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

Published by THE CANADIAN CRAFTSMAN Publishing Company of Toronto (Limited)
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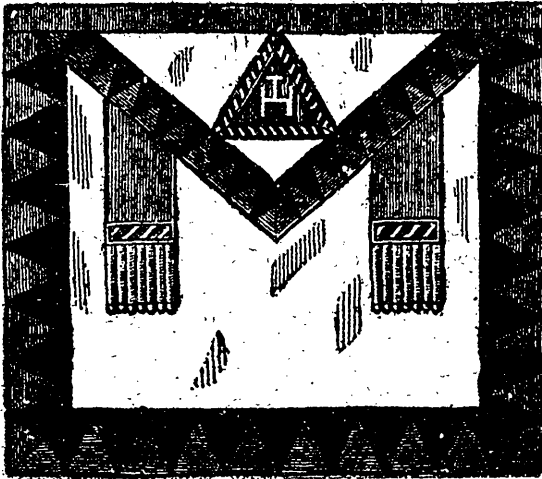
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THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

VOL. XXX.

TORONTO, JUNE, 1896.

No. 7.

THE
Canadian Craftsman,

PUBLISHED MONTHLY BY

THE CANADIAN CRAFTSMAN PUB. CO. (LTD.)

AT

78 BAY STREET, TORONTO.

SUBSCRIPTIONS—\$1.50 per annum, or \$1.00 if paid in advance.

ADVERTISING RATES.—Lodge or Business Cards of five lines, \$5.00 per year. Contract rates will be furnished on application.

All Correspondence to be addressed to DANIEL ROSE, Editor and Manager.

THIS number closes the 30th Volume of "THE CANADIAN CRAFTSMAN," a goodly age for a Masonic publication. During all those long years the CRAFTSMAN has endeavored to place before its readers what is best in Freemasonry, and present to the world a publication alike honorable to the Craft and the Dominion that it represents. This is a good time for our readers to renew their subscriptions, and ask their friends to sustain the hands of the publishers of THE CRAFTSMAN by becoming subscribers.

WE present our readers with a portrait of the Bull family of Hamilton, showing three generations, including three Worshipful Masters of Barton Lodge. The late R.W. Bro. Richard

Bull, was an old personal friend of the editor, and acted as agent for THE CRAFTSMAN in Hamilton.

ON Friday, May 29th, the Toronto Past Masters' Association held their quarterly "Past Masters' meeting" in the Masonic Hall, Toronto Street. More than 50 members were present, and they were most pleasantly entertained by R.W. Bro. J. J. Mason, Grand Secretary, of Hamilton, who gave an address on "Customs of the Masonic Order in 1700." It was replete with interesting and useful information of an historic character. The speaker concluded with a humorous little address on "People I Have Met." After "the feast of reason," refreshments were served, and "the flow of soul" in the shape of a "smoker" was enjoyed. Here Messrs. McPherson, Baker, Smedley, Howson, Blackie, Capt. Boyd and Prof. J. Lewis Browne entertained their brethren with musical and elocutionary selections. The occasion was unusually interesting, and a similar experience is in store for future meetings.

GEORGINA and Zetland Lodges paid a fraternal visit to Barton Lodge, Hamilton, on Monday evening, 8th inst. A very enjoyable time was spent,

and the brethren returned home highly delighted with their trip, and the handsome manner they were received by the brethren of Barton Lodge. R.W. Bro. E. T. Malone, Bro. Dowd of St. Andrews, and other distinguished brethren accompanied the party.

ON another page will be found the second part of the excellent article entitled "The old York Rite," written by our esteemed correspondent, R. W. Bro. John Yarker, which will well repay perusal.

BRO. McMillan, of Union Lodge London, was in the city last week making arrangements with the proprietors of the Steamer Tymon, to convey the London Past Maaters to Grand Lodge. Steamer to leave Toronto, Wednesday, evening 15th June.

POLITICS, politics, politics, is all the talk wherever one goes. As a Craft we take no part in political issues, but as the membership is composed of our foremost citizens, it is but natural to find them in the front ranks when the contest arises. Among the many eminent members of the Craft who are seeking the suffrages of the voters are M. W. Bro. J. Ross Robertson, P.G.M., in East Toronto; R. W. Bro. Wm. Gibson, D.G.M., in Lincoln, and R. W. Bro. J. A. McGillivray, P.D.D.G.M. in North Ontario, representing three of the leading parties in the Campaign.

ON JUNE 1st, the Grand Lodge of Italy, meeting in Rome, elected Earnest Nathan to succeed Signor Lemmi, who recently resigned, as Grand Master of Italy.

WE are sorry to have to record the death of R.W. Bro. Alex. Chisholm, P.M. of Antiquity Lodge, Montreal, whose funeral took place on the 16th of May. Bro. Chisholm was one of the foremost Craftsmen in our sister city for over a quarter of a century, and was held in high esteem by the Craft in general.

ANOTHER old friend has been removed to the Grand Lodge above in the person of Bro. Thomas Ireland, Engraver, Montreal, a member of Elgin Lodge, who was one of the oldest members of the Craft in the Province of Quebec, and died at the ripe old age of 77 years.

ON Saturday, June 16, R. W. Bro. H. A. Collins, installed by special dispensation, the following officers of Georgina Lodge:—W. Bro. A. L. Malone, W.M.; W. Bro. C. C. Whale, I. P.M.; Bro. F. W. Flett, S. W.; Bro. A. B. Cordingley, J. W.; Bro. Rev. A. McGillivray, Chap; V. W. Bro. John A. Cowan, Treas.; Bro. Geo. E. Brown, Sec.; Dr. John McMaster, Asst. Sec'y; H. T. White, S. D.; W. M. Grant, J. D.; J. H. Webber, D. of C.; C. E. Levey, S.S.; R. Y. Douglas, J. S.; W. J. Sykes, I. G.; Bro. J. H. Pritchard, Tyler; W. Bro. E. M. Donovan, Rep. Benevolent Board. It is now twelve months since Georgina Lodge was removed to this City and the marvelous success attained by the Lodge has been a surprise to the Craft. From 17 members on its roll, at the time of its removal, it now numbers 105 and has for itself one of the best furnished Masonic Halls in Canada. W. Bro. Whale, R. W. Bros. E. T. Malone and Harry Collins, and the other able

brethren that assisted them in building up the Lodge deserve the best thanks of the Craft. It must surely be a source of great satisfaction to R. W. Bro. J. A. McGillivray, P.D.D.G.M., who conceived the idea and had the pluck to make the removal.

ILLUSTRIOUS Potentate Harry A. Collins, and the members of Rameses Temple of this city, intend making a pilgrimage over the "BURNING SANDS" of *Lakes Ontario and Erie* to the twenty-second Annual Session of the Imperial Council of the Mystic Shrine to be held in the city of Cleveland, Ohio, on June 23rd and 24th. The oasis of Cleveland, we are told, has been selected as the place of meeting *because of the purity of its WATER*, and every Shriner will be furnished a tin cup to enjoy it, and have a nice time.

WE find in the *London Freemason* complaints that the advisers of H. R. Highness the Prince of Wales, Grand Master, did not include among the brethren recently appointed to office in Grand Lodge, or among those on whom brevet rank as Past Grand officer was conferred any colonial Masons. The *Freemason* feels it is justified in affirming that no slight to Colonial Masons was intended, but the difficulty was the selection of the brethren for so very limited a number of offices to be filled—the rank being conferred on only 21 brethren.

WE cannot help reminding the advisers of H.R.H. the Most Wor. Grand Master, that it would have been a very nice way of celebrating the 21st Anniversary of the election of the Prince of Wales to the Grand East, by granting

to the Grand Lodge of Quebec full and complete Masonic rights as an independent Grand Lodge, and thus heal a standing disgrace, and a cause of bad feeling in the Craft. Such an act, we feel confident, would be in keeping with the kindly feelings the Grand Master entertains for the loyal Masons of Quebec.

It is rather amusing to read how the Craft is ruled in other jurisdictions. His Excellency Bro. Lord Brassey, Governor of Victoria, has been appointed a P.G.W. of England. The Grand Lodge of Victoria elected him their Grand Master. Combermere Lodge, No. 752, E.R., Melbourne, anxious to confer more honors on Bro. Brassey, elected him unanimously W. M. of their Lodge, but it appears there is an impediment to his installation, as he has not served the office of Warden in a Lodge for 12 months, and consequently cannot be installed. Rt. Hon. Bro. Lord Brassey has now accepted the position of S.W. of Combermere Lodge.

THE following paragraph, which we cut from an exchange, points, we think to the undesirability of large Lodges. A Lodge of Freemasons should be like a family, and the English idea of

"A little Lodge well filled
And a little Farm well tilled"—

is what Masonry requires. Take one of our large city lodges whose membership mounts up to the hundreds and how can you expect to know all the brethren. With the exception of a few individuals the brethren are strangers to one another, and the true spirit of Masonry cannot find a foothold there. We have in this city brethren who fight

hard against the institution of new Lodges, always crying for numbers, as if numbers made Masonry. Every brother in a lodge should know his neighbor and feel that he is indeed a brother:—"We visited a certain lodge the other evening, and during the purging process one of the Deacons came to a brother whom no one could vouch for. Upon being questioned as to his identity, he stated that he was a member of this particular lodge. Upon investigation of the records, the Secretary found the statement to be true. This is indeed a forcible illustration of the necessity of 'showing up' occasionally at the communications of your own lodge, if at no others, so that you may be enabled to be vouched for by at least one brother. These 'annual members' are not entitled to much consideration."

THE *N.Z. Craftsman* announces the death of M.W. Bro. E. T. Gillon, P.G.M., on Sunday, April 19th, aged 50. Bro. Gillon was one of the foremost Masons in that colony, and in referring to his work *The Craftsman* says:—"Throughout his Masonic career his greatest work was unquestionably the formation of the Grand Lodge of New Zealand, of which he was the undoubted parent, and dearly he loved his child. No one but those associated with him on the Central Executive Committee could appreciate the amount of perspicacity, the indefatigable energy, the indomitable will power he brought to bear on the difficult problems which required solution. With him, the heart conceived, the head devised, and the hand was prompt to execute the design. Could he but have witnessed the consummation of his dearest hopes, in the recognition by the Home Grand Lodges, well might he have exclaimed in the joy of his heart and with all reverence—

"Lord now lettest Thou thy servant depart in peace."

When the future historian chronicles New Zealand Freemasonry, the part our late brother has played should be written in letters of gold and stand forth as a lasting monument to the skill, ability and assiduity of that Master Workman, whom we may now hope has passed the final test of the Grand Observer's Square and is enshrined in that spiritual edifice, the house not made with hands, Eternal in the Heavens."

M. L. Bro. J. W. Murton, 33°, Hamilton, and Bro. Hugh A. MacKay, 33°, Treas.-Genl., made an official visit to Winnipeg Lodge of Perfection A. & A. S. R., where a session of the Rite was held lasting over the whole day. Next day sessions were held in Bethesda Chapter Rose Croix, 15th to 18th degrees; and on Monday, June 15th, the Manitoba Consistory, 19th to 32nd degrees, held a special meeting to receive the visit of their illustrious brethren. Winnipeg is the only point at present west of Lake Superior where the degrees of the Scottish Rite are conferred.

R. W. BRO. T. F. BLACKWOOD.

THE death of R. W. Bro. Thomas Fergusson Blackwood of the Dominion Customs, took place on Monday, 25th May, in the City of Montreal. Deceased had gone to that city for a change and rest. He was born in Montreal on Dec. 27, 1833, his father was Jno. Blackwood, Notary Public, Montreal. When he removed to Toronto in 1865, he became manager for the firm of McNab, Marsh & Cohen, wholesale hardware merchants. In 1881 he entered the custom house as hardware appraiser, and occupied the position as chief appraiser at his death. He was also a Dominion appraiser.

In his early years, in Montreal, he took a great interest in Military matters, was Color-sergeant of the first Volunteer Rifle Corps ever enrolled in any of the colonies which formed the nucleus of the 1st or Prince of Wales Rifle Regiment as No. 1 Company. He was appointed Ensign, April 15, 1858, and Lieut. in Aug. 8, 1860, and on the 7th Feb., 1862, Lieutenant of the Fifth Battalion Volunteer Militia Rifles of Canada.

The death of Bro. Blackwood has cast a gloom over the members of Ashlar Lodge No. 274, G.R.C., of which he was the founder, and it was only in the month of March that we gave an interesting account of the 25th Anniversary of this Lodge and the prominent part R. W. Bro. Blackwood took on that occasion.

Bro. Blackwood first saw Masonic Light in Elgin Lodge, Montreal, No. 348, R.S., and was registered in Edinburgh, Oct. 2, 1857. He affiliated with Hawkesbury Lodge, No. 159, Canada West, under Grand Lodge of Ireland, April 26, 1858; affiliated with St. Paul's Lodge, Montreal, No. 514, E.R., Dec., 27, 1859, was Secretary in 1862, and S.W. in 1864. On coming to Toronto he affiliated with St. John's Lodge No. 75, also Zetland Lodge No. 326, and was the founder and first W. M. of Ashlar Lodge, No. 247, in 1871, filling the chair in 1872 and 1873; he was its Treasurer for 20 years, until the time of his death. Was a P.D.D.G.M. of Toronto District, and a prominent member of Grand Lodge.

