

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming /  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,  
Editor & Proprietor.

"The Queen and the Craft."

{ \$1.00 per annum  
in advance.

VOL. XI.

PORT HOPE, ONT., NOVEMBER 15, 1877.

No. 11.

FOR THE CANADIAN CRAFTSMAN.]

### Working Lodges in the Third Degree.

BY R. W. BRO. OTTO KLOTZ.

The system practiced by our American brethren of transacting all routine business of the lodge, while it is open, in the third degree, has been brought up in Grand Lodge on former occasions for adoption in the Lodges working under the Grand Lodge of Canada, but upon a vote being taken, it has been rejected; at the last meeting of Grand Lodge, it was brought up again but shared the same fate; Grand Lodge did not appear in favor of the proposed change, though a strong effort was made to effect it.

It may be on the outset observed that the expression "working Lodges in the third degree" is incorrect for the purpose in question, for Masonically speaking, "work" means the conferring of degrees; all Lodges "work" in the third degree now, if they have any candidate to raise.

The brethren who so strongly advocated the change in question advance the following arguments in favor thereof:—

1. That it would be of great advantage to the Craft were the routine

business of the Lodge performed while the Lodge is open in the third degree, especially balloting for candidates and for members.

2. That apprentice members cannot yet give an intelligent vote; that they require more experience of Lodge matters before they should be entrusted with balloting, and with voting in general.

3. That it appears absurd to allow an Entered Apprentice to vote upon an application of a Master Mason for affiliation, because the E. A. knows nothing about the M. M.'s degree.

4. That by excluding E. A. and F. C. members from the full privilege of membership, would induce them to become more anxious to seek for advancement in the degrees.

5. That it is not right to let an E. A. member be present to witness the routine business of the Lodge, because he might hear many unpleasant discussions. And

6. That the change which is advocated is the system now practiced by

the brethren in the United States, and gives good satisfaction there.

Now let us calmly enquire into those arguments.

*First.* "That it would be of great advantage, etc., etc." This is only an opinion without evidence to support it. The balloting being secret, the fact that E. A. members did vote against a party whom all M. M.'s desired to become a member, could only be ascertained by taking two votes, one including E. A. and F. C. members, the other excluding them; and that even would not prove which of the two votes would bring advantage or disadvantage to the Craft. All that can result from an individual's ballot is rejection, never admission unless all individuals cast white balls; and it should be borne in mind that the Craft is exceedingly rarely, if ever, injured by a rejected candidate, but that nearly all the injury to the Craft is caused by Master Masons. Look at all the complaints, charges or unmasonic conduct, suspensions and expulsions, and what do we find? It is the Master Masons, almost exclusively, that are charged with, and convicted of unmasonic conduct. If the M. M.'s were all purists, of whom none would ever cast a black ball, except upon purely Masonic grounds, and not from personal and sinister motives, we would not, after an adverse ballot has been declared, hear so many confidential complaints (notwithstanding the secrecy of the ballot) that this one or that one did cast a black ball out of malice or personal feeling towards the applicant; about E. A. or F. C. such complaints are never heard; they are yet too innocent and conscientious; the charges

and lessons which they received at their initiation are yet too strongly impressed upon their minds. That in some Lodges the brethren are divided into two factions, the one being at enmity with the other, is an unfortunate fact, yet it cannot be denied; both factions acting in violation of their O.B.; almost constant blackballing is the general result from this unhappy position of affairs. The proposed change would not remove, or even mitigate, that evil. E. A. members do not bring any such evil dispositions into the Lodge, and if afterwards they join such a faction it is because they have been seduced in their morals by older members. These statements may not be palatable to read, but when an innocent, conscientious number of brethren are charged though indirectly, yet nevertheless sharply, with being the cause of creating disadvantage to the Craft, with blackballing unjustly, voting incorrectly and injuring the Lodge, then justice and fair play demands, on behalf of the Entered Apprentices and Fellow Crafts in our Lodges, the refutation of the insinuation and charge.

*Second.* "That Apprentice members cannot yet give an intelligent vote, etc., etc." Now the very great majority of members are made Master Masons about two or three months after their initiation; they generally have not been oftener than twice in the Lodge before they are "raised." Will any person seriously assert that these two evenings make such a material change in a man's intellect as to transform his brain from a voidness of intellect to one stored with that gift? That while he was incompetent to vote from want of intellect on the one evening he re-

ceived his second degree, that by conferring upon him the sublime degree of a Master Mason, intelligence flashed into his brain as by magic, and that he thereby became an intelligent voter? It is said that the E. A. require more experience before they are entrusted with the ballot; but pray where are they to gather that requisite experience? Experience is consequent on age, one evening is certainly insufficient. The E. A. is taught who is a fit and proper person to be made a Mason; he learns the answer and must know it before he is advanced; he has impressed it upon his mind, and if no older member seduces or misleads him, there is every probability that he will give an unbiased, conscientious vote upon truly Masonic principles.

*Third.* "That it is absurd to allow our E. A. to vote upon an application for affiliation, etc., etc." This is another very singular argument, and the reason advanced for its support, if any reason at all, should equally exclude from voting upon an affiliation one who is only a Master Mason where the applicant is a Royal Arch Mason, for be it borne in mind that the Grand Lodge acknowledges the Royal Arch (though, unfortunately, the Constitution leaves us in the dark as to the meaning of such acknowledgment.) The Entered Apprentice, by a unanimous vote of the Lodge, has been accepted and made a member of the same; and in due course of time, often two months thereafter, he is made a Master Mason; he may be, and often is, more intelligent than some older members; he may, and often does, become a more noteworthy member than some

of his seniors; he may know good Masonic reasons for not desiring to associate in the same Lodge with the party proposed for affiliation. If such party nevertheless were elected without the E. A. having a chance to speak or vote he would, in compliance with the charge he received at his initiation, abstain thereafter from entering his Lodge, and be debarred from being passed or raised. Would it therefore be wise and prudent to run the risk of losing a worthy member, and incur the risk of adding a questionable character? Moreover, is it not a tacit admission, when asserting that Entered Apprentices cannot give an intelligent vote, either open or by ballot, that all parties elected for initiation are so elected in direct opposition to one of the strict conditions upon which alone any brother has a right to recommend or ballot for an applicant for initiation, because one of the essential conditions for admission is that the party be possessed of a "sound judgment."

*Fourth.* "That by excluding E. A. and F. C. from full membership would induce them more anxiously to seek advancement, etc."

From this argument, it must necessarily be inferred that it is the rule that Entered Apprentices are too slow and indifferent in seeking to be passed and raised; but is such supposition borne out by the facts? The actual fault is that the E. A. are but too anxious to be "raised;" that they are often impatient if for some reason or other a passing or raising as announced does not take place; that it is considered as a matter of course by nearly all Lodges to pass or raise whenever the time stipulated by

the Constitution has elapsed; that the examination which precedes the passing and raising is treated as a mere matter of form, and that even if the candidate answers correctly all the stipulated, or what is termed the usual questions, this in itself is no evidence that he is thereby rendered fully competent to take part in the routine business of the Lodge. On the other hand, it is the exception that an E. A. or F. C. does not strive to be "raised," and if such an exception does occur, it will probably be found upon closer examination, that that party became disappointed at his initiation, and in consequence thereof indifferent to Masonry altogether, and that he had better never have been proposed. To change a system for the sake of that insignificant, small number who do not seek advancement, and then even with but slim prospects, if any at all, of making them take an interest in Masonry, could surely not be considered necessary, nor wise, nor judicious.

*Fifth.* "That it is not right to let an E. A. be present to witness the routine business, etc., etc." Now what harm can there be in letting an E. A. see and hear the routine business? At some time, he has to become familiar with the mode of doing Lodge business, and that knowledge should also form a part of the qualification for advancement to the higher degrees. The time of his apprenticeship is unquestionably the proper time to gather information and to acquire that knowledge; it is only unfortunate that that term is too short to enable him to gather information, but even if with his defective knowledge of the routine business, he does vote

upon an account or other subject, it is of very rare occurrence that his vote alone will turn the scale, and if it does, his vote is at least an unbiased and impartial one. And as for the hearing of unpleasant discussions, it is better he learn at once, before he advances any further, what he has to expect to hear and see, that he may make up his mind whether he will apply for further advancement or not, and no longer grope in the dark.

