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Canadian Craftsman
 AND MASONIC RECORD.

A MONTHLY MAGAZINE

DEVOTED TO

Masonic News and Literature.

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“The Queen and the Craft”

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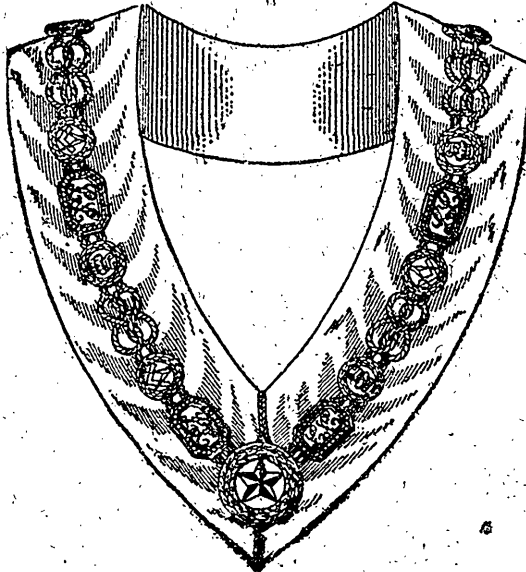
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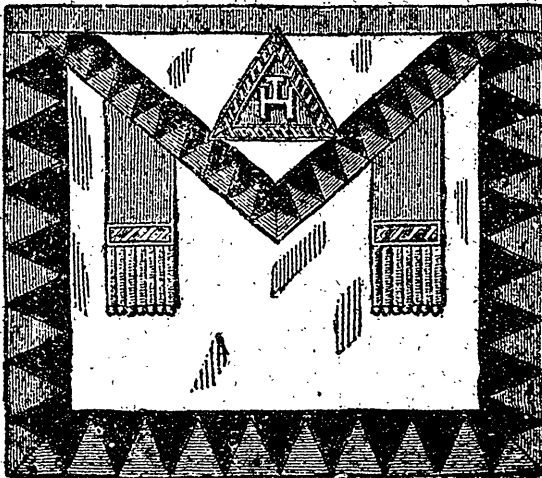


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WILL. H. WHYTE,
SUPREME GRAND MASTER OF CANADA, KNIGHTS TEMPLAR.

THE
CANADIAN CRAFTSMAN,
AND
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WE present our readers this month with the portrait of M. E. Sir Kt. Will. H. Whyte, Supreme Grand Master of the Sovereign Great Priory of Canada, Knights Templar. In another column will be found a short sketch of his life.

WE regret to learn that M.W. Bro. Fred Massey, Grand Master of Quebec, has been seriously ill and quite unable to attend to business or see any person. He has the sympathy of the Craft in his sickness, and their prayers that he may soon be restored to health.

R.W. BRO. Richard Dinnis, D.D.G.M. of Toronto District, had his right shoulder dislocated by being thrown out of his buggy. He was driving near Yonge street when a runaway horse collided with his buggy throwing him

out. He is now some what better, and it is hoped no serious effect will arise from the injuries received.

M.W. BRO. J. Ross Robertson, P.G.M., has been appointed a representative of the General Masonic Relief Association of the United States and Canada to bring the merits of the work of the Association before the brethren in Europe.

THE number of candidates for the office of D.D.G.M. for Toronto District is increasing, besides Bro. Inwood recorded last month, the names of V.W. Bro. Wm. J. Hambly, W. Bros. W. Barwick, Aubrey White and W. S. Lee are mentioned.

R E. Comp. Wm. Simpson, Grand Superintendent of the Toronto District, intends paying an official visit to St. Andrew & St. John's Chapter on Friday evening, Oct. 18th. The Ex. Z. specially requests a large and punctual attendance of the Companion's to welcome the Grand Superintendent.

GEORGINA Lodge initiated three candidates at its last meeting—first-class material. A large number of members and visitors were present, and although

it was Saturday night the interest did not flag until very near the time the last car passed.

R. W. BRO. Richard Dinnis, D.D.G. M., Toronto District, will visit Doric Lodge, No. 316, at its next meeting, Thursday, Oct. 17th. The officers and members of Doric are to pay fraternal visits to Acacia Lodge, Little York, Oct. 21st, and Alpha Lodge, November 7th.

R. W. BRO. Robert A. Klock, Aylmer, formerly of Klock's Mills has taken a commission in the Ottawa Field Battery.

ON passing through Hamilton, we were pleased to meet R. W. Bro. William Gibson, M. P., Deputy Grand Master. He is hale and hearty, and looks forward to stirring times in masonic circles in Hamilton in the celebration of the centenary of Barton Lodge.

WE had great pleasure, while in London, visiting St. John's Lodge, No. 20, and were warmly received by its W. M. and the brethren present. R. W. Bros. McGillivray and Nixon, P.D.D. G.M's. of Toronto, as well as other visitors were present. We had not the pleasure of seeing them work their celebrated Irish Ritual, but from what we can learn great interest is taken by members of the Craft in witnessing this work as exemplified both in this Lodge and St. John 20a.

R. W. BRO. G. C. Davis, of London, was one of the Charter Members of the new Foresters Court, instituted by Dr. Oronhyatekha during the recent session

of the High Court of Ontario. Bro. Davis on being elected Chief Ranger, made a very affecting and moving address on the duty of providing for "our wives and children."

ON Tuesday, Oct. 8th, the 73rd Anniversary and Annual re-union of the old members of St. Andrew's Lodge, No. 16, Toronto, took place. A large attendance of members and visitors was present, and fraternal visits were made by Doric, Rehoboam, and Wilson Lodges. R. W. Bro. Geo. Tait acted as W.M., and the other chairs were filled by Past Masters. At this meeting the presentation of a portrait group of the W. Masters of the city lodges for 1893-4 was made to R. W. Bro. Geo. Tait, P.D.D.G.M.

ON September 25th, M.W. Bro. W. R. White, Q.C., Grand Master, dedicated the handsome Masonic Hall in the Golden Block, Kingston. The attendance of brethren from the various city and suburban lodges was large. The Grand Lodge was represented by M.W. Bro. R. T. Walken, Q.C., Kingston; Benj. Allan, G.S.W., Toronto; and among the distinguished brethren present were W. Bros. E. F. Sheppard, Toronto; Rankin, Chatham; S. C. Warner, Napanee; representatives from Ottawa, Brockville, and Montreal. The dedication was followed by a pleasant reception when refreshments were served. The hall will be occupied by five lodges.

WE quite agree with our contemporary *The Toronto Freemason* in its remarks that "there is need, urgent need, for greater precaution being taken so as not

to further lower the dignity and cheapen the prestige of our Order"; but when he says: "The social tone of the Order is not now so high as it was fifteen or twenty years ago," he speaks about something he was too juvenile to know about. To-day we have a greater number of associations claiming the suffrages of our young men, but Masonry still takes the lead, and the quality of its initiates will compare favorably with any year in its history.

WE would direct our reader's attention to an article entitled "The Freemason Bogy," as a sample of the stuff our French Canadian papers enlighten their readers with. Freemasonry in the hands of the priests is a terrible association, and by a judicious use of its name, they are able to frighten the superstitious *habitant* to forego any improvement in their education system. Still the world advances, and light is forcing its way, notwithstanding the efforts of the church to keep the people in darkness, as is borne out by the recent discharge of the "brothers" in the separate schools of Ottawa, and the engagement of regularly qualified teachers in their place.

THE Grand Lodge of England at its recent quarterly Communication, after a long debate, refused to sanction the use of its name in raising a subscription to decorate the important National Cathedral of St. Paul's, as its position as representing Freemasonry might be confounded with sectarianism

"AN unfortunate member" writes us the following letter in regard to the winding up of "The Canadian Masonic Mutual Benefit Association." We will

be happy to publish any information furnished us as to the progress made, as we have no doubt many members of the Craft will be anxious for news in regard to this unfortunate affair.

Sir,—Many of your readers I am sure would be glad if you could obtain any information for them as to when the affairs of the Canadian Masonic Mutual Benefit Association will be wound up.

The license was revoked by the Government Inspector in July, 1894, when there was a large reserve fund, but no information can be obtained as to when this will be divided amongst the members or why there is so great delay and the expense of officials, rent, &c., still absorbing the fund.

WE take great pleasure in recording the exchange of representatives between the Grand Lodge of Scotland and Quebec, and have to congratulate M. W. Bro. J. H. Graham, P.G.M., on being appointed the representative of such an important Grand Lodge as Scotland near the Grand Lodge of Quebec.

AN exchange of representatives with the Grand Lodge of England will be in order now. Why not let the year 1895 put a stop to this long standing blot on Masonic unity?

ONE of the most magnificent Masonic buildings in the world, the Masonic Temple at Boston, Mass., was almost entirely destroyed by fire on Sept. 7th, at 10 o'clock, a.m. The library, and the museum of relics, escaped serious damage. All the regalia rooms on the third floor were gutted and the contents, the regalia of many commanderies, destroyed. Gothic hall, Egyptian hall and the Red room were

badly damaged, with their costly decorations. A number of the valuable paintings in these rooms were saved. Twenty-six Masonic bodies met in the temple, and nearly all of these sustain some loss. It is believed the loss will reach almost \$300,000. The building was insured for \$165,000, and it is damaged to the extent of \$60,000.

THE *Freemason's Chronicle*, Sydney, has the following remarks, which we fully endorse. The utter ignorance of the history and aims of Freemasonry by many who aspire to be "rulers in the Craft" is astonishing.

Editors and publishers of Masonic journals obtain a varied knowledge of the craft through the experience that comes to them in their respective callings. They find the class of reading Masons to be less numerous than they had supposed, and that the duty of supporting a craft publication rests very lightly on the conscience of the average member of the fraternity. They soon come to learn that the best work done on the pages of a Masonic periodical is appreciated by only a very few brethren, while a much larger number are ready to criticise and censure whenever opportunity offers. Publishers are forced to the unwelcome conclusion that Masons are not prompt-paying subscribers to the craft publications which they patronise.

THE union of the Canadian Chapters with the Grand Chapter of Victoria, brings to a happy issue the differences that have for some time existed between the Grand Chapters of Canada and Victoria. It is a source of pleasure to see the good feeling existing and the brotherly regard expressed for the good name of Capitular Masonry in thus coming together and settling the differ-

ence that has kept these Chapters apart. The following is the basis of union :

1.—That Foundation Charters of the Supreme Grand Chapter of Victoria be handed to the undernoted Chapters, at present working under warrants issued by the Grand Chapter of Canada, in exchange for said warrants, which are to be previously cancelled; and the same to be retained in the Colony, under control of the Grand Scribe E. of Victoria, and the Grand Sup. Canadian Constitution, until finally disposed of by the Grand Chapter of Canada.

Duke of Albany Chapter, to be attached to Lodge, No. 91, "Duke of Albany;" Australasian Kilwinning, to be attached to Lodge, No. 93, "Vic. Kilwinning;" City of Melbourne, to be attached to Lodge, No. 92, "Abbotsford;" United Wimmera, to be attached to No. 84, "Marma;" Citizens to be attached to Lodge, No. 166, "Citizens."

2.—That the Principals and Officers of the aforesaid Chapters continue in their respective Offices, until the term for which they were respectively elected expires.

3.—That the annual fee be, and is chargeable from the date of amalgamation.

4.—That whatever rank any Companion at present holds, or has held, under the Canadian Constitution, shall be confirmed; and that relative Past Grand rank be conferred on all Grand Chapter Officers of the Canadian Constitution, present, and past.

IN reference to the foregoing amalgamation *The Australasian Keystone* says :

The most important Masonic event in Victoria since the formation of the United Grand Lodge took place at the Freemason Hall, Melbourne, on July 23, when the Royal Arch Masons in Victoria working under the Grand Chapter of Canada joined the Supreme Grand Chapter of Victoria. For some time past some of the Companions have been endeavoring to bring about a union, and we are pleased to find

have succeeded in establishing a union on the basis suggested by us. We feel convinced that the union so happily effected will be one in spirit as well as in word. That the members of the Victorian Chapter having once admitted their Companions under the Canadian constitution, will make them feel perfectly at home, and that the Companions who previously worked under the Canadian Grand Chapter having once joined the Grand Chapter of Victoria will loyally abide by and support its Constitution, its usages and customs. Nothing could be in better taste than the reception of the members of the Canadian Constitution by their Victorian Companions. The whole proceedings were governed by a friendly courtesy. The appointment of a member of the Canadian Constitution to the third Grand Principal—the highest office in the power of the M.E. First Grand Principal to bestow—was an act of exceeding good taste, and the selection of M.E. Comp. Dr. E. H. Williams for the position was an act of exceeding good judgment.

