto, was agreeably surprised by the receipt of a letter from M. W. Bro. J. Ross Robertson to the following effect:

The Masonic Historical Association proposes having painted the portraits of the Past Provincial Grand Masters of the Craft of Upper Canada, to add to the collection of P.G.M.’s in the Masonic Hall, Toronto Street. The portraits proposed are those of R.W. Bro. William Jarvis, P.G.M., 1792-1817; R.W. Bro. Simon McGillivray, P.G.M., 1822-40; R.W. Bro. James FitzGibbon, D.P.G.M., 1822-40; R.W. Bro. Sir Allan McNab, P.G.M., 1845-58; R.W. Bro. T. G. Ridout, P.G.M. and G.M. (Honorary) 1858; R.W. Bro. T.G. Bernard & Z.M. Phillips, the former Hon. G.M. of G.L. of Canada, and the latter D.P.G.M., of Upper Canada acting between 1830-45.

The portraits will be executed by the best artists in Canada, and two of them, viz., those of Bros. McGillivray and Ridout have been completed, and two more that Mr Wyly Greer has on hand, will be ready about the middle of March.

Those already painted are judged by connoisseurs to be fine examples of oil work.

The expense entailed in having these portraits executed is heavy, and the Historical Association thinks that if these are to be presented to the Hall Trust, that the lodges in the city meeting on Toronto Street, should contribute the cost of the frames at least, which will amount to \$40 each, or \$280 for the seven pictures, or about \$32 for each lodge.

I need hardly point out to you, W. Sir and your board, that the pictures will not only be a valuable asset, but will add to the ornamentation of the Craft Hall, and that the Board could not

have them painted under a very heavy expenditure.

As pieces of art work they will rank with efforts of the best portrait painters on the continent.

Should this proposal be entertained the Historical Society will be ready to present the portraits, and have them unveiled with proper ceremonies.

As the pictures will become the property of the Hall Trust, it is of course understood, that all the lodges meeting in the Toronto Street Hall are expected to contribute to the fund, otherwise the Historical Society reserves to itself the right to withdraw this offer.

The Board at once took steps to notify the several Lodges, and have the terms of the agreement complied with.

**M. W. BRO. LT.-COL. HON. J. M. GIBSON, M.P.P., P.G.M., &c.**

Lt.-Col. the Hon. John Morrison Gibson, LL.B., Q.C., M.P.P. and Provincial Secretary for Ontario, was born in Toronto township, county of Peel, Jan. 1, 1842, and through his parents is of Scottish descent. Wm. Gibson, his father, was a native of Glamis, Forfarshire, Scotland, and came to Canada in 1827, shortly after which he married Mary Sinclair, whose family resided in Nelson township, Halton county. Bro. Gibson received his early education at the Central School, Hamilton, and soon became the leading student in the Hamilton schools. Subsequently he attended the Toronto University, where his career was one of brilliancy. In 1859 he passed his matriculation and during his University course distinguished himself by winning a number of scholarships with high honors. In 1863 he graduated as B.A., and was winner of the Prince of Wales' prize as the most distinguished graduate of the year. He also won silver medals in Classics and Modern Languages and prize in Oriental Languages. The following year M.A. was conferred on him. After leaving College he entered upon the study of law

in the office of Burton, Sadler and Bruce, and during the term of his articles he took the law course at Toronto University, receiving in 1869 the degree of LL.B. and the gold medal of the faculty. In 1867 he was called to the Bar, and a year later entered into partnership with Mr. F. MacKelcan, Q.C., with whom he has until recently been associated. At an early age Bro. Gibson took an active interest in politics as a warm supporter of the Liberal party and was for many years the Secretary of the Reform Association of Hamilton. In 1879 after one of the hardest fought campaigns he carried the riding of Hamilton for the Legislature although the same constituency was strongly Conservative in Federal issues. This seat Bro. Gibson has successfully held ever since. Bro. Gibson's ability was early recognized in the Legislature, and it soon became evident that he was one of the coming men for political preferment in the government of the Province. In 1884 he was elected chairman Private Bills Committee and in January, 1889, he was chosen to succeed the late Mr. Pardee in the cabinet of which he is still a member, holding the important portfolio of Provincial Secretary. At the time when the Trent affair (in 1861) threatened the peaceful relations between the Empire and the United States, Bro. Gibson was one of the first to enroll in the University Rifle Company. On leaving the University he joined the 13th Battalion, of Hamilton, as a private in the ranks and has since risen step by step, until in 1886 he succeeded Lt.-Col. Skinner as commander of the regiment a position he still holds. In 1865 he attended the military school at Hamilton, taking a first class certificate and about the same time received a commission as ensign. In 1866 he was with his battalion at Ridgeway. As a marksman Bro. Gibson has gained the reputation of being one of the best shots in the Dominion. He was a member of the Wimbledon teams in 1874-75 and '79, taking a foremost position on each oc-

casion. In the last named year he succeeded in carrying off the Prince of Wales' prize of £100 and hadge a feat second in importance only to the winning of the Queen's prize. On this occasion he also tied the winner in the Olympic or Snider championship match. He commanded the Canadian team in 1881 when it defeated the British team in the match for the Kopalopore cup. He was for a long period a member of the Council of the Dominion Rifle Association and was for three years President of the Ontario Rifle Association, held the same position for many years in the famous Victoria Rifle Club of Hamilton, was President of the Canadian Military Rifle League for three years and has been for the last two years President of the Dominion Rifle Association. Bro Gibson was for many years a member of the Board of Education in Hamilton and for two years he was Chairman. He has been a member of the Senate of Toronto University since 1873 and was examiner in the Faculty of Law in 1872-3. He has been President of the Hamilton Art School for some five years and this institution mainly owes its existence to Bro. Gibson. In connection with secret societies he is prominently known as a Freemason, having joined the Order as far back as 1867. He is a Past Master of Strict Observance and Temple Lodges, a Past First Principal of St. John's Chapter, R.A.M., Past Grand Superintendent of the Hamilton District of the Grand Chapter of Canada, and Past District Deputy Grand Master of the Grand Lodge of Canada. In 1890 he was elected Deputy Grand Master and was re elected in 1891 and 1892 Grand Master and again in 1893. He is a member of A. & A.S.R. having held office of presiding officer of Rose Croix Chapter and Moore Sovereign Consistory of Hamilton and, having received the 33rd degree is a member of the Supreme Council for the Dominion. Bro. Gibson has been President of St. Andrew's Society, Hamilton, and is a member of the boards of many of the Benevolent institutions of that city.

### FREEMASONRY IN NEW BRUNSWICK.

"History of St. John's Lodge, F. & A.M., of St. John, N.B., together with sketches of all Masonic Bodies in New Brunswick, from A.D. 1784 to A.D. 1894, by William Franklin Bunting, etc., etc., Illustrated." Cloth, 8 vo., 414 pp. Price \$4.00 post paid.

This excellent history of St. John's Lodge, and sketches of the Craft in New Brunswick, is a work that does great credit to Past Grand Master Bunting, and should be in the hands of every Masonic student in Canada and in every Masonic Library. The work is beautifully got up, bound in cloth, printed on good paper and contains the following illustrations :

W. Bro. David Waterbury; Kirk's Inn; Mallard House; The Coffee House; Bro. James Hillsgrove's Certificate; Old Masonic Hall; Bro. Peter Stewart's Certificate; St. John's Lodge Warrant, A.D. 1836; Ritchie's Building; St. John's Lodge Warrant, A.D. 1868; Banner of St. John's Lodge (obverse); Banner of St. John's Lodge (reverse); R.W. Bro. William H. A. Keans; R.W. Bro. William F. Bunting; R.W. Bro. William Wedderburn; Warrant of Solomon's Lodge, A.D. 1792; Masonic Temple, Saint John.

In his introduction Bro. Bunting, says :

The following pages are offered to the masonic fraternity in the hope that the various matters embodied in them may be the means of affording opportunity to brethren of gathering information relating to the craft in New Brunswick heretofore beyond their reach.

The references to masonic bodies, other than St. John's Lodge, are necessarily abbreviated, in order to conform as nearly as possible to the design and limit of the compilation. Had I enlarged upon this division of my work—and there was much of absorbing interest in connection with these bodies which came under my notice—the size

of the volume would have exceeded prudential limits; and, notwithstanding my efforts to be concise in this and other particulars, the number of pages has exceeded my original intention.

The volume contains histories of the early Provincial Grand Lodge of Nova Scotia; Hiram Lodge, No. 17; St. John's Lodge, under the warrant held from Nova Scotia, England and New Brunswick; Excerpts from records of Old Mark Master's Lodge; Biographical sketches of the Founders of St. John's Lodge, and of the Brethren who have presided in the East; Roll of members of St. John's Lodge from 1802 to 1894, etc.; Lodge of New Brunswick from 1784 to 1855; Lodges chartered by the Grand Lodge of N.B.; Grand Lodges and Provincial Grand Lodges, etc., etc.; Royal Arch Masonry; Council of Knights of the Red Cross; Royal Ark Mariner's Lodge; Royal and Select Masters; Knights Templars; Royal Order of Scotland; Order of Rome and Constantine; Ancient and Accepted Scottish Rite; Buildings in St. John, occupied by Masonic Bodies, etc., etc.

In the early history of Masonry in Nova Scotia and New Brunswick, the author shows the "free and easy" mode of government assumed by the lodges in those early times. How the "*Dermont or Ancients*" Grand Lodge of England was not at all scrupulous in granting extraordinary privileges or allowing the utmost latitude to the Subordinate bodies holding under this Grand Lodge. How St. Andrews, No. 155 and St. John, No. 211, in Halifax, N.S., granted dispensations and started no less than five other lodges into existence. One of these was Hiram, No. 17, the Pioneer Lodge of New Brun-

wick. This lodge after working two years under the dispensation granted by the two foregoing lodges received a warrant from the Provincial Grand Lodge of N.S., dated at Halifax, Dec. 6, 1786.

The following sketch of its history shows how some of our fraternity in those good old times understood their obligation:

Hiram Lodge had an existence of only twelve years, during which time, if the sparse population of Saint John be considered, it increased quite rapidly in membership, as shown by the returns made to the Provincial Grand Lodge. The total additions during that period by initiation and affiliation numbered seventy-six.