*Sixth.* "That the system is practiced in the United States and gives good satisfaction." This is at least one tangible reason for advocating the introduction of that system into our Lodges here; and we may at once add, as another reason, because the Grand Lodge of Manitoba has recommended the introduction of the same. There is no doubt that to quite a number of our brethren in Canada a variety of systems practiced by our American brethren possess a peculiar charm for them; equally certain it is that to many Masons in Canada, the English system possesses peculiar charms; and who will blame either for the propensities and prejudices; they are natural, and need no explanation. That the Manitoba brethren desire that change is a natural consequence of what preceded. They, in at least one Lodge, if not in more, "work" like, or similar to, the Americans, and of course they also want to do the routine business like the Americans. And why should they not give expression and effect to their American sentiments?

Upon the whole, it is found that all except the sixth and last argument is aimed at the poor Entered Apprentice and Fellow Craft; it is they who are

suspected of having done all the un-masonic black-balling and incorrect voting, but whose presence at, and taking part in the routine business, all the disharmony in the Lodge, all injury to the Craft has its origin, and, consequently, i. they were excluded from being present at said business, all such evils could never again befall the Craft. Now were we sure that by such an exclusion of privileges we would have found a sure panacea, would have none but pure Masonic balloting and voting upon all matters brought up in the Lodge, or even if by the introduction of the proposed system, only one half of floating evils could be removed, *then by all means let us have that new system, that semi-panacea*; but if on the other hand, no one can fairly and honestly accuse or blame the Fellow Crafts and Entered Apprentices any more, if as much, as the Master Masons for such evils, then equity and fair play imperatively demand that those younger members be not thus wrongly accused, and that if a vote is again to be taken upon that subject, it be given solely upon the reasons given in the sixth argument, i. e., because our American brethren have it.

Having thus enquired into the several arguments advanced by the advocates for the change, it will be well to enquire into the relation which the same will bear to our Constitution. This will be the more needed since those advocates never in all their speeches in Grand Lodge made any mention about it, as if by the introduction of that change the Constitution needed no alteration, while it is a fact that important changes therein must be made at the same time

said change is introduced; if not, the one will clash with the other.

1st. It is laid down in our Constitution that so soon as a person is initiated in a Lodge he becomes a member thereof; as such, however, he possesses certain rights and privileges guaranteed to him, such as voting on By-laws, access thereto, notice by summons, election of officers and members, recommending parties for membership, and numerous other rights and privileges; in fact, they are almost identical with those of a Master Mason, and in that respect are in accord with the customs that obtained in the ancient mysteries. The Catechumens of old were prepared by education and probation for being initiated, so do we require that a liberal education and a good moral life and the acquirement of sound judgment precede the application for initiation in a Lodge. A person once initiated into the ancient mysteries was considered and treated as a full member; his advancement depended solely upon merit and ability, so it should be in Masonry, according to the Constitution. That ancient principle was continued by the Grand Lodge of England at the revival in 1717 and transplanted over the surface of the globe, wherever Lodges were formed under that grand body. The only parties that changed that principle, by adopting the system of transacting all the routine business of the Lodge while it is open in the third degree, and thereby deprived E. A. and F. C. members of their rights and privileges, were our American brethren; and recently the Grand Lodge of Manitoba has followed suit. Both parties, no doubt, claim it as a right

to make such changes, and probably nobody will attempt to dispute the same in the abstract. Each Grand Lodge is the supreme governing body in its own country, and is not amenable to any other body. In like manner the Grand Orient of France has recently changed its Constitution, and followed suit with the Grand Lodge of Belgium.

Masonry, it is universally admitted, and taught by all Masonic bodies, is a PROGRESSIVE SCIENCE; then, where is the limit to its progress? Who can limit the progress which astronomy, anatomy, geology, chemistry and all other sciences have made, and are constantly making? Nearly every great progress in science has been assailed by the theologians and their adherents; men of science have been anathematized, persecuted and excommunicated; still science has steadily progressed and triumphed, and the earth retained its rotundity and motion. Freemasonry itself has undergone such vital changes that the present Order, in substance, differs so much from its origin, that the latter is barely recognizable in our new garb; and who will dispute the right to make further progress in the science?

If then there still exists a strong feeling in favor of the American system of transacting the routine business of the Lodge while it is open in the third degree, and there alone, then let it again be brought before Grand Lodge, but let the advocates of the change in fairness to all, bring up at the same time a motion as to how each separate clause in the Constitution is to be amended, and how our ritual is to be altered, so as to make both in harmony with that proposed change; and

by all means let them no longer blame, as before, the poor Entered Apprentices and Fellow Crafts. It might also be well to remember that that system is of modern invention, that even the practice of conferring the Master's degree, as now done, is only about 150 years old, that prior to that period only the Master-elect received that degree; that formerly the Fellow Crafts formed the body of Grand Lodge and elected their head from among themselves to preside over them as Grand Master, that even at the present day the W. M.-elect takes his O.B. of office in a F. C. Lodge, and likewise the M. W. the Grand Master and all Grand Lodge officers are, according to ancient form and custom, obligated as Fellow Crafts, and not as Master Masons, in Grand Lodge itself.

By the CRAFTSMAN Reporter.]

#### Laying the Corner Stone of the Methodist Episcopal Church, Brighton, Ont.

A very interesting Communication of the Grand Lodge of A. F. and A. M. of Canada, was held at the village of Brighton, Ont., on Wednesday, Oct., 10th, 1877, for the purpose of laying the Corner Stone of the new Methodist Episcopal Church, now erecting on Main Street, but the one great drawback was the unpropitious weather. From early morn until evening, the sky was continually overcast, and occasional showers of rain fell, some of them quite heavy. Notwithstanding these, however, a large number of the brethren of the various Lodges in the neighborhood met to take part in the interesting ceremony about to be performed, while the sprightly little village, and its vicinity poured out their myriads of the stalwart and fair to see what was going on.

The Most Worshipful the Grand Master, W. H. Weller, Esq., R. W. Bro. J. J. Mason, Grand Secretary, R. W. Bro. E. Peplow, D. D. G. M. of Ontario District, and a number of brethren, arrived on the morning train from the west, and were met by quite a gathering of the brethren of Brighton and neighborhood at the station, together with the Cobourg Cavalry Band, which was engaged for the occasion. The visiting brethren were escorted up to the Lodge room, headed by the band, where they dispersed for a while, the visitors to see the sights, and the home brethren to prepare for the work before them.

At one o'clock, all assembled together, and made their way to the site of the new building, where a most sumptuous dinner was spread. After ample justice had been done to the good things thus prepared, the brethren once more scattered, putting in the time as best they could until the hour of the ceremony.

At half-past two, all met in the Town Hall, Prince Edward Street, where Grand Lodge was opened in Ample Form, with the following Grand Officers present:—

M. W. Bro. W. H. Weller, G. M.; R. W. Bro. E. Peplow, as D. D. G. M.; R. W. Bro. Jas. Smith, as G. S. W.; R. W. Bro. J. B. Hall, as G. J. W.; Bro. Rev. Amos Campbell, as G. Chap.; W. Bro. I. B. Thayer, W. M. of United Lodge, No. 29, as G. Treas.; V. W. Bro. A. E. Fife, P. M., as G. Reg.; R. W. Bro. J. J. Mason, Grand Sec.; V. W. Bro. C. R. Ford, P. M., as G. S. D.; V. W. Bro. D. MacNaughton, W. M. Durham Lodge, No. 66, Newcastle, as G. J. D.; W. Bro. Philip Taylor, W. M. Cedar Lodge, No. 270, Oshawa, as G. S. of W.; W. Bro. J. J. Campbell, W. M., Excelsior Lodge, No. 335, Colborne, as G. D. of C.; W. Bro. J. O. Proctor, P. M., as Ass. G. D. of C.; W. Bro. I. M. Wellington, P. M., as Ass. G. S.; W. Bro. R. Barker, P. M., as G. S. B.; W. Bro. W. H. Floyd, P. M., St.

John's Lodge, No. 17, Cobourg, as G. Organist; W. Bro. T. Crossen, P. M., Ontario Lodge, No. 26, Port Hope, as Asst. Grand Organist; W. Bro. A. R. Macdonald, P. M. Conseccon Lodge, No. 50, Grand Pursuivant. *Grand Stewards:* W. Bro. R. P. Hurlbut, P. M., 161; W. Bro. Jas. Chisholm, P. M., 44, Wisconsin; Bro. Jos. Clouston, S. W., 29; Bro. Joel Webster, J. W., 29; Bro. W. Wagstaff, S. W., 66; Bro. W. Gross, J. W., 66; Bro. W. Coxall, J. W., 91; Bro. J. Gilbard, P. J. W., 17; Bro. J. B. Chapin, P. S. W., 29; Bro. S. Buckley, P. S. W., 29; Bro. D. Bullock, P. S. W., 29; Bro. J. E. Lockward, P. J. W., 29; together with a large number of brethren from Brighton, Colborne, Cobourg, Port Hope, Newcastle, and other places.