THE *Australasian Keystone* further says in regard to Mark Lodges :

To make our Masonic union in Victoria complete there yet remains more to do. We have Mark Master Masons working under three Constitutions. The District G. Lodge of M. M., E. C., the Prov. G. Lodge of M. M. Ms., S. C. and the Mark Lodges under the jurisdiction of the Grand Chapter of Canada. Now that the Chapters under the jurisdiction of the Grand Chapter of Canada have joined the Grand Chapter of Victoria, something must be done to keep the Mark Lodges connected with them alive. We understand the position is this. The M. M. Masons under the Canadian Constitution are anxious that their Brethren under the English and Scottish Constitution should join in forming a Grand M. M. M. Lodge in Victoria. If they do so, and take the lead, those under the Canadian Constitution will join in

and assist them. If they do not, those under the Canadian Constitution—now that the Canadian Chapters have ceased to exist—will be driven to form a Grand Lodge of their own to preserve their existence. This position is unassailable. We trust, however, such a necessity shall not arise, but that the Mark Master Masons of Victoria will perceive that this is a fitting time to effect a union and unhesitatingly embrace the opportunity of doing so.

WE would direct the attention of our Quebec contemporary, the *Vérité*, and other journals, who take upon themselves to represent the Catholic Church in denouncing Masonry, to consider whether the charges they make are true or false. The following, taken from the *Catholic Times*, disposes of one of their "Bogies," which they have been retailing to their readers for such a long time. We would advise them to lay the scene of future "devil-worship" to some small village in Italy or Spain, where the truth of the story will not be so easily found out. The Right Rev. Dr. Northrop, Bishop of Charleston, South Carolina, U.S.A., recently informed a correspondent of the *Catholic Times* that, in his opinion, there is no truth whatever in the sensational accounts about devil-worship in a magnificent Masonic temple in Charleston. Bishop Northrop has lived 50 years in Charleston, is personally acquainted with all the leading Freemasons there, and has been in the Masonic hall, which in no particular answers to the description published in numbers of newspapers. His lordship considers that Catholics, who are themselves the victims of so many calumnies, should be especially careful not to spread falsehood about others; and gave our correspondent, who is in Liverpool, permission to publish what he said. Monsignor Quigley, the Vicar-General of the diocese, also ex-

pressed his complete disbelief of the stories about devil-worship by Masons in so far as Charleston is concerned.

THE question of charging an affiliation fee is being discussed in a large number of jurisdictions at the present time, and the general feeling of the more earnest thinkers is that it should be done away with. Our own opinion is that nothing should be thrown in the way of members who may remove their home, taking an active part in the Craft in the locality they may settle down in. The initiation fee may be placed at a fair amount, but when a man becomes a craftsman his dues and fees should be such as not to be a hindrance to his active participation in lodge work.

The *Australian Keystone* says: "We understand the grand Lodge of New South Wales has abolished the joining fee. This we think, is a move in the right direction, and could be followed in Victoria with advantage. It is certainly hard on brethren who have to remove from one locality to another, to pay for the privilege of joining the local Lodge. The fact of there being a joining fee often prevents them from affiliating. The private Lodge having to pay Grand Lodge, naturally charges a fee. We feel assured neither Grand Lodge nor the private Lodge would ultimately lose by a total remission of the fee. The remission of the joining fee would be an inducement to brethren settling in a new place to join the local Lodge, and the amount annually received in dues would well compensate both the Grand Lodge and the private Lodge for the loss of the joining fee"

Charles Marsh, G. M. Cal., 'n 1869,—said: The fee charged for affiliation should be no longer demanded, as we require membership, or application therefor, to place one in good standing, and at the same time affix thereto conditions which, in some in-

stances, may make it a hardship, or at least deter those who would otherwise make application from doing so. Membership in a Lodge is a duty which every Mason should fulfill, if possible, and our laws should place no obstacle in the way which serves an excuse for non-affiliation.

We beg to acknowledge receipt of the following: "Proceedings of the seventy-sixth Annual Communication of the Grand Lodge of Maine; held at Portland, May 7, 8, 9, 1895." This volume does great credit to Bro. Berry, both as a printer and Grand Secretary. On another page will be found an extract from the able report of Grand Master Horace H. Burbank.

"PROCEEDINGS of the Forty-fourth Annual Conclave of the Grand Commandery of Maine held at Portland, Thursday, May 9th." Frederick S. Walls, Grand Commander; Stephen Berry, Grand Recorder. Number of Commanderies enrolled 19; Knights 230; affiliated 20; initiated 3; limited, suspended and died 105; leaving a total increase of 148, and a net membership of 2,904, with a balance in treasury of \$1,561.44.

"ANNUAL Proceedings of the Grand Chapter of Canada, 1895." As we gave a full report of the Annual Meeting in the August CRAFTSMAN, the usual reports will be stale to our readers. Still it may be a little news to some to read from the Report on Foreign Correspondence what Louisiana has to say about doing away with the Past Master's degree. Comp. Rev. Herman Duncan in his report on correspondence says:

"Canada is not without fault herself. We regret to see that she has stricken

out the words 'Past Master' from the constitution, from which we infer that she has ceased to work the degree. Does she not know that if she places herself in the position of the Grand Chapter of England in respect to any of the Degrees of Capitular Masonry as worked in these United States she subjects her members to the same treatment we feel compelled to give English Royal Arch Masons—any one who has not all the six preceding degrees as well as the seventh can not enter our tabernacles, and if he has the seventh, and not the fifth for example, he must first be healed in that respect."

MYSTERIA.

History of the Secret Doctrines and Mystic Rites of Ancient Religions (Elenian, Dionysiac, Orphic, etc.) And Medieval and Modern Secret Orders (Knights Templar, Freemasons, Rosicrucians, etc.) by Dr. Otto Herne Am Rhyn, Archivist of St. Gall, Switzerland. State New York: J. Fitzgerald & Co., 28 Lafayette Place. Price 50 cents.

This is a very interesting volume to the student of the mystic associations, and treats of the mysteries of the East and of Barbarous Nations; the Grecian Mysteries and the Roman Bacchanalia; the Pythagorean League and other secret associations; Son of Man; Son of God; A Pseudo-Messiah, A Lying Prophet; the Knights Templar; the Femgerichte; Stonemason's Lodges of the Middle Age; Astrologers and Alchemists; Rise and Constitution of Freemasonry; Secret Societies of the Eighteenth Century; the Illuminati; Secret Societies of Various Kinds.

SIR KNIGHT WILL. H. WHYTE.

Most Em. Sir Knight Will. H. Whyte, the new Grand Master of the Knights Templar of Canada, was born in Montreal, and is well known throughout Canada in commercial, athletic and Masonic circles. For a number

for years he was engaged in commercial travelling and has visited nearly every town and village in Canada. Relinquishing the road he entered newspaper life as business Manager of the "*Montreal Herald*," which position he held for six years. Of late he has engaged in business as Liquidator and Accountant.

In Masonic circles in Montreal he has held a prominent position and many important offices. Shortly after obtaining his majority he petitioned and was initiated into Freemasonry in Prince Consort Lodge, No. 52, A. F. & A. M., Montreal, in November, 1872, and after filling several offices was elected Worshipful Master in 1876. In 1885 he was elected D.D.G.M. of the Montreal District, at the annual session of the Grand Lodge of Quebec, and has seen much service on the various standing and special Committees of that Grand Body. He was exalted in Royal Arch Masonry in Carnarvon Chapter in Oct., 1875. Held the chair of 1st Principal Z., in 1878. Was Grand Superintendent of the Montreal District, and after holding other important offices in the Grand Chapter of Quebec was elected as Grand First Principal Z. in 1888, and re-elected in 1889. At present Most Ex. Comp. Whyte is acting as Grand Scribe E. and Foreign Correspondent of that Grand Body; and is Grand Representative of the Grand Lodge of Manitoba and the Grand Chapter of Canada near the Grand Lodge and Grand Chapter of Quebec, respectively. For several years his business caused his almost permanent residence in Winnipeg. In which city he received the Cryptic Degrees in Cyrus Council and the Templar Degrees in Albert Edward Preceptory in 1882.

On returning to Montreal he affiliated with "Richard Cœur de Lion" Preceptory of that city, and was elected presiding Preceptor in 1890. He held the office of Provincial Prior for the Quebec Province for three years, was Deputy Grand Master the past year

and unanimously elected the Supreme Grand Master of the Great Priory of Canada at the session held in St. John, N.B., in the end of August last.

Most Em. Fratre Whyte has also received the degrees of the A. and A. S. Rite up to the 32 and for some years was the T.P.G.M. of the Lodge of Perception 14. He is also one of the Charter Members, and a Director and Secretary of the new Masonic Temple in Montreal.

M. E. Sir Knight Whyte visited Boston the week of the triennial Conclave of the Knights Templar of the U.S., by invitation of the Grand Master, M. E. Sir Knight McCurdy. He took part in the Grand Templar parade with the officers of the Grand Encampment and paid an official visit to that Grand Body during its session, receiving a very courteous and friendly reception. At both functions he was accompanied by Past Grand Master M. Em. Sir Knight E. T. Malone of Toronto.

V.W. BRO. CUTHBERT'S "OPEN LETTER."

The London *Freemason*, has the following editorial remarks in regard to an "open letter" addressed to the M. W. Bro. White, Grand Master, by V. W. Bro. Cuthbert, published in the Toronto *Freemason*.

It is to be regretted that the Toronto *Freemason* should have found a place in its columns for the "Open Letter" addressed to Bro. W. R. White, Q.C., M.W. Grand Master of Canada (Province of Ontario) by Bro. Robert Cuthbert, P.G.S.B. The latter's grievance appears to be that he was interrupted in his speech when proposing a certain motion at the recent annual communication of the Grand Lodge of Canada. On the strength of this grievance Bro. Cuthbert has addressed to Grand Master White this "Open Letter," which, for its objectionable character, has rarely, if ever, been equalled by any

similar communication within our experience.

Bro. Cuthbert, having in the first paragraph of his letter been guilty of what is, comparatively speaking, a slight impertinence towards Grand Master White, goes on to ascribe "the unseemly and discourteous treatment" he had received when attempting to address Grand Lodge, to the "undisguised hostility" of that distinguished brother. Our Toronto contemporary refers to "the lack of courtesy shown to speakers," but considers it a mistake to attach blame "to the Grand Officers and those surrounding them," and it adds "while it is true that M.W. Bro. White did not use his gavel as frequently and firmly as some of his predecessors, yet we believe the rank and file of Grand Lodge are solely to blame for not observing the regulations of the Craft when in Grand Lodge assembled." Here then it is admitted that Bro. White might have been firmer and more insistent in his efforts to maintain order and decorum in Grand Lodge. But lack of firmness on the part of a presiding officer is very far removed from "undisguised hostility" towards a particular speaker.

In subsequent paragraphs the writer tells Bro. White that it was his "manifest duty" to obtain for him "the ordinary amenities on the occasion that should characterize gentlemen," and "that he would neither suffer him nor Grand Lodge under his inspiration to insult him with impunity." Such remarks as these, resting as they must necessarily do on the very unsubstantial basis of an imaginary wrong, ought never to have been addressed by one Mason to another, much less to one who occupies so exalted a position, as that of head of one of the most reputable Grand Lodges in the world. We repeat that it has rarely, if ever, been our lot, in a not inextensive course of reading of Masonic literature of all kinds, to meet with such a letter as this, and we are confident it will be a long time ere we shall find its equal.

A DISTINCTION WITH A DIFFERENCE.

The *Voice of Masonry*, in reviewing the Grand Chapter of South Dakota, answers the question of Comp. Louis G. Levoy, "how a Master Mason holding a demit can be in good standing — in good standing with what?" We answer: With the whole of the Fraternity. A demit only severs lodge membership. It does not affect membership in the Fraternity. * * * Lodge dues pay for Lodge membership. Degree fees pay for membership in the entire Fraternity, and that membership never ends. Expulsion from the rights and privileges of Masonry does not end it. Death does not dissolve it. —*American Tyler*.

THOSE BAD FREEMASONS.

A CLERICAL PAPER IN QUEBEC LETS THEM KNOW THAT ITS EAGLE EYE IS ON THEM.