The unfortunate troubles which arose in the lodge, and eventually caused its extinction, are taken from the Provincial Grand Lodge records and files of papers. They had their origin during the time W. Brother John Sinnott occupied the East. It appears that he was a clerk in the office of Samuel Hake, a brother mason and commissary of stores of war and provisions. Hake, unfortunately for his reputation as a mason and an official of the imperial government, was in the habit of secreting or misappropriating the stores and provisions in his department. His perfidious practices were discovered by a cooper in the employ of the department and reported to the military authorities. Upon the information laid by this man, a court of inquiry was summoned by order of His Excellency Brigadier General Carleton, to which Bro. Sinnott, who was also cognizant of the embezzlement, was notified to attend and give evidence. Previous to the hearing, Hake, who was a member of the lodge, obtained the appointment of a committee of brethren to bring influence to bear upon Sinnott to keep him away from the court, and, if possible, dissuade him from giving his testimony. Sinnott, while acknow-

ledging that his personal feelings prompted him not to appear as a witness, stated that it was impossible for him to disobey the summons, as, if he did so, he would be court-martialled, and eventually lose his situation and be deprived of the means of providing for himself and family.

Upon the hearing of the case, and the finding of the court of enquiry, Hake was adjudged guilty of fraud and embezzlement, and dismissed from the service. He subsequently brought his case before the lodge, under the plea that Bro. Sinnott, as a mason, and especially as master of the lodge, was bound by his masonic ties to conceal the acts of a brother mason, no matter how flagrant their character; that, instead of acting a brotherly part, he had betrayed his (Hake's) secrets, and in this manner had done him a grievous wrong. The members of the lodge generally sided with Hake. Considerable ill feeling was engendered, eventually culminating in the suspension of Sinnott, his deposition from the office of worshipful master, and the presentation of a memorial to the provincial grand lodge asking for his expulsion from freemasonry.

This high-handed and unmasonic treatment of a brother while occupying the chair of the lodge was reported to R.W. Brother John Selby, grand secretary, by letter signed by the past masters of the lodge under date August 1st, 1793, in the following words:

"We are requested by the body of Hiram Lodge, No. 17, to acquaint the right worshipful the grand lodge of the suspension of our Bro. John Sinnott from the duties of his office as master, and that he is excluded from the benefits of communication with any of the members of this, or those of our sister lodges in this province, for the most vile and unprecedented violation of every masonic duty, which has not only been already fatal in its consequences to an aged, infirm and deserving brother, but also tends in every possible degree to become more so to the craft in general."

Upon this report considerable correspondence ensued between the provincial grand lodge, Hiram Lodge, and Bro. Sinnott. The letters of the latter were explicit and well written; he stated his case fairly and in good temper, and throughout the discussion, which was protracted and lengthy, he exhibited a becoming and proper masonic spirit.

Having heard the statements of each party in the controversy, and having made a careful investigation of the whole question, the provincial grand lodge decided, first, that the lodge went beyond its powers in arraigning and suspending its masters; secondly, that even if it possessed such authority, there was no just cause why Bro. Sinnott should be subject to masonic judgment and discipline for appearing and giving evidence in a court of law, under a summons which he was bound to obey, against a brother who had unfortunately betrayed a public trust; and thirdly, had Bro. Sinnott refused to do so, he would have laid himself liable to be court-martialled and dismissed from the imperial service, and would likewise have violated his masonic engagements, which required him to be subject to the higher powers and to cheerfully conform to every lawful authority. Grand Lodge having so decided, directed the lodge to restore him to membership and all other masonic privileges.

The lodge disobeyed the mandate of grand lodge and declined to reinstate him, giving as a reason "that they had just cause to deal with Sinnott as they did, because they were unwilling to sit with him in lodge or to consider him worthy of the privileges and benefits of masonry."

For this perverseness the provincial grand lodge, at a communication held March 4th, 1795, adopted the following order:

*Resolved*, That unless Hiram Lodge, No. 17, do make such ample apology to this right worshipful body, as may be to the entire satisfaction thereof, their warrant to continue no longer in force, and the same to be reported to

all grand lodges in communication with us."

The lodge addressed a letter to the provincial grand secretary, of date June 2nd, 1795, setting forth "that in consequence of having come under the censure of the grand lodge, Hiram Lodge have unanimously agreed to suspend all masonic labors as a body, and deposited their warrant until the right worshipful the grand lodge shall direct the further disposal of it." . . . . .

The ruling spirits of the lodge were evidently formed of stern and unyielding material; they believed that, under any and all circumstances, a brother mason should screen the acts, no matter how unjustifiable, of another brother, and that the peremptory mandates of civil or military tribunals, with even the ulterior alternative of loss of employment and dismissal from the service, should not force him to break through, what they considered, a binding obligation.

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## Grand Lodge of Quebec.

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### ANNUAL COMMUNICATION.

The twenty-fifth annual communication of the Grand Lodge of Quebec, A.F. and A.M., was opened this morning, Wednesday, January 30th, in the Masonic Hall, Place d'Armes square, M.W. Bro. John P. Noyes, Grand Master presided, and there was a large attendance of members.

The Most Worshipful Grand Master in delivering his annual address, referred to the fact that this was the 25th annual Communication, the Grand Lodge having been organized on October 20, 1869. He continued: It is an epoch in our history which encourages to retrospection and comparison. It cannot be doubted that when the gavel sounded the birth of this Grand Lodge there was no little uncertainty as to those who would become its ad-

herents in this province, or as to the nature and probable success of its struggle for supremacy. The only thing absolutely certain was, that a position had to be conquered, and, so to speak, with raw troops and with no immediate resources, at least such as would disturb the serenity of the Grand Treasurer. Tracing forward, the change is highly gratifying and fully justifies the course then taken. We have fraternal relation with more than fifty Grand Lodges; our supremacy is secure; our charitable funds are considerable; our revenue for craft work is ample; our aid to distressed brethren is adequate; our numbers have more than doubled despite well known and deplorable drawbacks, here and there over the province; wherever a lodge is located are well furnished and equipped lodge rooms and Masonic halls, and now, our beautiful Temple, shortly to be occupied by the city lodges and kindred Masonic organizations. Nor should we ignore as assets our twenty four volumes of Grand Lodge proceeding and our own Masonic history. The subordinate lodges in this province were widely scattered, with small membership, when this Grand Lodge was formed. The opportunities to gain experience in so large a body as our mother Grand Lodge were not commensurate with the zeal, laudable ambition and capacity of those entitled to sit therein who promoted our organization. We all realize the stimulus which comes from responsibility, as well as the value of the experience gained in official work and the incentive to study methods of Craft Government while gaining that experience. Deprived of those opportunities, a condition of indifference is likely to result. Such a condition existed in this province in Craft circles

### WHEN OUR GRAND LODGE WAS ORGANIZED.

Such a condition does not exist to-day, and this result is fairly due to the creation of this Grand Lodge and the opportunities thereby afforded to young

Craftsmen to become habituated to Craft Government. Recognizing this advance in Craft matters, and the causes to which it is due, let us not, in our felicitations proper to the occasion, forget those distinguished and zealous Brethren, who, little more than twenty-five years ago

"BUILT BETTER THAN THEY KNEW," when they risked so much to found this Grand Lodge. Probably less than a score of them are with us here to-day. Let us, then, with due fraternal respect, cherish and honor that remnant of the old guard—thankful beyond measure that their whims are few and their virtues many. In view of the occasion and the merits of the distinguished Brother, I directed the Grand Secretary to send, on the anniversary of our natal day, a congratulatory letter to our first Grand Master, M. W. Bro. J. H. Graham, LL.D.—to whose ability, courage and untiring efforts our success was so largely due—from whom a fitting fraternal acknowledgment was received.

Speaking on foreign relations, the Grand Master said: Our desire for harmonious fraternal relations with other Grand Lodges has had two drawbacks during the past year—one apparently of a slight, temporary character, and the other of long standing and of a more serious nature—both of which are subjects for your present consideration. About a year ago an alleged Masonic Lodge was started by a few foreigners in this city, claiming to have a warrant from some Grand Body in Spain. Its adherents were said to be engaged in hawking and peddling through the country. No satisfaction was had from correspondence with the G. L. of Spain, and to prevent deception as to their fraternal standing a proclamation was issued declaring the bogus lodge clandestine and illegal and forbidding intercourse with its members. As to the state of affairs between this Grand Lodge and the Grand Lodge of England, due to the continuance of the three English Lodges in

this City, it may be characterized as harmony on suffrance. I have received no communication from the distinguished Brother, who, at his own suggestion, was named mediator as to the progress made. I hesitate to express an opinion at this time, as to the vigor necessary to prosecute mediation in such cases. It is now about six years since it began and "no results" has been the annual announcement at each subsequent communication. The position is serenely peaceful, but scarcely dignified or consistent with self-respect. An eminent Masonic authority in the U.S. quite recently wrote: "Grand Lodge sovereignty cannot be recognized

#### IF THERE IS REBELLION IN ITS JURISDICTION

against it, for then the Grand Lodge lacks the chief element of its character, supremacy. That appears to be the established rule, on this continent at least. It is for the Grand Lodge to decide as to action in this important matter."

Reference was made to the action of the Grand Lodges of Iowa, Kentucky and Wyoming abolishing the system of Grand Representatives, and that the Grand Lodge of Oklahoma had decided to follow suit. The Grand Lodge of Wisconsin had asked for co-operation in the adoption of a uniform system whereby a Grand Lodge shall not be compelled to pay, both for the relief of its own brethren in other jurisdictions, and for the relief of brethren from other jurisdictions within its borders, and the matter had been referred to the Committee on Charity and Benevolence for report. The Grand Lodge of Mississippi had also invited the action of other Grand Lodges on this continent upon certain proposed uniform rules as to jurisdiction over candidates. Speaking of the new Masonic Temple, M. W. Bro. Noyes said: "No other event during the year has caused so much gratification to the Craft as the construction of the Masonic Temple in this city. Long foreshadowed, and its necessity conceded, it was only



last year that an announcement was made from this place which revealed the certainty of its accomplishment within a reasonable time. Since the formation of this Grand Lodge but few, if any, more notable functions have fallen upon a Grand Master to perform than that of laying the corner stone of that Temple in this city on the 6th ... October last, according to the ancient customs and rites of the fraternity, in the presence of so large a concourse of deeply interested spectators, and assisted by so large a number of Craftsmen."