He received his Royal Arch Degree in the Chapter of Hawkesbury Lodge, and his Certificate bears date Dublin 4th April, 1859; was elected Grand Scribe N., Grand Chapter of Canada, July 23, 1888; was one of the founders

of St. Paul's Chapter, Toronto, and was its First Principal, April 10, 1875, and has filled the office of Treasurer for the past 18 years.

He was made a Knight Templar in the Council and Chapter of 159 Encampment, Hawkesbury, under the Grand Lodge of Ireland, and, his certificate bears date Dublin, 31st April, 1859.

He was a member of Adoniram Council of Royal and Select Masters of Toronto, and his Certificate bears date July 15, 1875.

He received his Scottish Rite degrees in Toronto Chapter of Rose Croix, in 1875, and Moore Sovereign Consistory Hamilton, and was made an Honorary Inspector-General 33° in Montreal, October, 1890.

His genial and kindly countenance will long be remembered by a large circle of friends, both in the Craft and among the commercial community of this City. The funeral took place from the late residence of deceased in Rosedale on Thursday afternoon. The services were conducted by Rev. F. C. DeBarres of St. Paul's Church. Most of the officials of the Custom House were present besides a large number of prominent citizens and the Masonic bodies of which deceased was a member. The members of Ashlar Lodge were present in a body. Besides Ashlar, the members of St. Paul's Chapter, No. 65, and the Toronto Lodge of Perfection, A. and A. Scottish Rite, were in attendance. Past Master T. A. Agar, and others from Blackwood Lodge, No. 311, Woodbridge, which was founded by deceased, were present. There were many handsome floral tributes. Among them were a compass and square from Ashlar Lodge, a triangle from St. Paul's

Chapter ; a cross from Toronto Chapter of Rose Croix 18', a triangle from Toronto Lodge of Perfection 14th degree, and a large double-headed eagle, the emblem of the 33rd degree, from the Supreme Council. The following Brethren acted as pall-bearers :—John S. Donaldson, Sanderson Percy, John W. Murton, Hamilton; Benjamin Allen, W. George Eakins, Bernard Saunders Hugh Murray, Hamilton, and Wm. Roaf.

GRAND LODGE OF MANITOBA.

The Grand Lodge of Manitoba met in Winnipeg on Thursday, June 11th. A large number of representatives was in attendance.

The following officers were elected for the ensuing year :—

M.W.G.M., Bro. Corbett Lock, Morden.

D.G.M., Bro. John Leslie, Winnipeg.

G.S.W., Bro. T. F. English, Calgary.

G.T., Bro. John McKechnie, Winnipeg.

G.S., Bro. W. G. Scott, Winnipeg.

G.R., Bro. C. N. Mitchell, Winnipeg.

J. Chap., Bro. Rev. I. W. Matheson, Souris.

The following were elected to the office of D.D.G.M. for the various districts :—

Bro. W. G. Baker, Winnipeg.

" D. McLean, McGregor.

" H. Skolrood, Glenboro.

" J. S. McKay, Boissevain.

" J. K. Patten, Minnedosa.

" J. S. Coombs, Prince Albert.

" A. L. Young, Souris.

" H. Lang, Regina.

" C. A. Suttan, Edmonton.

" R. G. Mathews, Macleod.

The M.W.G.M. Bell presented, in the name of the Grand Lodge, a handsome silver gilt collar and jewel to M.

W.P.G.M. Bro. Tweed. During the year Bro. Tweed was G.M. he did his duty to the Craft in a manner highly satisfactory to the brethren. The G. M., Bro. Bell, recalled the fact that Bro. Tweed and himself, 26 years ago, were companions in arms, being the two younger boys in the Red River expedition under Lord Wolseley, and he expressed great pleasure in having to invest Bro. Tweed with the insignia of a Past Grand Master.

M.W. Bro. Tweed, who on rising was received with cheers, said that he was quite unable to express all the feelings which had taken possession of him as he listened to the kind words of the M.W.G.M. He gave many pleasant and touching reminiscences of the past, and expressed the hope that he might go on taking as great an interest as ever in the cause of Masonry.

The newly elected officers were then installed by G.M. C. N. Bell, the new occupant of the throne thanking the brethren of Grand Lodge for the honor done him.

The M.W. Master appointed the following brethren to office :—

G.S.D., Bro. Wm. Crawford, Medicine Hat.

G.J.D., Bro. F. S. Proctor, Fort Qu' Appelle.

G.O., Bro. W. F. Hazley, Winnipeg.

G.M. of C., Bro. John J. Jackson, Winnipeg.

G. Stewards, Bros. Leece, Killarney; J. H. O'Loughlin, Winnipeg;

R. Whitworth, Souris; H. J. Eberts, Winnipeg; W. E. Simpson, Brandon;

John Obed Smith, Winnipeg; Rev. H. D. Cooper, Holland; R. Myers, Minnedosa; C. E. D. Wood, Macleod;

John McBride, Winnipeg.

A large amount of business bearing on the internal economy of the Grand Lodge was discussed.

After the closing of Grand Lodge the brethren retired to the banqueting room where a pleasant time was spent, and the usual toasts were drunk and responded to.

The evening passed very pleasantly

and was duly appreciated by the brethren from the country.

THE OLD YORK RITE.

BY JOHN YARKER, 33° 90' 96" P.M., P. M., M.K., P.Z., P.E.C., ETC.

(Continued from last number.)

A word here as to the Apron. In the first degree it is the old leather apron of a working Mason, with the Bib turned up over the breast; in the second degree the bib is turned down, so that it resembles that now worn; nothing is said of that of the third degree, but there is a peculiar reference which would make it appear that it had black strings, and perhaps red rosettes and red sashes—"This clothing is in Memory of the widow's son; the badge of innocence and purity represents his life, these B.S. represent his death, and R.S. points out the nature of his death." The Craft meaning of the triple tau seems to refer only to Holy Temple; and we may bear in mind that there is yet a ceremonial flat rule at York, dated 1663, which has two interlaced triangles, placed before two of the three names upon it.

A history of architecture in general contains allusions to the British King Ebrank, 1026 B.C., Bladud and Cransius, 28 Grand Masters of England, but besides this the lectures contain some very extraordinary details in reference to the doings of Solomon, who is said to have buried H. A. B. in his own private garden near the Chamber where the three G.M.'s held their consultations. Before the lamentable death of one of these G.M.'s it was intended upon the completion of the temple that each Craftsman should receive a degree above that which he held, but this intention being in some measure frustrated Solomon constituted the 12 Craftsmen into the first "Casual Lodge of Masters," and advanced each a step until it came to the Superexcellent Masons, and these were made Provincial Grand Masters of the neighboring countries. The secret which the

new Superintendent Adoniram conferred upon his "Perfect Masters" was the great name which Moses had engraved upon a triple triangle of gold on the sacred Mount. This Perfect Masters degree, and the history or legend attached, is the 5th degree of the Rite of Perfection and the second of the Ineffable degrees, and we are thus led to suppose that the York lectures have been supplemented therefrom. But it is after all only a question of terminology, as there are several references in the lecture to this Sacred Name which are not liable to this inference. There can, moreover, be no doubt that Adoniram formed a part of the history delivered to the Master Mason in the earliest times, he appears in the early craft Masonry of the continent very prominently, and is, I do not doubt, the Anton Hieronimus of the ancient Strasburg craft, and perhaps also the Amon, Anon, Adon, Aymon, of our own old MSS. Constitutions. An operative signification is given to the point within a circle, as we are informed that it indicates an immense iron pillar inserted in an enormous block by which the temple was secured to the neighboring rock by equilateral diagonals, to ensure eternal durability.

But the most extraordinary details are given of the sums raised by K.S., for his works, and the immense value of the precious stones used in every part and even inlaid into the foundation stones. He collected eighty thousand millions, brought out in sterling, and spent over sixty-three of them, calculated to the odd pounds. I make no mistake, though Dean Prideaux gives only the still incredible valuation of eight hundred million pounds. By the freedom from imposts a charity fund of six millions was formed, of which three were distributed during the building operations, and the remainder divided on completion of the work, and lest we should entertain any doubt about this, we are told that the record thereof was kept in the two Pillars, and after the captivity preserved at Babylon.

The lecture closes with the appli-

cation of certain Constellations and Planets to our Masonic ceremonies. In this relation it is incidentally remarked that our "ancient brethren" painted the twins, or sign Gemini, upon their aprons, and that H. A. B.'s wife had twins upon whom Solomon conferred princely diadems. We are also told that Mercury, being the nearest attendant of the Sun, represents the deacons, and that as Mercury performs his revolution round the Sun in about 88 days, that formerly was the time they remained in office; in other words the minor officers were changed every quarter of a year.

PAST, OR PASSED, MASTER.

I may say a few words here respecting the degrees referred to herein above those of the ordinary Craft, and first as to the grade of Past Master. In constituting a new lodge one of the first proceedings, as a matter of course, was the opening of a Grand or Provincial Grand Lodge. Amongst the MSS. from which I have extracted this information is the installation of the Master of a Lodge, and is endorsed as "the ceremony practised by the Duke of Wharton in 1722," and as the "Whole Ceremony." As printed in the 1723 and 1738 Constitutions there is a portion which refers to the "cement of the Lodge," when something not to be printed is referred to. Here, after the rehearsal of the Charges, the installing Master requests, at least, three Past Masters to accompany him outside the lodge room, where the Master elect is then O.B., as a Past Master of Arts and Sciences, and is entrusted with the Emblematic, Hailing and Penal S., as in the previous degrees, and they then re enter the lodge; but there is not a word in it about the Queen of Sheba, though some little mention is made of her in the Craft lectures. Every officer is now separately O.B., but the Charges to them seems to have been left to the taste of the Master, and there is mention of one unusual officer, namely the Lecture Master.

ROYAL ARCH.

As to the Royal Arch its history has greatly puzzled antiquaries. Some maintain, and notably Dr. Crawley in his recent *Commentaria Hibernica*, that before it was a stately degree practised at York in England, at Youghall and Dublin in Ireland, at Sterling in Scotland, and certainly at all these places before 1743. They argue, I say, that the printed allusions to a secret portion in the Wharton ceremony, that is now filled by the Passed Master's secrets were those of the Royal Arch; it is a theory which has much plausibility, but difficult of acceptance.

An old printed Ritual of 1730 speaks of "the secrets which were lost and are now found" and the old York lectures, from which I have extracted this, mentions a certain word which had 9 attributes, and which Moses engraved upon a triple triangular plate of gold and which they represented in lodge by a triangle, a circle, a geometrical square, and a double cube. This Great and ineffable name, which is the basis of the Royal Arch degree, is found upon continental tracing boards in my possession, and the rituals of the same period state that the "casual secrets" were adopted in fear that H.A.B. might have revealed the "real" ones. It is the name, or one of its forms, that Prince Adoniram is said to have given to his Perfect Masters. Dr. Oliver in his *Discrepancies* makes the late Peter Gilkes to say, that of old the "real secrets were given after one interval of 15 days to the Master Mason who had obtained the "casual" secrets; and Bro. Gilkes had the very best opportunity of acquiring sound information. That is, according to the implied evidence adduced, they were made Excellent Masons, a title combined with Super-excellent in founding the Arch, a triplicate analogous to the three officers who form one Master.

The true nature of the Hiramic allegory is lost in our present ceremonies, and must have been lost before the formation of the present Arch cere

mony. It seems to read thus in the York system:—Hiram, the Abif, or Chief of the Craftsmen, has his violent death lamented for 7 days, when the brothers are gladdened by his re-appointment in the person of Adoniram, prince of the people. In real history, we are told by Dr. Oliver that Dios and Meijander says, that Abde-monius of Tyne was the same person as H.A.B., in which case he went back in honor to Tyne; and the Bible tells us that the man actually slain was Adoniram. So it was in the *Aphanism* and *Euresis* of the great Mysteries, and Divdorus informs us that the Egyptians lamented the violent death of Osiris at his tomb for 14 days, in reference to the moon's limation, after which they rejoiced at his proclaimed rising. Baring Gould shows that the many martyrdoms and resurrections of St. George, are no more than an application to the Saint of the legends related to the weeping worshippers in the temples of Babylon of the suffering of a God in the north, perhaps the Sun in June.

There is an allusion in Dr. Oliver's *Landmarks* to an "old work" upon the history of the Arch Degree, in which it is said that it was carried forward from Z., H and J., to the Tabernacle of M. A. and B., and then to Noah with the Rainbow for an Arch and his Altar for a Pedestal, and the Craft lectures of York have an allusion to Noah and his altar; so also has the Arch of Enoch, which no doubt found mention in this old work, as Oliver further states that the history is carried to the Garden of Eden. These references are lost in our modern ceremony, but there is a certainty that they formed a part of the most ancient legends, and are landmarks that ought not to have been abandoned. The Rainbow was engraved on the Seal of the Grand Chapter of all England at York; in 1752 Brother Laurence Dermott fell foul of a Dr. Mackay in London, because he told him, what Dermot calls an absurd tale, of 12 marble stones, "and that the Rainbow was the Arch." There are certain old brass plates at

Sterling, very rudely engraved, perhaps about 1743, though alleged to be much older, and in these the Arch is clearly a Rainbow; the plates contain also the emblems of the Templars and Knights of Malta. There is also a printed Catechism of 1723, which says that the Rainbow is a pattern of the Arch.