A procession was then formed in the proper order, and marched to the site of the new building, which is situated on Main Street, and but a short distance from the business portion of the flourishing little village. While the procession was marching, a drizzling rain began to fall, and as soon as the Grand Officers had assembled around the stone, and the brethren formed in a circle outside, the rain increased until it fell in perfect torrents.

Before proceeding to work, the Most Worshipful the Grand Master delivered the following address:—

Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and established of old with peace and honor in most countries, to do good to our brethren and fellow men, to assist in the erection of buildings, and to fear God the Great Architect of the Universe. We have among us concealed from the eyes of all men, secrets, which have never been found out; but these secrets are honorable, and not repugnant to the law of God or man. They were entrusted in peace and honor to the Free Masons of ancient times, and having been faithfully



transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men all ages, who who have ever shown themselves ready to promote our interests, and defend us from all adversaries. We are assembled here to-day in the face you all to build a house which we pray God may deserve to prosper, by becoming a place of concourse for good men, and by promoting harmony and brotherly love throughout the world, till time shall be no more.

After the address, the Acting Grand Chaplain invoked a blessing.

The Grand Secretary then read the following scroll:—

“In the name and by favor of the Glorious Architect of Heaven and Earth, on the 10th day of October, 1877, A.D., and of the Masonic era 5877, and in the 41st year of the reign of our Gracious Sovereign, VICTORIA, Queen of Great Britain, Ireland, and the Colonies, Empress of India, etc. The Right Honorable Sir Frederick Temple, Earl of Dufferin, K.P., K. C.B., etc., Governor General of the Dominion of Canada. Hon. D. S. Macdonald, Lieutenant Governor of Ontario; Hon. Alex. Mackenzie being Minister of Public Works, and Premier of the Dominion; Hon. Oliver Mowat, Attorney General, and Premier of the Province of Ontario; W. H. Weller, Grand Master G. L. of A. F. & A. M. of Canada; Rev. Amos Campbell, Pastor; A. Elliott, Architect, and Geo. Emery, Contractor. The foundation stone of this Methodist Episcopal Church, in the village of Brighton, was laid with Masonic honors by the Most Worshipful the Grand Master, assisted by the Grand Officers of the Grand Lodge, and a large concourse of brethren, which may the G. A. O. T. U. ever protect and prosper.”

Under the stone with above scroll were deposited various coins of the Dominion, and a copy of each of the principal daily and local papers.

W. Bro. I. B. Thayer, on behalf of the officers and members of his Lodge, presented the Grand Master with a beautiful silver trowel, with ivory handle, which bore the following inscription delicately traced on the blade:—

“Presented to Bro. W. H. Weller, Esq., Grand Master of the Grand Lodge Canada, by United Lodge, No. 29, on the occasion of laying the corner stone of the M. E. Church, Brighton, Oct. 10th, A. L. 5877.

The stone was then lowered into its place with the usual ceremonies.

On returning the plans and specifications to the Rev. Bro. Campbell, pastor of the Church, the Grand Master, in a few appropriate terms, expressed the gratification it gave him to be present to perform such a pleasing ceremony for another congregation over which Bro. Campbell was pastor, and referring in a happy manner to a pleasurable occasion when but two years ago, he then holding the office of D. G. M., performed a similar ceremony for Bro. Campbell, in the town of Belleville.

As the rain had continued falling fast and steadily, the ceremonies were brought to as speedy a termination as possible, and the brethren again formed in procession and marched back to the Lodge room.

Before closing Grand Lodge, the Grand Master expressed his gratification to the brethren present for their kindness in turning out in such large numbers to assist him in the performance of the pleasing ceremony in which they had just been engaged. It gave him pleasure also to notice the advancement of the cause all over the world. This seemed to be the era of Freemasonry. It was extending itself on every hand, and, powerful as it has been in the past, more powerful would it be in the future, in dis-

seminating its moral and enlightening influences.

Rev. Bro. Campbell, who has been so energetic in laboring for the welfare of his pastoral charge, and through whose exertions, principally, his congregation are getting such a magnificent building wherein to worship, said that it would be unbecoming in him to let the occasion pass without tendering his thanks on his own behalf, and on behalf of his congregation, for the very large attendance of his Masonic brethren, to aid in the performance of the ceremony which had just been so happily concluded. He loved the Masonic order. It could accomplish a great deal of good in our land, and he trusted it would long live, and its work rapidly advance. His prayer was that its members not only love the order, but as it taught us, love God, the Great Architect of the Universe, so that when our meetings and partings were ended here below all would meet in that grand gathering above, where friendship's ties would not again be severed.

R. W. Bro. Peplow, D. D. G. M., Ontario District, intimated to the brethren present his intention of holding a Lodge of Instruction in Cobourg, in January or February, of which timely notice would be given, and he hoped to see many of the brethren from Brighton and vicinity there.

R. W. Bro. Mason, G. S., expressed his thanks to the Lodge for their kindness and courtesy to him on this occasion. It was always a pleasure to him to meet with the brethren on occasions such as the present, or to engage in Masonic work of any kind, and he had always met with the utmost courtesy and kindness at the hands of the brethren wherever the duties of his office called him.

Votes of thanks were then passed to the Grand Trunk and Midland Railways for bringing Masons to Brighton at a reduced fare, and the Grand Lodge was closed in ample form, the visiting brethren returning home highly pleased with the successful ter-

mination of their work, and gratified by the kind and courteous manner in which they had been treated by their Brighton brethren.

FOR THE CANADIAN CRAFTSMAN.]

### The Fruits of Freemasonry.

The following excellent address (which has been crowded out of our columns for the last two or three numbers of THE CRAFTSMAN), was delivered by Bro. the Rev. R. G. Sutherland, of Hamilton, before the Brethren of that city on St. John the Baptist's Day. We commend it to the attentive perusal not only of Masons, but also of those of the uninitiated who would like to know something about Masonry:—

St. Matthew, vii., 16. "By their fruits ye shall know them."

BRETHREN,—This is the test our Lord gives us whereby to examine every teacher like St. John the Baptist, and every Society. When we come to speak of a saint like this -- of him who was the second Elias, the friend of the bridegroom, the child of promise like Isaac and foretold by the prophets -- the man appointed like Samson, a Nazarene from his birth; consecrated to the Lord like Samuel; ordered like Elijah to prepare a people for the Lord and to rebuke princes like him, the burning and shining light, at whose coming the voice of prophecy that had been silent for 400 years was again heard; the man of whom as if anticipating the "well done thou good and faithful servant," it is written in the book of the Acts as the testimony of God Himself that "*He fulfilled his course,*" and, like his Master, "did the work that was given him to do." How instructive, yet how solemn and difficult the task! For who can rightly set forth and paint the inward experience of one on whom the spirit of God rested from his very infancy—who can duly describe the inward purity of him—the stern rebukes of sin, alike on Jordan's banks and in Herod's palace? Where shall we find words to set forth the intense conviction of his faith in the Lamb of God—the depth of his joy when he beheld the Bridegroom, and said, "*This, my joy, is fulfilled,*"—that firm hold upon the world to come which made him quail not as he bent in the lonely dungeon of Macherus, beneath the licitor's sword. We can only judge of those inward workings of the mind—we can only estimate the power of the grace which sanctifies him when we mark the spiritual fruits, the decision of character, that lofty, undaunted

bearing, that scorn of the happiness and luxuries of the world, that austere, rigid life of strict self denial, that bold rebuking of ungodliness in high places. It is all summed up for us in those words I have already quoted, *John fulfilled his course*—words which depict his career either as that of the victorious racer dashing along the race course, passing every competitor, and dying nobly in the very moment of victory; or, as others have understood the words, of the course of some stream that sweeps along in its majestic course, fertilizing, as it goes, many and many a land, and at last rushing as a mighty torrent into the bed of the ocean, its native home. Brethren, when we look at the history of a great saint like St. John the Baptist, it is right to trace the visible effect to the hidden cause; to trace the stream to its one true fountain, and to be sure that where there is such abhorrence of sin, such love for the Saviour, such witnessing for truth, such boldness even unto death, that God has been sought and found; that fruits like these grew not on the stem of nature; that the truth has been followed, so far as the truth is known; that that truth has taught him how to value the world's toys and baits, and scorn and rage—to value them at their real value, when seen in the light of eternity—and then to trample them under foot. Faith like his; separation and severance from the world like his; that rugged and undaunted boldness which courts no smile and fears no frown has its roots on high, in common with God, in a spirit of obedience to His will. But your presence here to-day reminds me that I must turn to another illustration of the text, "By their fruits ye shall know them." I cannot hope to teach you your duty as Masons; it would ill become me—perhaps the youngest in your ranks—to attempt this. But since you have honored me so far as to ask me to address you on this festival, I propose to examine our world-wide order by the simple test our Lord and Saviour here says down; and with no affected humility permit me to ask you, Brethren and Worshipful and Right Worshipful Brethren, to extend your wonted charity to me if I fail, I do not say to instruct, but to interest you. What I have to say cannot be new to you, for it is from yourselves that I have learned the truths I am about to put you in mind of. What, then, is Freemasonry, and what are its fruits? What is its aim, and what does it do? First, what is it? It is a beautiful system of morality, veiled in allegory, and illustrated by symbols. Masonry, then, is not a system of religion, but of morality. The great principles of natural and revealed religion are, it is true, preserved and inculcated by our Order. The Bible, the volume of the Sacred Law, is the great standard of Masonic truth. No act is regular which feels not the hallowing influence of its open