The Grand Master advocated the holding of annual district meetings. Successful ones had been held in the St. Francis and Ottawa districts during the past year. During the year the Grand Master had granted a petition to revive Corner Stone Lodge, No. 37, at Cowansville. Speaking of the state of Masonry at home, the Grand Master stated that, with one exception, peace and harmony had prevailed, and there were many hopeful indications of awakened interest in Masonry. He continued: "The promise of increased prosperity in the near future exacts from the Craft a large measure of caution. The popularity of a fraternal society may easily become a source of danger. It may be the means of bringing about discord and trouble to its detriment. The essential factor in any society is the character of its adherents, hence fraternal ambitions for increased membership should be subordinate to the wise and time-honored rules of the Craft. It cannot be too often repeated that 'the chief safe-guard and protection of the order is the ballot box,' nor that the fraternal franchise should be seriously exercised, under the consciousness that it may have serious and far-reaching effects. The tiled limits of the Lodge room should be carefully guarded against the unworthy, and that Brother who rightfully uses the adverse ballot, in cases of doubt, is rather to be commended than vilified. There is a strange sentiment abroad among careless or superficial thinkers, that a man who persistently and repeatedly endea-

vors to force his way into the Order must have special merit, and be entitled to consideration, even beyond those already within the pale.

"THIS IS A DANGEROUS FALLACY."

"For the man who tries to push himself into a society in which unanimity is a guaranteed condition—who tries to evade that condition in order to gain admission, is either so lacking in sensibility and a proper understanding of the decent proprieties of civilized life as to render him unfit for fraternal membership, or, on the other hand, he seeks admission for personal gratification and selfish motives. In a social club such efforts would be condemned. In one sense every lodge is a social club, to which all Masons are entitled to entrance and fraternal recognition. Conceding this, the feelings, and even the prejudices, of those of the faith merit every consideration in Craft privileges, to the exclusion of those without the order. There should be no question of motives. The bond is, that a Brother's rights shall be protected in those respects. The very life of the organization depends upon the scrupulous observance of the obligation. Nor should apologists be formed for the recipient of Craft mysteries by fraudulent or unlawful means. In the ordinary transactions of life there is a common sense rule, that no party to a fraudulent act can derive advantage therefrom. Is there a different rule in the Craft? That absurd, catchy phrase, 'once a Mason always a Mason,' is twisted into service as a cover—a phrase as true as to say 'once a Pagan always a Pagan,' precluding the possibility of change. The pretension would exclude suspension or expulsion, and render the tie terminable only by death. It is true that what has been mentally received cannot be taken away, but the outward connection and privileges can be taken away."

After speaking of several other matters of deep interest to the Order, and giving a well-deserved meed of praise to the venerable Grand Secretary, M.

W. Bro. J. H. Isaacson, and to the Grand Treasurer, M.W. Bro. I. H. Stearns, the Grand Master concluded: "It is with a certain feeling of regret that I return to you the mandate, so doubtfully undertaken last year, and take my accustomed place among the Brethren on the floor of Grand Lodge where I shall earnestly endeavor to render to my successor those fraternal services which previous occupants of this chair have freely accorded to me, and repay, so far as possible, the honor conferred upon me by the Brethren. I earnestly trust that peace and harmony will prevail in our deliberations, and that personal feelings and prejudices will be put aside, so that with the aid of the Supreme Ruler of the Universe, whose blessings we have invoked, our legislation may be beneficial to the Order, and of lasting good to mankind."

M.W. Bro. J. H. Isaacson, Grand Secretary, then presented his report, which showed that there had been 249 initiations in the Province during the past year, the total membership now being 3432.

After the reading of the Grand Treasurer's report which was considered satisfactory, Grand Lodge was called off shortly after one o'clock.

On resuming this afternoon, the District Deputy Grand Masters presented their reports. R.W. Bro. Johnson, D. D.G.M., of Ottawa District, was present as a representative of the Grand Lodge of Canada.

The election of officers for the ensuing year resulted as follows:

Grand Master—Fred. Massey, Montreal.

Deputy Grand Master—H. E. Chanell, Stanstead.

Senior Grand Warden—D. A. Manson, Mansonville.

Junior Grand Warden—James Barington, Quebec.

Grand Chaplains—Rev. R. Hewton, Lachine, (re-elected), and Rev. E. M. Taylor, Cowansville.

Grand Treasurer—I. H. Stearns, Montreal, (re-elected).

Grand Secretary—J. H. Isaacson Montreal, (re-elected).

Grand Registrar—W. M. Briggs, Montreal.

District Deputy Grand Masters—Henry Walters, Quebec, Quebec and Three Rivers District; John Smillie, Montreal District; J. A. Tait, Sherbrooke, St. Francis District; A. E. Kimball, Knowlton, Shefford and Brome District; Bro. C. R. T. Garioch, Hull, Ottawa District. Bedford District, no election.

The Grand Chaplain, R. W. Bro. the Rev. R. Hewton, of Lachine, in delivering his annual address to the Grand Lodge, took for his subject "Masonry and its relation to the present age." In the course of his address, he said "Masonic equality is an ancient landmark of the Order, but by it we do not mean that species of communism which could destroy rank, equalize property and reduce society to the common level of the savage state. The whole fabric of Masonry depends and rests upon the fundamental universal truth that God is the Father and Creator of us all. When I use the term 'Masonic equality of man,' I do not mean to say that all Masons, much less all men, are equal, either mentally, physically or socially. There is too much evidence to the contrary. But I do most emphatically declare my belief in the presence of this idea to a greater or less degree as an inherent principle. Turn to the volume of the Sacred Law, and we are taught with crushing force that in God is neither rich nor poor, bond nor free, but absolute moral equality, which is the Masonic principle. Solomon, the wise King of Israel, highly honored by the Craft, was the son of a simple shepherd boy, who left the sheepfold to ascend the regal throne. Turn to secular history. Look up and down the long list of English kings, and what kings more noble than they?—and where in all that catalogue is the superior of William Shakespeare? The great inventions and discoveries, the grandest works of art, literature and science

sprang: not from the midst of soft raiment and sumptuous fare, they reposed not on the bed of down, they were not brought up in the splendid palace and nurtured in the lap of luxury. Is there no significance in the fact, he continued, that in all civilized countries the franchise is constantly being extended and people are learning more and more to govern themselves to a greater or less degree in a constitutional manner? All this displays one thing and one thing only; the influence of man on man—the Masonic principle in the race.”

R.W. Bro. B. Tooke, announced on behalf of the Montreal Temple Company, that the building would be ready for occupation by May 1. All the stock had been subscribed and 40 per cent. had been paid up.

The newly-elected officers were installed by the retiring Grand Master, M.W. Bro. John P. Noyes, with R.W. Bro. W. H. Whyte acting as Grand Director of Ceremonies.

The action of M. W. Bro. Noyes in issuing a proclamation declaring clandestine and illegal and forbidding any intercourse whatever with the members of a lodge in this city holding a charter from the Symbolic Sovereign Grand Lodge of Spain at Madrid, which had invaded the territory of the Quebec Grand Lodge, was sustained. The petition which the members of the Spanish Lodge had, upon finding out their mistake, sent in to the Grand Lodge asking to be admitted into the local lodges under the Quebec jurisdiction, was referred to a committee, which reported yesterday afternoon, when it was decided that as the Symbolic Grand Lodge of Spain had invaded the territory of the Quebec Grand Lodge, all recognition of the Spanish Grand Lodge should at once cease, and that the edict of the Grand Master should still remain in force.

M.W. Bro. Fred. Massey, the newly installed Grand Master, has appointed R.W. Bro. Dr. H. LeRoy Fulier, of Royal Canadian Lodge, Sweetsburg, as D.D.G.M. of Bedford district.

It was announced that \$500 had been left for the benevolent fund of St. John's Lodge, No. 3, Quebec, by the widow of a former member of the lodge in accordance with the wishes of her deceased husband, who in the latter years of his life removed to the United States.

#### THE CONSTITUTION OF THREE GRAND LODGES OF THE UNITED KINGDOM.

The Grand Lodges of England, Scotland, and Ireland were formed in 1717, 1736, and 1729 respectively, and have generally held intimate and friendly intercourse with each other. So much so has this been the case that more than one Grand Master has in turn held sway over two or three jurisdictions, thus Lord Kingston, who was Grand Master in England in 1728, was Grand Master of Ireland in 1730; Earl Kintore was Grand Master of Scotland in 1728, and of England in 1740; James, Earl of Morton, held the same offices in 1739 and 1741 respectively, and several other instances might be quoted. But, notwithstanding these facts, the laws or “Constitutions” of the three Grand Lodges differ in many important respects with regard to the power of the Grand Master, the titles and precedence of the Grand Officers, and other matters, and I shall now proceed to quote the principal points of difference.

First as to the composition of the body known as the Grand Lodge. That of England consists of the Grand Master, all present and Past Grand Officers, the Grand Stewards of the year, and all actual Masters and Wardens of the subordinate Lodges, with all Past Masters who are continuously subscribers to a regular Lodge under its jurisdiction.

The Grand Lodge of Scotland consists of the Grand Master, Past Grand Master, Depute and Substitute Grand Masters, Provincial Grand Masters, Actual and Proxy Colonial and Foreign Grand Masters, the Grand Wardens,

Grand Secretary, Grand Cashier, and the Actual or Proxy Masters and Wardens of Daughter lodges. Thus the *past* Grand Officers, as well as the *actual* Grand Office-bearers, not specially named, are not "members of Grand Lodge," *as such*, unless otherwise qualified, which is very curious.

The Grand Lodge of Ireland consists of the Grand Master, all present and past Grand Officers, Provincial Grand Officers, the Masters and Wardens of each subordinate Lodge, and all registered Past Masters. Here it will be noticed that a point of difference from the other two Grand Lodges is that *Provincial* Grand Officers are members of Grand Lodge, which seems wise, in some degrees at least, and worthy of imitation in the sister jurisdictions.