In old mediæval times a Fraternity, or centre with ruling power, was termed an Arch Fraternity, thus amongst the Templars the Preceptory at Jerusalem was an Arch fraternity, and in the case of the Knights of St. John there is said to be statutory use of the term. In this meaning, as applied to Craft Masonry, York was an Arch fraternity irrespective of an Arch Degree. It is a little significant that there seems some slight early evidence that they were rather uncertain whether Knights should rank before or after Arch Masons, and at a time when we knew something definite about their arrangements the Arch ceremony alluded to the time of Solomon. This may be explained on the evidence of the late Dr. Oliver who says that he had seen an Arch Ritual of 1788 in which the Arch of Enoch formed an introductory part, and that upon his Exaltation in 1813 he saw another in which this portion was crossed out as abandoned.

TEMPLAR.

In alluding to the Templar degree I will make my remarks very short. All the symbols and emblems which we as Freemasons have were possessed by the Templars; they are in evidence in their old churches, and have been found on their buried bodies. When the Pope suppressed them in 1312, Scotland escaped her persecution, that country was then at war with England, and it suited the policy of Bruce to quietly ignore the Papal demands, and the malignity of their enemies; but they died out as a power with the Knights of St. John about 1560, some went abroad and others became protestants. My friend, Bro. F. F. Schmitger, of Newcastle-on-Tyne, to whom I am indebted for much of this informa-

tion, has recently made an examination of the charges made against the Templars in 1312 as compared with last century's ritual. He finds evidence in the examinations that the ancient Knights, or at least some portion of them, possessed three secrets or esoteric grades, and that the charges recorded are false travesties of actual things which still lived in the ritual before its modern revision. From this he argues, very pertinently, that the Ritual then in use must have been transmitted either orally or by written catechism from ancient times. To this we may add the deductions to be drawn from the very designation of the Order—Knights of the Temple of Solomon—as compared with the Solomonic claims of the Craft, and other circumstances which it would occupy too much time to enter upon here.

At York the Templar formed an integral part of their Grand Lodge, and as I said before, we have not the slightest actual knowledge of what York Masonry consisted in the seventeenth century, and to say that they had not this, that, or the other, is mere idle talk. It is a question for logical deduction, and to give these some little credit for honesty of purpose.

ERRATA—Page 334, *May Craftsman*, line 14, Deirra for Devira; p. 334, last line, read Newcastle College of Rosicrucians, of the Alwick Lodge from 1701: p. 335, last line, for had, read have: p. 335, 2 col., last line but one, read are for is: p. 336, line 8, read, R. F. Gould: p. 336, line 15, read Penal Signs: p. 336, line 37, read due for dew; p. 336, 2 col. 1 line, read fuller for full: p. 337, line 11, read G. of T. for A. of T.: p. 337, line 25, read G. for C.: p. 337, line 29, read Talmudists: p. 337, line 32, read Asmodeus.

PRINCE EDWARD ISLAND.

ROYAL AND SELECT MASTERS.

On Wednesday evening, the 13th of May, a Council of R. and S. Masters was organized at Kensington, to be known as Kensington Council No. 11, under dispensation from the Grand Council of N.B., with the following officers:—M.W.G.M. Dr. R. MacNeill,

T. I. Master; M.W.P.G.M. N. MacKelvin, R. I. Master; M.W.P.S.M. Dr. D. Darrach, I. Master; Bro. W. A. Brennan, Treasurer; W. Bro. Preston MacNutt, Recorder; W. Bro. K. J. Martin, C. of S.; W. Bro. R. S. Soby, C. C.; Bro. Jas. Tupin, Steward; W. Bro. N. Nicholson, Guard; after which the Companions partook of supper at the Commercial Hotel, where a very pleasant hour was spent, short speeches being the order of the day.

This is the first Council of Cryptic Masonry in the Province, and the members represent four Lodges within a radius of ten miles.

NEW BRUNSWICK.

Deputy Grand Master Henry J. Leonard paid an official visit on Thursday evening, May, 15th, to New Brunswick Lodge. Wor Master Dodge gave him and the Grand Secretary courteous welcome and a pleasant hour was spent in fraternal intercourse. The reports of the general condition of the lodge were very gratifying.

Harington Chapter Rose Croix elected April 9th: T. Barclay Robinson, M. W.S.; E. J. Everett, prelate; J. Henry Leonard, 1st. gen.; A. W. Macrae, 2d gen.; Frank L. Tufts, R.; H. V. Cooper, G. M.; G. G. Boyne, reg.; T. A. Godsoe, Treas.; Chas. F. Harrison, C. of G.; John V. Ellis, almoner; W. A. Ewing, organist; Dingee Scribner, guard. The officers were installed by Hon. Robert Marshall, Ill. Deputy for the Province.

The following officers of McLeod Moore Conclave of Red Cross of Constantine were installed by Past M. P. Sovereign John Alex. Watson, April 13th: Arthur I. Truman, M.P.S.; R. L. Smith, viceroy; G. A. Hetherington, sen. gen.; Andrew McNichol, jr. gen.; J. V. Ellis, high prelate; F. L. Tufts, treas.; F. W. Wisdom, recorder; W. B. Wallace, prefect; J. H. Morrison, stand. bearer; A. W. Macrae, herald; G. Gordon Boyne, sentinel.—*Masonic Token*.

KNIGHTS TEMPLAR UNION.

Every Knight Templar in Western Ontario will hear with great satisfaction that the two Encampments of Scottish Templars at St. John and St. Stephen, N.B., decided on Wednesday night last to throw in their lot with the Great Priory of Carada. Grand Chancellor Spry received a telegram to that effect on Thursday forenoon. The St. John Commandery has been in existence since 1856, and is a most prosperous organization, embracing all the leading citizens of St. John in its membership. They have clung tenaciously for the past twelve years (since Great Priory was instituted) to the Chapter General of Scotland, and refused all offers until Wednesday night to join with their brother Knights in one Grand and Supreme Body for the Dominion. At nearly every Great Priory meeting fresh overtures were made to them to "come in with us," but they rejected the advances. The last meeting of Great Priory, however, which was held at St. John, seems to have left sufficient leaven to have leavened the entire Encampment, and the result is as noted. Grand Chancellor Spry and P.G. Masters Malone and Sheppard have been most assiduous in pressing unity upon our New Brunswick fraters, and deserve the thanks of all.—*Free Press*.

DEATH OF R. W. BRO. THOMAS PERKINS.

FIRST DEP. GRAND MASTER OF CANADA.

R. W. Bro. Thomas Perkins, aged 79, died at his residence on Goyeau street, Windsor, June 7th. Deceased was born in England. When a young man he came to this country with a regiment of the Royal Artillery. When his time in the army was finished he went into business in Kingston; retiring in 1854, he came west and settled in Windsor. He here secured an appointment on the customs staff, where he served for over 26 years when he was superannuated. Bro.

Perkins was probably best known throughout the country as a member of the Masonic fraternity. He was the first Deputy Grand Master of the order. He was the last survivor of the charter members who constituted the lodge in the City of Kingston. Prior to the death of Sir John Macdonald there were three living charter members of this lodge. They were Sir John Macdonald, William Gunn of Forest and Bro. Perkins. Sir John always had a warm friendship for Bro. Perkins and secured the latter's appointment to the Customs Department. The deceased was married in Kingston to Miss Annie Winchester, who, with a son, an only child, survives him. Bro. Perkins was one of the wealthiest men in Windsor.

ZETLAND LODGE, MONTREAL.

PAST MASTERS' NIGHT.

On May 14, Zetland Lodge held a Past Masters' night. The chairs were occupied by the following Past Masters: M.W. Bro. J. H. Isaacson, W. M.; V.W. Bro. McB. Taylor, I.P.M.; V.W. Bro. John Beckingham, S.W.; W. Bro. A. J. McRobie, J.W.; R.W. Bro. P. A. Crosby, Treasurer; R.W. Bro. Hy. Dunne, Secretary; W. Bro. Higinbotham, S.D.; W. Bro. James Walker, J.D.; W. Bro. D. Ferguson, Organist; W. Bro. E. T. Perry, J.G.; W. Bro. A. D. Fraser, D of C.; W. Bro. Grant and W. Bro. Seale, Stewards.

Before the actual work was done, the D.D.G.M., W. Bro. Campbell, and the District Grand Officers were announced and received. The D.D.G.M. and the acting Master were presented with bouquets, and the members of the Lodge received from R.W. Bro. Crosby button-hole souvenirs.

The work of the first degree was then gone through in a manner which showed what early training had done for each and every one of the old time officers and received much approval from the following Worshipful Bros., who had been invited to witness the work:

R.W. Bro. Friedlander, W. Bro. C. Willis, W. Bro. Wilson, V.W. Bro. Fyfe, M.W. Bro. I. H. Stearns, W. Bro. G. Weldon, W. Bro. White, W. Bro. Bucland, R.W. Bro. Nicholson, W. Bro. Clarke, W. Bro. Dougherty and R.W. Bro. Alex. Adams.

After the work was over the visitors were entertained most handsomely.

The toast of the Grand Lodge of Quebec was responded to by R.W. Bro. I. H. Stearns, who paid a high tribute to the grand old Mason who presided, and had shown him what Masonry was thirty-six years ago.

M.W. Bro. T. P. Butler, who arrived late, also responded.

GRAND LODGE OF NEW ZEALAND.

RECOGNITION BY GRAND LODGES.

Our correspondence with Grand Lodges is continually increasing, and shows the careful manner in which they proceed on the question of recognition. Since the Board presented its last Report the Grand Lodge of Utah has, in the most courteous and fraternal manner, extended recognition to this Grand Lodge, and has nominated, as below, a Grand Representative. The Grand Lodges of Illinois and Prince Edward Island have recommended as Grand Representatives at their Grand Lodges M.W. Past Grand Master Bro. John M. Pearson to the former Grand Lodge, and W. Bro. Robt. B. McLeod, P.M., to the latter. It is worthy of notice that the Grand Lodge of Prince Edward Island, in extending fraternal recognition, incidentally notices that all the Grand Lodges of the Dominion of Canada excepting themselves had previously recognized our Grand Lodge. The following nominations as Grand Representatives were approved by the M.W. Grand Master:—

From the Grand Lodge of Georgia. R.W. Bro. George Fowlds.

From the Grand Lodge of West Virginia, R.W. Bro. J. J. M. Hamilton.

From the Grand Lodge of Tennessee, V.W. Bro. George Wilson.

From the Grand Lodge of Illinois, R.W. Bro. Wm. Beilby.

From the Grand Lodge of Prince Edward Island, W. Bro. R. Fletcher.

At the Grand Lodge of St Domingo, M.W. H. Francisco Brenes.

From the Grand Lodge of St. Domingo, R.W. Bro. H. I. Michel.

At the Grand Lodge of Utah, W. Bro. John William Lynch, P.M.

From the Grand Lodge of Utah, W. Bro. Thomas P. Coveney.—*N.Z. Craftsman.*

ARGENTINE REPUBLIC.

TRANSLATED BY BRO. ELI BROAD, H.M.,
GRAND LODGE OF SPAIN.

The Symbolic Grand Lodge recently introduced an opportune and highly humanitarian measure for the purpose of assuring in as much as possible the future of the families of deceased brethren. To this effect it decided, that all the brethren of that Constitution every time a brother dies, shall each devote a national monetary dollar for the benefit of the family of the deceased brother. Many words are not necessary to demonstrate the goodness of such a measure. In this manner food is assured for many months to the family of any brother who dies, because the membership of this Grand Lodge being nearly 500, there will be 500 dollars for his family, and in future instead of being 500 the amount may be 800 or 1000 dollars which would be disposed of in the same manner. In this way they avoid the sorrowful spectacle that is now witnessed of the Mason's family having to beg as soon as they lose their bread-winner. And the brethren will fulfil all the duties imposed on them by the Institution knowing that at their death their families will receive a powerful help from the Grand Lodge, aid that will not be alms, but a right perfectly acquired. The Commission will regulate this matter, and it is understood that it is intended in case the relatives of the defunct brother do not require any assistance, to devote the sum to a fund for a Benevolent Insti-

tution or any other useful moral use. The brethren have accepted this resolution with great enthusiasm; and it could not be otherwise as it represents the true practice of Masonic solidarity.

FRANCE.