pages. It is the central point to which the eyes of Masons are always directed, from which are diffused those gleams of light which dispel the darkness of the human understanding, and brighten and illumine the blindness of the human heart. But Masonry concerns itself rather with the moral than with the spiritual doctrines of the Bible. It is the handmaid and assistant, not the rival of, or the substitute for, the Church. This "system of morality, veiled in allegory," is "illustrated by symbols"—symbols from the universal language. The bent knee, bowed head, outstretched hand, are embodiments of thoughts and feelings common to mankind. Look around you, as you sit, and let me read to you what this Church teaches you symbolically. The chancel looks toward the East because Christ is the Bright and Morning Star, and shall thence appear, as say the old traditions, when in the latter day he cometh to save us. The Western front is toward the world. Upon that face are found in many an ancient Cathedral all manner of strange grotesque figures, representing the evil agents and powers of darkness cast forth from the Church and beating their wings against its windows, unable to effect an entrance. There, at the North, stands the tower, the symbol of the Apostolic Ministry facing the foes of Christ and resisting them, keeping watch and ward evermore on the side of the danger. Within, the church is divided into nave, choir, and sanctuary; threefold according to the eternal Three, and yet again in the nave are three aisles, of the same sacred number. The chancel arch is the symbol of the gate of death, the portal through which man enters into the rest of paradise. The choir represents that paradise, the place of our hopes and dreams. Thither looking, we see its occupants clothed in white robes and singing in melodious antiphonal chant the songs of other days, and the new songs of Moses and the Lamb before the symbol of the throne. That throne is within; it stands in the sanctuary—the symbol of the present Christ, where we show forth the Lord's death till he come. Above the chancel the roof ascends, adorned here and there with shining stars, because our journey through life is in the night of this world—a night now far spent. The font stands at the door, because we enter by baptism into the fold of God. The very windows are symbols. They are wider within than without, because the truth widens and broadens upon us as we leave the world and enter the household of God. and those windows are filled with many colored glass, which, from without, appears dark and unsightly, but from within appears beautiful and clear; because it is only by being inside the church that man can discern the glory and beauty of the light shed on us by our Lord, who is light. Such,

brethren, are a few out of the many lessons which this Church teaches by symbols. And the beautiful morality of our Order is also illustrated by symbols. From the gavel, rule and square how often have I heard the Masters draw deep lessons for our use. No Mason can look upon the gavel, which the laborer uses to hew off the roughness and produce a level surface, without being reminded that his duty is to strike of the offensive eccentricities of his character, and smooth down its moral inequalities.

To us the rule with its 24 divisions is a symbol of each day of life, its 24 hours to be measured out with diligent care and graduated into seasons of labor, rest and devotion. In the square a Mason reads great moral truths that underlie the whole structure of society. Therein he sees divine principles asserted, undeviating laws established. Looking on that symbol of a just and upright life, he recalls the solemn pledges he has made that he will square his actions to all men, but especially the brethren, by the square of virtue—and dull and dead must his heart be who does not feel strengthened in good resolves and stimulated to a correct and upright life whenever he looks upon the symbols of Masonic justice between man and man. Take again the implement with which the cement is spread, which makes the parts of the building into one united and harmonious whole. To the common eye it is simply a trowel. To the Mason it reveals important truths. It reminds him of deep principles. It preaches. It teaches him that, as a Mason, he must liberally spread the cement of fraternal love, that so the moral edifice may be neither unstable, unsightly, nor unworthy of the Master whose Temple it is. As a last example of the truth that Masonry is a system of morality, take another implement, one of the most common of those used by the builder, viz., that by which we are taught to circumscribe and keep our passions under bounds. You, brethren, know that the most valuable secrets of your craft may be found between its points, and that while you keep within that charmed circle it describes, you cannot materially err. In one word, the symbolism of Free Masonry is not "a spectacle to amuse full grown boys." It is a means, and "the simplest and most expressive means, to impress upon our minds the moral duties of brotherly love, relief and truth. One feature which I must note in passing is the unobtrusiveness of Freemasonry. It courts no observation. Whenever the attention of the world has been drawn to it, it has been by its enemies. We have all heard of an anti-Masonic party, but no man ever heard of a Masonic party. The craft never strives to proselytize. When attacked it does not fight; it does not even defend itself. It is this quiet, unobtrusive spirit which has made us so many enemies.

We give no opportunity for criticism, and this very modesty on our part enrages those who, while ignorant of our real spirit, excommunicate and libel us. Another characteristic of Masonry is its *comprehensiveness*. All it asks of those who would share its privileges is, "Do you believe in God, the immortality of the soul, and in a future world of reward and punishment? Are you a man, freeborn, of mature age and sound judgment?" If you believe these things, if you are all this, then welcome, whether rich or poor!—You need not give up one iota of religious faith; one tittle of your political convictions. Enter and see that within our "safe and sacred retreat," it is possible for men of the most opposite ideas to meet on the broad ground of humanity, to live in perfect accord and work together happily for the attainment of knowledge and for the diffusion of charity. Here we offer a pleasant retreat where men may forget the world and its conflicts in the enjoyment of friendship and social intercourse. And because we prize this union so highly we are careful to "guard well the outer door." This is the first and last duty of every Mason. "Eternal vigilance is the price of liberty." We are sworn to admit only those who will add strength as well as numbers to our ranks, those who will become "centres of union and the means of conciliating true friendship." That we do guard the door, the fact that nearly twelve thousand applicants were rejected last year in North America alone is abundant proof. It is, I think, worth while on an occasion such as this to examine an objection which is often made with regard to our fraternity. "It is," they say, "a secret society," and, it is often added, "wherever there is secrecy there is iniquity." Well, I must remind objectors that so long ago as the year 1793 one of our English bishops defended the fraternity from this very charge. A bill was passing through the House of Lords to suppress secret societies, but Bishop Headley clearly showed that Masonry could not be embraced under the name of secret, and secured its exemption from the Act. Masonry, it is true, has its secrets, but its objects and aims are not secret. Secrecy, we must remember, also prevades public and private life. The naval commander sails under sealed orders—his destination is a secret—and so the enemy is not kept informed of the plans formed against him. The Cabinet deliberates in secret. Every Councillor is sworn to secrecy. I read the other day that on the Roy case the Methodist Conference sat in secret. In a business partnership there are secrets known only to the firm. In every family there are secrets. The heads of households have secrets which are not imparted to their children or servants. Everywhere, and in every rank of life, prudence enjoins secrecy, and why should not our Order have its

secrets? But Masonry is not, properly speaking, a secret society, inasmuch as its tendencies, objects and aims are open for all the world to see. Those ends are brotherly love, relief and truth, boundless charity and untiring benevolence. For this we are united, to this we are bound by the most solemn obligations. Clergymen and physicians, lawyers and journalists, merchants, princes, skilful artizans, all are ready to give their best aid one for all and all for one. For our own turn may come when we shall need a brother's hand and a brother's sympathy. A conflagration such as that of St. John might reduce the wealthiest here to abject poverty. Misfortunes overtake us all alike, and adversity visits us in turn—no life is exempt from suffering—no career is free from vicissitudes; and although, (to quote the eloquent words of the Grand Master of Kansas), Masonry cannot subdue the tempest, nor say to the ocean, "Peace, be still," yet it lifts the sinking mariner from the engulfing wave and warms him into life. It cannot hush the voice of the thunder, nor arrest the lightning's fiery missile; but it takes the victim of the storm and wraps its snow-white robe around him. It does not stand at the door of the sepulchre to roll away its stone and bid its silent, solemn tenant come forth; but it finds the lame, the halt and the blind, that have fallen by the wayside, and pours into their hearts the oil of joy and gladness. It does not go abroad to proclaim its benevolent spirit, but it wipes the tear from the widow's eye, and guides the feet and guards the head of the orphan. It does not boast of its deeds of charity, but it "feeds the hungry, clothes the naked, and binds up the wounds of the afflicted." It does not claim that it has fraternized the world; but it diffuses its spirit of universal brotherhood and charity as gently as the dews of Hermon and as genially as the light of Heaven. Not many months ago our Grand Master stated that in the last eight years the lodges under his jurisdiction had dispensed in charity over \$80,000. Last year the Grand Lodge alone distributed nearly \$8,000 in charity, and this exclusive of the sums given for the same object by private lodges and by individual Masons. By these and such like fruits is the Masonic Order known. You need no shining appeal from me to urge you to go on as you have begun, to give to-day as liberally as you have done before. You know as well as I that there are still widows to be cheered, orphans to be fed by your bounty; that here and there some distressed Brother who is in want is timidly and anxiously waiting to be relieved, perhaps, by the very contributions you are about to give this afternoon. O, if you could follow this money which you are about to offer for the relief of the poor to-day—if you could trace it to its destination and see the joy and gratitude that it evokes, you would