Then as to the Degrees of Masonry "recognised officially." The English body recognises the three Craft Degrees, and the Royal Arch only (including the installation ceremonies); that of Scotland the three Craft Degrees, and the Mark, with the "ceremony of Installed Master;" while that of Ireland recognises the Craft, Arch (including the Mark and Excellent degrees), High Knight Templar, Prince Mason, and other Degrees worked, to the 33rd by the Supreme Council of the A. and A.S. Rite. Here again the Irish rule seems to be far more reasonable and consistent than those of England and Scotland, for surely when, as is customary, the Rulers of the "High Degrees" are those who hold, or have held, high office in Grand Lodge, it is absurd for them to deny recognition in one capacity to ceremonies they value and uphold in another, and the effect in Ireland of this mutual support and respect is, that none of the additional ceremonies which so confuse the Masonic systems, and cause unnecessary multiplication of degrees in the other jurisdictions, are allowed, but are all declared by Grand Lodge to be unlawful. Thus a well ordered sequence pervades the series of degrees, and no dissensions with regard to the numberless so-called "side degrees" arise.

Next, as to the powers of the Grand Master. In England he is practically absolute, and there seems to be no reason to ever regret the fact, such has always been the tact and discretion fraternally displayed by him. He appoints all the Grand Officers except the Treasurer, grants warrants for new Lodges, and is annually re-elected as long as he wishes to hold the office.

In Scotland and Ireland the Grand Master presides in Grand Lodge, and appoints his Depute and Substitute, or Deputy Grand Master, as the case may be, but he does not appoint any other Grand Officers or grant warrants, these powers being vested in members of Grand Lodge collectively, but, as in England, he is virtually re-elected until he wishes to resign.

The number and title of the Grand Officers vary considerably. England has thirty Grand Officers, Scotland twenty-two, and Ireland only sixteen. The officers peculiar to England are the Grand and Deputy Grand Registrars, Presidents of the Boards of "General Purposes" and "Benevolence," Grand Secretary for German Correspondence, Deputy and Assistant Grand Directors of Ceremonies, Grand Standard Bearers, and Grand and Assistant Grand Pursuivants.

Peculiar to Scotland are the Substitute Grand Master, Grand Architect, Grand Jeweller, Grand Bible Bearer, Grand Bard, Grand Director of Music, and Grand Marshal.

Peculiar to Ireland (as Constitutional Grand Officers) are "The Most Worshipful the Patron," and the Grand Steward ranking before the Grand Sword Bearer.

In England and Ireland, Past Grand Masters are "Most Worshipful," but in Scotland they are "Right Worshipful," so with the Grand Chaplains who in Ireland are "Right Worshipful," and in England and Scotland "Very Worshipful." In England the Grand Chaplains rank next to Grand Wardens, but in Scotland and Ireland they rank after the Grand Secretary and Treasurer. The Grand Secretary him-

self is, in Scotland, above the Grand Cashier (or Treasurer), but in the other two Jurisdictions the Grand Treasurer is the senior officer.

In England and Scotland all Past Grand Officers take precedence next after the actual holders of the same rank, but Ireland (save in the case of Past Grand Masters, and Past Deputy Grand Masters), all the *actual* Grand Officers rank before Past Grand Officers, thus the Grand Inner Guard takes precedence of a Past Senior Grand Warden.

As to titles, in England the Grand Officers, from the Deputy G.M. to the Grand Wardens, are "Right Worshipful;" from the Grand Chaplains to the Grand Secretary, "Very Worshipful;" and the remainder, "Worshipful." In Scotland those from the Past Grand Master to the G. Cashier are "Right Worshipful;" from G. Chaplain to Grand Bible Bearer, "Very Worshipful;" and all others, "Worshipful."

In Ireland from the Deputy Grand Master to the Grand Chaplain are "Right Worshipful," and all others "Worshipful;" the prefix "Very" being used only in Provincial Grand Lodges, and in this case Ireland is unique, as in England and Scotland Provincial Grand officers, even in the case of the Deputy Provincial Grand Master, are entitled to no prefix *as such*, but in Ireland the Provincial and Deputy Provincial Grand Masters are "Right Worshipful;" the Provincial Grand Wardens, Treasurer and Secretary, "Very Worshipful;" and all others, "Worshipful."

In England and Ireland the Master of a lodge is "Worshipful," but in Scotland he is "Right Worshipful," and his Wardens "Worshipful."

In Scotland a candidate for initiation must be at least 21 years of age, except in the case of a Lewis, when he may be admitted at 18; but in England and Ireland he must be 21 years of age, except by dispensation of the Grand Master.

In England the minimum fee for initiation is five guineas; in Scotland,

two guineas; and in Ireland, five guineas in the Dublin Masonic District, and two pounds, five shillings in country Lodges.

The Fees for a Lodge Charter are— In England, fifteen guineas in the London District, and ten guineas in the Provinces; in Scotland, ten guineas; and in Ireland, twenty pounds in the Dublin District, and ten pounds in the country.

In England and Ireland the Master of a Lodge must have previously served the office of Warden in a regular lodge under the same constitution, but in Scotland any Master Mason may at once be installed in the chair of King Solomon by the vote of his brethren, without having previously held *any* other office. Again, in England and Ireland the Master may not hold office for more than two years consecutively, but in Scotland he may rule for an unlimited time. Each Lodge in England may fix its own day for the Installation of the Master and officers by its by-laws, the Master and Treasurer being elected previously; in Scotland all are "recommended" to have a fixed day as near as possible to St. John the Evangelist's day (27th December) for the election of office-bearers, when "the Lodge shall be opened in the third degree" (which is peculiar to Scotland), but when the R.W. Master and Officers are installed, the Lodge is open in the first degree.

In Ireland all officers must be elected prior to November 30th, and may not be installed until on or after St. John's Day (December 27th), and even then not until the Grand Secretary, or Provincial Grand Secretary, intimates that they are approved of. This latter clause seems to be excellent, and ensures the ability of officers to do their work properly. There are other minor points of difference, but those before named are the principal ones.

As to the "Books of Constitutions" themselves, there have been a number of editions issued in each of the three countries.— *The Scottish Freemason.*

### SKETCH OF THE ORDER OF HIGH PRIESTHOOD.

BY S. STACKER WILLIAMS, P.H.P.

Though as a Masonic degree, the Order of High Priesthood cannot claim to be of ancient origin, yet as to the date of its birth, or the name of its originator, we are not absolutely certain. That it is of American origin I believe to be true, and that it was originated by Thomas Smith Webb is highly probable. At all events, the first mention of it, so far as I have been able to learn, is found in his Monitor. It is not mentioned in his first, or 1797 edition of this work, but a chapter is devoted to it in the edition of 1802, under the caption of

"OBSERVATIONS ON THE ORDER OF  
HIGH PRIEST."

The chapter does not appear in connection with the monitorial matter relating to the capitular degrees; but after that with reference to the Orders of Masonic Knighthood. It opens with this statement: "This Order appertains to the office of High Priest of a Royal Arch Chapter, and no one can be legally entitled to receive it until he has been elected to sustain that office in some regular chapter of Royal Arch Masons." The scripture lessons occur in the following order: Numbers vi. : 22-26. Genesis xiv. : 12-24. Hebrews vii. : 1-6.

I quote the following from a sketch of the Order by the late Alfred F. Chapman, Past General Grand High Priest, and for a number of years Grand Secretary of the Grand Chapter of Massachusetts:

"The Massachusetts Convention of High Priests was established on November 6, 1826, in its present form; and the Order was conferred on eight High Priests before the year closed. The membership roll of this body commences with William McKean, May, 1789, and shows, with few exceptions, annual additions to the list.

"No one was admitted between 1795 and 1799, and but one other in-

terval exceeds two years and that was in 1830-31. Its present membership exceeds four hundred.

"The earliest mention that we have seen of the degree in Pennsylvania is 'December 12, 1825,' under Michael Nisbet, Grand High Priest, when the degree was conferred on six Past High Priests by Past Grand High Priest Newcomb. This was done in Grand Chapter."

The following is from the pen of Companion Edward T. Schultz, Masonic Historian of Maryland:

"The Council of High Priests of Maryland was organized May 7, 1824, and has had a continued existence to the present time. Its records, with the autographic signature of all companions anointed since that date, are preserved and are highly valued by the companions of Maryland."

From Comp. Schultz's sketch it is learned that the Maryland Council conferred the order *as a courtesy* upon a large number of distinguished companions of other jurisdictions, among whom were the late M.E. Companions Albert Pike, of Arkansas, and William B. Thrall, of Ohio.

The late Companion William Hacker having given much time to an investigation of the Order, and having left a record of the results of his labors, I avail myself of the following extract therefrom, although he did not appear to be in possession of the information furnished by Comps. Chapman and Schultz *in re* Massachusetts, Pennsylvania and Maryland: "Now, I infer, as we find no mention of the Order in the edition of 1797, and a monitorial ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order.

"Turning, then, to the proceedings of the General Grand Chapter of the United States, we find that at the communication held in the city of Providence, in the State of Rhode Island, on the 9th day of January, 1799, Benjamin Hurd, Jr., Thomas S. Webb and James Harrison were appointed a com-

mittee to revise the Constitution and report such alterations and amendments thereto as they shall find necessary to be made.

"The next day, January 10th, 1799, Webb, as chairman, the committee submitted their report, which was adopted as reported. In article iv. of the constitution we find the forms for constituting new Chapters and installing High Priests fully laid down and provided for.

"In those forms, after certain ceremonies had been gone through with, all the companions, except High Priests and Past High Priests, are requested to withdraw while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return. Now, right here the question naturally arises, what were those other ceremonies not proper to be written?

"A few lines further on we find this language laid down: 'In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed *and anointed* High Priest of this new Chapter!' Now, do not the words '*and anointed*,' as here used, fully answer the question as to what those other 'necessary ceremonies' were? It seems so to me. Upon this theory, then, we have Thomas Smith Webb and his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter, on the 10th day of January, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry, so far at least as the authority of the General Grand Chapter extended. Following this matter out, we find that this provision of the constitutions was retained until the Triennial Communication held in the city of Lexington, Kentucky, on the 19th of September, 1853, when on motion of Companion Gould the section was repealed, thus leaving the Order of High

Priesthood the exclusive property of those who were in possession of it.

"Where these excellent Companions got the original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture. Yet even here I think we may find some data upon which to found a conclusion.

"In setting about the formation of an order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought that meeting about; and bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic dispensation?

"It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an order of this kind.

"We can illustrate this point farther by a note found in an old ritual of the 'Mediterranean Pass,' as then—and perhaps it may be so now—conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta.

"That note read as follows: "In some Pories the candidate partakes of bread from the point of a sword, and wine from a chalice placed upon the blade, handed to him by the prelate."

"Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find similar language used in the ritual of the Templars' Order. How well the thoughts contained in these extracts have been worked into the Order of High Priests, every well-informed High Priest must very well understand. But the question now comes up, were Webb and his associates in possession of these rituals at the time they originated the Order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: 'That I will not shed the blood of a Knight

Templar unlawfully,' 'the skull to be laid open and all the brains to be exposed to the scorching rays of the sun,' with several other familiar expressions which every Royal Arch Mason will readily recognize as appropriately wrought into Webb's Royal Arch degree."

Companion Hacker was of the opinion (and I concur) that it was Webb's idea that the Order should be conferred as a part of the ceremonies of installation of a High Priest. That this was the practice for some time and is now to a certain extent is certain, yet the spirit of progress or innovation, whichever expression may be chosen, has led to its severance from those ceremonies and the erection of independent organizations within which it is propagated. These organizations generally go under the name of Councils of High Priests, and as their records have been published the growth and present status of the Order may be easily learned. A proper inquiry, however, is, When and where was the departure referred to above taken? but for want of records we are left to conjecture.

The earliest minutes of a Council of High Priests in the West, of which I have knowledge, are those of a meeting held in Columbus, this State, on January 15, 1828.

As to where the companions composing this Council received the Order we are left to conjecture. But as Comp. John Snow, the President of the Convention, bore close relations both in a Masonic way and in business to Companion Webb, the inference that he received it from him is not strained. Though advertised to meet in Worthington in 1829, no meeting appears to have been held. The minutes of the meeting of 1828 were, however, reprinted with the Grand Chapter proceedings for 1829, and to them was added the following note:

"Such Companions as are entitled to the above Order of Priesthood can receive the same at the next meeting of the Grand Chapter, in 1830. The same officers as specified above are

continued until the ensuing Grand Chapter.

"BELA LATHAM,  
"Sec. of the Order of High Priesthood."

If any other meetings of this body were held I fail to find their minutes. That the Order was conferred or communicated in some way is evident from the language found in a resolution adopted in Grand Chapter, in 1838, which reads as follows:

"Resolved, That it be recommended to the High Priests and Past High Priests, in the State, to establish a Council of High Priests, for the more uniform regulation of the Order of Priesthood"

Following this action of the Grand Chapter the present Council of High Priests of Ohio was organized, the proceedings of which are in the hands of its members.

#### SHRINE CHARITY.

The Imperial Potentate has forwarded a letter to the potentate of each Temple of the Order asking him to bring before the Shrine in his Oasis some special work of charity. Illustrious Noble Mellich says:—"I beg to address the Nobles of your Temple and to ask their consideration of some special work during the coming winter in promoting the universal brotherhood of man by kindly encouragement of reasonable charity to those who need a helping hand.

It has been the custom of some of the Temples to annually distribute provisions among the poor, or to make a visit to some worthy charitable institution in their oasis. One Temple supplied the poor children in two mission Kindergartens in their city with a substantial meal every day during the three coldest winter months last year, and propose doing it again.

Another Temple distributed four hundred baskets of provisions on Christmas day among the worthy protestant poor, selected by ministers of churches in the poorest parts of the city. Still another Temple paid a visit on



on New Year's day to a Children's Home, gave an entertainment and left one hundred dollars as a "Thank Offering" to Allah for his care during the past year.

Will you not enlist the noble hearted members of your Temple in some such cause, and let the name of the "Shrine" be as sweet perfume in each Oasis? Should some such work be undertaken by you and your fellow Nobles, will you kindly advise me of its nature and its result that I may make report of same to the Imperial Council and to the Order generally?"—*W. B. Melish, I. P.*

#### A NEED FOR MASONIC DISCIPLINE.

We mentioned last month the un-Masonic actions of some brethren in our city, who are giving to the public press the names of those who are passing through the mysteries of Masonry. This method of advertising has reached the point where patience ceases to be a virtue. Scarcely a meeting of any Masonic body can be held but the candidate finds his name in print the next day. To cap the climax of such methods, a full account, with display headlines, of a Masonic trial appeared in an evening paper. The case in point arising out of a bank failure, created a great amount of ill-feeling, both out and inside of Masonic circles, and the officers of this lodge were endeavoring to handle the case judiciously and in a manner to reflect credit on the Order. It was a time for indignation to hear the newsboys crying out on the streets and hotels: "All about the Masonic trial of——." "The Masons are after the bank wrecker," etc. This news was obtained from a Mason (?). Has it come to pass that there is no Masonic secrecy? Shall the proceedings of our Lodges become public property by the perfidy of some one who claims to be a Mason? It is time that the law was enforced and some one expelled for the good of the order.—*The Masonic Constellation.*

#### MASONIC HOMES.

The following particulars in regard to Homes was taken from the Grand Lodge Report of Iowa, and will be of much value to our readers who are interested in this subject:

Alabama.—Has no Masonic Home. The subject was discussed in 1892, and a committee appointed, but the committee has not reported, and no further action has been taken.

Arizona.—Has no home. Has a widow's and orphans' fund, with \$3,000 in the treasury.

Arkansas.—Has no home. Hopes are entertained that as soon as the debt on the temple is paid, a home may be established, to be supported from the revenues of the temple.

California.—Has taken action for the establishment of a Masonic Orphans' Home, and has a fund collected of \$60,000.

Colorado.—Has no Home. The women have started an organization, but have not progressed far enough to report any action.

Connecticut.—Has no home. Has what is called the "Masonic Charity Foundation," an organization incorporated under the laws of the State in 1889. Its object is to aid or support aged, indigent, sick or infirm Freemasons and their widows, and to provide for, maintain, and educate their children and orphans. It is also authorized to establish and maintain a home or asylum for such persons. Its funds are raised from voluntary contributions, and it now has a fund of over \$15,000, contributed by the Grand Lodge, Subordinate Lodges, and from individuals for life and annual membership.

Delaware, District of Columbia, Florida.—Have no home, and no steps have been taken towards establishing one.

Georgia.—Has no home.

Illinois.—Has the "Illinois Masonic Orphans' Home," incorporated March 11, 1885, located at No. 447 Carroll avenue, Chicago. It is a private institution, in no way under the control or

direction of the Grand Lodge. It is supported by life and annual memberships, and voluntary donations. The Grand Lodge has only contributed \$500 towards its support.

Indiana.—Has no home, and no steps taken to establish one.

Kansas.—No information received, but as we understand it has no home.

Kentucky.—Has the "Masonic Widows' and Orphans' Home," located at Louisville. Each Mason in the State is assessed \$1 annually for its support, and it receives voluntary contributions from individuals and lodges for life memberships.

Louisiana.—Has no home. A Board of Trustees for a prospective Masonic Home was appointed in 1893, but no report was made at the session of 1894.

Maine.—Has no home. Distributes about \$1,500 annually, the interest of the Grand Lodge charity fund, to about eighty applicants.

Maryland.—Has no home, but has recently started a fund for the purpose, and appointed a board of five trustees. Fund as yet is small, and in no definite shape.

Massachusetts.—The committee has received no information.

Michigan.—Has a Masonic Home, located at Grand Rapids. Not under control of Grand Lodge although it makes some contributions each year towards its support.

Minnesota.—Has no home. The Grand Lodge adopted a resolution in 1893 that a Masonic Home was not necessary. The Grand Lodge pays out about \$1,400 a year in charity.

Mississippi.—Has no home, but the Grand Lodge is creating a fund for the establishment of a Masonic Widow and Orphan's Home. Each Mason in the State pays twenty cents annually, and collections are taken on St. John's day, and there are other contributions. The fund now amounts to \$10,000.

Missouri.—Has a Masonic Home, located in St. Louis. Is supported by the Grand Lodge by a per capita tax of fifty cents on all Masons in the state who

pay dues, and has an endowment fund of \$45,000, called Knights Templar Triennial Endowment Fund.

Montana.—Has no home. Has a Grand Charity Fund, to which ten per cent. of Grand Lodge dues is appropriated.

Nebraska.—Has no Masonic Home. Has a corporation for the purpose of establishing a home, but there is no present prospect of erecting any buildings. They are waiting for the Craft to determine whether a home is needed or not.

Nevada, New Mexico.—Have no home.

New Hampshire.—The committee has no information.

New Jersey.—Has no Masonic Home, but has a Grand Lodge Charity Fund which was adopted as a substitute for a movement to build a Masonic Home.

New York.—Has a Masonic Home, located at Utica. Erected by the Grand Lodge, and supported by rentals of the property owned by the Craft, and an initiation fee of \$3 for each new member.

The German brethren have also a home, located at Tappan, Rockland county, N.Y., which is supported from the rentals of the German Masonic Temple.

North Carolina.—Has an Orphan's Asylum. The Grand Lodge contributes \$2,000 annually to its support, and the State also contributes annually to its support.

North Dakota.—Has no home, and none in contemplation.

Ohio.—Has a Masonic Home in course of erection. It has just been put under roof, and will be ready for occupancy in about one year. It is located at Springfield, Ohio.

Oregon.—Has no home, and nothing has been done towards establishing one.

Pennsylvania.—Has a Masonic Home, located in Philadelphia. It is incorporated under the State law, and is not under the control of nor supported by the Grand Lodge. It is suppor-

ted by the annual dues of members of the corporation, contributions, and donations. All of the Grand Bodies make annual appropriations toward its support.

Rhode Island, South Carolina.—Have no home, and no steps have been taken towards establishing one.

South Dakota.—Has no home, but has a Grand Charity Fund.

Tennessee.—Has a Widows' and Orphans' Home, erected from funds raised by subscriptions and life memberships. We have no information as to how it is supported, nor as to its costs or capacity.

Texas.—Has no home. Has about \$30,000 at interest for the purpose of building a Masonic Home.

Utah, Vermont.—Have no home, and have taken no action in the matter.

Virginia.—Has a Masonic Home. It is supported by contributions of lodges and life memberships. It will accommodate fifteen persons.

Washington.—Has no home. Resolutions have been adopted and a committee appointed, but nothing done towards establishing a home.

West Virginia.—Has no home, and has taken no steps to establish one.

Wisconsin.—Has no home. The subject had been under consideration by the Grand Lodge at different times for ten years, but no action has been taken towards establishing a home.