Under the heading, "The end of a Crisis," the *Verité*, the clerical organ of Quebec, rejoices over the withdrawal of the proposals regarding uniformity of text-books, certificates from teachers, etc., etc., which were before the Catholic Committee of the Council of Public Instruction. It adds: "Everyone must remember the letter written by Canon Ouellet, of the Seminary of St. Hyacinthe, during his recent voyage in France. On a railway he entered into conversation with a sectarian, who, ignorant, no doubt, of whom he was addressing, disclosed a part of the projects which universal Masonry is endeavouring to realize in Canada for the dechristianizing of the people. It is not forgotten that the proposals of Hon. L. R. Masson were pointed out as one of the means of action of the society, without the knowledge, undoubtedly, of Mr. Masson himself, who is a practising Catholic. But the skillfulness of Freemasonry is such that it drags in the assistance of certain Christians, who, not being on their guard, adopt

the Masonic ideas which fill the world. That there is room for improvement in our school system is incontestable, but, under pretext of progress, the lodges which to push us more and more towards the laicization of the schools, towards instruction by the state, towards neutral schools, the uniformity of class-books, the certificate of capacity imposed on religious communities, etc., etc. These are the means which Freemasonry adopts to attain its ends. It is painful to see Catholics extolling these means, for they favour thereby, without knowing it, intrigues of the society. Happily, Mr. Masson seems to have understood the danger there was of leading this country more and more in favour of innovations which enlightened public opinion certainly does not demand, and which can please only the lodges."

THE NEW GRAND MASTER.

M. E. Warren LaRue Thomas was born at Elizabethtown, Kentucky, on the 25th day of January, 1845, his parents being Joseph H. Thomas and Amanda LaRue Thomas. He began his Masonic career when he had reached the lawful age; he came well recommended, and in due season he received the degrees conferred in lodge, chapter and council "Some are born great, some achieve greatness." Men are not born into Masonry: they must be free born to enter into its mystic circle, but their advancement depends entirely upon their achievements. Sir Thomas proved himself to be so worthy and well qualified that he was selected to preside in the subordinate bodies, and there he proved himself so acceptable that it was easily discerned that he had farther right to proceed for the benefit of the Craft. In October, 1880 he was elected Grand Master of the Grand Lodge of Kentucky, and the same year Grand High Priest of the Grand Chapter. He had already explored the secret vaults and had been Grand Master of the Grand Council, Royal and Select Masters. In October, 1872, Sir Thomas

received the Orders of Knighthood in DeMolay Commandery, 12, Louisville, Ky.

The Prelate of that Commandery at that time was Sir William J. Duncan, the Masonic editor of the *Dispatch*. The impressive manner in which he rendered the Ritual of the Order of the Temple created in the mind of Sir Knight Thomas a hearty desire to know more of Templarism. He said that if every novitiate was so favorably impressed with the Order as he was that the benefit to the newly created Knights and to the craft would be of inestimable value to both. There is much in this for the officers in our commanderies to carefully consider. It is exceedingly gratifying to Sir Duncan to-day to have his candidate advanced to the highest position that Templars can confer upon him.

In February, 1873, he assisted in the forming of Ryan Commandery, 17, and was its first Captain General, afterward holding the office of Eminent Commander, for two years. In 1874 he was elected to the office of Grand Senior Warden in the Grand Commandery of Kentucky, and in 1878 was elected Grand Commander. When the Grand Encampment met in New Orleans, in 1874, Sir Thomas was present as proxy for the Grand Commander of Kentucky. He has been at every triennial since that time and at Chicago in 1880, the Royal Purple was given to him in the office of Grand Junior Warden. The advance all along the line has been regular, and at Denver he was elected very Eminent Deputy Grand Master. The eternal fitness of things demands that Sir Thomas shall take another step with his right foot, bringing the heel of the left to the hollow of the right, his body erect, and then he will be hailed and saluted as Most Eminent Grand Master of Knights Templar in the United States of America.

When the Very Eminent Sir Thomas stands erect he occupies six feet of space perpendicularly, and he touches the beam at two hundred pounds

avoirdupois. He is a typical Kentuckian, and is a man of brain and brawn. In New Hampshire they have as a steady diet browse and brook water, but in "Old Kentuck" the dew off the bluegrass is considered preferable. Sir Thomas is regarded as one of the best Masonic jurists in the country and has always, in all the grand bodies, been on the Jurisprudence Committee. He is a ready and forcible speaker, and when he thunders the Olympian gods all take seats on the front row of clouds, so that they can hear him. He is the proud champion of the Masonic Widows and Orphans' Home, the pride of all Kentucky Masons. That Home, the sheltered widows, the protected orphans, is templarism, not on parade with band and heausant, not in ritual for asylum use, but it is templarism in practice: doing Christ's work in God's most beautiful world.—*Dispatch*.

THE FREEMASON BOGY

It is curious to observe the haste with which certain French papers ascribe to Freemasons, Satanists, Luciferians, Gogos and other diabolic agents any interference with the status quo. Last week *The Verite*, the clerical organ of Quebec, declared that the motions for uniformity of text-books and certificates from teachers which Ex-Lieut. Governor Masson laid before the Catholic committee of the Council of Public Instruction were so many means adopted by Freemasonry to obtain its ends, and it rejoiced that he had seen the danger and withdrew them. It exonerated Mr. Masson from any knowledge of the use which was being made of him, but expressed its pain at seeing Catholics extol measures which could only advance the intrigues of the society. This week *The Trifluvien* of Three Rivers, which reflects the views of Bishop Lafleche, declares that the same agencies are at work in the Manitoba school question. It asks, what is the mysterious and unknown element at work in this matter? Is it conceivable that men have consented without

outward pressure to defy the opinion of honest people, to go back on their word, to throw to the winds their instinct of justice, to crush under foot by an arbitrary blow the rights of conscience, etc.? No; some other reason must be sought. Is it not necessary to see the operation of a hand working in darkness and moulding at its will both intellects and desires? At this point in his meditation the editor of *The Trifluviën* happened to read a circular addressed by one Lemuri to the Italian lodges about 1886, when he was the chief of the sovereign directing executive, that is to say, the right arm of the Luciferian Pontiff. The circular declares that education must be the daily thought of Freemasons, that every school must be made indifferent or adverse to Catholicism and that the legal means of doing this is to take the schools from the control of municipalities and put them directly under the control of the State. This reminded the editor of another document in which Albert Pike, organizer and codifier of palladic triangles, that is to say Luciferians, declared that schools must be made neutral. "Are not these quotations significant," asks the editor, "and do they not throw a flood of light on the events of 1890 and on the problem whose solution we seek, especially if we remember that there are at least two Luciferian mother lodges in our country—one in Montreal and one in Hamilton? In a word, was not the famous Joe Martin in his odious legislation the instrument, knowingly or unknowingly, of the high dignitaries of palladixen? Did he not obey an order from the supreme authority of high Masonry? We feel, without being able to seize it in the flesh, that that is the enemy which fights us in darkness, and that from it come the series of blows made for some time in our country at everything which, nearly or remotely, is connected with religious influence in schools. The legislation of 1890 bears in our eyes, by its very audacity in spite of the obstacles which ought to have discouraged it, the impress of diabolic inspiration, and the

denials which we may receive will never change our conviction on this point. Satan makes his attacks by direct intervention upon Catholicism in the countries where it is still counted as an active and effective power, and our country being one of these it is not surprising that it displays its resources by the intermediary of public men having nothing to lose and followed by a press which shrinks before no perfidy to attain its end."

A MUNIFICENT BEQUEST.

Major H. B. Adams, a well-known citizen of San Antonio, who died June 14, 1895, among other bequests, made the following to the Masonic Fraternity:

Fifth—\$1,000 to Alamo Lodge No. 44 of Masons, San Antonio, Texas, to be applied to the charity fund.

Sixth—\$1,000 to the San Antonio Commandery of Knights Templar, for the same purpose.

Eighth—\$25,000 to the city of San Antonio for a public library as follows, viz.: \$20,000 for the purchase of a centrally located and suitable lot, the erection of a building thereon adapted to the purpose and properly furnishing the same. The remaining \$5,000 to be used for the purchase of books suitable for such library, the books to be purchased by a committee appointed by the mayor and board of aldermen of the city of San Antonio, but the purchase of a lot and the erection of a building shall be made by and under the supervision of Alamo Lodge, No. 44, of Masons, of San Antonio and they shall be the custodians and have entire control of the lot, building, library and all things pertaining thereto, for all time they and their successors in office. The library shall be for the use only of white residents of San Antonio over the age of twelve years who are citizens of the United States and their guests.

Major Adams, at the time of his death, was not an active member of either the Blue Lodge or Chapter, but

was an active Knight Templar, and his love for the principles of the Order and public spirit was proven by the final disposal of his fortune of about \$400,000, which he accumulated since the war.—*Texas Freemason.*

LODGE ETIQUETTE.

In the lodge room, and especially while the lodge is at labor, the utmost decorum should be observed. The officers should be addressed by their full title, and the worshipful Master is never to be called merely "Worshipful," but always "Worshipful Master."

Nothing that is not permissible before the highest dignitary of the world should be done while the lodge is at labor. If you would not sit in your shirt-sleeves or smoke in the presence of the President of the United States or the Prince of Wales then do not do so before the worshipful Master, who is one of the most dignified and honorable personages in the world. Your intimate friend, once seated in the East in a Masonic Lodge ceases to be "Bill," "Jack" or "Pete," but is for the time being a man to command the most profound respect.

If the Worshipful Master has a proper conception of the importance and dignity of his office, he should enforce this respect, and his intimates should not for a moment accuse him of getting "swell-head" on that account.

Nothing destroys that peculiar, indefinable charm so entrancing about lodge ceremonials, as the want of proper decorum. In those lodges where free and easy manners have crept in, let them try the practice of dignified lodge etiquette, and its beneficial effects on the interest in lodge meetings. Its influence will be found elevating and beneficial, both to individual members and the general welfare of the lodge.—*Texas Freemason.*

MASONIC FEELING.

An intimate relationship exists between Freemasons. A feeling of con-

fidence. A chord of sympathy, A kind of family kinship that draws one near to the other, and establishes a bond of union strong and abiding. It comes from the fact that all have dwelt under the same canopy, have tasted the sweet waters of the same fountain, and have a language of their own. How beautiful is a relationship so tender, a kinship so extensive! How dreadful that this beauty should ever be distorted or marred by the unworthy! How painful that the confidence which the secret chord of sympathy establishes should be abused! A bad Mason is like the renegade son of a noble father. The good name of the household is injured by his act of insubordination and reckless living. The proud father is hurt to the innermost heart, and he bows his head in shame, not for any action of his own, but that one bearing his name should bring it into disrepute. Often the gray hairs come too early and the broken heart wears out the body in its youth. And so the great family of Masonry is hurt when one of its members goes astray.—*New York Dispatch.*

KNIGHT TEMPLARY IN ENGLAND.

The publication of the official Calendar of "The Great Priory of the United Orders of the Temple and Malta in England and Wales for 1895-1896." and the probability that the "Convent General" will soon cease to exist, appear to me reasons for taking a brief glance at the Order as respects its connection with the Craft in this country.

When the Knight Templar's Degree was first worked under the wing of the Craft, it is impossible to decide; but from 1779 we meet with it in England, and from 1780 at Bristol, in which year, however, it was not a new creation, but the governing Body was then termed "The Supreme Grand and Royal Encampment of the Order of Knight Templars of St. John of Jerusalem, Knights Hospitallers and Knights of Malta," etc., the "Charter

of Compact" being dated "At our Castle in Bristol, 20th Day of December, 1780." It is reproduced as Appendix D in my "Origin of the English Rite of Freemasonry," 1884.

What was long known as the Grand Conclave was started at London in 1791 by Bro. Thomas Dunckerly, who was succeeded as Grand Master by Lord Rancliffe (Bro. T. B. Parkyn). Matters were not very prosperous for a few years, but in 1805 H. R. H. the Duke of Kent was elected as the Head, and became "Royal Grand Patron," being succeeded, on his Royal Highness' resignation as G. M., by Judge Waller Rosewell Wright, in 1807.

The statutes which were agreed to in 1791 were revised in 1809, those of 1804, including regulations granted by the Duke of Kent, being revoked by his Royal Highness' Authority, who also confirmed Bro. Wright in the office of Grand Master, so that the Duke was active as Grand Patron, though having ceased to be the actual ruler of the Society. The Title in 1809 was "The Royal Exalted, Religious, and Military Order of H. R. D. M. Grand elected Masonic Knights Templars K. D. S. H. of St. John of Jerusalem, Palestine, Rhodes, etc."

