

THE CRAFTSMAN, HAMILTON, 15th JULY, 1869.

THE BARTON LODGE SEVENTY YEARS AGO.

Concluded.

The collection of dues was even rather more of a task seventy years ago, than it is in our day. Specie was as scarce as it is in the wide domain of Uncle Sam, and greenbacks were not invented, but the great and invaluable discovery of notes of hand was well known. Trustees were appointed to whom notes on account of the Lodge were made. Fees, dues and fines were paid in notes of hand, in the most off-handed way. The Lodge was diligent in looking after these bits of paper, and brethren afflicted with a chronic defect of memory, were cheered with such frequent and forcible reminders, that they must have felt that all their shortcomings, caused by the sad loss of memory, were more than fully compensated by the touching attentions and friendly aid of those, who were so happily constituted as to be placed above such ailments, and yet able to sympathize with and help those who were less favored. The notes of hand and due bills gave so much trouble that it was decided, April 25, 1800, not to accept them any longer, but to demand Cash. In addition to notes and due bills and cash, there was yet another way in which our early brethren were willing to accept payment. They carried the spirit of accommodation to all reasonable lengths, to meet the wishes and abilities of everyone. August 2nd, 1799:—"On motion of Brother Beasley, seconded by Brother Smith, that the Lodge will except good merchantable wheat, delivered at Brother Rousseaux's mill, from any Brother of the Lodge in payment of their dues, which motion was unanimously agreed to." December 13, 1799.—"That the Secretary be ordered to make the accounts of each member of the Lodge, and demand payment. That the Secretary be ordered to acquaint each member, that good merchantable wheat delivered at Brother Rousseaux's mill in Ancaster, will be excepted of as payment." The same night, Worshipful Brother Phelps moved, "That Lodge No. 10 pay to their Sister Lodge now formed or forming, forty dollars out of the fund." This was laid "over till next Lodge night." On January 10, 1800, Worshipful Brother Phelps withdrew his motion, and the following amendment to the minutes of the previous Lodge night was then negatived: "That this Lodge lend their Sister Lodge at the Forty, in the Township of Grimsby fifty dollars." On January 8th, 1802 the minutes read: "That as Brother Rousseaux is going to Niagara the first sailing, he shall be authorized to purchase one piece of blue ribbon and 1/2 yard of broad cloth, for the use of Lodge No. 10." Niagara was a long way off then and was immensely important. The whirligig of time has played fantastic freaks with it, and its then outlying tributary the Township of Barton.

The first affiliations took place on December 4th, 1796, and we have this record of them: "The petition of Brother Bowman, late a member of Lodge No. 4, was read, praying to become a member of this Lodge, he producing a certificate from Lodge No. 4. The members present proceeded to ballot on said occasion, which were found unanimous in Bro. Bowman's favor; and upon Bro. Bowman

"signing the by-laws of this Lodge, is admitted a member thereof. The petition of Bro. Augustus Jones was read, praying the same purpose, who had not obtained his certificate from his former Lodge, but promises to obtain a certificate as soon as opportunity will serve for that purpose; and as a number of the brethren of this Lodge were well acquainted with Bro. Augustus Jones's conduct in his former Lodge, the brethren proceeded to ballot for him, which were found unanimous in his favor."

My address would be incomplete without the first record of black-balling, which must fall into place here. Nov. 12, 1802: The petition of presented at the meeting of Oct. 9th, comes up with this result: "That petition be withdrawn.—Negatived. That petition be not withdrawn, but balloted for.—Motion carried. As petition is not to be found, that the balloting be postponed till the next Lodge night.—Not carried. Proceed to ballot for Ballots when taken, eight black and one white." A severe and most unmistakable case of black-balling, and the first, I think, in the history of the Barton Lodge.

In the minutes of the first Provincial Grand Lodge, held at Niagara, Aug. 26th, 1795, there is this entry: "Resolved, that it be recommended to the Grand Lodge of this Province to open a correspondence, as soon as may be convenient, between the said Grand Lodge and the Grand Lodge of Pennsylvania." This was carried into effect, and what came of it, in one way, we find in our minute book: Dec. 12th, 1800.—"Read a letter from the Grand Secretary, informing this Lodge of communication received from the Grand Lodge of Pennsylvania, announcing the death of the Right Worshipful Grand Master Washington, and requesting this Lodge to go in mourning at their public and private meetings six months, including their first meeting, in consequence of which Brother Aikman moved, seconded by Brother J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion being put, was carried. Brother John Lottridge agreed to furnish the Lodge with the ribbon." Washington died December 14th, 1799; and the entry on our minutes is dated December 12th, 1800, a year all but two days after the event. So slowly did ill news, which travels faster than good news, travel at that time. Nothing can make more clear to us the isolated position of our brethren here, and the wonderful changes which mark our day. It took them a year to get official news from Pennsylvania. Now we read in our morning paper the news of yesterday, of Europe, alongside of yesterday's news of our own city. We now know Washington, as the whole world knows him, as a noble man, a pure patriot, a great name in history, and one not more honored in his own land than in all lands, where greatness and goodness are revered; but our early brethren knew him as a republican, while they were monarchists, as a successful rebel against their sovereign, as one whose triumph had made many of their neighbors, and, perhaps, some of themselves exiles, but they knew him also as a Mason, and they forgot all else in that, and honored him as an honored member of the Craft. It is easy to waive political differences in our day, in which it requires a Hudibrastic logician to decide where