At a recent meeting of Lodge "Les Amis Triomphants," Ven. Bro. Bouvret made an extensive historic review of the long period of life of this lodge. He said that since 1809 it had never slumbered save in cases where it had been ordered to do so by the police for having energetically defended the cause of right and liberty; that three of its members had died in the barricade of June, 1848; that the standard of the lodge had been riddled in the Revolution of the Commune of Paris, and that by its initiative were created the Masonic Orphanage, House of Aid, the Societies of Protection, and many others of a humanitarian and philanthropic character. The S.W., Bro. Boisson, was presented with a gold medal for having completed 30 years of active membership in this lodge.

THE CRAFT IN NORFOLK.

(From History of Freemasonry in Norfolk.)

Some curious details with regard to "working the degrees" and odd arrangements for the "social board" are set forth in Bro. Hamon Le Strange's book. The Maid's Head Lodge, for instance, seemed to have believed in getting its members through very expeditiously, for it is recorded—"1st February, 1780, Jacob Ashley, Esq., and John Cooper, gent., were this night made Masons, pass'd Fellow Crafts, and rais'd Masters." This Lodge certainly was not extravagant in the matter of refreshment, for we find the landlord received instructions to provide a supper for the Brethren, at ninepence each. Every Master, however, upon his election had to "treat ye Brethren with two bottles of wine, and ye Wardens with one bottle each, and on their second election the

Master one bottle, and ye Wardens a bottle between them." Union Lodge, which now holds the premier position in the Province, at one time had become so numerous that a resolution was carried "That such persons as in future may apply to be initiated into Masonry shall, previously to their halloing, give in a written declaration that they will not claim the privilege of becoming members of this Lodge until a vacancy shall occur." An extract from the minute-book of this Lodge shows that "the Grand Lodge met, by order of the D.P.G.M., at six o'clock in the evening (22nd March, 1821), for the purpose of proceeding to the Theatre to patronize the play for the benefit of the Norwich Theatrical Fund. . . The house was full in every part, and the receipts £118." The minute states that the play was "Man and Wife," with the farce "The Padlock," and we gather that the price for the pit was 2s, and that for the boxes 4s. With the Union Coffee-house Lodge a five-pint bottle appears to have been a favorite measure of capacity. One was presented to it on 3rd July, 1765, by Bro. George Hudson, "On the safe delivery of our sister, who had this birth two children." Another was given on the 20th July, 1768, by Bro. Thomas Davy, "On his being entered into that agreeable state of matrimony, that they might wish him health and happiness through that (sometimes) Boisterous Voiage, which was done by order of the R.W.M., with that becoming cheerfulness so distinguishable amongst Masons, particularly the members of this Lodge." The Angel Lodge was evidently very careful in its arrangements for "the fourth degree," for it stipulated at one time "that no malt liquor be admitted into the Expence of the Clubb," and further that a town resident should pay 6d for his supper if present, and if not to forfeit 3d. At another time it was agreed "that no supper be made ready on account of the Lodge, but each Brother to sup at home, or by himself, and to have got that done by eight o'clock."

THAT MUCH-MOOTED QUESTION AGAIN.

An article in relation to the much-mooted question as to which is the correct word—"compass" or "compasses"—is a question that has troubled me in my dreams and waking hours ever since I began to study Masonic symbolism and to endeavor to find out the correct pronunciation and meaning of words contained in the Masonic vocabulary. I had heard "compass" and "compasses" used in the same breath, and the most diligent inquiry has so far failed to elicit any further light on the subject. I have also heard used the word "scissors," and frequently a "pair of scissors," but never "scissorses" or a "pair of scissorses," and as a compass is made of two-pointed branches, the same as a pair of scissors, I am as a loss to determine exactly where I am at. My present dilemma reminds me of the tailor and the tailor's goose. He wanted two of them and, when he sat down to write an order for them, he said: "Send me two tailor's geese." That didn't sound just right, and so he changed it to read: "Send me two tailor's geeses." That looked worse than the other, and so he made up his mind that neither way of wording the order would do. After scratching his head a few minutes, he seized a pen and sheet of paper and wrote: "Send me a tailor's goose, and—dang it, send me another!" Even that unique way of getting out of it has still left the question unsettled in my mind, and it seems to be as far from solution as ever. But the tailor got out of it to his own satisfaction—much after the way that Lincoln, when a young captain of militia, got his company on the other side of the fence, one day when out drilling them. They were marching in platoons and he wanted to get the boys through the gate, but when he had arrived there he couldn't think how to give the order to get them in proper line, so they could march through, and so he said: "Halt—break ranks—and in two

minutes, assemble on the other side of the fence!"—*Arts in Masonic Adro cate.*

THE LEVEL.

The chief glory of Masonry is that it levels all the barriers that intervene between individuals and communities, and brings together upon a plane of common equality persons of the most diverse opinions, occupations and interests. Overleaping all the boundaries of selfishness and exclusiveness, overruling all social and class distinctions, breaking down all the partitions of bigotry and intolerance, it unites in common work and common object the good and true of all pursuits, opinions and languages. The lodge can never become the exclusive creature of any social, political or religious class or sect, because it is the joint possession of the best representatives of all classes and conditions. Here upon the level—the symbol of equality—the rich and poor, the high and low, the titled prince and the sturdy yeoman, forget all differences of rank and station, unite their best endeavor for the highest good of each and all. Here the best representatives of the various church creeds, and the most diverse theological sentiments stand side by side without a single test between them! Here the leaders of opposite parties and rival factions forget their intrigues, and catching the spirit of royal sympathy and philanthropy breathed from every lesson of the Fraternity, their hearts are melted into responsive love and fraternal peace. Here nobility of birth and blood is superseded by that higher nobility which is of disposition and life. Here the crown of royalty and the sceptre of authority belong to those most distinguished for virtue and honor. Here all languages are melted into words and symbols conveying the same meaning to all minds, and bearing the same significance in all circles. Of course, it is not assumed that these noble and honorable aims are never lost sight of

by persons who have sought and obtained the Fellowship of the Fraternity. Bad men sometimes conceal their selfish designs so skilfully that the closest scrutiny may fail to unmask them. But the object of Freemasonry to unite and harmonize in a benevolent and honorable work, the best representatives of all theological and governmental opinions, is not the less apparent on this account. And that its influence in this direction has been exceedingly potential and beneficent no one acquainted with the facts of the case will pretend to deny.—*Freemasons' Repository*.

MASONRY AND DEVIL WORSHIP.

The following article, taken from an exchange, is rather amusing as showing the teaching Catholicism gives its adherents. As common schools would disappate such ignorance, the people must be debarred from sending their children to them. "Let there be light" is not the dogma of the Church :

"Satanism, or the worship of the devil, has by reason of recent developments in the law courts of Paris, been attracting much attention in France. While it may not be generally known, there are many Satanists in America, particularly in the south. There are two entirely different schools of belief among the Satanists. One of these is vividly described in Huysman's hideous novel "La Bas," and the criminal and hysterical rites there told of are well calculated to startle the most hardened student of the cult. The other school is that of the worshippers of Lucifer, who stand upon an entirely different plane.

Satanism seemed an impossible and preposterous nightmare until the fact of its existence was put beyond doubt, and one might say the same of Luciferianism were it not a proved fact that in certain decadent circles nothing, however absurd and morbid, is impossible. The deity in this new variety of diabolism is not the spirit of evil, but

Lucifer, "the star of the morning," typifying, like the Satan of the Italian poet Carducci's famous hymn, human reason, love and aspiration, as opposed to ritual and blind mysticism. Like him, Lucifer is

The lightning flash
Of the new time
Shining behind the dark
Bars of the cloister,

and offering to man, in lieu of abnegation and asceticism, the frank joy in life sung by the ancient Greeks. It is, in fact, a revival, in spirit, of the pagan renaissance.

Differing, however, from a vague cult of Hellenic abstractions, Luciferianism has its personal deity, its constitution, its pope, its churches, its altars, and its rites, which are copied from the ritual of the Roman church. It has its supreme directory at Charleston, South Carolina, its executive committee at Rome, and its administrative at Berlin.

Its ulterior objects are not, as has been thought by some, the mere acquirement of political power, but the de-Christianization of the entire world. The Luciferians claim that they already possess India and China, and that America is in course of conquest, the supreme and decisive battle between the faiths of Christ and Lucifer will—they say—be waged over Europe.

The members of the cult of Lucifer bear the title "Chevaller Kadosh," gained by having been initiated into the secret rites of Misraim and of Memphis. Among them are several women, one of whom lately seceded from the sect, and published a book dealing with her experiences, entitled "Le Diable au Dix-Neuvieme Siecle." More prominent is another, the high priestess of Lucifer, who claims to be the great-grandmother of the future anti-Christ.

"The number of popes"—she proclaims—"of Adonai (the Hebrew name which we translate as 'The Lord') is, according to the prophets, limited. At the age of thirty-three I shall be the mother of a daughter, who, herself, at thirty-three, will give to the

world another daughter, who, in her turn, will be the mother of the antichrist." The lady's reason is obviously in some peril, but that among Luciferians is apparently no disqualification.

Like the Greek priestess of Apollo, she practices the art of prophecy, and oracles are taken from her lips and become part of the Luciferian ritual. She claims also, among other powers, that of "bilocation" (being in two places at the same time), a qualification attributed in the chronicles of the Roman saints to Francis Xavier and others. A. M. Francois de Nion has also prescribed how prophecies against the Holy Seat have appeared in letters of fire upon her bare shoulders.

The Luciferians do not claim to have especial power in Paris. They have there, however, two churches—one in the Rue Rochecouart, not far from the Convent of the Sacre-Cœur, and the other upon the left bank of the river, near to the archbishopric. There they solemnize what they call the "White Mass." The hosts are said to turn black with the veritable presence of Lucifer when the "elect priestess," who carries a chasuble with the cross downward, pronounces the words: "Introibo ad altare Dei optimi maximi."

Upon the altarpiece of the Luciferian altar is an image of Lucifer figured as a young man, with wings spread, descending in fire. His right hand raises a torch; his left scatters gifts from a cornucopia. His feet trample upon a crocodile bearing the tiara of the papacy and the crown of royalty. Beneath this image, under the altar table, are the small statues. The first represents Belzebub, who raises his hand to announce the coming of Lucifer.

Near to him stands a globe of the world, encircled by a serpent. The second is Ashtoreth, a female of lovely countenance, her hands full of roses. Beside her is the medallion of a bull. The third is Moloch, who carries an axe and a buckler, upon which is engraved the head of a lion. The Luciferians might, perhaps, claim Christian

precedent for these images of the powers of darkness, for the devil appears in the statuary of great cathedrals, as at Dinan, even compelled to perform the uncongenial office of supporting a holy water stoup.

It is said that Lucifer manifests himself in person to his worshippers upon the triangular altar at Charleston, S.C., every Friday at 3 o'clock, appearing as a figure resembling the Baphomet, said to have been adored by the Knights Templar. The body is that of a woman, the head that of a man, bearded, and with horns. Instead of the wand of Hermes, however, Lucifer carries a rose upon a cross, at the foot of which is the pelican sacrificing herself.

The ritual of the "White Mass" is an extract from a book called "Apadno," which is buried under the altar at Charleston. It is said to have been written in green ink by Lucifer himself, signed with his autograph, and given by him to Albert Pike, the first Luciferian Antiope. The worshipping place of the Satanists of Charleston has been kept a profound secret until recently, but, through a deserter from the cause some facts about it have been learned which are not of a very edifying nature."

A MASONIC LIBRARY.

Washington claims the largest Masonic library in the world. It is located in the House of the Temple, Third and E streets northwest, and owes its origin to the late Grand Commander, General Albert Pike, who bequeathed to the Supreme Council over 7,000 books, reprints, and manuscripts, together with a magnificent pipe-organ and a rare collection of coins. Way back in war times, when General Pike's home was confiscated for Union headquarters, it took just forty wagon-loads to haul his books away. These books, added to with the years, were finally placed in the building of the Supreme Council, where the old scholar extended their freedom to Masons and others, "as the

use of a gentleman's library is extended to his friends." After his death the building was closed for repairs, and has not since been formally re-opened.

The House of the temple is a massive red brick of three stories, lettered over the entrance with a Hebrew inscription in gold. Ponderous doors open into a tiled lobby that opens, in turn, to a vast apartment containing the librarian's desk, where books must be returned before selecting others. Over this desk is a bronze bust of General Pike, and arranged in alcoves along the entire side of one wall are the works of fiction that in his day were banished from the shelves. The library proper is a still more spacious room beyond, with alcoves running around the walls from floor to ceiling, except where a narrow stairway winds to the galleries above.

The large and magnificent collection of books that fill the shelves of this library is being constantly increased both by purchase and donation. There is no printed catalogue, but as each subject is classified alphabetically, according to works and authors, a slight explanation from the librarian, Mr. W. L. Boyden, furnishes one with a key. An especially helpful feature is this arrangement of what might be called the reference bureau, where, besides the usual data, one can find brief indexed information of every subject under the sun, and many curious surmises as to affairs above it.

FOLK LORE OF ALL LANDS.