- At this period "Lodges of Craft Masons and Chapters of the Royal Arch," it was declared by authority of the Royal Grand Patron, "pretend by virtue of their respective Charters of Constitution to admit Knights of the several Orders above mentioned, and to confer the Degrees of Rosae Crucis to the said orders annexed and thereon dependant;" and means were taken to prevent such irregularity.

In 1810 there were 36 "Chapters of Knights Templars" on the roll, including "Observance of Seven Degrees" (London), "Redemption" (York), and "Baldwin" (Bristol), without numbers, and described as of "Time Immemorial." Then 33 are numbered consecutively, one being of 1790, two each of 1791, 1792 and 1793, and others of 1794, 1796, 1805 to 1810. The old Encampment of Exeter is not men-

tioned. Others are noted as "discontinued from not being able to assemble," one being the "Time Immemorial," at Bath, and one each in "First Dragoons," Salisbury, Hampton Court, etc., some of which were revived subsequently.

H. R. H. the Duke of Sussex became Grand Master in 1812, and so continued to his decease in 1843, Colonel Kemeys-Tynte succeeding his Royal Highness in 1846. A new era for the Knights Templars began in this year, the working of the Rose Croix and Kadosh was gradually placed in hands of the "Ancient and Accepted Rite," which began then to be active, and has been a great power and influence for good ever since, and the Grand Conclave soon became a flourishing Body.

On Colonel Tynte's decease in 1860, Bro. William Stewart, G. C. T., was soon afterwards elected, and was installed in 1861. On his resignation in 1872, my lamented friend, the Rev. John Huyshe, M.A., became the acting Grand Master during the interregnum, when the eventful changes of 1872 were introduced, and H. R. H. the Prince of Wales was installed Grand Master of the Convent General, 7th, April, 1873, since composed of the Great Priors of England and Wales, Ireland, and Canada. The Scottish Fraters declined to join the new organization, and Canada withdrew in 1883.

The Earl of Limerick, G. C. T., was the first Great Prior of England and Wales under the new regime, followed by the Earl of Shrewsbury and Talbot, G. C. T., in 1876, on whose regretted decease the Earl of Lathom (then Lord Skelmersdale) became the Great Prior, and happily still continues.

Full lists of the officers appointed and elected from 1846 to 1888 were published in 1888, compiled by Bro. William Tinkler, K. C. T., as Vice Chancellor, and in the Calendar for 1895-1896 will be found many interesting particulars of the Order, and particularly the Roll of Preceptories, arranged in alphabetical order, but bear-

ing a consecutive enumeration, according to precedence, and containing information as to where the meetings are held, etc. There are in all 117 preceptories, five being lettered A to F (excluding E), as of "Time immemorial" (viz., Nottingham, Hull, Bristol, London and Exeter), the remainder being numbered from 1 (Bath), to 164 (Ceylon), excepting vacancies. The dates of warrants of these are duly entered. Some 16 are returned as being in arrears, but possibly some are only slightly behind time.

I cannot but think that a popular Constitution, active and popular Provincial Priors, and with the same Great Officers as well as the same courteous Vice Chancellor, quite a revival of interest in the Order would soon be manifested.—W. J. Hughan, in *Scottish Freemason*.

MASONIC MEETINGS PROHIBITED IN HAVANA.

A correspondent of the *New York Herald*, in a recent letter from Havana, makes the following statement: "Gov. Gen. Martinez Campos, acting on the supposition that the people of Havana were secretly in sympathy with the revolutionists issued a general order when he first came here prohibiting private meetings under severe penalties. Not even the Masons were exempted, but powerful influence was brought to bear upon him in their behalf, and he at length consented to modify the proclamation so that it would not affect them. The Grand Lodge of the Island of Cuba, situated in this city, was overjoyed at this, and the Masons showed their gratitude to Campos in many ways. All this joy, however, was short lived, for the Governor General issued another order specifically prohibiting meetings of Masonic Lodges, and as a result trouble is likely to ensue." We have no means of knowing just what the feelings of the Masons of Havana, and other portions of Cuba, are in respect to Spanish rule. Our belief is that there would have

been no plottings at Masonic meetings, and we are confident that the authorities acted in a way of narrowness and inexpediency when they decided to close the Craft Lodges. Freemasonry in Cuba will not be overthrown by persecution.—*Freemason's Repository*.

FOUR THOUGHTS.

We extract the following remarks from the address of M.W. Bro. Horace H. Burbank, Grand Master, delivered at the seventy-first Annual Communication of the Grand Lodge of Maine, held at Portland, May 7th, 1895:

1 We do well to remember that one of the cardinal principles of our Order is Temperance. I regret that masons are not exceptions to the excessive use of intoxicants. I would that my words in this line were unnecessary. I congratulate the lodges and communities where this advice is, fortunately without application.

If, on the contrary, there be any occasion to weigh this thought, I urge upon you, my brethren, your duty and responsibility in this behalf. The abuse of intoxicating liquors by some of our members has ever been a standing reproach to the craft. Drunkenness is a masonic offence, and we must so regard it, and not be found apologizing for it as a simple weakness. While we would throw around the victim of this curse the arms of charity, sympathy and warning, hoping to rescue, yet all kindly aid failing, we must not forget our duty to the Fraternity and our position before the public.

2. Our "ancient charges" teach us to "cultivate brotherly love, the foundation and keystone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarreling, all slander and backbiting; not permitting others to slander any honest brother, but defending his character, so far as is consistent with honor and safety, *and no farther*, that all may see the benign influence of Masonry."

What gross injustice is often done by

slander. And this word comprises a multitude of sins, from idle gossip of harmless intent, up to malicious detraction of one's character. Alas! how much mischief is hidden beneath those baneful words, "they say." And who are "they"? "The cowled monks, the hooded friars, who glide with shrouded faces in the procession of life, muttering, in an unknown tongue, words of mysterious import? Who are 'they'? The midnight assassins of reputation, who lurk in the by-lanes of society, with dagger tongues, sharpened by invention and malice, to draw the blood of innocence, and hyena-like, banquet on the dead? Who are 'they'? They are a multitude no man can number, searching for victims in every city, town and village, wherever the heart of humanity throbs or the ashes of mortality finds rest. Skulkers: cowards. Give me the bold brigand who thunders along the highways with flashing weapon, that cuts the sunbeams as well as the shades; give me the pirate, who unfurls the black flag, emblem of his terrible trade, and shows the plank which your doomed feet must tread; but save me from the 'they-sayers' of society, whose knives are hidden in a velvet sheath, whose bridge of death is woven of flowers, and who spread with invisible poison even the spotless whiteness of the winding sheet." Of all such enemies beware.

3. Again: no mason has any right to take the name of God in vain. How often are we enjoined, in repeated solemnity, to never speak His name but in language of fitting reverence and filial regard. The disgusting habit of seasoning the speech with profanity deserves, and should receive, the contempt and condemnation of masons in all times and places. Officers of lodges, especially should set a noble example in speech; and if any brother persists in this degrading, offensive habit, after fraternal, kindly warning, his lodge should take due notice of his offending, and call him to answer therefor. It is a useless vice, utterly indefensible in the dominion of good taste, good

language, good morals. George Washington, an honored mason, as well as honored citizen, in an order to his troops, touching this habit, said, "It is a vice so mean and low, that every man of sense and character detests and despises it." Think of it, my brethren: we assemble around our altars, pay our adoration to Deity, pledge ourselves to each other in solemn obligation, asking God to witness our vows, then some members of our craft go out from such ceremony among their neighbors and friends, in their own homes even, and indulge in shocking, unblushing profanity. How much, think ye, are the family and fellow-men of such masons *impressed* with the beauties, the beneficence, the morality of Freemasonry?

If there be one who hears, or who may read these words, who has this thoughtless habit, let me, in all sincerity, candor and earnestness, urge you that when tempted to break forth into such indecency of speech, such blasphemy, you go straight to our own hall, and there before the altar, alone, pour forth, if you will, your oaths and disgorge your mind and mouth of this debasing impurity and vice. Yes, I mean just this; and for four good reasons:

1. A brother has no right, after what he has said, seen and heard around this masonic shrine, to go out to the world and advertise our Order and its principles in language so contrary to all its teaching.

2. He has no right to carry from this masonic home to his domestic hearth stone, to wife and children, any language but that of purity, decency, self respect, reverence and truth.

3. He has no right to treat a brother Mason, either in speech or behavior, with aught but respect and the consideration due to one who entertains reverence towards spiritual subjects: and

4. A mason has no more right to blaspheme than to deny God. The one is just as unmasonic as the other. Neither has the shadow of a warrant in our tenets, and neither should be tolerated by us.

Without pure and chaste language,

our masonic life is a fraud and our boasted masonic character a deception. I know that very often that profane words bubble forth thoughtlessly, involuntarily; but when every body knows that a pure fountain cannot send forth impure streams, we do well to guard our speech, our vows, our honor. In all purity and truth, in all loyalty to our institution and its laudable precepts, will we not think, refrain, banish a habit which has no earthly excuse for existence, one which gives no force nor emphasis to assertion or argument, indicates poverty of ideas or expressions, defiles the heart, sears the conscience and is revolting to good taste.

Masonry should be a powerful lever to lift us above degrading habits, and stimulate us to nobler speech, conduct, attainment.

4. And lastly: Nor does masonry conflict with the duties of citizenship. The judge, juror, witness in court, the citizen ruler, official or voter, can find no warrant in our law or ritual for the slightest disregard of the rights of neighbor or townsmen, nor disloyalty to Society, State or Nation, *because* he is a mason; quite the contrary of this, *and because he is a mason*, one is under especial obligations to adhere to those fundamental principles of justice, equal rights and integrity, which are the glory and safety of Society, of the State, of the Nation, as well as of honor and protection to the individual. The common law, and masonic law as well, are in full accord upon this all-important, far reaching proposition, namely, that the rights and privileges of every man are bounded on all sides by the rights and privileges of his neighbors, and by a line clear and straight, and to that line we must hew. I need not enlarge upon this suggestion.

“ There is something grand in living
To the line :
Just beyond which opens to us
The divine ;
In our dealings with each other,
Conscience nevermore to smother,
Loving God and one another,
You and I.”

Indeed, in all our lines of masonic life and work, let us prove to our neighbors and fellow-citizens that our Order has something of worth and profit to men and women, and to the community and state.

There is no room in our mystic circle for the intemperate, the untruthful, the licentious, the profane. We should not have our good name tainted by such members. The world has naught to do with our secrets, but it has much to do with the conduct of our members.

And you and I must remember the element of personal responsibility which we cannot shirk nor shake off; and to this extent are we our “brother’s keeper.” Somebody has written: “The space between what a man is and his ideal is his opportunity.”

Masonic tenets place before us a grand ideal for our conduct. How best we will improve our opportunity depends almost entirely upon individual effort. True Masonry is growth, progress. We cannot live on the bread of the past alone. While loyally conservative of our landmarks, we must not be content with traditions. Our Order must advance to greater light; and if we as masons would seek the deeper meaning of life, and be judged by our standard before mankind, we must not be dreamers, idlers, loiterers, soldiers on parade, but must move forward, work, strive, fight. Only thus are good results attained and character acquired; only thus do ideals have value, and symbols have use or meaning. Our Institution is apparently free from external danger; have we like security within?

In such spirit, dear brethren, improving the lessons of the past, catching the inspiration of present duty and future possibility, equipped with the invulnerable armour of correct personal example, let us labor on in this unceasing warfare of making society better and homes more sacred, making better husbands, fathers, sons, brothers, neighbors and citizens, of dissolving malice and hate, and of supplanting slander, im-

purity and vice, with fraternity, sincerity, virtue and truth. When we fully appreciate duty and possibility, and govern our word and deed accordingly, then in truth may we anticipate fruition of our masonic dream, the true solution of these mystic symbols, disarm criticism, merit a measure of approval of the outer world, and commend our work as faithful craftsmen to the Supreme Architect of the Universe.

THE "WOODEN SPOON" CEREMONY.