#### FREEMASONRY IN WALES.

Welsh Freemasonry, says the *Craftsman*, has, during the year just ended, made rapid progress, and the Order is stronger in the Principality to day than it ever was. Towards the close of the year 1893 a gloom was cast over the Brotherhood in the Eastern Division of South Wales, by the lamented death of their Prov. Grand Master, Bro. Sir George Elliot, who for so long a period had taken a prominent and active interest in the affairs of the Craft. In January a new Masonic Hall was opened at Tredegar, and on the 26th of the same month the Freemasons of Cardiff

were much interested in the visit of Bro. Lord Roberts, who was feted and lionised by the townspeople in a manner that must have been most gratifying not only to the object of the demonstration, but also to every Freemason in South Wales. In February the M.W. the Grand Master, H.R.H. the Prince of Wales, attended the North Wales National Eisteddfod, and was received with enthusiastic loyalty wherever he went. The death of Bro. S. G. Homfray, D.P.G.M. for Monmouthshire, in March, was a sad blow for the brethren of that division, and the loss of so staunch and so lovable a brother will be long felt. On March 16th the venerable Dr. Wm. Reynold Salmon, M.R.C.S., of Penllyn Court, Cowbridge, completed his 104th year, and received many Masonic greetings. The doctor occupies the unique position of being the oldest Freemason in the world. In April Cardiff had another distinguished Masonic visitor in the person of Sir John Gorst. Sir John was the guest of Bro. Sir Edward Stock Hill, K.C.B., of Rookwood, Llandaff, who also acted as the host of Bro. Lord Roberts. On the 31st of May one of the most successful Royal Arch meetings ever held in Cardiff, or in the Province of the Eastern Division, took place at the Masonic Hall, Working street, on which occasion the "Marmaduke Tennant" Chapter was duly consecrated. In July, the Merlin Lodge, Pontypridd, set a noble example, which was followed by a number of other Welsh lodges, by devoting a portion of its funds for the relief of the widows and orphans of the terrible colliery explosion of Cilfynydd. On July 12th, Bro. Colonel Lyne was re-installed as P.G.M. for Monmouthshire, in the Provincial Grand Lodge held at Rhymney, and on September 27th the notable event of the installation of Bro. Lord Llangatock as P.G.M. for the Eastern Division of South Wales took place at Cardiff, and was one of the most magnificent spectacles ever witnessed by Welsh Freemasons. On October 18th, Bro. C. R. Lyne, the

respected son of Bro. Col. Lyne, of Newport, was installed as D.P.G.M. of Monmouthshire, and has since amply justified his appointment.

Death has been busy among the brethren during the past year, and among the demises chronicled in the columns of the *Craftsman* during the 12 months just ended were those of Bro. Captain Homfray, Newport; Bro. John May, Tenby, 73 years of age; Bros. L. McIntosh and R. Davies, of Merthyr; Bros. John Nolcini and Sir Morgan Morgan, of Cardiff; and Bro. Thomas Hall, of Porthcawl.

#### MASONIC CHARITY IN ENGLAND THE PAST YEAR.

The year 1894 has proved to be one of continued success for the three Charitable Institutions of the Craft which have not only maintained the position they reached last year, but have received nearly £6,000 beyond the total then secured, the actual figures being £59,051 14s 9d for 1893 and £65,012 7s 8d for 1894.

The improvement moral particularly affects the Education Funds, both of which show large increases, the last total of the Girls School being £2,991 3s 11d above 1893, while that of the Boys shows an addition of £2,623 7s 9d. This leaves but £346 1s 3d for the share of the Benevolent Institution in the year's improvement, but even this is credible to that Fund in view of the fact that in 1892 its receipts rose to £61,849 2s 6d, the special attraction then being the celebration of the Jubilee of the foundation of the Institution, and it is but rational to imagine that so large a total would have a palpable effect on the receipts of the near future.

It is, then our pleasure to be able to congratulate all of the Institutions on the result of the year's working, and we do so in all sincerity, feeling assured that every one of our readers will join in the wish that the present year may show as much improvement over 1894 as that did over the receipts of its predecessor.—*Freemason's Chronicle*.

## Craft Tidings.

### CANADA.

Bro. E. T. D. Chambers, of Grand Lodge of Quebec, in his interesting paper on "Masonic Progress," among other things says: "Yet the time was, in Canada and in the City of Quebec, at that, that the use of a Roman Catholic place of worship—the then church of the Jesuits—was permitted to the craftsmen for the celebration of divine service, on the festival of St. John the Evangelist; and it was R. W. Bro. Claude Denechaud, a prominent French Canadian and Roman Catholic Freemason who, half a century later, presided at the public Masonic ceremonies of laying the foundation stone of the famous monument to Wolfe and Montcalm. The times have changed, however, and though Freemasonry remains always the same, its enemies have changed with the times, and, not unnaturally, either, have progressed in a direction the exact opposite of that to which the teachings of Freemasonry continuously points."

### AMERICAN.

The Grand Lodge of California has reduced the minimum fee for degrees from \$50 to \$30, but the fee for dispensation and charter still remains at \$125.

At the last convocation of the Grand Chapter of Texas, the question of becoming a constituent body of the General Grand Chapter, was finally settled. Texas will remain independent.

January 1st was Donation Day at the Masonic Home, Philadelphia. In the numbers present and the donations received it far exceeded former donation days. Among the contributions received (upwards of \$15,000) was \$1,000 from Bro. Joseph M. Bennett and \$12,000 from Mrs. James W. Queen, sister of the late manager of the Home, Bro. Samuel J. Dickey, who died during the past year. The total donations amounted to \$26,933.11.

The Grand Lodge of Scotland is doing an immense amount of injury to the Craft all over the world by permitting the manufacture of Masons.—*Rough Ashlar.*

[The above statement is rather vague. Will our contemporary be pleased to explain? We know a great many very good Masons, among the Scotch, and as a class they are as good people as inherit the earth. We think we are of that race, although our ancestors left that country in 1630, and have lived continuously in America since that year, and we are naturally sensitive at any imputation against them.—*The Trestle Board.*]

Sir Knight Carson calls the Eastern Star "Petticoat Masonry." Sir Knight Hodson dissents and says the Eastern Star draws its inspiration from Masonry and is as orderly, as respectable and, as a rule, better behaved than the Order of the Temple. He rightly adds, "He ought to be ashamed to so refer to an organization participated in by many of the wives and daughters of the best Masons in our country."—*Voice of Masonry.*

The *Tyler* regrets to note the suspension of *The Rough Ashlar*, of Richmond, Va., which—as the note by us received states—died from inanition. It was an excellent publication and we shall sincerely miss its monthly visits. It is a little singular that the craft in Virginia would, by its indifference, permit such an able auxiliary to die on the battlefield for the want of support.

The *Constellation* notes the fact that the Grand Chapter of Missouri appointed a committee to prepare a burial service, and wishes to know how many funerals have been conducted by Royal Arch Chapters in the last five or ten years. The question seems entirely pertinent.

New Orleans includes in its constituent bodies Lodges working under the methods of Scottish Rite Masonry. Of these, one works in the vernacular, one in the Spanish tongue, one in Italian, two in the German language, and

three in the French. Our Scottish Rite Lodges are eminently popular in Masonic circles, and each communication is largely attended, not only by the individual members but the Craftsmen, who are always delighted to note the work. There is a dignity and importance attached to the Scottish Rite as elucidated by the foreign speaking Lodges that is exceptionally charming. Whether it is the foreign air and measures predominating or the deep interest taken in the work, our Scottish Rite Lodges are entitled to the palm. They are not alone active, but financially and numerically they are representative Masonic bodies.—*Square and Compass.*

#### FOREIGN.

The sons and grandsons of King Oscar of Sweden are members of the Craft, the King himself is hereditary Grand Master, or Vicar Salomanis.

The Prince of Wales, as Grand Master of English Freemasons, has constituted the Transvaal a separate Masonic district, and has appointed Brother George Richards, of Johannesburg, who for thirty years has held a leading position in that quarter, its first Master.

A new Masonic Hall was opened on Saturday, in Aberdeen, Bro. Forshaw, Prov. G. M., officiating. It is to Bro. Forshaw's efforts the members really owe their new premises, which became their absolute property in May.

The Grand Orient of Belgium, at Brussels, has seventeen St John's lodges.

Bro. Colonel Lambert has contributed the munificent sum of 100 guineas to the special fund being raised by the Middlesex Hospital, W., for the erection of additional accommodation for female cancer patients.

Talking of old Lodges, we had recently the pleasure of holding in our hand, if not the minute of the oldest Lodge, at least the oldest Lodge minute in existence, that of the Lodge of Edinburgh, dated 1698, and, notwithstanding

ing its great age, better preserved than some Lodge minutes we have seen not a score years old. The minutes were shown us by the genial R.W.M. of the Lodge, Bro. Dr. Dickson, who is one of the old school of Masons, now, alas, getting scarcer every year, who do not look upon Masonic membership as they would upon membership in their Club, merely as an agreeable way of passing the time, and the more agreeable the more select its membership can be kept, but love Masonry for Masonry's sake, and to whom the masonic tie is so sacredly binding that every member is to him a brother indeed, let his worldly position be what it may. Bro. Dickson is deservedly proud of his position as R.W.M. of No. 1, and would not change it to be Grand Master Mason of Scotland.—*The Scottish Freemason.*

At a local Masonic gathering held a few days ago, the rector of the parish was in the vice-chair as Junior Warden, and was supported on one side by his church-wardens, and on the other by a Mason who rejoiced in the name of Church, whilst the *vis-a-vis* of the latter was named Halfpenny. Amid some amusement, the rector, in the course of some remarks, said it was rather singular that the rector should be there, along with the wardens, the church, and the offertory.

We notice, also, with satisfaction, as evidence of the increased prosperity of the Mark Benevolent Fund, that the male annuities have been increased from £26 to £40, and the widow annuities from £21 to £32. The increased annuities are at the same rate as those granted by the Royal Masonic Benevolent Institution, and it is just possible this may have the effect of lightening the heavy demands which for many years have pressed so heavily upon the resources of that Charity. In any case, it shows a great advance in the progress of the Mark Fund, on which we take leave to congratulate the members of that Degree.—*The Freemason.*

A letter from the Grand Lodge of

Hungary states that on May 2, 1892, the first fifty florins for the Grand Lodge building was received, and to-day there are collected 50,000 florins. The lot has been purchased, and it is expected that on the celebration of the millennium (1896) the new building will be dedicated. This is certainly a proof of the great willingness for offering for which the brethren of Hungary have always been distinguished. All the Grand Lodges on the face of the globe will be invited to participate in the celebration and dedication of the building. The Grand Lodge of Hungary will also publish a history of Hungarian Freemasonry, the first volume of which will embrace the eighteenth century, and the second, principally the time from 1869 to 1895. A synopsis of these works will also be published as a popular edition, either gratis or at the lowest possible price.