Added to a seemingly endless gathering of books, journals and manuscripts of Masonic lore in English, French, and American editions, there are histories of all races, together with their folk lore and local chroniclings. General Pike's records of the counties, shires and dialects of England being the finest in this country, it is said. In the poet's corner, from first to last, are the eminent bards of all countries, while the selection of old dramatists is practically complete. This rare and costly collection includes a copy of Moliere's plays that belonged to gay, wicked de Pom-

padour, her name being written on the title pages, and her shame-bought coat of arms blazoned on each back. As you open the cover you almost see the brocaded mistress of Louis step minuet-fashion from its leaves.

On the fly leaf of another book is the signature of dear, dear Horace Walpole, his own letters being near neighbor; and there is a curious copy of the Lord's Prayer in 155 languages (Prince Eugene Bonapart's private edition) that cost \$400 in gold. There are old volumes in the library worth twice that amount, for Gen. Pike was a princely bookworm, having spent \$13,000 on his collection in a single year alone.

Besides hundreds of American and English magazines, bound from the first number to the last, one finds in the lower gallery, books and books of travels, the chronicles of garrulous old Froissart and DeComynes, a delicious jumble of opera scores, sagas, leids and ballads and creepy old legends of ghosts and wier-wolves and broomstick witches, most of them out of print.

RARE OLD ROMANCES.

In a beautiful, silent corner of the upper gallery you come across original editions of old romances of chivalry, some of them with illuminations that are a feast of color, others with queer-pictured knights riding through volume after volume; white steeds for the Sir Gallahads who fought for God and their ladies, and coal-black chargers for the mediæval mashers who loved and rode their way. You do not wonder that "the lights burned blue in the castle hall," when you meet Alonzo the Brave racing through a black churchyard with a fair but very properly shrieking Imogene clasped tight, tight, in his skeleton armour; and when at last you come to dear, ridiculous Amadis de Gaul, singing beneath a latticed window you think hard things of Cervantes as you close the old book with a sigh.

A glass door in the upper gallery leads into a suite of committee rooms, each laid with bright carpets, and furnished with substantial desks and chairs.

The guest chamber is large and cheery, and luxuriously fitted out in tufted leather and oak. There are engravings and paintings around the walls, and over the mantel is a portrait of General Pike, which I believe is considered good. I do not think so. The late Grand Commander was a magnificent type of the old time Crusaders; tall and straight, with waves of silk-white hair foming over his shoulders and silk-white brows and beard. And, in his younger days, so mighty did he make himself with both sword and pen, that even in a burlesque obituary, representing his repulse at the heavenly portals, the recording angel was made to re-monstrate to its warden in this wise:

“ Good Saint Peter hold your jaw,
That’s Albert Pike of Arkinsaw !”

When one compares the painting with the last photograph taken of the grand old soldier-scholar, one is bound to own that while the artist caught the features, he, some way, missed the man.

Washington is so barren of public libraries, that there are many scholars dying of mental starvation through its length and breadth because they have no food for their brains. This library has not limited its privileges to Masons alone, but has graciously opened its doors to readers of all creeds and none. A rich man who gives meat and drink to his fellows may be no better than his kind, but it is a glorious thing for a student who loves his books, to share them with the student who has none. It is so glorious that one likes to believe that when the time came for the Grand Commander to stand, indeed, before the heavenly gates, they flew wide at the word of Him who once said: “ I was hungry and you fed me; thirsty and you gave me drink.”—*Washington Post*.

AN AGED ONE.

From W. J. Hughan, Torquay, England, we learn that Lodge Scoon and Perth, No. 3, Scotland, has recently come into possession of some valuable

old documents connected with the Lodge: (1) Printed copy of the Regulations of the Friendly Society of the Scoon and Perth, Mason Lodge, 1804; (2) copy Rules and Regulations of the same Lodge, 1777; and (3) excerpt from the minutes of the meeting of the Lodge held on St. John’s Day, 27th December, 1813. These documents are of rare value to the Lodge as they refer to a time when no records exist, the minute-book having been lost. Bro. D. Crawford Smith, who discovered the documents, speaks as follows about the antiquity of the Lodge Scoon: It is exceedingly likely that we may have had a copy of one of the old Masonic charges, as the mutual agreement of 1658 is based on, and framed after the style of the charges and constitutions which are so ably edited by Bro. Hughan. The mutual agreement, although dated 1658, points us back to 1192, or thereby. The Abbey of Scoon was founded by Alexander I. in 1115, when Scoon was a flourishing Royal city—we would fain have it that the erection of the Lodge of Scoon was co-eval with the foundation of the Abbey. We have as good grounds for this assumption as Kilwinning or Melrose, or Kelso, or Glasgow; but after all is said, these are all assumptions. There is no proof. The fact of our Lodge being called the Lodge of Scoon—meeting in Perth—in our minutes of the early part of the last century, is a strong proof of our antiquity—I may say very great antiquity!—for Scoon, after the erection of her Abbey, began to decrease, while Perth began to increase. If the lodge was not erected in Scoon very early, there is not much likelihood of its being erected there at all. So I think the name Scoon is a standing proof of our antiquity. I might refer to the Mylnes, who were Masters of the Lodge prior to 1658. Bro. Smith quoted from the *Scottish Freemason* of August, 1894, an article which was reproduced in the Constitutional at the time when it appeared. Continuing, Mr. Smith said: From 1658, the date of the mutual agree-

ment, we have no minutes in our possession, and there is very little reference to the Lodge during that period. It was a period of trouble throughout Scotland, and Masonic matters were very much neglected. However, our minutes began again in 1725, and go on until 1777, when we have another break, as from that date to 1815 there is a minute-book missing.

AN AFFILIATION SURPRISE.

For more than a decade there has been a crusade against non-affiliation. No matter how justly a brother remained under dismission he received severe censure from Grand Masters, Committees on Jurisprudence, Committees on Correspondence, and many others, until, in some jurisdictions, he was coldly told that he had no right but that of petitioning for lodge membership. All this came from a gross overestimate of the loss to the Fraternity by dismission. All who dimitted, were dropped or suspended or expelled, were counted as loss, and the affiliations and restorations were overlooked, and, of course, not counted as regained. One day, while examining a table of general statistics, we discovered that no per centum of non-affiliates regained was shown. We forthwith tried the matter and was surprised to find that more than two thirds of all who had become non-affiliated had been regained. Since that time we have been watching the per centum in the respective Grand Jurisdictions, and, this month, was surprised to find that in Utah the number affiliated so far exceeded the non-affiliated that the per centum of regaining was one hundred and forty-one. We were also surprised at finding from the statistics of one Grand Royal Arch Chapter that more than ninety-eight per centum of the non-affiliates had been regained. Judging by the light we now possess, we believe that the brethren who willfully remain non-affiliated, are comparatively few in number, and that nearly all could and would be regained

if true Masonic means were used to accomplish that object. More than sixty six per centum of the non-affiliates are regained; at least ninety per centum of them ought to be; let brotherly love accomplish that object. Let the non-affiliated be sought and invited to visit the lodges and to petition for membership. Let the law be made so that nought but objection, sustained by charges, trial and verdict, shall prevent affiliation, and let the affiliation fee be abolished.--*Voice of Masonry.*

MASONIC LODGE AT GATES-HEAD.

On the 1st May, Bro. W. J. Hughan, of Torquay, P.G.D. of England, the well-known Masonic historian, gave a special lecture in the Industry Masonic Hall, Gateshead, on "The Old Lodges of Great Britain and Ireland."

Bro. W. J. Hughan, in the course of his lecture, maintained that lodges had existed in Great Britain from the 14th century. There was abundant evidence of the antiquity of the Order, and that it was not a modern institution, with its origin in last century, as some had contended. He referred to the actual records that were in existence of there being Operative Masons meeting in connection with the building of some of their grand and ancient cathedrals; and there was no doubt they met and carried on their trade in private to preserve the mystery of their Craft as Masons. Then they admitted for certain purposes a number of gentlemen, many in high positions, and in time there became societies which were composed of those who were not Operative, and were called "Speculative Masons." There were also lodges with both Operative and Speculative members. He was glad that the lecture was held in that old Industry Lodge at Gateshead, which had its records for nearly two centuries past, into the time when they were an Operative lodge, and met at Swalwell. The old minute-book of that Industry Lodge

was really invaluable, and ought to be reproduced in print for the benefit of Masonic students throughout the world. (Applause.) The lecturer referred to the assembly of the Craft in the city of York and the lodge at the Minster. He next spoke upon Operative and Speculative lodges in Scotland in the sixteenth and seventeenth centuries, and afterwards of the rise and ascendancy of Speculative lodges in South Britain. Having spoken upon the relationship of the Three Degrees, and the fact that the "Mason's word" was a term met with in the ancient records, he quoted a number of most interesting minutes of the Mason's Company in London, the initiation in Newcastle in 1641, during the time the Scottish army were in Newcastle, and had some time on their hands, when they initiated General Moray as a Speculative Mason. The date of their oldest document was of the fourteenth century, which was a manuscript in the British Museum. There were several lodges in Scotland and elsewhere which were not connected with any Grand Lodge. This was the case with the ancient lodge at Alnwick. In time these lodges joined Grand Lodges in Scotland and in London, and there were fraternal visits between those of the lodges who had joined the Grand Lodges, and they were received just as those who had been in the lodges which were previously connected with the Grand Lodge. Bro. Hughan also referred to the initiation of Mrs. Aldworth, the lady Freemason, in the eighteenth century, of which they had authoritative records. The lodges at York, Scarborough, and Bradford were mentioned, and equally interesting references were made to the Irish lodges of last century, and to the noble and beneficent purposes of Freemasonry.—*The Freemason*.

CONSECRATION OF THE HOUSEHOLD BRIGADE LODGE, No. 2614.

The Prince's Hall, Piccadilly was the scene of a most brilliant, and at

the same time, a unique Masonic ceremony, on Thursday May 21st, when the Household Brigade Lodge, No. 2614, was consecrated by the Earl of Lathom, Pro Grand Master, in the presence of H. R. H. the Prince of Wales, M. W. G. Master, the first and permanent W. Master designate, while Lord Skelmersdale, P. G. W., was Dep. Master designate, and Bros. Sir Augustus Webster, Bart., and Capt. Wilfred Marshal, the Senior and Junior Wardens designate respectively.

The founders were 31 in number, and included, in addition to those already named, and the brethren who were appointed, or in the case of the Treasurer elected, to office: Bros. Lord Cremorne and Lord Stanley, M. P., Past G. Wardens; R. Ashton Bostock, Lieut-Col. A. E. M. Lockwood, M. P., S. G. D.; Capt. Francis C. Trollope, the Earl of Albermarle, Capt. the Hon. Gilbert Legh, W. F. C. Lethbridge, Sir George Arthur, Bart.; the Marquis of Zetland, Prov. G. Master of N. and E. Yorkshire; H. L. B. McCalmont, M. P.; Capt. A. Thistlethwayte, Earl Amherst, Dep. G. M. of England, and Prov. G. Master of Kent, Major Horace R. Stopford, Lord Kensington, Prov. G. Master of South Wales (W. D.); the Marquis of Hamilton, the Marquis of Hertford and Field-Marshal Viscount Wolseley, K. P., G. C. B., G. C. M. G., Past G. Wardens; and Major the Hon. Arthur Henniker.

The Lodge having been opened by the Grand Secretary, the M. W. Grand Master, attended by the Pro. Grand Master, the Deputy Grand Master, and other Officers, entered the lodge, and, when His Royal Highness had taken his chair and been saluted, the Consecrating Officer—the Earl of Lathom—took the chair, and appointed his officers, and the ceremony of consecration was proceeded with, the Bishop of Llandaff, as G. Chaplain, delivering an impressive lecture on the "Nature and principles of the institution."

When the Consecrating Officer had

solemnly dedicated the lodge, H. R. H. the M. W. Grand Master himself constituted it, and the ceremony having been completed, Bro. Major Lord Skelmersdale was installed as Deputy Master by the Grand Secretary, and other formalities having been complied with, appointed and invested the following as his officers for the year: Bros. Sir Augustus Webster, Bart., S. W.; Capt. Wilfred Marshall, J. W.; Col. the Hon. H. F. Eaton (elected), Treasurer; Hugh Raynor, M. B., Secretary; Capt. H. R. Crompton Roberts, S. D.; Capt. R. W. Gordon Gilmour, J. D.; C. du F. Powney, I. G.; the Earl of Portarlington, D. C.; Major T. P. Catley and Noel Corry, Stewards; and Dan. Godfrey, Org.