Every June at the B.A. commencement the Senate House at Cambridge is the scene of a very quaint observance—the investiture of the Wooden Spoon. On this occasion the last man on the pass list of the Mathematical Tripos, gets, besides the University degree, the distinction of "the Wooden Spoon"—i.e., the presentation of a huge malt shovel. As he kneels before the Vice-Chancellor and is duly admitted to the degree of Bachelor of Arts, this malt shovel is lowered from the gallery and hangs over his head. When the institution is over he rises to his feet takes the shovel technically called the "wooden spoon" amid the defening plaudits of his college chums and the ironical cheers of others. He shoulders "the shovel" like a mace, and proudly marches out of the Senate House, mightily pleased with his new dignity. The colleg dons and University officials permit all this, well remembering the time when they as young men relished the fun. This custom is annually observed in the Cambridge Senate House with all its traditional honours as reverently as any heirloom of antiquity. The hero of the Wooden Spoon this year is a member of Corpus College.

HERMETIC BROTHERS OF EGYPT.

An occult fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs and passwords, and a peculiar method of in-

struction in science, moral philosophy, and religion. The body is never very numerous, and if we may believe those who at the present time profess to belong to it, the philosopher's stone, the elixir of life, the art of invisibility, and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actual members. There was no reason to doubt the good faith of these individuals apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits. They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition. Their conversation was simple and unaffected, and their knowledge of language not to be doubted. They cheerfully answered questions, but appeared not to court inquiries. They never remain long in any one country, but passed away without creating any notice, or wishing for undue respect to be paid to them. To their former lives they never referred, and when speaking of the past, seemed to say whatever they had to say with an air of authority, and an appearance of an intimate personal knowledge of all circumstances. They courted no publicity, and, in any communications with them, uniformly regarded the subjects under discussion as very familiar things, although to be treated with a species of reverence not always to be found among occult professors.—*Kenneth R. H. Mackenzie*, IX, (Cryptonymus).

THE BLUE BLANKET.

As promised in my notes of last week, I now present the reader with another account of this remarkable banner. According to the particulars which have been forwarded to me, it appears that a number of Scotch mechanics followed Allan, Lord Stew-

ard of Scotland to the holy wars in Palestine, taking with them a banner on which the following words were inscribed, taken from the 51st Psalm:—“In bona voluntate tua edificenter muri Jerusalem.” Fighting under this banner these gallant Scotsmen were present at the capture of Jerusalem and other towns in the Holy Land, and on their return to their own country, they deposited the banner, which they styled “The Banner of the Holy Ghost,” at the altar of St. Eloi—the patron saint of the Edinburgh tradesmen—in the Church of Saint Giles. It was occasionally unfurled or worn as a mantle by the representative of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. In 1482, James III., in consequence of the assistance which he had received from the craftsmen of Edinburgh in delivering him from the Castle, in which he was kept a prisoner, and paying a debt of 6,000 merks which he had contracted in making preparation for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV. of England, conferred on the good town several valuable privileges, and renewed to the Craftsmen their favourite banner of “The Blue Blanket.” James’s Queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner with her own hands a St. Andrew’s Cross, a crown, a thistle, and a hammer, with the following inscription, viz., “Fear God and honour the King with a long life and a prosperous reign, and we (that is, the trades) shall ever pray to be faithful for the defence of his sacred Majesty’s royal person till death.” The King decreed that in all time coming this flag should be “the standard of the Crafts within burgh,” and that it should be unfurled in defence of their own rights and in protection of their sovereign. The incorporated Crafts were therefore ever ready to hoist this banner when any of their privileges were assailed; and hence James VI. in his work entitled

“Basilicon Doron,” which he addressed to his son Henry, Prince of Wales, says:—“The Craftsmen think we should be content with their work, how bad soever it should be; and if in anything they be controlled, up goes the Blue Blanket.”

The Crafts nevertheless showed no less alertness in bringing it forth to uphold the honour and independence of their country, and to protect the life and liberty of their sovereigns. It is said to have flouted amid a thousand streamers of all shapes, devices and hues on the borough muir when the Craftsmen rallied under the Earl of Angus, the Lord provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporate trades to protect Queen Mary, when she was insulted and her life placed in jeopardy by the incensed populace, after her surrender to the confederated nobles at Carberry Hill; and it went up to rescue James VI. himself from a rabble that assailed him in the Old Tolbooth, for refusing to listen to a petition presented by the Presbyterian ministers complaining of his undue leaning in favour of the Popish party.

The last time it was publicly exhibited was on the visit of George IV. to Scotland in 1822. The privilege of displaying it at the Masonic procession was granted to the journeymen in consequence of their original connection with the Masons of Mary’s Chapel, one of the incorporated trades of the city. It was delivered to the assembled journeymen on the morning of the procession by Convener Tibbetts (who was the custodian of it during his term of office), in presence of several of the deacons of the trades, and a large concourse of the citizens. In performing the ceremony, the Convener referred to the historical character of the banner, and the important occasions on which it has floated above the heads of the citizens, and he expressed a hope that while it was in the hands of the journeymen it would be protected with scrupulous care.

Mr. William Hunter, master of the

journeymen, in reply, said that the whole journeymen felt honored in being entrusted with so precious a civic relic on that auspicious occasion; that it would be guarded by two of the Brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honour at stake in returning it safe and sound to the keeping of the Convener.

The "Blue Blanket" was long in a very tattered condition, but was repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury. It was inspected by the Duke of Athole, Lord Panmure, and other notables taking part in the procession, who expressed their gratification at seeing a relic so famous in the annals of the city.

SECESSION.

Our views in regard to the split among the Brethren in New Zealand, and the establishment of a local Grand Lodge there, are known to our readers and it will therefore occasion them no surprise when we say we very much regret the terms of the Report of the Colonial Board, which appears in this quarter's Agenda of Grand Lodge. Therein we are told that twelve "seceding" Lodges of New Zealand had been duly erased from the Roll of the United Grand Lodge of England, and that the Warrants of the said Lodges had all been returned to the District Grand Master of Canterbury—this being an outcome of the action of the members of these Lodges, who joined the "so-called Grand Lodge of New Zealand."

How long is this absurd and most un-Masonic exhibition of temper on the part of the Grand Lodge of England to continue? Can any one actuated by true Masonic spirit, and uninfluenced by the lawyer-like disposition that seems to govern much of the affairs of English Freemasonry at the present moment, believe that these New Zealand Masons would continue

in their "secessions" without a good cause? or can any one explain why the large body of Masons who have formed themselves into the Grand Lodge of New Zealand should be treated as outlaws and designated as seceders?

If our Grand Lodge was engaged in a contentious law suit, with eminent lawyers twisting Acts of Parliament and other documents this way and that way the case might be different but here we have the Grand Lodge of England holding itself up to the world as the truest exemplification of all that is good in Freemasonry, and at the same time being led by the nose by a body of Brethren who quibble and quarrel over a few forms and ceremonies, and seem to derive as much pleasure in maintaining what has come to be a grievance among members of the Craft, as they would form a snatch verdict in a law court. It should be possible to approach question as a Masonic one, altogether ignoring the purely "legal" aspect of the case, if it is necessary, in order to arrive at a settlement of the existing condition of affairs, which is a disgrace to Freemasonry, and a reproach to all who take any part in upholding the un-Masonic position at present occupied by our Grand Lodge, which really seems to be jealous of a large section of its subordinates, who have, in the ordinary course of events, proclaimed their independence, and are now firmly established on their own account. How can we preach Brotherly Love to the world when we have such a glaring illustration of the direct opposite being practiced by the governing body of English Freemasonry?—*The Freemason's Chronicle, (London.)*

MASONIC LITERATURE AND LITERARY CULTURE.

When the Masonic historian of the future deals with the history of the last twenty years of Freemasonry he will assuredly point to the present period as a remarkable one in the annals of the Craft, if only as having witnessed the birth of what may be justly termed

a sound Masonic historical literature. Not that we desire to say that before that period Masonic writers were unknown, for their name is legion. It has, however, only been in recent years that Masonic authors have awakened to the thought that the Craft required something more than a mixture of fact, legend, and "Fond things vainly invented" in the mental pabulum provided for it.

The works of Anderson, Preston, Oliver, Kloss, and others, which in the past were authorities to conjure by, are no longer accepted as containing the true history of the Craft. They have been subject to the closest scrutiny, and the rules of literary criticism, when applied to them, have conclusively proved that they are no longer entitled to rank as text-books although they will probably for all time be cherished as literary curiosities. The educational progress of the times has had a beneficial effect on Masonic literature, and in a few years it has been raised from the level of fairy tales to a position of which it need no longer be ashamed.

Masonic history and archæology may now be thoroughly studied, and the names of such writers as Mackay, Gould, Lyon, Hughan, Speth, Sadler, Lane, Whympier, Woodford, Whythead, Yarker, and others are as familiar to reading Masons as are those of the old school above mentioned. Their labors in the cause of Masonic literature have been enormous, and the excellence of their work has widened the field of study and greatly increased the number of Masonic students, thereby benefitting the Craft in a high degree.

The Masonic newspaper press, too, has become a real power for good in Masonry; and although it has not nearly reached the standard of perfection which all earnest Masons must desire for it, yet it is in English-speaking countries doing much for the welfare of the Craft by keeping before Masons the progress of the institution in all parts of the world, stirring them up to the performance of their Masonic

duties, materially assisting in the establishment of international Masonic law and uniformity of legislation.

We must not omit to say a word of praise for that form of periodical Masonic literature which is, we are sorry to say, almost confined to America. We mean the annual reports of the Committees on Correspondence of American and Canadian Grand Lodges. We consider that they occupy a most important place in Masonic literature, but, as in a recent issue of this paper, we specially dwelt upon their merits, we regret that we must refrain from again setting forth their value to the Craft. We recommend our Brethren to get one of them and read it. We know that the verdict will be favorable.

The growing taste for the study by Masons of Masonic literature has naturally stirred up a desire for the formation of Masonic libraries. In England the Grand Lodge of England has for many years been slowly gathering together a collection of works on Masonry, but as yet the authorities of that body have not developed any ardent desire to provide the home of English Freemasonry with such a library as becomes the position it occupies in the Masonic world, and unless some change is made it is probable that it is the Lodge of Quatuor Coronati, No. 2,076, that now world-famed Lodge of Masonic students, that the English Craft will have to thank for supplying the wants which the ruling body should take in hand. The library of that Lodge already numbers many volumes, besides rare MSS. and Masonic curiosities.

The formation of Masonic libraries is receiving attention from several Lodges and Provincial Grand Lodges in England. Choice collections of Masonic books are possessed by several Masonic students, notably by Bro. Whympier, of India. In America our Brethren appear to realize more fully the value of Masonic libraries. Many of their Grand Lodges have given their attention to the matter, whilst the Masonic library of the Grand Lodge of

Iowa, at Cedar Rapids, is justly entitled to encomium as the finest Masonic library in the world. To Bro. T. S. Parvin, the Grand Secretary of Iowa, is due the credit of gathering together and housing this splendid collection, and it is no little compliment to him that the United States government has showed its appreciation of his work by ordering all State publications to be sent to the Masonic library at Cedar Rapids.—*South Australian Freemason.*

LAYING THE FOUNDATION
STONE OF A NEW MA-
SONIC HALL AT WICK,
SCOTLAND.

On Thursday, the 12th Sept., in rather disagreeable weather, the foundation stone of the St. Fergus new hall, which is in course of erection in Breadalbane-terrace, Wick, near the east extremity of the Academy playground, was laid with Masonic honours by Bro. Sheriff G. H. M. Thoms, Prov. Grand Master of Caithness, Orkney, and Shetland. A wooden platform had been erected over the masonry on which the ceremony, which was witnessed from a distance by a considerable gathering of people, took place. Officers and brethren from other lodges in the province, viz., Kirkwall Kilwinning, St. Peter's, Mercantile Marine, and a large number of the brethren of the St. Fergus Lodge, were present.

Those representing the Provincial Grand Lodge who took part in the ceremony included Bros. Sheriff Thoms, Prov. G.M. of Caithness, Orkney, and Shetland Major Henderson, P.D.G.M.; Buckham Hossack, P.S.G. M.; F. H. M'Hugh, P.S.G.W.; D. Dunnet, P. J. G. W.; J. Slater, P. G. Sec.; R. Sinclair, acting P.G. Treas.; Craven, P. G. Chap.; S. Macdonald, acting P. G. Architect; W. Baikie, P. G. Bible Bearer; Sourie, acting P.G. Marshal; Dunnet, acting P. S. G. D.; D. P. Henderson, P.G.J.D.; Farquhar, P.G.I.G.; and Laird, P.G. Tyler. The visiting brethren were Bros. Captain

Munro, Allan M. Henderson, Dalgleish, and others.