At the last Quarterly Communication of Grand Lodge of Scotland, among other matters of business a communication was reported from Mother Kilwinning, in which that Lodge claimed the right to designate its Master by the title of "Most Worshipful Grand Master," inasmuch as its Master was so designated at the time of the union with the Grand Lodge in 1807, and was not then called in question. On this being submitted to Grand Committee, the Grand Secretary drew attention to the fact that by resolutions of Grand Committee on 28th October last, confirmed by Grand Lodge, Mother Kilwinning was directed forthwith to abstain from using the title of "Most Worshipful Grand Master" in designating its Right Worshipful Master; and he had been instructed to send an answer based on previous resolutions of the Grand Committee and Grand Lodge. This was confirmed.

The Grand Master moved the adoption of the minute of Grand Committee recommending unanimously that the salary of Grand Secretary be increased by £100, and that of the Grand Cashier by £50 per annum. In doing

so he spoke of the Grand Secretary as the most skilled and accomplished Freemason in Scotland at the present day, and referred in eulogistic terms to the labour and zeal which he had expended in bringing Grand Lodge into its present healthy condition. As to the Grand Cashier, he was able to serve them better as the years went on, and his salary would still be within range of that of his predecessor. The motion was adopted.

The late Emperor William and the Emperor Frederick III. were Freemasons; and, as is generally known, the various Lodges are in touch with one another all over the world. A first duty of Freemasons is the maintenance of peace, the avoiding of strife by deed or word. Whether Napoleon III. was a Mason or not is not certain, but neither the German Emperor nor his son seemed to be able to avoid the war with France in 1870. The French and German Lodges were in constant correspondence with one another, and the French Lodges more especially endeavoured to bring the campaign to an end by writing to the Emperor William on the subject, to remind him that the shedding of blood was contrary to the humane principles of Masonry. But the war was fought out to the bitter end, and the result has been that French and German Lodges are on cool terms. This does not mean that a French Mason would not visit a German Lodge, and *vice versa*; but the cordiality that formerly existed has been destroyed for the time being. This shows how even persons with the best intentions are powerless when circumstances, such as those of the war of 1870, are against them.—*Vanity Fair*.

Time was within the memory of many before me, when a Masonic magazine or journal was a questionable venture, and where it was undertaken the matter forming its pages was largely confined to generalities, under the head of Masonry. The time of mental

inertia has passed away forever. In the craft to-day, the bright Mason is the Mason who reads, and it is no longer sufficient to be well posted in the esoteric and ritualistic work of the institution, but the Masonic student must be able to answer the interrogation, "what is Masonry?" "What of its history?"—*Address by Bro. Innes, G.M. of Michigan.*

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## Miscellaneous.

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### A BEAUTIFUL MASONIC POEM.

BY COL. SAMUEL SUMNER.

In ancient times when Israel's king that famous  
fabric reared,  
In which his glory and his might so manifest  
appeared,  
He, in his wisdom, first gave heed to Heaven's  
great law to man,  
And order, beauteous and sublime, through  
all the forces ran.

No sound of axe or metal tool through all the  
time was heard,  
No craftsman broke the harmony by one dis-  
cordant word,  
For so the work was portioned out by Solomon  
the wise,  
From corner stone to capital no discord could  
arise.

Eleven hundred men, twice told, as master  
masons wrought,  
And eighty thousand fellowcrafts the quarried  
marble sought;  
While entered as apprentices were seventythou-  
sand more,  
Who, through the progress of the work, the  
heavy burdens bore.

A vast fraternity they were, a labor vast to  
share—  
Who always on the level met and parted on the  
square—  
And three grand masters gave the rules by  
which the work was done;  
The King of Israel, the King of Tyre, and he  
the widow's Son.

The columns and plasters were of Parian marble  
wrought,  
The timbers from the famous groves of Lebanon  
were brought;  
Of cedar, fir and olive wood the stately walls  
were made,  
And all within, and all without, with gold was  
overlaid.

Thus two great structures had a birth the one  
 of wood and stone,  
 The other framed and fashioned of fraternal love  
 alone:  
 The one was joined in all its parts by cunning  
 work of art,  
 The other by the ligaments that fasten heart  
 to heart.

The one stood out in bold relief against the  
 vaulted sky,  
 The other raised no towering front to the vulgar  
 eye,  
 The one was all resplendent with ornaments of  
 gold,  
 The other's beauty lay concealed beneath its  
 mystic fold.

Age after age has rolled away with time's un-  
 ceasing tide,  
 And generations have been born, have flour-  
 ished and have died,  
 Since wrought our ancient brethren on that  
 Temple's massive walls

The temple with its wondrous strength hath  
 yielded unto time;  
 The brotherhood that flourished then still lives  
 and lasts sublime:  
 The one, a mere material thing, hath long since  
 passed away,  
 The other holds its vigorous life, untouched  
 by Time's decay.

### WHAT IS CHARITY?

From the remotest days there has been a high regard for Charity. Lengthy, learned and deeply interesting stories have been told of its wonderful influence. Poets have sung its praises in exquisite verse, and the harp and lute have resounded to give emphasis to the song. Its type has been chiseled in marble, and its figure engraven upon brass. The heart of man has been blessed by its ministrations, and the misery of life has been lessened by its benefactions. In all classes of society its pure and simple lessons mitigate much of the hardship of life. The rich and the poor, the high and the low, are alike touched by its heaven-born influence. But this grace which we class with Faith and Hope, making a trinity of unapproachable beauty, is often not understood or misconceived.

Charity is love. But what is love? It is not that sentiment that is pictured by a white-winged infant with

bow and arrow, shooting at a tender heart. That is often superficial and transient. Neither is charity that spirit that leads one to give a penny to a beggar on the street. The veriest poor or miser might, under some circumstances do that. Men with riches often build schools, and endow colleges, erect "memorial" churches, and put up bronze doors and gates. There is, benevolence, perhaps, in some instances in such works, but the records show that they are the outcome of a selfish desire to have worldly honor, or to perpetuate a family name. As these schools, and colleges, and churches, and bronze doors help to educate and better the condition of humanity, they fill a good place in the machinery of man. But they do not exemplify that unselfish charity that receives the benedictions of divinity.

In Masonry, charity is taught from the first to the last, but its many lessons frequently fail to make that impression upon the mind that they should. It is not enough to give to "a member of the human family in like destitute condition," little or much. That, while it is an important part of the lesson, is only the shell of the nut. The kernel lies beneath. True charity or alms giving is from the heart, not from the hand. From a love or the fellow in need, not simply to get rid of an annoyance. The charity of alms-giving is important, but there is a greater, a nobler, a diviner spirit which we call charity, and it is that, which forms the ground work of our Masonic teachings.

We have been pained to hear of disreputations between brethren, of heart-burnings and of uncomplimentary expressions, that are foreign to the spirit of Masonry, and do violence to that charity, impressed upon every candidate's heart. A master teaches in glowing terms the doctrine of brotherly love, or charity. To make that teaching effective he must be careful to practice what he preaches. When he fails to do that he sows the seed of skepticism, and the candidate concludes that



Masonry is an external show without any deep seated principle.

The tongue is an unruly member and needs the strongest kind of a curb bit to keep it from doing violence to a brother's reputation, or wounding his feelings. Charity must be that curb bit. If a brother's actions do not suit our own notions of propriety, true charity would lead us in a kindly and friendly manner to point out the errors to our brother, and in ninety-nine cases out of every hundred there will be a perfect agreement, and a cementing of brotherly love and affection, which every Mason is in duty bound to cultivate. Instead of flying off at a tangent, getting mad and going to law, or preferring charges, if the two brothers who do not agree would simply get together and in a spirit of charity talk the matter over, there would seldom be any commissions appointed to "try cases," and our lodges would be just what they ought to be, and our principles would be respected.

Charity is forbearance, which should be practiced as well as preached. In our day there is but little of it, and as the world grows bigger, the might seems to be right, and the strong gloats over a victory over the weak. Let it not prevail among those who are supposed to have a different spirit.—*N. Y. Dispatch.*

#### APPRENTICE PILLAR.

Apprentice Pillar is the so-called and well-known pillar in the chapel of Rosslyn Castle; with which an old Scottish Masonic Legend has been linked. The Pillar has been described as a fluted shaft with a floral garland wreathed around it. The legend is as follows: The Master Mason had to go away some say to Rome for some purpose connected with the plans of the building. During his absence, which prolonged, a clever apprentice, a widow's son, either from the plans or by his own genius, carved and completed the pillar out of the solid stone. When the Master returned and found

the pillar erected, he was so jealous of the success of his apprentice, that he killed him with one blow on the forehead by a heavy setting maul. To prove this legend to be a fact, visitors to the spot are still shown three carved heads in the eastern part of the chapel, the masters, the apprentice's with a mark on his forehead, and the mother's. Some however, believe that these three heads are mystical, and are meant to point to a well known legend of our order, familiar to all our Master Masons. If so this is an undersigned evidence to the antiquity of Freemasonry and its traditions.—*Freemason's Repository.*

#### THE JEW IN MASONRY.

It is not strange that the history and symbolism in the Blue Lodge is so attractive and of such interest to the Jew; that the capitular and cryptic degrees are to him a source of pleasure and devotion. Well might he exclaim: It is my father's house; the events of my people; my home. The devout Israelite finds a vision of the past, scenes of his people's former glory, the fulfillment of the prophecy, the Jehovah. What to the Gentile may seem ceremonial, to him it is worship. To us "The desolation of Zion" is history, to him a reality. The song of the captive on the banks of the Euphrates is to us a sad and plaintive lyric. To him it is outpouring of heart and soul. No, it is not strange that a devout Jew loves Masonry. It is not he who causes Masonry to blush. It is not he who finds fault with Christian prayers. "The Lion of the Tribe of Judah" is as much of a reality to him as to the Christian. The latter may see him as having come; the Jew may see him, by faith, as yet to come; and under the triangle of Father, Son and Holy Spirit, both Jew and Gentile can bow, breathe in solemn accents Ehyeh Asher Ehyeh.—*The Orient.*

I have ever felt it my duty to support Freemasonry and encourage its principles, because it powerfully develops

all social and benevolent affections ; because it mitigates without and annihilates within the violence of political and theological controversy ; because it affords the only neutral ground upon which all ranks and classes can meet in perfect equality and association without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Lord Durham.*

#### WORKING HIMSELF IN.

We remember a case where a wearer of the purple was sent by the P. G. M. to visit and report upon a lodge whose dinners were more famous than its Masonry. Hearing of this and suspecting no great friendliness on the part of the visitor, arrangements were made accordingly. He turned up and was greeted effusively by the W. M., but on attempting to enter the lodge room, was politely asked who was his sponsor. A letter from the P. G. M. was produced, but the W. M. said his obligation prevented him from allowing any visitor to enter not properly vouched for, etc., etc., etc. Bros. Smith, Jones, and Robinson were successively mentioned by the visitor as having sat in lodge with him but unfortunately none of these brethren were present.