The thanks of the lodge having been voted, by acclamation, to the Consecrating Officer, a committee was appointed to frame by-laws, and sundry propositions for initiation and joining having been handed in, the lodge was closed, and the brethren dined together, under the presidency of H. R. H. the M. W. Grand Master, among those present, or invited to be present, in addition to the brethren who have been named, being Bros. the Earl of Mount Edgcombe, Past D. G. M., Prov. G. M. of Cornwall; W. W. B. Beach, M. P., Prov. G. M. Hants and the Isle of Wight; Lord Suffield, Prov. G. M. of Norfolk; Sir Charles Dalrymple, Bart., M. P., M. W. G. M., and the Earl of Haddington, Past G. M. of Scotland; the Earl of Euston, Prov. G. M. of Northants and Hunts; Viscount Dungarven, Prov. G. M. of Somersetshire; the Earl of Yarborough, Prov. G. M. of Lincolnshire; Lord George Hamilton, M. P., Prov. G. M. Middlesex, Lord Egerton of Tatton, Prov. G. M. Cheshire; Major-Gen. Lord Methuen, C. B., C. M. G., S. G. Warden; Lord Amphil, Prov. G. M. Bedfordshire; Lieut-General Laurie, P. G. Warden, Past Grand Master of Nova Scotia; Col. the Hon. H. Byng, C. B., Marquis of Granby, and Sir Reginald Hanson, Bart., M. P., Past G. Warden; Lord Saltoun, G. M. De-

pute of Scotland; Earl of March, P. G. W.; E. Letchworth, G. Sec.; Sir Albert Woods, (*Garter*), G. D. C.; Admiral of the Fleet the Hon. Sir H. Keppel, G. C. B.; Rev. C. J. Martyn, P. G. Chap.; Archdeacon Stephens, G. Chap.; Right Hon. Sir. W. Marriot, Q. C., P. G. D., Dep. P. G. M. Sussex; Rev. J. S. Brownrigg, P. G. Chap.; Col. A. B. Cook, Sir Howard Russell, LL. D., Sir Augustus Harris, Past G. Treas.; W. E. M. Tomlinson, M. P., S. G. D.; Col. Campbell, A. D. C., Past G. D.; Frank Richardson, Past G. D.; J. H. Mathews, P. G. D. C.; Lieut-General Randolph; Capt. N. G. Philips, Past G. D.; J. D. Langton, Dep. G. D. C.; C. F. Matier, Past G. Std. Br.; W. Lake, Asst. G. Sec.; W. E. Chapman, Asst. G. D. C.; Edward Terry, P. G. Treas.; and others.—*The Freemason*.

FREEMASONRY IN SPAIN.

Freemasonry was introduced into Spain by Philip, Duke of Wharton, (Grand Master of the Grand Lodge of England in 1722), who on February 15, 1728, founded in Madrid a Lodge under the title of "Matriteuse," which afterwards received from the Grand Lodge of England a warrant, applied for April 17th, 1728, and granted March 19th, 1729. Bro. John Lane in his "Handy Book to the List of Lodges," says of the engraved list of 1729 that it bears "One Foreign Lodge, No. 59 Madrid, which appears to have been the first Regular Lodge constituted out of England." This being the case, our brethren of Spain have every reason to be proud of their Masonic position.

In Pine's list of 1729 it is entered as No. 50, having the engraved sign of the French Arms, and stated as meeting at St. Bernard street in Madrid on the first Sunday in the month. In the list of 1730, taken from Pritchard's "Masonry Dissected," 2d edition, 1730, it is given as at the "Three Fleur de luces in St. Bernard street in Madrid."

In 1740 it is given as No. 44, and in 1755 as No. 27.

In 1767 this Lodge, with others, separated from the Grand Lodge of England (from the roll of which it had been erased on March 27th, 1768), and formed the "Grand Lodge, Mother of Spanish Masonry," becoming in 1780 the "Grand Orient," with Count Aranda as first Grand Master, an office which he held until his death in 1790. The Craft degrees alone obtained until 1808 when the Ancient and Accepted Scottish Rite was introduced by Count Tilley.

The French invasion during the great war brought with it the French Rite, and the result was the formation of a second body calling itself "The Grand Orient of Spain," but unrecognized by the original G. Orient, and the latter, to avoid confusion, with the new body, thence forward styled itself "The Grande Oriente Nationale of Spain."

At the conclusion of the war, the French having been driven out, the new G. Orient disappeared, and those who had been initiated under its regime were received into the Grande Oriente Nationale in 1817, which then assumed supreme control over both Rites, and hence of all Masonry in Spain.

The revolution of 1868 introduced political disagreements into the Grand Lodge, and this unhappily led to a number of notable public men and politicians seceding and forming, in 1869, another "Grand Oriente of Spain," which still exists.

On the death of M. W. G. M. Calatrava in 1876, he was succeeded by the Marquess of Sevene, and no event of special importance occurred until 1880, when on June 2nd, the G. Oriente Nationale celebrated its centenary, a handsome bronze medal being struck in commemoration of the interesting event. From this period also the status of Masonry was greatly improved under the judicious rule of the Marquess, and with an improved organization, and increased activity, came,

also the elimination of religious and political animus.

The rival Grand Orients had meanwhile split up into no less than four distinct political parties, two of which still exists, namely, the main Body and the Symbolic Grand Lodge of Seville, each having a number of Subordinate, Lodges.

The Marquess of Sevene died in 1887, and was succeeded by Don J. M. Pantoja, who endeavoured to bring about a union of the various conflicting jurisdictions, but without success.

Of course, it is well known that in Spain, Italy, Hungary, and all Roman Catholic Countries, Freemasonry can only exist under the ban of the Church, and hence it is needless to dwell on the struggles of Spanish Masonry. Even now it is not openly spoken of in Spain, nor are the Lodge rooms known to exist by the outside world generally, and as a curious survival of the time when it was dangerous to life and liberty to be known to be a member of the Craft, every member on his initiation is requested to choose a symbolic name by which he is known in Lodge, and by which he is named in Masonic publications, hence the curious string of names one sees in these latter, such as Bros. "Plato," "Friendship," "Socrates," "Shakespeare," and many such like.

Until 1869, both the Government and the Church, had as a matter of course, persecuted the Freemasons and Freemasonry, but since that date by the help of many members of Parliament who are also members of the Fraternity, an "Act of Associations" (similar to the English "Friendly Societies" Act) has been passed, and the Grande Oriente Nationale has since February, 1889, been registered as a legally constituted body, and is at present in friendly relations with most of the Grand Lodges of the world, including Scotland.

As is customary with "Grand Orients," all the Degrees from 1 to 33 are worked as one Rite, the first three under the "Grand Lodge" and the

remainder under the "Supreme Council." As in Great Britain all the Degrees are not worked in full, but they give more than with us in their entirety, namely: 4 deg., 14 deg., 18 deg., 24 deg., 30 deg., 31 deg., 32 deg., 33 deg. The Apron of the M. M. is very handsome, and the specimen in my own collection is of white satin edged with crimson and richly embroidered, the lining being of black brocaded silk for use in the the 3 deg. The "Mother Lodge" still uses for its Diplomas a handsome plate dating from 1780, but the rest of the Lodges have modern Diplomas for 1 and 2 deg., and for 3 deg. of a different design. Masonic clothing is never worn in public in Spain, as Craft Funerals, Foundation Stone Laying, etc., are of necessity worn.

The Book of Constitutions was completely revised in 1803 by a Committee appointed for the purpose, and is now a really admirable one, being so complete that a case can hardly arise that is unprovided for in its pages.

In Spanish Lodges the W. Masters are appointed by Grand Lodge, on recommendation of the members of each Lodge, and they usually hold office for an indefinite time, whilst the remaining officers are elected annually, but in some Lodges—notably in Bilbao—the W. M. also is annually recommended and appointed, thus giving more zest to the work, from the infusion of new blood.

It only remains to hope that at no very distant date the "Grande Oriente," the "Symbolic Grand Lodge" and the "Masonic Confederation 4 to 32 of Seville," will unite with the "Grande Oriente Nazionale," and so Spanish Masonry will once more arrive at that state of unity so essential to its well-being.—*Scottish Freemason.*

MARRIAGE OF ABRAHAM LINCOLN.

Lincoln's marriage to Mary Todd occurred in Springfield, Ill., at the home of Mr. M. W. Edwards, where Miss

Todd lived. She was the belle of Springfield, and the story of Lincoln's interrupted courtship is well known. The marriage, although hastily arranged in the end, was perhaps the first one performed in that city with all the requirements of the Episcopal ceremony, Rev. Charles Dresser officiated. Among the many friends of Lincoln who were present was Thomas C. Brown, one of the Judges of the State Supreme Court. He was a blunt outspoken man and an old timer.

Parson Dresser was attired in full canonical robes, and recited the service with much impressive solemnity. He handed Lincoln the ring, who, placing it on the bride's finger, repeated the church formula, "With this ring I thee endow with all my goods and chattels, lands and tenements."

Judge Brown, who had never before witnessed such a ceremony, and looked upon it as utterly absurd, ejaculated, in a tone loud enough to be heard by all, "God Almighty, Lincoln, the statute fixes all that!" This unexpected interruption almost upset the old parson, who had a keen sense of the ridiculous, but he quickly recovered his gravity, and hastily pronounced the couple man and wife.

Craft Tidings.

AMERICAN.

Bro. Michael Nisbet, Grand Secretary of the Grand Lodge of Pennsylvania, died at his residence in Philadelphia, May 7th, 1896, aged sixty-nine years. Bro. Nisbet was Grand Master of Masons in Pennsylvania in 1879 and 1880, and on retiring from that position was elected Grand Secretary and was continued in that office until his death. Bro. William A. Sinn has been appointed to fill the vacancy for the unexpired term.—*Masonic Advocate.*

The Grand Lodge of Indiana owns her Masonic Temple and other real estate entirely free from debt, and has besides \$28,474.79 invested in bonds

and stocks bearing from four to nine per cent. interest payable semi-annually. The *per capita* dues from Subordinate Lodges has been reduced to forty cents, which we believe is lower than in any other Grand jurisdiction. Sixteen years ago the Grand Lodge was embarrassed with a debt of nearly \$100,000, and Grand Lodge dues were one dollar *per capita*. The Masons of Indiana may well be congratulated on their present prosperous and happy condition. So may it long continue.—*Masonic Advocate*.

Temple Lodge, St. Thomas, has set apart one evening in each month for the exclusive benefit of the ladies and have open lodge those times. It is proving very enjoyable.

George H. Raymond, after serving the Grand Lodge of Masons of New York state as Grand Lecturer for twenty-nine years, has been retired for life at an annual salary of \$1,500.

It may not be generally known that the ladies of Mandan have in full running operation a Temple of the Mystic Shrine and have all the necessary apparatus for heating the sands of the desert for those seeking the oasis of comfort. A ritual will soon be prepared and other Temples are expected to be organised. The ladies of Chicago and Minneapolis have something of the same nature, but as yet have not reached the ritualistic period of their existence. It must be that some husband has been giving away the mysteries that Illustrate Potentate Thompson has communicated recently to the unbelievers. Several Bismarck ladies will cross the Missouri soon and tackle the desert of Mandan Shrine.—*The Fraternal News*.

The recent destruction by fire of the Masonic Temple at Providence, R. I., carried with it losses never to be replaced. Among the priceless relics consumed was a portrait of Thomas Smith Webb, the founder of Royal Arch Masonry in America, painted by Gilbert Stuart; and records which es-

tablished St. John's Commandery as the oldest in the United States.

FOREIGN.

The formation of a Provincial Grand Chapter for Ross and Inverness, Scotland, took place at Dingwall on Tuesday, the 12th inst., in the Masonic lodge in said town, when Comp. Sir Hector Munro, Bart., of Foulis Castle, was installed as Grand Superintendent by Comp. Major F. W. Allan, of Glasgow, M. E. Depute First Principal of the Supreme Grand Royal Arch Chapter of Scotland, and who was accompanied by a deputation from said Grand Chapter. There was a good attendance of companions of the province.

The statement of accounts which was submitted at the convocation of the Supreme Council of the Ancient and Accepted Rite, which was held at Mark Masons Hall, London, Tuesday, the 12th inst., was in all respects satisfactory. There was a balance of receipts, after defraying all expenditure, amounting, in round figures, to £750, while the investments, library, furniture, plate, &c., and the freehold and leasehold property of the Council are set down as being of the value of not far short of £21,000. The expenditure included a sum of £233 disbursed in Charity donations, the other principal items being salaries £500; rent, rates, and taxes, £157; and establishment, £293.—*The Freemason*.

There appears to be no end to the new lodges which are being established in West Lancashire. The Grand Lodge Calendar for the present year gives a total of 112 lodges for that province, and last week we published a report of the constitution of a new lodge in Preston, bearing the honoured title of "Stanley of Preston" Lodge with Bro. the Earl of Derby, who was called to the House of Lords during his late brother's lifetime by the title of Lord Stanley of Preston, as its first W. M. His Lordship is a Past Grand Warden of England, and for many years, until his appointment as Governor-General

of Canada, Deputy Prov. Grand Master of West Lancashire. He has always taken a great interest in Masonry and we have no doubt that under his auspices the new lodge, which is the fourth located in Preston, will start well on its career, and become in time a prosperous and influential constituent of the province to which it belongs. It has our heartest good wishes for its success.—*The Freemason*.