The lodge met in the Commissioners' Hall, Lower Dunbar-street, and shortly after three o'clock marched in procession to the site of the new hall, headed by the band of the Wick Company C.V.A., under the leadership of Band Sergeant Grant. Bro. Sheriff Thoms preceded the procession in a close carriage. Having arrived at the platform and taken up their position, the ceremonial of laying the stone according to the Masonic rite was gone through, the band playing music appropriate to the various stages of the ceremony. The procession afterwards returned in inverted order to the hall, where the lodge was closed.

Afterwards the brethren and the St. Fergus Lodge dined together in Mr Nichol's Station Hotel.

The number in procession was about 80, of whom 20 or thereabouts were from a distance.

CAN SUCH THINGS BE?

There must be some strange saloonities in Texas if this excerpt from the *Freemason* be true:

"The fellow who has been peddling out masonry in the city of Houston at \$15.00 is in hock. He gave the obligation to a saloon man and told him to go to either of the regular lodges in that city and get the balance of the degree. Mr. Verdant Saloonman presented himself to Gray Lodge and demanded the amplification of the degree. The answer he got need not be told a Mason. He then went and had the "masonic peddler" arrested for obtaining money under false pretenses."

Now as a class, the fellow in the whisky business is no "summer coon" to any appreciable extent, and that one like the above could be found so egregiously verdant as to have such a palpable fraud played upon him rather phases us. And still it may be. We were talking to an Irish hotelkeeper in Charlotte, Mich., about the slaughter of the mafi in New Orleans, when he re-

marked, "Served thim roight, they wor all Freemasons." Such is knowledge, publicity and intelligence, but oh! what a "sucker" that Houston chap was.—*American Tyler.*

MASONRY v. ODDFELLOWSHIP.

In this age, when there is so close affiliation between the various leading secret benevolent societies, and when many Masons are Oddfellows, *et cetera*, few of our readers would suppose that there once existed enmity against Odd Fellowship that it would be proscribed by any Masonic Grand Lodge. Yet such was the case and that within the memory of many.

In the proceedings of the Masonic Grand Lodge, Louisiana, on the 28th of July, 1841, the following appears on part of the records:—

"WHEREAS, After due debates, it has been proved that the society of Odd Fellows has, since many years, in this state, caused a real wrong to the Masonic Order by using in the streets and public places, denominations and insignia imitated from those which, from time immemorial, have been consecrated by Masons to symbolize what they venerate with religious respect:

"AND WHEREAS A man who has taken an oath to be admitted in a secret society cannot take another oath to be admitted in another secret society, without exposing himself to be, at some future day, in the necessity of being a perjurer by disobeying one of those societies to obey another.

"The Grand Lodge of Louisiana, for these reasons, unanimously:—

"DECREE: that no person belonging to the society of Odd Fellows shall be initiated to Masonic mysteries in the lodge of jurisdiction and that all Masons who are actually members of those lodges, and at the same time belonging to the said society of Odd Fellows, shall not continue being members of said lodges unless they positively renounce said society of Odd Fellows."

Pursuant to the above a considerable

number of Masons were wantonly deprived of their Masonic prerogatives and expelled from their lodges for being Odd Fellows, as the following communication of the Secretary of the Grand Lodge of Louisiana addressed to one of the lodges will show:—

"NEW ORLEANS, NOV. 12, 1843.

"The Grand Lodge of the State of Louisiana:

"To the W.: Polar Star Lodge No. 1, W.:M.: and D.:BB.:—I officially inform you that the W.: Lodge Le Foyer Macconique No. 4, has in its sitting of the present month of November, ordered the re-integration of Peter Rosendale, James Morrison, and Jonas Ames, who have ceased belonging to the society of Odd Fellows.

"By order of the Grand Lodge.

"F. VERRIER, Grand Secretary."

It is thus shown that Peter Rosendale and his brethren were expelled from their Masonic lodges for being Oddfellows, but that having "purged" themselves by leaving said order, they were Masonically "healed" and reinstated. Verily, the world is moving forward!

A STRANGE BALLOT.

A very peculiar balloting case occurred at the meeting of a country lodge held recently. The circumstances are as follows: A candidate was about to be balloted for, and when the brethren were being supplied with ballot balls it was discovered that there was not sufficient balls to provide all the brethren with same. On this fact being made known it was ascertained that four of the brethren could not be furnished with balls for the reason already stated. To overcome this difficulty, four of the brethren who had been supplied with balls, stood up and declared that, as they intended to vote for the candidate, they would hand over their ballot balls to the other four to enable the latter to record their votes. This having been done a ballot was taken, which proved adverse to the can-

didate. The W.M. on finding the result of the ballot, before formally declaring the result to the lodge, asked the brethren, to satisfy themselves that no error had been made in depositing the balls in the ballot box; to which he received no reply, clearly demonstrating that the brethren were quite satisfied that they had acted correctly. The W.M. then said: "Brethren under the circumstances I have no alternative but to declare the candidate rejected." Immediately after the result of the ballot had been announced, the proposer of the rejected candidate rose and said that he wished to raise an objection, as the balloting was irregular, and that he would bring the matter before Grand Lodge. After some discussion the W.M. ruled that the ballot taken was illegal, and subsequently permitted the proposer to withdraw the candidate. Taking the foregoing particulars into consideration, the ballot was unconstitutional, but the question arises, was he rejected on that account alone, or was there any other objection to the candidate. Of course, the right of objection is an undenied privilege to every brother, and the one making the objection need not give his reasons. Therefore, it is presumed that no brother would urge an objection to the admission of a candidate unless he had good and sufficient reasons for so doing. Mere personal spite, either against the candidate, the proposer, or the W.M., is not supposed to actuate the motives of any Mason, and unless the irregularity of the ballot was the sole objection, the proposer and seconder must submit to the decision of the lodge. At the same time, the W.M. and the members must judge from the feeling displayed whether the objections are sufficient to bar the candidate for re-election. The objector can then again exercise his right in the secrecy of the ballot, and no one has any authority to question who did it, or why it was done, the case cited is a peculiar one, as the question arises if the ballot as here stated was illegal. The candidate had not been balloted for at all, consequently

he cannot have been rejected. The case can only be considered properly after understanding all the circumstances. Had the four brethren who voted verbally retired during the ballot, a different complexion might have been placed on the matter. But the spirit of brotherly love should prevail, and anything of a spiteful or ungenerous nature should not be permitted to enter a Lodge of Free and Accepted Masons. --*Freemason's Chronicle, Sydney.*

UNDER THE FOCUS OF A SCOTTISH EYE.

The *Scottish Freemason* pokes a little fun at the multiplicity of degrees in America:

Of the number of Degrees termed Masonic by our American brothers, and receiving more or less patronage, there is no end. What is termed the American Rite, that is the Degrees most universally recognized as Masonic, are E. A., F.C., M.M., given under Lodge Warrant; Mark Master, Past Master, Most Excellent Master and Royal Arch, given under Chapter Warrant; Red Cross Knights, Knights Templar and Knights of Malta, given under Encampment Warrant, and Royal and Select Masters, which are sometimes given in Chapter and sometimes under separate Warrant. Besides these there are Rites of thirty-three Degrees, of ninety and ninety-six Degrees, of Christian Masonry and Mohammedan Masonry: and curious to relate, the candidate for Mohammedan Masonry—that is, the Ancient Arabic Order of Nobles of the Mystic Shrine—must be a Christian Mason, that is a Knight Templar. Then there is Lady Freemasonry, the principal representative of which—"The Star of the East"—has lately developed a higher Degree called the "White Shrine." This amplification of degrees does not seem to increase the general harmony much to judge by the way such epithets as "liar," "Masonic fraud," "degree peddler," etc., etc., are being bandied about. That

it should exist at all must be one of the curiosities of American Masonry.

But what strikes the Scottish Mason in America as being most peculiar is the misuse of the word "Scottish." He will be gravely told by a brother that he is a Scottish Mason, or he will see a notice of a Scottish Rite meeting, only to discover, on enquiry, that the brother in question never saw Scotland; and on going to the meeting in joyful anticipation of meeting with compatriots and talking over "auld lang syne," discover to his surprise and disappointment that there is nothing Scottish about the Scottish Rite meeting, and catches himself wondering if by some occult working of the law of contraries this may not be the reason why it is so called.

Yet with all its peculiarities, and they are more than there is time or space to enumerate, American Masonry is in a healthy and flourishing condition, and the brother hailing from a foreign jurisdiction is always sure of a hearty welcome; and in the esoteric work, as in the lodge government, the Scottish Mason will be more at home than he would be in the sister jurisdictions of England or Ireland.

Craft Tidings.

AMERICAN.

The headquarters saloon and open bar has disappeared. The cause of Templary has been advanced and the cross floats in the van of Truth, Justice and Soberness.—*The Orient*.

In Texas no Mason can vouch for another except he has sat in Lodge with him. A voucher to a brother outside of a Lodge will not authorize a voucher to visit a Lodge, nor will any examination except an examination held in the hall by order of the Master or officer in charge.

The widow of the late George C. Connor, of Tennessee, has presented Lookout Commandery, No. 14, K. T.,

with his valuable library of 2,000 volumes of the choicest literature. Bro. Connor was the founder of the Commandery.

Masonry for centuries has suffered proscription, persecution and death, but has never yet shed one drop of blood in retaliation.

Whithin the jurisdiction of the Grand Lodge of Texas no Masonic work is allowed in any but the English language.

We notice that the legislative body of I.O.O.F. of the state of New Jersey passed a law recently prohibiting anyone in that jurisdiction from joining the order who is engaged in buying or selling or the manufacture of intoxicating liquors. The firm stand Missouri Masons have taken on this question for many years is bearing fruit even outside of her own jurisdiction and order. It is a good thing push it along.—*The Orient*.

Pennsylvania says cremation is not a Masonic disposal of the remains of deceased brethren, while Missouri acts on the contrary. "Strange such a difference there should be" about "ancient landmarks." We believe in cremation here, perhaps and we may escape in the great future.—*The Trestle Board*.

The colored Masons of Washington dedicated a new hall. It will be occupied for the meetings of all the colored Masonic bodies in the city including nine Blue Lodges, four Chapters, four commanderies, one Scottish Rite, one Mystic Shrine, and one adopted Rite for Sisters.

One of the Eminent Jurists of the G. E. says that Missouri had no right to pass a law prohibiting the saloonist from becoming a Mason, because it is "forinst" the landmarks. Whew! so it is against the landmarks to select decent and respectable company. Thanks for the information.—*The Orient*.

Bob Burdette says the Creater wasted mud when He made the man who takes a newspaper from the postoffice for two or three months, and then has the postmaster mark it "refused," in order to avoid paying for it.

It is indeed remarkable how young men will take advantage of circumstances. During our pleasant trip down the St. Lawrence river with four hundred Kansans, we noticed that as the boat started to shoot a rapid these young men insisted in having the young ladies stand on low stools and to guard against falling when a cruel wave would strike the boat, each young man encircled the waist of a young lady, the more cruel the wave the closer the encircling arm, and the boat often rode out on placid waters, the rapids far behind yet the arms were still doing duty and the young ladies oblivious of wave, rapids or calm. The young men and young ladies all said sweet are the rapids of the St. Lawrence.—*The Orient*.

To the fraternity of the great State of Pennsylvania belongs the credit of being the pioneer in establishing a purely Masonic home.

F. A. Reed, Past Grand Commander of the Knights Templar of Virginia, and Grand Senior Warden of the Grand Lodge, committed suicide August 23, at Alexandria by shooting himself through the head. The cause of the suicide was mental depression superinduced by ill health.

The *Boston Ideas*, in speaking of Boston Commandery, says it is the "oldest in the world," etc. This claim of antiquity is questioned by Sir E. T. Schultz, of Baltimore, in a letter to the *Kansas Freemason*, from which the following letter is taken: "Upon the evidence of the Archibald Dolbin letter which you quote in your letter, Maryland Commandery was instituted in the year 1790, and as no other commandery has produced proofs of as early a date of organization its membership boldly claim that it is the oldest existing body of Knights Templar in the world."—*Masonic Opinion, Washington*.

What is the length of the active Masonic life of the average brother? We have glanced over the subscribers' list of the *Freemason* for the past 14 years and find that the brother who aspires

to be a W. M. takes a living interest in craft work for only seven years, and that a brother who gets to be a D. D. G. M. or some minor G. L. office devotes about 10 years to Masonic matters. We find also that the average P. M. ceases to be an active worker after he has been two years out of the chair, and P. D. D. G. M.'s are only occasionally heard of after five. Of course, we are only stating what our lists prove and would like some better posted brother to take up this interesting study of Masonic statistics.—*Freemason*.