wish you had given double. Brethren, I know that you have many claims upon you and constant applications for relief; but I ask you to remember that you are bound, not to love others less, but to love some more; to be charitable to all, but especially to your brethren. The world will judge you "by your fruits." See then that you have not to be ashamed of your fruits. Do not let us rest with the noble past or happy present. The present is the legacy of our fathers to us, and the future will be our legacy to those that shall come after us. Let us do our best to make that legacy a glorious one, worthy of ourselves, of our noble aims, and of our ancient Brotherhood.

### The Mother Lodge, Kilwinning.

We are indebted to R. W. Bro. J. H. Isaacson, Grand Secretary G. L. of Quebec, for a copy of the following article from the *Ayr, Scotland, Advertiser*, April 19, 1860, which will prove of interest to our readers:

On Saturday last, the members of the Mother Lodge, Kilwinning, assembled in their Hall to receive and consider the Report of the Committee which had been appointed to inquire into the rights and privileges belonging to Mother Kilwinning.

Depute-Master Conn, in introducing the business of the meeting, expressed the pleasure he felt at seeing so many brethren present, some of whom were from a considerable distance—thus showing the degree of interest they took in the prosperity of the ancient Lodge, of which they were members. He thought they should all know what were the privileges of the Mother Lodge; but as he believed considerable misapprehension prevailed regarding her proper position, he had called this special meeting of the brethren for the purpose of having made more generally known some of the inalienable rights and privileges which belonged to this most ancient Lodge, and which, with the support of the brethren he should on all fitting occasions endeavor to uphold. Bro. Conn then called upon the Secretary (Bro. Wylie), who, on behalf

of the Committee, made a most interesting statement on the subject of the Committee's inquiry, and gave copious extracts from the Lodge's records, which showed that Mother Kilwinning possessed privileges of which a great portion of the brethren of Ayrshire—and even many of her own sons—were in total ignorance. Among other things, the Secretary referred to the agreement entered into between the Grand Lodge of Scotland and the Mother Lodge of Scotland, by which the high office of Provincial Grand Master for Ayrshire was rendered hereditary in the person of the M. W. M. of Mother Kilwinning, with power to appoint his own Grand Wardens, &c. From a very early period of our country's history, up till 1807, Mother Lodge retained the right of erecting daughter lodges, and exercised the functions of a grand body;—but the existence of two grand bodies in Scotland having led to misunderstandings and unseemly collisions, the good of Masonry rendered it necessary that there should be concessions on both sides. For this purpose committees were appointed by the Grand Lodge of Edinburgh and the Mother Lodge, Kilwinning, which met at Glasgow, 14th October, 1807, vested with full power for the adjustment of their Masonic differences, and which, for the "honor, interest, and advantage" of both Lodges, were happily settled. The Secretary produced the original document, signed on behalf of Mother Kilwinning, by the then Grand Master—"William Blair, of Blair; Robert Davidson, of Drumley, D. M.; Alexander M'Gown, of Smithstone, S. W.; Alexander Hamilton, of Grange; Robert Montgomerie, of Craighouse; James Crichton, Collector of His Majesty's Customs, Irvine." It might also be interesting to know that the articles of agreement had been published in the *Ayr Advertiser* of January 7, 1808, and from the file of that paper the following is extracted:—

"We understand the misunder-

standing so long subsisting between the Grand Lodge of Scotland and the Mother Lodge of Kilwinning is now fully and honorably accommodated. In consequence of a representation from the Grand Lodge, stating how much it would be for the interest and respectability of the Craft if Masonry were only practiced in Scotland under the protection of the Grand Lodge and the meetings held under her charters, a committee of five from each body, vested with full power by their constituents, met at Glasgow on the 14th of last October, and after discussing at great length the matters in dispute, agreed as follows:—

"1st. That the Mother Lodge, Kilwinning, shall renounce all right of granting charters, and come in, along with all the Lodges holding under her, to the bosom of the Grand Lodge.

"2dly. That all the Lodges holding of the Mother Kilwinning shall be obliged to obtain from the Grand Lodge confirmations of their respective charters, for which a fee of three guineas only shall be exigible.

"3dly. That the Mother Kilwinning Lodge shall be placed at the head of the Roll of the Grand Lodge, under the denomination of Mother Kilwinning; and her Daughter Lodges shall, in the meantime, be placed at the end of the said Roll, and as they shall apply for confirmation; but under this express declaration that so soon as the roll shall be arranged and corrected, which is in present contemplation, the Lodges holding of Mother Kilwinning shall be entitled to be ranked according to the dates of their original charters, and of those granted by the Grand Lodge.

"4thly. That Mother Kilwinning and her daughter Lodges shall have the same interest in the management of the funds of the Grand Lodge, as the other Lodges now holding of her; the Mother Lodge, Kilwinning, contributing annually to the said funds a sum not less than two shillings and sixpence for each intransit, and her Daughter Lodges contributing in the

same manner as the present Lodges holding of the Grand Lodge.

"5thly. That the Master of Mother Kilwinning Lodge, for the time, shall be *ipso facto*, Provincial Grand Master for the Ayrshire District.

"These five articles of agreement, by the Committees, have been solemnly ratified and approved of by both the Grand Lodge of Scotland and the Mother Lodge, Kilwinning—which puts at final rest all Masonic schism betwixt the Grand Lodge of Scotland and the Mother Lodge, Kilwinning."

The following is an excerpt from the formal ratification of the Agreement,—issued by "George, Prince of Wales, Grand Master Mason, and Patron of the Order in Scotland"; the Right Honorable and Most Worshipful Francis, Earl of Moira, Acting Grand Master of the Most Ancient and Honorable Society of Freemasons in Scotland," and signed by command of the M. W. G. M. of Scotland, at Edinburgh, November 2, 1807, by William Guthrie, Grand Secretary, and James Bartram, Grand Clerk:—

... "Know ye, that we have constituted and appointed, and hereby constitute and appoint, Our Right Worshipful Brother William Blair, of Blair, Esquire, present Master of Mother Kilwinning Lodge (of whose zeal for the prosperity of Masonry we are well informed), and his successors in office, in all time coming, PROVINCIAL GRAND MASTER over the following Lodges (28 lodges are here enumerated), with full power to the said William Blair, Esquire, and his successors in office, in our name, to visit the said lodges, and preside therein; choose proper persons to act as *Grand Wardens*, and to inquire into the state and conditions of the said lodges; receive from them such proposals and requests as they shall desire to be offered to us for the welfare and prosperity of Masonry, or for the particular advantage or convenience of said lodges respectively, and in general to do, execute, and perform, everything

which, by the rules of Masonry, is known to belong to the duty and office of a Provincial Grand Master.

And we will and require the foresaid lodges to pay all obedience to our said Provincial Grand Master and the Wardens to be by him appointed."

The records of the Lodge, and the public prints of the day show that since the above period, up till the inauguration of the Neill Monument at Ayr (the ceremonies at which were performed by the M. W. M. Sir James Fergusson, Bart., assisted by the Wardens of Mother Kilwinning), the M. W. M. of the Mother Lodge, or Depute Master, convened and presided at all Provincial Grand Meetings, and that those appointed by her members had conducted all public Masonic ceremonies, or granted authority to others to do so. Attempts have been made at various times since her union with the Grand Lodge to denude the Mother Lodge of her ancient and rightful position, but successfully has she resisted all such attempts. Her high antiquity should indeed command for her the respect and veneration of all worthy Craftsmen; and Ayrshire lodges in particular should exhibit that filial affection for the Parent Lodge which her position suggests.