The W. M. then suggested that he should work his way in, and the P. G. officer smothering his indignation, was passed into a small room where a P. M. came to him, who began by causing him to swear that he had not been expelled, etc. This over, his G. L. certificate was called for, and signatures compared, after which the examination began, and after about a quarter of an hour the P. M. informed the W. M. that the visiting brother had certainly proved himself an E. A., but did not seem to know much more. The W. M. at once proceeded to open the lodge in the Second Degree and regrets were sent outside to the visiting brother that, etc., and the Secretary was at once instructed to inform the P. G. M. that a brother styling himself a P. G. Officer and arrayed as such, and who was possessed of a G. L.

certificate but who was only an E. A., had attempted to visit the lodge under these false pretences.—*Indian Masonic Review.*

Some members are too careless in using the grip ; many have a habit of constantly giving it in public and with no regard whether its use is improper. Don't be too anxious to convince your friend of your membership.

When will these younger Masonic jurisdictions have the good sense to leave Freemasonry alone? What has our grand old Society done that it should be continually tinkered by people who have little or no knowledge of its principles and still less of understanding to appreciate them. Some of these unfortunate innovators declare that Freemasonry has a mission to fulfil. Others have the hardihood to affirm that if it is not a religion, it ought to be converted into one *instantly*, while there are yet again others who present you with a quite incomprehensible kind of a diagram, all lines and angles, squares and triangles, centres and circumferences, and so forth—a diagram which they call Masonry, but which no one is able to explain, and when explained no one will be able to understand. What is wanted now to set these terrible faddists right is a second Dermott with an hour or two allowed him to sing them back into their senses.—*The Freemason.*

We have said there is a difficulty in finding landmarks and principles when you look for them in the rules and regulations of some jurisdictions. Here, for instance, is the Wisconsin idea of Relief, one of the three grand principles on which our Society is founded—that each jurisdiction “should take care of its own members when in distress,” and that it is the duty of all Grand Lodges “to see that all legitimate expenses incurred in the relief or burial of a brother in foreign jurisdictions are paid either by the lodge of which he is a member or the Grand Lodge from which it holds its Charter.”

Fancy giving an honest beggar a soup-ticket, some bread and cheese, or a shilling or two, and accompanying the gift with the proviso that the value of the thing or the money must be reimbursed to the donor out of the beggar's next wages! What a wretched burlesque of genuine Freemasonry must be that which the Grand Lodge of Wisconsin is palming off upon its members!—*The Freemason*.

#### WHAT IS NEEDED.

We are sometimes led to ask what is the use of Masonry? Wherein does it do any good? Is not the time spent in lodge meetings just so many hours wasted? Is not the money spent to maintain the institution thrown away? Wherein is any man profited by being a Mason? And in trying to answer these queries we fall back upon the condition of all earthly organizations, and find the same may be asked of any and all of them. Even the church itself does not present to the world that strong, bold and invincible opposition to wrong, and standing up for right that it should.

Everything good in this world is glossed over with evil, and the purest and best are only seen through a glass darkly. The line of demarkation between good and evil is so faintly drawn that it is difficult to discover on which side you are. Right is right and wrong is wrong, and no amount of white-washing and varnishing can make wrong right. We are apt to make excuses for wrong doers, and plead the circumstantial environments as palliating an offence. In these times a man that calls a spade a spade is considered a crank, but it is a spade all the same.—Masonry is a noble science of morality, and Masonry is pure. It is worthy of the careful attention of every man, and ought to create in the heart of every student a reverence for Deity, a love for his fellow-man and a devotion to right dealing. The time spent in the study of Masonic truth is not wasted if that truth is permitted to do its perfect

work. The money spent in maintaining Masonic lodges is not wasted if those who become members are made better by the lessons they are taught. But we plead the weakness of human nature, and do not require those who wear the emblem of innocence to keep it spotless.

The lodges of Masonry the world over fail to fulfill their mission, and all because of the weakness of human nature." Of course we cannot change our humanity. Its weakness is an inheritance, and we must do the best we can. But our Lodges can help, if they will, to make humanity stronger, by requiring those who are admitted to live up to the teachings of the Fraternity. The "broad mantle of Masonic charity" is beautiful in sentiment, but it is not always charity to permit a member to violate with impunity the tenets of our profession. If "brotherly love" is such a virtue, why not require that it be practiced. If "relief" is a duty incumbent upon all men, why not require that it be exercised? If "truth" is a "divine attribute, and the foundation of every virtue," why permit it to be disregarded with impunity?

What is needed in Masonry to-day is a practice of its teachings and not continual excuses for infraction of its principles. True men, who will regard their obligations as binding, who will not try to hide behind the great black tower of human weakness. Noble men who, when they strike hands with a friend or brother, will stand by him in adversity as well as in prosperity. Men who will be fearless in the advocacy of right principles.

It is unmasonic to try to take advantage of a brother, and trick him into any action that could be construed against him, should the "scheme" not work. It is unmasonic to profess great friendship for a brother before his face, and stab him in the back. It is unmasonic to regard a brother who may differ with you on any question of policy as an enemy and to try to injure him in his business or reputation. It is unmasonic to look upon those who vote on

"the other side" from you as rascals. It is unmasonic to act upon your judgment as the only rule and gauge of right, and to regard the opinion of every other brother as unworthy of any consideration. Masonry teaches a brotherhood, not an autocratic czarship. Every brother in the Fraternity is entitled to respect and to consideration, and a haughty, czar-like spirit marks the possessor of it as unworthy to be taken by the hand as brother.

We need men with brains, broad enough to comprehend what brotherhood means, and with a spirit within them that will lead them to practice the lessons they have been taught. When the spirit of true fraternity is found in those who are leaders, when they are willing to regard all men as worthy of consideration, because they bear the same stamp of the Creator as themselves, when a spirit of forbearance and forgiveness is manifested, then will it be found that Masonry is useful.—*N. Y. Dispatch.*

An institution which claims to be so careful of its membership as to require them to have the prerequisites of the highest Masonic degrees in either the York or Scottish Rite should set up for its creed that no man should commit acts as a shiner which he would not dare to do in his capacity as a Knight Templar, or a Thirty-two-Degree Mason. This is my platform, and I believe it to be the only one upon which either you or I can safely stand.—*Imperial Potentate W. B. Melish.*

### SUBSCRIPTIONS RECEIVED.

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

E. B. Butterworth, \$1.00; W. B. McArthur, \$1.00; S. Sims, \$1.00; W. Mills, \$1.00; John Walsh, \$1.00; W. G. Hardman, \$2.00; Geo. May, \$2.00; E. S. Steacy, \$1.00; K. M. McAskill, \$1.00; J. W. B. Kelly, \$2.00; R. H. Myers, M. P. P., \$1.00; J. R. Fitzgerald, \$1; John Robertson, D. D. S., \$1.00; S. L. Morrison, \$2.50; Arthur McGinnis, \$1.50; Thistle

Lodge, \$1.00; Charles Ellis, \$1; J. M. Munro, \$1.00; A. Kilpatrick, \$1.00.

### PLEASANTRIES.

"In the midst of a desert a candidate sat,  
Saying, Saladin! Saladin! Saladin!  
And I said to him, 'Sir, where are you at?'  
Saying, Saladin! Saladin! Saladin!  
'I'm blest if I know, Sir,' replying he said,  
"But I'd rather be here than home in my bed;"

And he grinned and he smiled as he shook his long head,

Saying, Saladin! Saladin! Saladin!

In the History Class.—"Who was Washington's father, Jack?" asked the teacher. "The Grandfather of his Country," replied Jack.

Mr. D. : "If you'll get my coat done by Saturday, I shall be forever indebted to you." "If that's the case, it won't be done," replied the tailor.

Johnnie (with his history book) : "Papa, what was the Appian Way?" Papa : "I suppose it was a way Appian had, though I don't know much about him personally."

Gableigh : "Do you believe in the power of the human eye with a wild beast?" Professor : "Yes, the power of the eye is very useful,—to see the wild beast coming."

"You don't give your little boy anything to eat, do you?" said a man facetiously to an English laborer whose roly-poly five-year-old was playing beside him. "No," was the reply : "he heats h'air."

"I'm going to call my baby Charles," said the author, "after Lamb, because he is such a dear little lamb." "Oh, I'd call him William Dean," said the friend : "he Howells so much."

As Willie, aged four, was riding one day with his uncle, they passed one of our noted institutions of learning. "Do you know what that is, Will?" asked his uncle. "Oh yes!" replied Will : "that's *Stuff's College*. That's where they have the stuffed el'phant an' things. That's the reason they call it *Stuff's College*."

A young Scotchman was once halting betwixt two loves,—one possessed of beauty, and the other of a cow. In despair of arriving at a decision, he applied for advice to a canny compatriot, who delivered himself thus : "Marry the lass that has the coo, for there's no the deefereence o' the coo's value in any twa weemin in Christendom."

Stewart's mother was making sandwiches of devilled ham. The little fellow came along, and, seeing the can with the picture of the imp on it, regarded it earnestly awhile, and then said, "Mamma, what is that stuff?" "This? Oh, this is devilled ham." He looked seriously at the mixture, and in an awed voice inquired, "Why mother, have they killed him?"

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