

been found deficient in. Among the voluntary organizations which had been built up for specific purposes was the Order whose members were present. Ancient Freemasonry had for its object, he affirmed, the cultivation of the moral virtues. It is not a benevolent association, although it dispenses a very large sum in benevolence every year. There is no device among all its symbols that does not point in some important virtue to be meditated upon and practised; no sign in all its ritual which is not intended to be an object lesson to the Freemason's moral nature, laying the foundation of his work on the sacred law and teaching him that his first duty is to build around it the temple of character.

The offering was devoted to the Sick Children's Hospital.

A LITTLE BIT OF LOCAL HISTORY.

In the first settlement of Sophiasburgh Township, Pr. Edward Co., Ont., there were many immigrants from the Eastern States. Among the first to arrive was Samuel H. Barton, from Albany, N.Y., whose wife was Marg't Burdett, and her parents were U. E. Loyalists. Mr. Barton was ever an ardent Mason. On the second day of his arrival in his new and forest home, he stood, early one morning, wondering no doubt, at the prospects before him, when the steps of a man were heard coming toward him, approaching near, Mr. Barton, hailed him thus: "Hello, stranger, where are you bound?" The stranger's reply, "Travelling East." To make the story short, there then sprang a life long friendship between Asa Stephens and Samuel H. Barton. Stevens settled in the Co., near Wellington, and when I, in my early boyhood, heard that grandfather Barton was preparing for a visit to *uncle* Asa, I was sure to be his companion. And when *uncle* Asa sent word that he was coming to make his yearly visit, I

knew, and we all knew, that an enjoyable time was in store for us. Nearly one half century has passed, both are dead, having lived and died masonically—yet I see their noble faces, and hear again their old Masonic songs, and their eulogia on Masonry.

Samuel Barton Burdett, Q.C., LL.D. M.P. of Belleville; was given my grandfather's name, and while he was on his dying bed, I shewed him my grandfather's Masonic apron. Need I say, that it was pleasing? He was honored by a Masonic funeral.

Is it any wonder that I, the son, the brother, the son-in-law of a Mason, and the grandson and great grandson of a Mason, should not be proud of my Masonic history and honorary membership in Madoc and Ameliasburg Lodges? Is it any wonder that I venerate the heirloom, my grandfather's Masonic apron, left with me, as its keeper, for my only son *Barton N. Sprague*? J. S. S.

THE GRAND LODGE OF CANADA.

NOTICES OF MOTION.

1. By M. W. Bro. Daniel Spry:

That clause 215 of the Constitution be amended by the addition thereto of the following words: "A candidate's place of residence may be where his family resides, or where he is constantly employed and is in receipt of his wages or salary."

2. By R.W Bro. Wm. Rea:

That clause 210 of the Constitution be amended by adding thereto the following words: "In the event, however, of an honorary member failing to keep up communication with his Lodge, and the Lodge, after due enquiry, cannot ascertain his whereabouts, then after the lapse of five years from the time of the last communication from him, it shall be permissible for the Lodge to drop his name from the roll of membership and be exempt thereafter from the payment of Grand Lodge dues for such honorary members."