On motion of Bro. Orr, Stevenston, and seconded by Bro. Barbour, Saltcoats, a cordial vote of thanks was awarded to the Committee for their very interesting information.

After the execution of certain other work, the mandate from the South relieved the brethren from further "labor," and "refreshment" being supplied by the "extreme right" support of the E., the sons of the venerable Mother Lodge fraternized around the social board till the Grand Luminary had reached the "low west,"—at which period "Strength" resumed his sway, the M. W. M. closed his lodge, and the brethren separated highly gratified with the evening's proceedings.

## The Secret Out.

## A Wife's Curiosity Gratified.

Mrs. Brown and her gossip, Mrs. White, were conversing about their husbands and the secrets of Freemasonry. Mr. Brown was a Freemason; and the fact of not being able to share the secrets of the Order with him, made Mrs. Brown very unhappy. She was pouring forth her grief to Mrs. White, and saying for the thousandth time:

"I wonder what they do in the Lodge Room?"

"I have no doubt but it's dreadful," replied Mrs. White, "but if my husband was a Mason, I'd very soon find out what he did."

"But how? They daren't tell."

"Ah! but I'd make him tell."

"How? Oh, how?" asked Mrs. Brown anxiously.

"Hush! I'll tell you, but don't breathe a word for the world, because it's a dead secret."

"No, no; I won't."

"Well, do you know that tickling a man's ear when he's asleep will make him talk?"

"No! Will it though?"

"Yes. Now you wait till Brown comes home from Lodge next time, and have a broom straw in bed with you. When he gets asleep you tickle his ear with it gently, and he'll begin to talk about what has been going on at the Lodge, and in this way you can get the whole of the business out of him."

"Gracious me! You don't say so, Mrs. White?"

"To be sure I do. I always get my husband's secrets out of him this way. You just try it, but don't let on to any body."

"I'll do it."

"And you'll tell me all about it, won't you?"

"Certainly. But you must never say anything about it."

"Oh, of course not. I'm very close

mouthed," replied Mrs. White, earnestly.

So it was agreed upon, and they separated. But unfortunately for the success of the scheme, Mr. White had just got home in time to overhear the conspiracy, and lost no time in acquainting Mr. Brown, who laughed heartily over it.

A few nights afterwards, Mr. Brown attended the regular meeting of his Lodge, and, as may be supposed, his wife was all anxiety regarding it. On retiring, she armed herself with a spray from her broom, and wakefully and impatiently awaited her lord and master's return. At last, she thought, her time had come, husbands had no business to have secrets of any sort apart from their wives, and she would soon break down the veil of mystery which had troubled her so long. Her heart thumped wildly as she heard him softly open the front door and come in; of course she pretended to be asleep, and did not see the comical smile on her husband's face, as he turned up the light, and began disrobing for bed. But he said nothing, and in a few moments, was comfortably tucked in, and giving out premonitory indications of approaching sleep.

Then Mrs. Brown opened her eyes cautiously, and convinced herself that he had gone to that land from which sleepy husbands never return until some time next day. Cautiously she reached under the pillow, and took her trusty broom straw from its hiding place. Then she raised herself on her elbow carefully, and began to tickle her husband's ear, and he was all the time doing his best to keep from exploding with laughter.

Finally, he began to talk a little, and her ears were keenly alive to every syllable.

"Yes, he must die," muttered he. He betrayed our secrets—to his wife. I've got to kill him; the lot fell on me."

Mrs. Brown screamed and leaped from the bed, while her husband, unable to control himself any longer,



roared with laughter, disturbing the neighbors in half the block, and provoking retaliatory howlings from all the dogs in the locality. But they never came to any understanding about the strange affair. She never asked him what he was laughing at, and he never enquired what it was that made her scream and leap out of bed so quickly.

Mrs. Brown and Mrs. White don't speak now. She thinks Mrs. White played a joke on her, and she seems to have lost much of her anxiety regarding the secrets of Freemasonry.

[We found the above in our copy drawer, but do not remember its receipt by mail, and though in manuscript, we do not know whether it is original, or was copied from some other publication.—ED. CRAFTSMAN.]

### A "Gentleman Mason."

1. It is not generally known that "Speculative Masons" were once called "Gentleman Masons." The following catechism occurs in some of the old lectures of the last century:

Q. What do you learn by being a Gentleman Mason?

A. Secrecy, Morality, and Good-Fellowship.

Q. What do you learn by being an Operative Mason?

A. Hew, Square, Mould Stope, Lay a Level, and Raise a Perpendicular?"

Every Son of Hiram is a gentleman—he is 'a Gentleman Mason'—in the Masonic parlance of olden times.

2. According to the Roman Law, "gentlemen, or gentlemen, were those only who had a family name, were born of free parents, had no slave in their ancestral line, and had never been degraded to a lower rank.

3. The following definitions of "a gentleman" might well be applied to every *genuine* Mason:—

"He that can enjoy the intimacy of the Great, and on no occasion disgust them by familiarity or disgrace himself by servility, proves that he is as perfect a Gentleman by Nature as his companions are by Rank." (Colton.)

"A Christian is God Almighty's Gentleman: a Gentleman, in the vulgar, superficial way of understanding the word, is the Devil's Gentleman. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real Gentleman should be gentle in everything, at least in everything that depends on himself—in car-

riage, temper, construction, aims, desires. He ought, therefore, to be mild, calm, quiet, even, temperate, not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen are to be found, I trust; and many more would be were the true meaning of the name borne in mind and duly inculcated." (Hare.)

4. But when a man or brother in our Order of 'the Level and the Square,' arrogates among 'the Sons of Light' to himself the name of 'a gentleman,' he deserves to be designated by an *epithet*, wherewith Thackeray called George IV., who considered himself "the greatest gentleman in Europe." Such a brother's conduct becomes very offensive, and he may stand in need of being reminded of Tennyson's words:—

"The grand old name of gentleman  
Defamed by every charlatan,  
And soil'd with all ignoble use."

For 'a real gentleman' will seldom or never make pretensions to *gentility*, which is an airy and mere borrowed thing from 'dead men's dust and bones.' A *worthy* brother, therefore, will make his gentility by his affable manners, his courteous deportment, his superior education, and his general zealous Masonic conduct.

5. And sometimes we may meet with (perhaps) a gentleman in the Roman sense, but who is what is commonly called 'a gentleman of the four outs,' i.e. a vulgar upstart, without manners, without University Education, without money, and without credit.—*Australian Freemason.*

WE are prepared to furnish all kinds of Lodge printing, in the best style, at specially low prices. Send us a trial order.

Bro. B. Baker, 251 St. James Street, is our agent for the CANADIAN CRAFTSMAN for Montreal, and all orders entrusted to him will receive prompt attention.

WE are glad to learn that Thistle Lodge, No. 34, Amherstburg, Ont., has recently moved into a new and commodious hall, which may be taken as a sign of progress and prosperity. The brethren are earnest and capable workers in the good cause, and deserving of success, which Thistle Lodge reaps the benefit of.

OUR General Agent, R. E. Comp., P. Begg, is at the present time in the West canvassing for subscriptions to the CRAFTSMAN, and doing well. We trust the Brethren with whom he comes in contact will aid him as much as in their power, as we hope before the end of this volume to see the magazine self-sustaining.

**The Canadian Craftsman.**

*Port Hope, November 15, 1877.*

**Grand Lodge of Canada.**

In the October number of the CRAFTSMAN, we gave the Grand Master's address, delivered at the Annual Communication of the Grand Lodge of Canada, held in the City of St. Catharines, on the 12th and 13th days of September, as also a list of the Officers for the ensuing year. We now give a synopsis of the business transacted at that Communication.

The Committee on Credentials reported 240 Lodges represented, seven of these being Lodges under Dispensation. After reading of the M. W. the Grand Master's address, it was on motion referred to the Board of General Purposes to report thereon.

The Reports of the various District Deputy Grand Masters were also referred to the Board of General Purposes.

R. W. Bro. W. H. Weller, President of the Board of General Purposes, submitted their report for the year ending 31st Decem-

ber, 1876, from which we take the following interesting information:—

Total Receipts during the year.....\$17,013 46  
Cash in hand..... 7,945 93  
\$24,859 39

Expenditure.....\$14,040 20  
Dominion Stock..... 3,601 02  
Cash in bank..... 7,318 17  
Total..... \$24,859 39

The funds belonging to Grand Lodge are invested as follows:—

Dominion Stock, 6 %.....\$31,073 33  
" 5 %..... 18,975 00  
Bank of Commerce..... 7,318 17  
\$57,366 50

Which represents the balance at the credit of the following accounts:—

General Fund.....\$23,725 63  
Asylum Fund..... 7,445 05  
Benevolent Fund, investment account.... 19,304 09  
Benevolent Fund, current account..... 1,890 53  
\$57,366 50

Appropriations to the amount of \$2,820 were paid out of the Benevolent Fund of the Grand Lodge: particulars of these appropriations were contained in the Report.