The Scottish Rite in this city and in Los Angeles is receiving large accessions this year from the more prominent and appreciative brethren. A much greater favor would result were the fees in California the same as in other States. The fees in California are \$180. Elsewhere they are \$80 to 110. Perhaps they are worth more here, but we think the era of small sales and big prices is antique.—*Trestle Board*.

The Minnesota Grand Lodge passed the following constitutional amendment: "Any Lodge which shall knowingly receive or retain any man who daily or habitually uses malt or distilled liquors or opium to excess, or who possesses any habit which has a tendency to impair one's mental or physical condition, or who has gained admittance through misrepresentation as to age or occupation, or is engaged or shall hereafter engage in the business of saloonkeeper or bartender, shall, on satisfactory proof, be deprived of its charter by the Grand Lodge, if in session, or by the Grand Master if not in session."

It is estimated that Masonry in North America receives in fees and dues about \$4,500,000 per annum.

FOREIGN.

The *Masonic Chronicle* of England names fifty members of the House of Commons who are Freemasons.

The Grand Secretary of the Grand Lodge of England receives a salary of \$5,000 a year.

Bengal, India, has thirty-two mark Lodges, with 391 members; twelve Royal Arch Chapters, with a membership of 330.—*Zyler*.

Senor Sagasta, the prime minister of the most Catholic country on the face of the earth—namely, Spain—holds the rank of Grand Master of the Freemasons in that country.

Freemasonry is making rapid strides in Johannesburg, South African Republic, the inauguration of three new Lodges within six months being a record for which Masonic annals have few parallels, and there is more than a possibility of at least two others being added to the number in a few months. At the consecration of Douglas Lodge, Jeppe's Town, 120 brethren were present.

There are half a dozen Masonic Halls in Stockholm. The Knights Templar have a magnificent church, handsomely decorated and furnished, the organ costing about \$5,000. The building will accommodate about 700. The richness of the upholstery throughout the building is amazing. Only the hall for the first and second degrees and the Templar's Chapel can be seen by the public. The remainder is not shown except to those who have attained the higher grades of the A.A.S.R. An inspection of the edifice is in itself a Masonic education.

We are pleased to learn that a compromise has been effected between the Royal Arch Chapter of Victoria working under the Grand Chapter of Canada, who have now amalgamated with the Supreme Grand Chapter of Victoria. Hopes are entertained that "The Mark" Lodges under the E.C., S.C. and Canadian may be induced to join issue so as to form a Grand Mark Masters Lodge in Victoria.—*Freemason's Chronicle, Sydney*.

The only country in Europe in which Freemasonry is not allowed to exist, besides Austria proper, is Russia. It was suppressed in 1820, and in 1822 the Czar issued a *ukase* forbidding the

Lodges to re-open at any future time. That law is still rigorously enforced.

Brethren who do not feel honoured by being offered what may be considered inferior offices in Grand Lodge, might with profit scan the appointments of Grand Lodge Officers in England, as given in the *Freemason*, April 27th, and see the class of men who feel honoured in accepting the lowest offices. The S.G. Deacons are the Rt. Hon. Sir W. T. Marriott, (Q.C.); Sir F. Seager Hunt, Bart., M.P., and Bro. C. F. Marshall, who was an Installed Master in 1861, and held office as Prov. S.G.W. in two provinces, and held high office in most of the side degree; the Grand Swordbearer is a Colonel and a C.B.; and the G. Pursuivant is a Fellow of the Royal Astronomical Society since 1862, and the author of valuable books on navigation and seamanship.—*The Australian Keystone*.

The Grand Superintendent of Wellington (N.Z.), in addressing the ladies at a Lodge function, referred to the female Lodges working in America, stating that the leading feature of these organizations was the obligation to nurse sick members when called, and that Freemasonry on these lines would present no attraction to the New Woman, whose constant aim is the display of her manly attributes to the exclusion of all womanly qualities.—*New Zealand Craftsman*.

Every one has noticed on the crisp bills issued by the government the neat, but strong signature of D. N. Morgan, and underneath it, "Treasurer of the United States." He was the man who, a little more than two years ago, gave Uncle Sam a receipt for \$740,000,000. In the great procession he was hidden away among his modest brother Knights, patiently tramping with the Hamilton commandery of Bridgeport, Conn. Treas. Morgan was born and educated in Bridgeport, and until his appointment to this government office in 1893, was a leading bank president at Bridge-

port. He is about 53 years of age, slight of build and of quiet and retiring mein. He not only guards the treasure of the nation, but gives the "essential efficacy" to every bill manufactured. That his right arm has not lost its cunning is attested to by the millions who weekly gaze admiringly upon his handiwork, and gazing say that is good.—*American Tyler.*

Miscellaneous.

WHAT IS NOBLE.

What is noble? — to inherit
Wealth, estate, and proud degree? —
There must be some other merit
Higher yet than these for me!
Something greater far must enter
Into life's majestic span
Fitted to create and centre
True nobility in man.

What is noble? 'tis the finer
Portion of our mind and heart,
Linked to something still diviner
Than mere language can impart;
Ever prompting — ever seeing
Some improvement yet to plan;
To uplift our fellow being,
And, like man, feel for man!

What is noble? — is the sabre
Nobler than the humble spade? —
There's a dignity in labor
Truer than e'er pomp arrayed!
He who seeks the mind's improvement
Aids the world, in aiding mind!
Every great commanding movement
Serves not one, but all mankind.

O'er the forge's heat and ashes —
O'er the engine's iron head —
Where the rapid shuttle flashes,
And the spindle whirls its thread:
There is labor, lowly tending
Each requirement of the hour —
There is genius, still extending
Science, and its world of power.

'Mid the dust, and speed and clamor,
Of the loom-shed and the mill;
'Midst the clink of wheel and hammer,
Great results are growing still!
Though too oft, by fashion's creatures,
Work and workers may be blamed.
Commerce need not hide its features —
Industry is not ashamed!

What is noble? that which places
Truth in its enfranchised will,
Leaving steps, like angel-traces,
That mankind may follow still!
E'en though scorn's malignant glances
Prove him poorest of his clan,
He's the noble — who advances
Freedom, and the Cause of man!
— *Swann.*

THE DERVISH.

BY RAFFI (MELIK HAGOPIAN).

[Translated from the *Dava's*, an illustrated Armenian magazine devoted to literature and fine arts, by A. B. S.]

The dervishes play a great roll in the intellectual life of Persia. They are also called "fakir," "kalandar," which means poor. The dervish can easily be recognized by his customs. He is a man with long hair, which is either tied into a bunch with black strings or worn flowing. On his head he wears a red cap on which is embroidered some talismanic verse. A long white shirt comes down to his bare feet, bound about his loins with a broad girdle with talismanic verses upon it. He has a lion or tiger skin upon his shoulders, and hangs on his naked arms his "kashguil," a cup made of a cocoanut shell. He has in his hand a big club of the cotton tree, and by his side hangs his "nafir" (horn). In every city of Persia one meets such men, sometimes wholly naked except a short garment which hangs from the loins. These are the dervishes.

The dervish is friendly to everybody. When he meets you, he carries his right hand to his forehead, and salutes you, saying, "Ay-voollah" or "Yah hoo-hak."

He passes through the covered market-places, singing either from Hafiz or from Massnevi, or the miracles of Amir-el-Momni. He is a poet: he sings love-songs. His voice echoes with sweet melodies from the arches of the dome of the bazaar. The shopkeepers love their singer, and each one puts into his "kashguil" a piece of copper coin. The dervish, after finishing his "devan" (tour), comes out of

the bazaar, and takes from the money which he has collected as much as he needs for the days living, and divides the rest among those who are poorer than himself. In the evening he is again poor, and has not a single piece of coin.

The dervish has no home, nor any place, nor any country: he has nothing. His home is the whole world: his family, humanity. He travels from country to country, singing: and everywhere the table of God is open before him. These half-naked wanderers find a hearty welcome in the homes of the richest "Hajis" or in the palaces of the great "Khans." Every man is anxious to hear his wisdom, and so gives him a place upon his carpet. But the dervish is not ambitious. He does not love the gorgeous palaces: he visits the cottages of the poor: he passes his nights on the streets, in half ruined buildings. He sleeps wherever the night falls upon him.

The dervish is a communist. A few days before the festivals of Nev-rouz (New-day) he sets up his poor tent opposite the palace of the rich. He demands of him some part of the wealth which, as he believes, the rich man has confiscated from the property the community. The rich man has no right to expel him from his door, unless he fulfils his demand. In passing by these tents of the dervishes, men think of Diogenes and the tub in which he sat.

Some of these dervishes are artists, and live by their labor. There are among them physicians, sculptors, apothecaries, painters, and engravers. A copy of their ornamental writing cost a good deal. Some of them have devoted themselves to finding the philosophic stone of the dark ages. They melt and burn sulphur, mercury, and other minerals with the desire of making gold.

In the city of Persia special places have been built which are called "Tekye." A "Tekye" is a building in the form of an amphitheatre, with a square in the centre, and small rooms round about it in which the dervishes re-

side. I once entered in Shiraz one of those rooms, as I was told that the head of the dervishes was residing there. It was winter. As soon as the door of the room was opened, a strong and disagreeable odor greeted me. This odor was occasioned by the frequent smoking of "hasheesh," opium, and other intoxicating drugs. I asked them to leave the door open for a little fresh air.

"The guest's honor must always be revered," said one of the dervishes, and left the door open, although it was very cold.

They were four in number. The master sat upon the skin of a tiger: others on the skins of lions, panthers, and different wild beasts. One of them offered a skin to me, and I sat on it.

Each one of these dervishes belonged to a different nationality and to a different race. The head was a Persian. He was of middle age, tall and thin, and burned by the sun in his long journeys. His dark face, black and fiery eyes, at once expressed genius and inspired awe.

One of them was an Ethiopian, a young man, naked with the exception of white drawers. He was lying down in a corner in deep sleep. His black complexion in the darkness of the room was not noticeable. Only once in a while the white of his eyes and his white teeth shone in the darkness, when his face took an extraordinary shape with occasional laughter. Intoxicated by the opium, he was in the realm of beautiful and attractive dreams.

Another was an Afghan, a short fellow with black, luxuriant hair, gloomy visage, and small bright eyes.

The fourth was a Hindu, with long soft hair and glossy, copper-colored face.

A mangal, an oriental heating apparatus like a vase, made of iron, bronze, or clay, stood in the centre of the room, with a charcoal fire in it; and they sat around it.

"How did it happen to my lord to

come to the abode of the poor?" asked the master of me.

"I am also a dervish," I answered, "and travelling from land to land. It was pleasant for me to come and learn about the condition of my brethren."

"*Ay-woollah*," exclaimed the master, "then we are brethren." After placing his hand in mine, he carried it first to his mouth and then to his forehead.

"Of what nationality are you?" he asked of me.

"Armenian," I answered.

"To what religion do you belong?"

"The Christian."

The last words caused the lips of the master to curve with satiric laughter, and he replied,—

"You said you were a dervish, but the dervishes do not belong to a nation or a religion."

I felt my mistake in my words, and answered,—

"We are that kind of dervishes."

"The founder of the religion of Christians, Messiah, was a perfect dervish. He belonged to the *Ah-i-Moo-habbet* (the people of love). He hated riches; he was a friend of the poor and wiped the tears of the afflicted."

"Yes he preached love, and took upon him the heavy burden of the sinner," said I. "But his successors, your caliphs, did not become the real and worthy followers of their master. They loved the world and its glories, and sacrificed holiness to their passions."

The Ethiopian dervish, who was lying in the corner, interrupted our conversation with a song, which he suddenly began to sing in his sleep.

"Last night our brother was much affected by the *hashkeesh*," said the master. "He is yet charmed with beautiful dreams."

The Hindu at this time took out of his little bag a long piece of opium, chopped it into smaller pieces, and put them into his palm, then put it in his mouth, and swallowed all at once. I was surprised. A single piece of the opium was enough to poison and kill the healthiest man; but he ate it like

candy, without showing any sign of dislike.

The master lighted his small *narguileh*, the bottle of which was made of a calabash, put upon it a little henbane, and began to smoke. The others likewise began to smoke and eat opium, and after a few minutes the small room was again full of suffocating smoke. The intoxicating power of the opium and *hashkeesh* began to exert its influence. By and by the dervishes became more lively and cheerful. They offered to let me smoke from their *narguileh* and *ghaylan*; but I declined, saying, "I am not used to it," and lighted a cigarette.

