

Our troubles in the world stop on the mystic door,
And nothing inharmonious may pass the threshold o'er,
For sorrow, grief, and care, never sit up the square,

In the heart of a Mason's lodge.

Chorus—In the heart of a Mason's lodge,
For sorrow, grief, and care, &c.

May the canker-worm of strife ne'er enter to destroy

The growing fruits of Masonry, its beauty and its joy ;

Let love and honour dwell, with charity, as well,

In the heart of a Mason's lodge.

Chorus—In the heart of a Mason's lodge,
Let love and honour dwell, &c.

—*Masonic Star*.

Miscellaneous.

CANADIAN REMINISCENCES.

Those of us who live till the year 1892 will see the celebration of the centenary of Freemasonry in Upper Canada. In 1792, the Grand Lodge of England granted a patent to Mr. Wm. Jarvis, then Secretary of the Province of Upper Canada, appointing him Grand Provincial Master in and for the Province. At that time, the land in and around what is now the city of Hamilton was covered with the primeval swamp, and the waters of the bay flowed over much ground now taken up by the track and workshops of the Grand Trunk Railway. But in the locality a number of intrepid settlers had made the Indian tribes their neighbors, and were trying to get a living by the cultivation of the soil or in supplying the needs of neighbors who followed that occupation. It was under such circumstances that Freemasonry was introduced into this neighborhood—when, as the records inform us, on January 31st, 1796, at Smith's tavern, Barton, four visiting brethren, seven farmers, a merchant, a minister, a schoolmaster and two captains—one of the latter the famous Indian chief Brant—met and opened Barton Lodge, A. F. & A. M. This was in the same year when the seat of

Government was removed from Niagara (then Newark), to Toronto (then York), but the lodge had received its charter in the previous November. In the list of those present are the names of Davenport Phelps (who was Worshipful Master), John Ryckman, Daniel Young, John Thomas, Warner Nellis, William Nellis, John Aikman, Wm. Smith, St. John (understood to be a Frenchman named St. Jean Baptiste Rosseaux), John Young and Capt. Brant. Residents in Wentworth county will recognize in this list the names of more than one well-known Wentworth family, whose offspring is now quite numerous. The minutes of this pioneer lodge have been preserved, and like all records of those early days in colonial history they are quaint and interesting reading after the lapse of over ninety years. At the first meeting rules of order were adopted that show a commendable decorum. For example, rule 10 provides that no member shall curse, swear, wager, or offer to lay wagers in the lodge, under pain of fine or expulsion. There was a great deal of gambling in those days. Rule 11 provides for the fining of any member who "came disguised in liquor"—a gentle way of saying "came drunk." Later regulations were adopted providing for the fining of those brethren who failed to attend on the nights of meeting or show good reasons for absence. In those days, the collection of dues seems to have been an extremely difficult task. There was a great scarcity of specie; greenbacks were not invented, but, as a well-known local Masonic authority points out, "the great and invaluable discovery of notes of hand was well known." These were hard to collect, and in December, 1799, a new expedient was tried. It is thus recorded in the minutes :

That the Secretary be ordered to acquaint each member that good merchantable wheat delivered at Brother Rosseaux's mill in Ancaster be expected in payment (of dues).

Here is another characteristic entry, which shows the revolution which has