The Board also submitted the following tabular statement of relief granted during the past years, prepared by R. W. Bro. Otto Klotz.

YKAR.	BY	BY	BY RD. OPG. P. IN FEB'Y.	BY G'D LODGE		TOTAL.	REMARKS RESPECTING SPECIAL GRANTS.
	OD. MASTER.	PRESIDENT.		IN JULY	SPECIAL		
1858				\$ 40 00		\$40 00	
1859				100 00		100 00	
1860				.....		.....	
1861				.....		.....	
1862				30 00	\$100 00	130 00	Ridout, \$100 00.
1863	\$200 00			40 00	100 00	340 00	\$100 00.
1864	195 00			240 00	100 00	535 00	\$100 00.
1865		\$40 00		361 00	100 00	501 00	\$100 00.
1866		20 00	\$150 00	340 00	100 00	610 00	\$100 00.
1867		30 00	400 00	480 00	100 00	1010 00	\$100 00.
1868		415 00	730 00	.....	100 00	1245 00	\$100 00.
1869		220 00	625 00	1285 00	140 00	2270 00	\$100 00. Aylmer Ldg \$40 00
1870		210 00	755 00	2450 00	100 00	3521 00	\$100 00.
1871		165 00	900 00	2935 00	350 00	4100 00	\$100 00. F. G. Wa \$250 00
1872			1340 00	3475 00	2100 00	6915 00	\$100 00. Chicago Bro. \$2,000
1873			1365 00	3430 00	125 05	4920 65	\$125 05. Denver.
874			1810 00	3340 00	4200 00	8550 00	\$200 00. Qno Breth \$4,000
1875			1860 00	3405 00	1350 00	6715 00	\$900 00. Wilmn. \$450
1876			2015 00	4000 00	900 00	6915 00	\$900 00. \$300
						\$48,017 65	

On motion the Annual Report of the Board was received.

The half-yearly Report of the Board of General Purposes to 30th June, 1877, was also presented by the President, R. W. Bro. W. H. Weller, D.G.M.

Total receipts for the half year, \$7,217 49, which was paid over to the Grand Treasurer. And the following statement shewing the financial position of Grand Lodge as at the 30th June 1877:—

Investments in Stocks.....	\$65,048 33
Cash in Bank of Commerce.....	3,107 63
	\$68,156 96

Representing the following amounts at credit of the various funds, viz:—

General Fund .....	\$30,730 98
Asylum Fund.....	7,650 65
Benevolent Fund, Investment.....	19,304 69
“ “ Current.....	314 64
	\$58,155 96

On motion the report was received.

The Report on Benevolence shewed that the sum of \$4,655 had been appropriated in relieving 155 applicants.

The report was received.

The Report of the Board on Jurisprudence was also presented, and, on motion, was received.

The Report on Warrants was also presented, in which the Board recommend that Warrants be issued to the following lodges:

1. Elgin Lodge.....	St. Thomas, County Elgin
2. Port Elgin Lodge.....	Port Elgin, County Bruce
3. St. Marys Lodge.....	St. Marys
4. Granite Lodge.....	Parry Sound, Parry Sound D.st.
5. Excelsior Lodge.....	Colborne, Co. Northumberland
6. Brock Lodge.....	Cannington, County Ontario
7. Claudeboye Lodge.....	Perth, County Lanark
8. Rivor Park Lodge.....	Streetsville, County Peel
9. Waterdown Lodge.....	Waterdown, Co. Wentworth
10. Delaware Valley Lodge.....	Delaware, Co. Middlesex
11. Victoria Lodge.....	Victoria, C. unty Norfolk
12. Muskoka Lodge.....	Braacebridge, Muskoka District
13. Waverley Lodge.....	Guelph, County Wellington

At this stage of the proceedings, M. W. Bro. Seymour, P.G.M. of the Grand Lodge of Canada, and R. W. Bros. J. A. Lockwood and W. Young, members of the Grand Lodge of New York, were announced, received, and saluted with Grand Honors.

The notices of motion on the paper were then taken up for consideration.

The first notice of motion on the paper was the following:—

That Article 17 “of the Grand Lodge,” in the Book of Constitution be amended by striking out the word “July,” and substituting therefor the word “September.”

This motion was carried, but owing to the fact that a number of members had left the Lodge room, under the impression that the question would not come up for discussion until the evening session, R. W. Bro. Traves, on the Lodge resuming labor, after the ceremony of laying the corner stone of St. Thomas' Church, gave notice that at the evening session of Grand Lodge he would

move “That the resolution changing the time of Grand Lodge be re-considered.”

At the evening session of Grand Lodge, after some discussion, it was decided that this motion should stand until the following day.

On the motion coming up for discussion on Thursday, it was objected that, when the resolution was passed on the previous day, changing the time of meeting from July to September, the Constitution was at once changed, and the time of meeting fixed for September—the motion therefore involved a change of Constitution, and was irregular.

The Grand Master decided that the objection was a good one, and ruled the motion out of order.

The time of meeting of Grand Lodge is now fixed by the Constitution for September.

The motion of which R. W. Bro. Peplow had given notice, was considered and adopted, as follows:—

That a new clause (37) be added to the Book of Constitution, under the head of “Private Lodges,” as follows:—“The Master of every lodge shall cause the Secretary to forward a copy of every summons issued to the members of his Lodge, ‘whether for a regular or an emergent meeting,’ to the District Deputy Grand Master of the District in which the Lodge is situated.”

Grand Lodge was then called off at 2.30 p.m., for the purpose of laying the corner stone of St. Thomas Church, St. Catharines. [A full report of this interesting ceremony was contained in our October No.] On the return of the brethren to the City Hall, Grand Lodge was called from labor to refreshment, to meet at 7 p.m.

Grand Lodge resumed labor at 7 p.m.

The various semi-annual Reports of the Board of General Purposes were adopted.

In accordance with notice given at the last Annual Communication, it was then moved by V. W. Bro. Wm. Forbes, seconded by W. Bro. John Campbell,

That Section 1 “Of the Board of General Purposes” in the Book of Constitution, be amended by striking out all after the words “the two Wardens.”

That Section 3 be struck out.

That the words following in Section 4 be struck out, namely, “if one appointed by the Grand Master, then his successor shall be appointed by the Grand Master; but if one elected by the Grand Lodge, then,” and that the words “District Deputy Grand Masters” be inserted in place thereof.

That should there be any alteration required, consequent on this reduction of the Board of General Purposes, not now observed, they be also made.

The resolution having been put to Grand Lodge, it was declared lost.

R. W. Bro. W. Wilkins, of the Grand

Lodge of Nova Scotia, was announced, introduced, and received with the GRAND HONORS.

In accordance with notice given at the last Annual Communication it was moved by W. Bro. J. Cascaden, seconded by W. Bro. J. M. Biehart,

"That the Book of Constitution be so amended as to provide that all routine business in private Lodges be done in the Third Degree, instead of the First, as at present."

The motion having been put to the Grand Lodge, it was declared lost.

Grand Lodge was called from labor to refreshment at 10 p. m.

The first order of business on the second day was the election of office-bearers for the ensuing year.

The Board of General Purposes also presented their Report on the Condition of Masonry, which will appear in a future issue.

After the presentation and adoption of several reports, the Grand Lodge was called from labor to refreshment to meet again at 5 p. m.

Upon the Grand Lodge resuming its sittings, the newly elected officers were installed and invested by M. W. Bro. J. K. Kerr, and were afterwards proclaimed and saluted with the customary Masonic honors.

Several votes of thanks were passed, and the business of Grand Lodge being ended, it was closed in AMPLE FORM at 7 p. m.