Bro. Lord Brassey, Governor of Victoria, in spite of the heavy calls upon his time, appears to have entered upon the work of Masonry with a will. Appointed a Part Grand Warden of England, by the M. W. Grand Master, after his departure for Australia, the news was cabled to Melbourne, before his arrival in that great city. Subsequently the members of the Combermere Lodge, No. 752, the only remaining English Lodge in Victoria, gave Lord Brassey a reception worthy of the occasion, attended as it was by some 1500 brethren. In due time his Excellency joined the Combermere Lodge, as also the Clark Lodge, under the Victorian Constitution. At the ensuing Quarterly Communication of the Grand Lodge of Victoria, Bro. Sir W. J. Clarke, Bart., signified his desire to retire from the Grand Master's chair, which he has filled with such dignity and advantage to Colonial Masonry since his installation in 1889, when the Victoria Grand Lodge was inaugurated, at the same time he nominated as his successor, Lord Brassey. A considerable section of the Victorian Masons, however, declining to part with their old Grand Master, something of a deadlock, at all events, a contest, was threatened. This at the eleventh hour was happily avoided, through the tactful good sense of Sir William Clarke, who personally obtained Lord Brassey's acceptance of the position if elected. Finally, at the Quarterly Communication, an hour or so later, Sir William Clarke withdrew his own candidature, and announced Lord Brassey's election accordingly. His lordship has since been installed M. W. Grand Master of

Victoria, with Sir William Clarke as Pro. Grand Master, and Bro. George Baker, P. G. M., in his old position of Deputy Grand Master. Add to all this the fact that the new Grand Master of Victoria (a Past Grand Warden of the English lodge, by the bye), has been elected and installed W. M. of the Combermere Lodge, and so all is right as right can be.—*The Freemason*.

Only lately we congratulated the Sidney Lodges that the barbarous custom of clapping hands when receiving G. L. Officers was becoming obsolete. It was with regret we noticed that Wor. Bro. Carter, D. C. No. 89, New South Wales, on March 3rd reverted to this practice and the majority of those present followed his bad example. It was a pleasing contrast to observe the greater portion of the Wor. Bros. in the E. simply stand to order.—*Masonry*.

In Honor of the installation of His Excellency Bro. Baron Brassey, K. C. B., as M. W. Grand Master of Victoria, invitations have been issued by Sir Wm. and Lady Clarke, for a Masonic ball to be held at the Town Hall on 7th May. The invitations include all past and present Grand Lodge officers and the W. Masters and Wardens of all private lodges. Among the guests will be a large number of the distinguished visitors from other colonies, who will visit Victoria to be present at the installation.—*The Australian Keystone*.

At the Quarterly Communication of the Grand Lodge of New South Wales held in March last, the Board of Benevolence reported having disbursed £341 8s 6d during the quarter for Masonic relief.

CHILI.—Masonry has awaked in a decided form in this republic, has organized its lodges and is raising new columns in the most important towns in the provinces. The Grand Lodge has published its official Bulletin for the year 1894-95. It is an important pamphlet of 200 pages which contains its correspondence with other Powers, the demonstrative list of foreign lodges, and of those under its own jurisdiction, and

an interesting memorial from the Most Serene Grand Master Bro. Alejo Palma, in which is explained the condition of Masonry during the last ten years and a general plan of administrative and statutory reforms that will contribute to the development and preponderance of the order in Chili.

A W. M., in course of investing his officers on the night of installation said:—"Bro. A., I have much pleasure in investing you with the collar of J. W. It is part of your duty to keep the sun at its meridian so that profit and pleasure may be the result." We have no trustworthy information as to the rank that Joshua held in Lodge, but we should fancy from the above he must have been Junior Warden. We also heard a W. M. open his lodge in the second degree with a prayer to T. G. G. O. T. U. that "the rays of heaven might enlighten them in the paths of virtue and vice!"

Miscellaneous.

THE VOICE OF THE BUILDER.

First WISDOM spoke: "I have contrived
The plan on which to build
A temple grand, with whose renown
The ages shall be filled;
Through whose bright hall your willing feet
To walk shall never cease;
For all my ways are pleasantness,
And all my paths are peace!"

Then STRENGTH gave voice: "It shall be
mine
Its pillars to support,
To glorify its heaven-built walls
From porch to inner court;
Mine to uphold its lofty roof
With emphasis sublime,
While temples built by man alone
Yield to the touch of time."

Then BEAUTY: "'Tis my sphere to adorn
Your walls with living light:
To prophesy of coming days
Whose dawn shall be more bright
Than rose of morning, noonday's gold,
Than light of sun or star:
Behold upon the eastern hills
Your King's triumphal car!"

"He comes in His imperial robe
And glittering diadem;
The stars are but seed-pearls upon
His garments purple hem:
We serve Him where He entereth in.—
Our plans but shadow His;
Lo, Earth and Air and Sea give praise
For all that in them is?"

"He holdeth all things by His might,
Appoints each star its track;
From the beginning God hath looked:
We turn the pages back.
Our God is WISDOM, He is STRENGTH,
And BEAUTY, three in one;
He gives us being and controls
The work that we have done.

—Selected.

A STRIKING EXAMPLE.

Freemasonry, true Freemasonry, is the same at all times, under all circumstances, in peace or war, on land or sea. The hand of brotherly love is extended and the comforting and cheering word is spoken amid the glories of the summer skies, or the gloom of the winter's darkness. We read often of the ready response to the sign of distress, how the avenging sword is instantly stayed when the victim is discovered to be a brother. How the prisoner is made to feel less the hardships of war and the dying foe has his last moments made happy by the friendly sympathy of a brother Mason. Such instances are many, and prove the usefulness, the humanity, yea, almost divinity of an institution whose teachings can so influence a man's heart that it melts toward the one whose arm was raised against him, and whose sword point is tipped with mercy toward a fallen foe.

On the last voyage of the *Lucania*, an incident occurred which demonstrates the power of Masonry in times of sorrow. On board the ship coming to this country was James Albin Roberts. After the vessel had been out at sea a short time, he was missed from among the passengers, and when the steward went to his state-room to ascertain why he did not appear on deck, he found him cold and dead. The man had died from heart disease

during the night. The sad news spread through the ship, and as in all such cases awe and curiosity were aroused. It was arranged to prepare the body for that saddest of all ceremonies, burial at sea. The arrangements were made and the hour fixed. The chaplain had his service ready and his surplice on. The stricken passengers, for what heart so callous that would not be moved at such a scene, were gathering upon the deck. The sun sinking in the West seemed to hide his burning rays in a mist of tears that rose like a cloud from the boundless sea. All was ready when some one found among the effects of the strange dead man, a Masonic apron. And further search revealed a certificate of membership in Sherburne Lodge, 702, of England. Bro. Charles W. Collier, of Putnam Lodge, this city, was also a passenger on the ship, and at once recognizing the apron and certificate as belonging to a brother Mason, succeeded in stopping the sad ceremonies, and in raising funds among his fellow passengers to enbalm the body and return it to England. The body reached New York in a good state of preservation and was shipped at once to his Lodge. In acknowledgment of his brotherly action the lodge sent Bro. Collier the following letter :

"6 Rowcraft, Stroud,

"Glas., 12 May, 1896.

"Dear Sir and Brother—The members of the Sherburne Lodge, were much shocked on receipt of the news of the sudden and unexpected death of our late Brother, Jas. A. Roberts, on board the S. S. Lucania, and at the same time greatly touched by the brotherly kindness on board after the sad event.

"I am directed by the Lodge to forward you a copy of a resolution passed at a meeting held this week as follows, viz. :

"That the Sherburne Lodge desires to express its most grateful and sincere acknowledgment of the very kind feeling which prompted the action of Bro. Charles W. Collier, of Putnam Lodge, 338, New York city, U. S. A., Bro.

William Wilson, of Winfield Yorks, Bro. William Field, of Liverpool, and other unknown brethren on board the S. S. Lucania, upon the sudden death of our lamented and esteemed Brother, James Albin Roberts, an action alike honorable to themselves and to the whole body of the craft; and to record of the reality of the brotherhood of Masonry.

"I beg you as you may have opportunity to convey to the Putnam Lodge the fraternal and hearty greeting of the Sherburne Lodge.

"Believe me,

"Dear Sir and Brother,

"Yours fraternally,

"W. H. C. FISHER,

"Hon. Sec. 702."

This touching incident adds another to the many evidences that Masonry has a language of its own, which is a heart language, unknown to those who have never felt the touch of fraternal love.

Let us practice the lessons we are taught and so convince the world of the good effects of the institution.—*N. Y. Dispatch.*

NEW BRUNSWICK.

CRYPTIC MASONRY.

A Council of Royal, Select and Super-Excellent Masters of Cryptic Rite Free Masons was inaugurated at Kensington on Wednesday evening, 13th May instant. The council well be known as Kensington council, No. 11, and holds its charter from the Grand Council of New Brunswick. The officers elect are.

Comp. Dr. R. Macneil, Thrice Illus. Master.

Comp. Neil MacKelvie, Right Illus. Master.

Comp. Dr. D. Darrach, Illus. Master.

Comp. Prescott Macnutt, Recorder.

Comp. W. A. Brennan, Treasurer.

Comp. R. E. Sobey, Captain of the Guards.

Comp. James Tuplin, Steward.

Comp. Norman Nicholson, Sentinel.

After the inaugural ceremonies had been gone through with, the visiting

Companions were entertained by the Kensington Companions at the Commercial Hotel, where a very enjoyable repast had been prepared. When the inner man had been thoroughly satisfied, glasses were filled with sparkling water and the toast of Grand Master Dr. Macneil was drunk, and replied to by that gentleman in a very pleasing and eloquent style. The Patriarch Cryptic Mason of this Province was then disposed of, Companion MacKelvie responding to the same. Before he resumed his seat he proposed the health of Past Master Darrach. Companion Darrach's reply was very pleasing and characteristic. Sister Lodges brought Bro. A. Macneil of Mount Zion and Comp. W. A. Brennan of King Hiram to their feet. After the toasts to the hostess and the press were disposed of, a most enjoyable evening was brought to a close.

RED CROSS OF ROME AND
CONSTANTINE.

The McLeod-Moore Conclave of the Red Cross of Rome and Constantine and Appendant Order, was organized in St. John, N.B., in 1869, since which time Ill. Brother Robert Marshall has held the position of Intendant General for the province of New Brunswick. McLeod-Moore Conclave being the premier conclave of America. His Lordship the Earl of Euston, Sovereign of the Imperial Grand Council of England, on the 5th of May inst., appointed Very Eminent Knight John Alexander Watson, Intendant General as successor to Ill. Brother Marshall.

His Lordship the Earl of Euston conveys his most hearty appreciation of the long services of the late Intendant General, and has been pleased to confer upon Illustrious Brother Robt. Marshall the rank and dignity of a knight grand cross of the Imperial Grand Conclave of the Red Cross of Rome and Constantine of England.

Grand Secretary's Office,
Mark Masons' Hall,
Great Queen Street,
London, W. C., May 5th, 1896

The Hon. Robert Marshall, V. Em. Intendant General :

Dear and V. Eminent Knight--In accordance with your letter of 15th April, I am directed by the M. Ills. Grand Sovereign the Earl of Euston, and have the honor to say that his lordship reluctantly accepts your resignation as Intendant General for New Brunswick, and has directed me to prepare the patent of appointment in favor of the V. Em. Knight John Alexander Watson as your successor.

His lordship also directs me to say that in the most hearty appreciation of your long services to our order he has been pleased to confer on you the rank and dignity of knight grand cross.

May I offer you my personal congratulations on this honor.

Believe me to be,
Yours faithfully and fraternally,
C. F. MATIER, P. G. V. E.,
Int. Gen. Lancashire,
Grand Recorder and Registrar Gen.

THE SIGN OF DISTRESS.

On Sunday evening, June 9th, last, soon after the train on the Southern Pacific railroad pulled out from Race-land, La., some forty miles west of New Orleans, La., the conductor came to a passenger and asked for his ticket, thereupon the passenger produced it and gently laid himself back upon his seat, being sick and faint at the time. Upon examination of the ticket, the conductor remarked that it had expired and was no good, and he would be required to pay his fare. The passenger replied that he had no money whatever, and was making his way back to New Orleans upon the ticket he had purchased from a regular ticket agent of the road.

The conductor, however, was obdurate and stated that unless the fare to New Orleans (about \$1.20) was paid he would be put off the train, and instantly pulling the bell cord the train came to a stop, and with the assistance of two brakeman gently lifted the passenger and took him out of the car and sat him upon the grass beside the road-bed in some dense woods.

It was then the passenger realizing his predicament, gave a sign known only to masons when in distress, and within less time than it requires to relate the circumstance, a number of passengers came to his relief, and soon found what was the trouble. The conductor in the meantime was aboard the train and gave the signal to the engineer for the train to move. Those, however, outside the train, notified the conductor in plain terms, that he dare not move the train off and leave them there until all were aboard. The necessary money was instantly forthcoming to pay the unfortunate passenger's fare for which a proper receipt was obtained, also a receipt for the ticket in question, which the conductor retained and would not release.

We give the foregoing as related by an eye witness, but who also states that the Southern Railroad Company is in no way to blame, other than the fact that the conductor was a little hasty in his actions.—*New Orleans Square and Compass.*

HE WAS AGIN THE HOME.

Speech by W. Bro. Josiah Wayback, of Tamarack Lodge, No. 802, Kalamazoo County, Mich.