Our conversation continued long. I noticed that these dervishes belonged to a sect which is called *Ahl-i-Hakikat*, which means followers of truth. They do not accept any truth unless it is manifested by the supernatural power in order to reach the truth, they have to pass through the following two degrees: first, love upon which they put the foundation of their morality; second, the *tarikah*, ceremonial forms, whereby a man kills in himself by austerity and numerous tortures the bodily passions, and purifies and cleanses himself and enters into the ways of the spirit. Then he reaches the truth.

Many of the dervishes belong to different sects, as Tahri, Babi, Sophi, Ourafa, etc. . . There are also many swindlers among them who are engaged in sorcery, enchantment, and divination.

The *Mollas* (Mohammedan priests or scholars) do not love the dervishes, and consider them infidels, as they do not perform the laws of shariat. But the higher class of people, the nobility, respect and revere them, and like to hear their wisdom.

The dervishes, the wandering missionaries of wisdom, might be useful in introducing and spreading new ideas into Persia, although they have no definite direction now, and each one has his own way, opinions and beliefs. Yet they have the liberty of free thinking.

A MASONIC FRONTIER STORY.

In the year 1855 I was employed in the United States mail service between Independence, Missouri, and Santa Fe, New Mexico, and in the month of August, on our return trip, and after traveling some 400 miles, we drove into the camp of Mr. Preston Beck, of Santa Fe. Of course we mail boys knew Mr. Beck, and he would have us camp with him for breakfast, and as we all sat around the camp fire Mr. Beck related a thrilling event that had happened to him a few days previous.

Preston Beck was of the firm of Beck & Johnston, large dealers in general merchandize in Santa Fe, and every spring Mr. Beck would go to Kansas City with some twenty-six waggons to haul the goods to Santa Fe, the waggons being the property of the firm. On this occasion he had been to the "States," as we called it in those days, and traveled at the head of his train, moving slowly along up the Arkansas river. One morning the savages, or redskins as they were called, rushed upon him, not giving him any warning whatever. They at once demanded a surrender of his ambulance and mules, and he refused.

At that moment the Indians gave one of their demoniacal yells, and the dreadful howlings of the brutes sent a terrifying shock through his entire body, and at that instant he killed one of the redmen with his trusty revolver, which he always kept handy on such occasions. But at the same moment the Indians rushed on Mr. Beck and shot his mules down that were hitched to his ambulance. After the mules were killed the savages seized and bound him, and they forced him to go with them to the headquarters of the chief. On the way they subjected him to the humiliation and mortification of his pride beyond his endurance, and when they arrived at headquarters they divested him of his wearing apparel and bound him to the stake, and he was encircled with dry willow brush and grass covered with buffalo fat, so as to make

it burn quickly. At that moment, and as a last resort he gave the sign of a Master Mason, for he said he was almost certain that the Comanche chief had received the signs of Masonry at Washington sometime previous.

The moment he gave the sign, the chief, mounted on his fine steed so as to be above the excited animated mob of red rascals (for at that time there were at least 7,000 warriors), raised himself as high he could in his stirrups, and in the vernacular of the Comache tongue, he made a strong appeal to his people to desist, at the same time sprang from his war pony and ran in where Mr. Beck was and embraced him, and raised his face toward heaven and exclaimed in his own tongue something, and also in Spanish, that the prisoner should be at once released. As Mr. Beck, was well versed in the Spanish language, this sent such a thrill of joy through him that he almost fainted.

He was invested with what he had been divested, and all things were put in shape for the resume of his journey on the road to Santa Fe. The chief besides guaranteeing Mr. Beck against any further molestation from the Camanches, gave him a fine pair of United States mules, and wished him a safe journey.

In the year 1853 the president ordered the commanding officer of New Mexico to send under escort with an officer of the army about seven of the chieftains of different tribes to Washington, for the purpose of showing them the sights and the size of the great United States of America, and a Mr. Joel Collins was employed as the interpreter of the Spanish language to accompany them, as the Indians all spoke that language. After being introduced to the president, Franklin Pierce, the government dined and wineed them till they got so corrupt that they could not get around very well, and they went to Baltimore, Philadelphia, New York and Boston, and returned to their homes via Cincinnati, Louisville and St. Louis.

While in Washington the Indians were asked if they did not want to be made Masons, but they did not know what it was, and Mr. Collins, who was a Mason, explained it as far as permissible. They then signified their willingness, and were taken to a blue lodge and given the signs of the first three degrees with explanations, and when they returned to the great plains they were such for all practical purposes.

Of course Mr. Beck thought as that was the last chance for his life, he was not slow in giving the sign of distress, which was recognised by the great King of the Plains, and he was saved.

While the Indians were at Washington, the president had some medals struck and gave them to the chiefs. When the writer afterwards met the chief referred to above, in company with the mail boys, and the conductor was a Mason, of course our relations were cordial. After dining with us, the chief said:

"I have omitted something I ought to have said before. I have in my possession a memento I highly prize. I wear it near my heart. It is a present from President Pierce, that I got while in Washington."

And as he spoke thus he removed his wampum from his breast and drew from his bosom a large Masonic medal, with two hands clasped, one the president's and the other the chief's; on the other side was the pipe of peace. As far as the writer knows the chief was always faithful to his Masonic vows. The above is taken from memory, but in the main is true.—*John A. Feris, in Texas Freemason.*

Masonry to-day, instead of numbering 2,000,000, might as well be 4,000,000, provided they followed the competitive methods of securing members of other secret societies. We are not finding fault with our neighbors, but we point with pride to the fact that it must be of one's "own free will and accord" if he ever sees the "light of a Masonic Lodge." If he comes in differently he perjures himself at the very threshold

of Masonry and the brother who solicited his petition is "particeps criminis."

In answering the question, "What is the magnet that fills the ranks of the Masonic Brotherhood with so many willing, faithful companions?" Rev. Bro. Donald M. Spence, D.D., Dean of Gloucester, England, said: "It is something, believe me, nobler, grander far than mere enjoyment; something more far-reaching than good fellowship. It is, I think, the initiation into that Divine sympathy which is the secret of our Order, which so wonderfully, so happily, finds an echo in so many hearts, and draws us so many and such varied recruits."

Giblins or Gibalim according to Mackey were the inhabitants of the Phœnician City of Gebal, called by the Greeks—Byblos. The Phœnician word Gebal, of which "Gibalins" or "Giblim" is the plural, signifies a Mason or Stone-squarer. Gesenius in his *Heb. Lex.*, says that the inhabitants of Gebal were seaman and builders; and Sir William Drummond in his *Origines* asserts that "the Gibalim were Master Masons, who put the finishing hand to King Solomon's temple.

If members of the Craft would only remember that the forms and ceremonies of Freemasonry are only the shell under which lie the kernel, that the crowning glory of King Solomon's Temple was not in its marble walls, its roof trees of the cedar and the fir, the two magnificent pillars in the porch of entrance, nor its interior lavish adornment with gold, silver and precious stones, but in the holy of holies where rested the Ark of the Covenant (see Ezra iii. 12 and Haggai ii. 3), then an effort would be made to learn what is taught by its signs, symbols, forms and ceremonies, that they might enjoy the pleasures and derive the benefits Freemasonry has in store for all its votaries.

The *Masonic Visitor* has an article on the Minute Books of Lodge Carlow, which is very interesting. A few ex-

tracts from the Bye-Laws of 1795 are worthy of re-production :

"Each member shall appear perfectly clean and in his best clothes under penalty of 4d.

"Each member to pay 6¹/₂d per month, of which 4¹/₂d is to be spent, and 2d to pay expenses of Lodge, as sist indigent brethren, and pay Grand Lodge. Absent brothers must pay their dues unless they are kept away by sickness, imprisonment, or other necessary business.

"Each member to go home, and no where else, after Lodge.

"Any person interrupting Master or Wardens to be fined, for the first offence 4d, for the second 8d, and so on in proportion ; for non payment he shall be turned out.

"If any member comes to the Lodge with any appearance of liquor, for the first offence he shall be admonished, for the second fined 4d, for the third 8d, and for the fourth turned out of the Lodge.

"In the absence of the W.M., the S.W. to take the Chair."

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 :

Thos. McQuillan, \$1.00 ; Wm. Bain, \$1 ; Geo. C. McGregor, \$1.00 ; Wm. McGown, \$1.00 ; Ivy Lodge, \$7.75 ; St. Francis Lodge, \$4.00 ; John Walsh, \$1.00 ; A. R. Denison, \$5.00 ; Jas. Reeve, \$4.50 ; Sanderson Pearcey, \$2.50 ; Malcolm Gibbs, \$2.50 ; W. Barwick, \$8.50 ; R. T. Walkem, \$2.00 ; Geo. Kappele, \$1.00 ; Royal Albert Lodge, \$1.00.

PLEASANTRIES.

He was fond of singing revival hymns ; and his wife named the baby Fort, so that he would want to hold it.

Boy : "I want to buy some paper." Dealer : "What kind of paper?" "I guess you better give me fly paper. I want to make a kite."

A teacher requested each scholar to write a sentence containg the word "toward." One boy of nine years wrote, "I toared-my pants!"

Old Lady (to motorman on trolley car) : " Ain't you afraid of the electricity, Mr. motorman?" Motorman : " No, ma'am, I ain't got no call to be afraid. I ain't a conductor."

Mrs. Teechum : " That small engine poundin' away in the corner, Toby, is called a donkey-engine." Toby : " And yet the engineer says it works with a four horse power. That's funny, isn't it?"

A little boy asked at the dinner table one day, " What is chilli sause?" Little Mary, his sister, who had just begun to read, answered as grave as a judge, " It's the sause that chills but not mebrates."

Bessie was just finishing her breakfast as papa stooped to kiss her before gung down town. The little one gravely took up her napkin and wiped her cheek. " What, Bessie," said her father, " wiping away papa's kiss?" " Oh, no," said she, looking up with a sweet smile, " I've wubbing it in."

The story is told that a woman had a very fashionable silk waist made, which she sent to her sister in a little Western Kansas town. She received in reply a letter of thanks, in which the sister said that she found the sleeves much larger than her thin arms needed, and had cut them over, getting enough out to make her five-year-old girl a dress. " You must have thought I had awful fat arms," the sister out West wrote.

A Tourist was being driven over a part of the country in Ireland where his infernal majesty appeared to have given his name to all the objects of interest in the locality ; for there was the Devil's Bridge, the Devil's Cauldron, the Devil's Glen, etc. Said the traveller, " The devil seems to be the great-land-owner in these parts!" " Ah! sure, your honor," replied the jarvey, " that is so ; but he lives in England. I think he's what they call the absentee landlord in Ireland."

" Borde never visits us now," said Mr. Tyrer. " It's more than two months since he was in the house;" " Yes," answered Mrs. Tyrer, " It's rather singular, certainly." " It is—very singular. The last time he was here I did my very best to be entertaining. I sat with him two solid hours relating to him the smart sayings of our children ; and you helped to entertain him, too." " Yes, I showed him the baby and told him all about her cute ways, and even tried to get her to talk to him. Don't you remember?" " Yes," said Mr. Tyrer. " I can't understand why he keeps away."

The season had been an exceptionally bad one for farmers ; but in a country church not one hundred miles from Athbroath the office-bearers had resolved, according to custom, to hold the annual harvest thanksgiving service. It was noticed that on that particular Sunday Mr. Johnstone, a regular attender and a pillar of the church (whose crops had turned out very poor), was not in attendance. The minister, in the course of the following week, met Mr. Johnstone, and inquired of him the reason for his absence from church on such an important occasion. " Weel, sir," replied Mr. Johnstone, " I didna care about approachin my Maker in a speerit o' sarcasm."

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October, 1882	880	\$ 1,145 07	January, 1887	5,804	\$ 60,325 02
January, 1883	1,134	2,769 58	January, 1888	7,811	86,102 42
January, 1884	2,216	13,070 85	January, 1889	11,618	117,509 88
January, 1885	2,558	20,992 30	January, 1890	17,026	188,130 86
January, 1886	3,648	31,082 52	January, 1891	24,466	283,967 20
			January, 1892		
			January, 1893	32,303	\$ 498,798 18
			January, 1894	43,024	580,597 85
			January, 1894	54,481	858,857 89
			January, 1895	70,055	1,187,225 11
			January, 1896	86,521	1,560,732 46

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

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