Brethren of this Ancient and Cepted Lodge of Freemason, you have by your vote elected me to the dignity of presidin over Tamarack Lodge, as your Worshipfulls Master; when I assumed the persition I tuck the solum oath to preserve and observe the underlin principles of the grate instertootion. The Grand Lodge of this ere state will soon meet an I'll be there, providin you pay my expenses frum the treasury of the Lodge. I aint got much time to go, for the superintendin of my farm, and my store, and my bankin interest, as well as gittin ready for the spring ilection, keep us tolerable busy. But, Brethren, there is a crisis upon us, a crisis has arose, a crisis that may circumambulate our Ancient Order, a crisis that is menacing your home and my home, a crisis that will at least cost

every one of us ten shilling a year. Aye, brethren, ten shillings from the pockets of us all. What for!!! To support a Masonic Home up there at Grand Rapids; this are the impendin crisis; all the large cities of the state are for this home; and I am agin it. Brethren we must meet this crisis and thus save the honored name of our beloved institootion that has come floatin down the corridors of time. Yes, save our great Order and save at least seven to ten shillings for our families. What? What, I say, do we Masons want with a Home fur? Where in the anshunt Landmarks do we read of a Masonic Home? Nowhere: it is a innoovashun of the new fangled fellows.

If I had herd of such a thing as assessin me even two shillins for supportin a Home, I would not be an honorable Mason to night. What am I a Mason fur? What fur? Why to be a Mason of course, ter know secrets of our Order, to give the signs an passwords; what else are there in it? The charity of Masonry are not money, but it am our sympathy, a feelin. I allers feel fur the unfortunit, and invariably let 'em have money at a discount on a first-class mortgage. I make this exception to Mason's widows and orphans, and when they can't pay, I take there stock of furniture off there hands, and cancel the mortgage. But this thing of supportin a home is wrong, it encourages laziness, dependunce an is ruinashus to our beloved Order. No, I am agin the Home, it has already cost me six cents in postige an that am enough. I peal to you Brethren to sot down on the extravagances that are stealin inter our grate instertootion. We must sot on 'em and we will sot on 'em.—*The Orient.*

NEWLY INITIATED'S SPEECHES.

The forensic abilities of newly initiated Brethren, as given expression to at the festive board, are not, as a rule, of an order calculated to set the Thames, or any less important river t:

the matter of that afire, but are rather very mediocre, not to say sometimes common place. Very often when the newly initiated speaks, he says something which he did not intend to say, and which might better have been left unsaid, or he does not say what he ought, and might very properly have said. At the last meeting of a Lodge a newly initiated Brother, in a somewhat airy manner, informed the Brethren (of whom there were a goodly number, including many old and respected members of the Craft) "that it was not for the want of being pressed that he had not long ago joined Freemasonry, but want of time and stress of business, &c., prevented him." This candour, as might have been expected, had a fairly electrifying effect on those present, and the facial expression of some of the senior members was a study in real life. The newly initiated, however, not observing the discomposing effect of the bomb he had so unintentionally thrown, gaily proceeded to dilate on charity, stating that he had heard a good deal that night about charity, and with a significant shake of the head added, "Well, I don't know so much about charity." Without further preliminaries he then detailed a conversation he had had with a gentleman he met in town, the pith of which was that the aforesaid gentleman informed him that he was a Mason, and that when leaving his home in the morning, took the precaution of never bringing any money with him, assigning as a reason that there were so many "cadgers" in Freemasonry, that his hand would never be out of his pocket, &c. It must have been very gratifying, however, to the Brethren when the Brother finished his remarks by saying "that judging from the gentlemen he saw about him that night he did not think they were a very bad lot at all." A Brother, in proposing the following toast, disguised to inform the Brother initiate that if any member of the Craft had asked him to become a Mason, he had seriously transgressed the Landmarks of the Institution, and in an

eloquent and penetrating, yet delicate speech, endeavoured to put the newly made member of the Order on a higher pedestal of Masonic knowledge than he had previously given evidence of occupying.—*Masonry.*

ROYAL ARCH MASONRY.

Capitular Masonry, so substantial in its nature, containing as it does an important link in the chain of Masonry and having for its foundation many of the higher truths, is calculated to recommend itself to the intelligent mind, and merits our highest encouragement and approval. While many of our ceremonies are but forms, let us not forget that form must necessarily rest upon a reality. So by our teaching forms and ceremonies we may well bear in mind that beyond it all is a beautiful reality.—*Amos N. Alberson of Iowa.*

"AN EAR OF CORN," OR "SHEAF OF WHEAT," WHERE WAS IT SUSPENDED.

BY REV. W. P. WILLIAMS, P.G.L. OF N.C.
DAVIDSON COLLEGE.

The learned Dr. Mackey says that "It was over a waterfall, but that it is too common an error of speaking in this part of the ritual of a waterford instead of a waterfall, which is the correct word," etc. Why should a great light in Masonry have made such a criticism is beyond comprehension. At the top of the same page of his manual (83) where this criticism is made is "an ear of corn" or "a sheaf of wheat" suspended near a waterford, which is the correct illustration according to Judges XII; 1-16. Josephus Fleetwood and all other manual histories tell us that the fords of the streams were marked by "an ear of corn" or "sheaf of wheat" being suspended near by.

Again, all will admit that it was suspended near where the Ephriamites attempted to cross the Jordan; and if

that was a waterfall, then the stationing by Jephtha of the Gileadites at the fords of the Jordan was a work of supererogation, for they would have been drowned!

Another erroneous criticism of Dr. Mackey's is on the third degree. He says. "The man of the port of Joppa was a 'way-faring' man, and that the word 'sea-faring man,' sometimes ignorantly used in this place, is a monstrous corruption of the old times." Now, if anyone can show that a tramp had any right to refuse those three a passage down to Etheopia or what means of conveyance he had to take them there, I will admit the criticism. The fact is, it was a "sea-faring man" who told the three F. C's that he had on the previous day seen three men seeking passage into Etheopia; and he was of course the same man that refused them a passage thither. But with these two errors excepted, Dr. Mackey's manual is the best that I have ever seen. And his *Lexicon, Ahiman Rezon, Analogy of Freemasonry to Christianity, etc.*, is the best light (the Bible of course excepted) on Masonry, that I have ever read.

Mackey takes a still more erroneous position, viz: That King Solomon had an embargo laid upon the shipping to prevent the three R's making their escape. According to Masonic tradition, they were at or near the port of Joppa before King Solomon knew of their absence. Had he not had a standing embargo upon the shipping, he could not have kept 153,000 men there for seven years. Some people have very erroneous views about Masonry. Those for example, who criticise Grand Master Sawyer's address on "Physical Qualifications." He is right; and all who have studied the spirit and genius of Masonry carefully are bound to say, "Amen; So Mote It Be."—*Tidings from the Craft.*

THE SYMBOL OF THE CROSS.

The cross is another symbol which was held in great reverence by civilized

nations long ages before the establishment of Christianity. Representations of it in various forms have been found in all parts of the world, from a simple carving upon the face of the living rock to the imposing temples of Elephanta in India, which are constructed in a cruciform shape. The plain Latin cross was undoubtedly the primitive form from which all the more elaborate varieties were derived. The Cruxansata is one of the most ancient modifications met with in the Old World, and in Egypt, where it was the "symbol of symbols," as indeed it was also in Chaldea, it was termed the "Key of the Nile." It was placed on the breast of the deceased, sometimes as a simple T resting upon the frustrum of a cove, or occasionally upon a heart. This same symbol is met with in various localities of Central America, notably upon the breasts of statues in Palengue and other very ancient cities in Guatemala. Wherever found, throughout the world, however, it was invariably associated with the idea of water and of rejuvenescence; thus, in Babylon, the cross was the symbol of the water deities; in Egypt, of creative power and eternity; in India and China, of immortality; in Mayax, of rejuvenescence and freedom from physical ills. In the Eleusinian and Bacchic mysteries, the cross, we are told, was placed upon the breast of the initiate to signify that thenceforth he commenced a new life. In Mayax, from the remotest ages, the symbol of the cross appears to have been an emblem connected with their sacred mysteries. The ground plan of the Sanctuary at Uxmal is cruciform, and conspicuous among the carvings on the east facade of the palace at Chichin-Itza is the same symbol. According to Maya traditions, the cross was symbolical of the "God of rain."—*Indian Freemason, Bombay.*

A SQUARE.

This is one of the most important and significant symbols in Freemasonry, and as such it is proper that its true

form should be preserved. Our French Brethren have almost universally given it with one leg longer than the other (as was frequently the case in this country in the last century) thus making it a carpenter's square. It is also often unnecessarily marked with inches, as an instrument for measuring, which it is not. It is simply the trying square of a stonemason, and has a plain surface, the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone and to see that its edges subtend the same angle. In Freemasonry it is a symbol of morality. This is its general signification, and is applied in several ways. (1) It presents itself to the Neophyte as one of the three great lights; (2) to the F. C. as one of his working tools; (3) to the M. M. as the official jewel of the Master of the Lodge. Everywhere it inculcates the same lesson of morality, of truthfulness, and honesty. So universally accepted is the symbolism that it has gone outside of our order, and is found in colloquial language communicating the same idea. As a Masonic symbol it is of very ancient date, and was familiar to the operative Masons. In the year 1830 the architect (Brother Payne) in rebuilding a very ancient bridge, called Baal's Bridge, near Limerick, in Ireland, found under the foundation an old brass square much corroded, containing on its two surfaces the inscription, "I will strive to live with love and care upon the level by the square," with the date 1517. This discovery, therefore, proves, if proof were necessary, that the teaching of our old operative Brethren was identical with the speculative application of the working tools of the Modern Craft.—"A Past Master," in the—*Minstrel*.

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:

F. M. Bell Smith, \$1.00; R. A. Fletcher, \$1.00; Jas. Young, \$2.00; Hon. J. R. Gowan, \$4.00; J. W. Morton, \$1.00; E. J.

Carter, \$1.00; A. H. Hawthorn, \$1.00; Wm. Greenwood, \$1.00; J. C. Patterson, \$1.00; P. C. Dutt, .91.

PLEASANTRIES.

Mrs. Snaggs: "In case of war, on account of the Cuban resolutions, what would be likely to be the first hostile movement? Mr. Snaggs: "I think the Madrid government would capture all our castles in Spain."

She: "It must have been interesting riding through the mountain passes in Switzerland." He: "It would have been to most persons, I suppose; but, as for me, you know, it was no new thing. I always have a pass wherever I go."

Under the "Terror," in France, people learned to be excessively cautious in all they said and wrote. An old letter is said to be in existence of the revolutionary period, in which the author had at first written to a friend, "I write under the reign of a great emotion." Then, apparently reflecting that it was dangerous to speak of "reigns" at such an epoch, he amended the sentence thus: "I write under the republic of a great emotion."

The organist in an Exeter (N. H.) church on a recent Sabbath, shortly before the service began, sent the organ-boy to ask *Hall* (the janitor) to go to the vestry. The boy thought he was to ask *all* to go, and accordingly went into the audience, and whispered to one and another that they were requested to go to the vestry. One after another they went, to the surprise of the rector, who thought, however, that they wished to speak to the bishop, and told them that he would soon be in. At that point the mistake was discovered. *Hall* went to the vestry, and *all* went back to the audience!

A gentleman in England whose premises were often invaded by trespassers put up the following sign on his gate-house: "A terrific kaiblondomeni kept here." A friend asked him what terrifying thing that was. "Oh," he replied, "it is just three big Greek words put all together: but it serves the purpose well. The unknown is always dreadful."

We have a very "smart" boy at our house. Some one was playing on words, asking "Did you ever hear a napkin ring or see a lamp smoke?" when this boy of ours ejaculated, "Chestnuts! did you ever see the sugar bowl, or the peper box, or the spoon hold her, Did you ever go down a salt cellar, or hear a water spout, or drink from an ink well?"

§ Judge Byles was one day trying a man for stealing, when a medical witness was called who stated that in his opinion the prisoner was suffering from kleptomania. "And your lordship, of course, knows what that is." "Yes," said Byles, quietly, "it is a disease which I am sent here to cure."

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| No. of Members. | Balance in Bank. | No. of Members. | Balance in Bank. | No. of Members. | Balance in Bank. |
|-----------------|------------------|-----------------|------------------|-----------------|------------------|
| October, 1882 | 820 | January, 1887 | 5,804 | January, 1892 | 32,393 |
| January, 1883 | 1,134 | January, 1888 | 7,811 | January, 1893 | 43,024 |
| January, 1884 | 2,216 | January, 1889 | 11,618 | January, 1894 | 54,461 |
| January, 1885 | 2,558 | January, 1890 | 17,026 | January, 1895 | 70,055 |
| January, 1886 | 3,648 | January, 1891 | 24,466 | January, 1896 | 86,521 |
| | | | | | \$ 408,798 18 |
| | | | | | 580,597 85 |
| | | | | | 858,857 89 |
| | | | | | 1,187,225 11 |
| | | | | | 1,560,732 46 |

Membership 1st April, 1896, 90,892; Surplus 1st May, \$1,685,572 66.

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

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