A list of the elective officers, as also of the members of the Board of General Purposes, was given in the October number of the CRAFTSMAN. We will not occupy space with reprinting the names, &c., but now give a list of the appointed Grand Officers, viz:—

V. W. Bro. James Wilson, Toronto, Grand Senior Deacon.  
 V. W. Bro. T. Burnie, Windsor, Grand Junior Warden.  
 V. W. Bro. T. H. Tracy, London, Grand Superintendent of Works.  
 V. W. Bro. Walter Kerr, Kemptville, Grand Dir. of Ceremonies.  
 V. W. Bro. J. H. Tilden, Hamilton, Assistant Grand Secretary.  
 V. W. Bro. R. Struthers, St. Catharines, Assistant Grand Dir. of Cer.  
 V. W. Bro. T. H. Thornton, Consecon, Grand Sword Bearer.  
 V. W. Bro. Philip Erbach, Baden, Grand Organist.  
 V. W. Bro. J. F. Kennedy, Perth, Assistant Grand Organist.  
 V. W. Bro. R. J. Winch, Cobourg, Grand Pursuivant.  
 " " C. L. Beard, Woodstock, Grand Steward.  
 " " H. Morris, Wallaceburg, " "  
 " " T. Jarvis, Lambeth, " "  
 " " A. Lindsay, Southampton, " "  
 " " C. Pattison, Guelph, " "  
 " " J. Ferguson, Collingwood, " "  
 " " John Eskine, Toronto, " "  
 " " Alex. Williams, Sutton, " "  
 " " D. McNaughton, Newcastle " "  
 " " A. Aylworth, Newburgh, " "  
 " " R. W. McFadine, Cornwall, " "  
 " " Wm. Eca, Ottawa, " "

Presentation to M. Ex-Comp. L. H. Henderson, Esq., P. G. Z., Grand Chapter of Canada.

At the Annual Convocation of Grand Chapter, held in London on the 8th August last, it was unanimously resolved, "That in order to mark in an appropriate manner our high appreciation of the services of M. Ex-Comp. L. H. Henderson as Grand Z. during the past two years, a committee be appointed to procure and present to him a suitable testimonial," and in accordance with such resolution M. E. Comp. S. B. Harman, R. E. Comps. Daniel Spry and Donald Ross, were appointed to give effect to the wishes of Grand Chapter.

The Committee, having purchased a magnificent Tea Service, of the latest and most fashionable design, from V. Ex-Comp. W. C. Morrison, of Toronto, it was arranged that the presentation should be made at the Regular Convocation of Moira Chapter, No. 7, Belleville, of which the Past Grand Z. is an active member, the first Principal Z of that Chapter having kindly acquiesced to the request of the Committee of Grand Chapter.

A number of Royal Arch Masons having been invited to be present on Tuesday, the 6th inst., among others the editor of this journal, who, much to his regret, was unable to comply with the wishes of the Committee, the presentation was made by R. E. Comp. Daniel Spry, in the absence of the other members of the Committee, in the presence of a large number of Royal Arch Masons, who had assembled in the Masonic Hall, Belleville, to show their respect and esteem for the illustrious Companion, who was to be the recipient of the splendid testimonial, expressive of the high position which he holds in the affections of the Masonic fraternity of Ontario. R. E. Comp. D. Spry, in a few appropriate words referred to the pleasing duty which devolved on him

in making the presentation, and read the following

## ADDRESS.

*The Grand Chapter of Royal Arch Masons of Canada, to Most Excellent Companion Lawrence H. Henderson, Esq., Barrister-at-Law, &c., Past Grand Z.*

MOST EXCELLENT COMPANION,—At the Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada just concluded, the Executive Committee took occasion, in terms well chosen and well deserved, to congratulate Grand Chapter on the able address with which you opened the session, and to record a grateful recognition of the valuable service you have rendered to Capitular Masonry.

Deeply regretting that your desired retirement left them no alternative but to acquiesce in such desire, Grand Chapter further recorded her wish to mark in an appropriate manner and by a suitable testimonial the appreciation of merit so eminently recognized, and it is hoped the accompanying service of plate will be accepted by you, not for its intrinsic worth, but as a memento of the regard and esteem of every Canadian Royal Arch Mason for one, who, in laying down the sceptre of Grand First Principal, leaves a record of wise counsel, fraternal courtesy, and an able administration of the affairs of this Great Branch of the system of Freemasonry, which will be ever held in grateful remembrance.

FRED J. MENET, Grand Z.

DANIEL SPRY, Grand Scribe E.

To which M. E. Comp. Henderson made the following

## REPLY.

*M. E. Comp. S. B. Harman, R. Ex. Comp. D. Spry, and R. Ex. Comp. D. Ross.*

DEAR SIRS AND M. EX. AND R. EX. COMP'S.—I sincerely thank you, as the representatives of the Grand Chapter of Canada, for the very kind and I must say very flattering expressions contained in your address.

It is truly gratifying to me to learn that my official course during the two years I had the distinguished honor of presiding over the deliberations of Grand Chapter have in any way merited the approval of the members of that Grand body.

Being fully conscious of my many failings, it was not without a good deal of trepidation I accepted the great trust reposed in me by my Companions, but the kindly assurances of assistance from many of my old and valued Companions, and which was at all times promptly given, together with the hearty co-operation of the officers of Grand Chapter, I am happy to say rendered my duties comparatively easy.

Any humble efforts that I have made, not

only in the discharge of my official duties, but, I may add, since I have had the honor of belonging to the craft, have been solely prompted by a sincere love for our noble order, and an earnest desire to cherish and disseminate those sublime principles and precepts laid down for our guidance and instruction in our beautiful Rituals and Lectures, and which are so well calculated to elevate the mind both morally and intellectually.

For this very handsome and substantial token of the esteem and regard of my Companions of Grand Chapter, I am truly grateful. I shall ever treasure and preserve it as such, and in the future, should I be spared, I trust my course of conduct, not only as a Mason, but in my private life, may be such as to merit a continuance of the esteem and good will of my Companions, Brethren, and fellow-men.

L. H. HENDERSON, P. G. Z.

The testimonial consisted of a service of plate of the best quality, and upon which was engraved, "Presented to M. E. Comp. L. H. Henderson, Past Grand Z., as a token of regard and esteem, by the Grand Chapter of R. A. Masons of Canada, Aug., 1877."

After the presentation, the Companions present adjourned to the banquet hall, where about fifty R. A. Masons sat down to supper. V. Ex. Comp. James Smith, Z. of Moira Chapter, occupied the chair, with M. Ex. Comp. L. H. Henderson, R. Ex. Comp. David Pitcaethley, Grand Supt. Prince Edward District, V. Ex. Comp. W. H. Ponton, Past Grand Asst. Sojourner, and D. Pharnacott on his right, and on his left were seated R. E. Comps. Daniel Spry, Grand Scribe E., Alfred Ellis, and William Doctor, Past Grand Supts. Prince Edward District, E. J. Sisson, Past Grand Registrar, S. S. Lazier, Past Grand Steward, and Ex. Comp. W. G. Gillespie.

After ample justice had been done to the good things provided, the chairman gave the first toast—"The Queen and the Craft," which was received in the usual loyal manner. Song, "God Save the Queen," by V. E. Comp. S. S. Lazier.

The next toast, "M. E. Comp. F. J. Menet, Grand Z., and the Grand Chapter," was received with great enthusiasm, and responded to by M. E. Comp. Henderson, who spoke in the highest terms of our Grand Z., whose absence he, as well as all present, deeply regretted, for he knew that had those in attendance an opportunity of personally knowing the present occupant of the Grand Z.'s chair as he knew him, they would admire his many excellent qualities.

The chairman then asked for a bumper for the next toast—the toast of the evening, "The health of M. Ex. Comp. Henderson," which was drunk with all the honors amidst great applause.

M. E. Comp. Henderson said, V. E. Sir, in rising to respond to the toast which you have presented in such flattering terms, I can hardly find words to convey to you my deep and earnest appreciation of your kindness, your sympathy in my deep distress, and your warm support in all my efforts to advance Royal Arch Masonry in this city and District. I am not unmindful of all I owe to the Companions of my own Chapter, for from them I received that position and advancement which brought me in contact with my Companions of the Grand Chapter, who so far overlooked my many failings as to consider me worthy of the position of Grand Z., an office of great honor and responsibility, which any Royal Arch Mason might indeed feel proud to fill; neither am I forgetful of my many failings in the discharge of the duties devolving upon me; but I know full well, and to that you can bear me witness, that I have been ever ready to do all that lay within my power to advance the best interests of Masonry, to uphold its many excellent precepts and to endeavor so to live and act that nothing I may have done or may do shall ever bring discredit on our Order. To my Companions of the Grand Chapter I am indeed grateful for their many acts of kindness, and for this last mark of their esteem I shall ever be deeply indebted, and shall prize it, as I know my family will prize it, as expressive of that respect and esteem which I am assured they entertain for me. Let me assure you, V. E. Sir, that this last act of kindness shall urge me on to the performance of such duties as shall ever show how much I esteem your hearty appreciation of my humble services in the cause of Masonry, to which I am so firmly and earnestly attached.

"The Officers of Grand Chapter" was the next toast in order, to which R. E. Comp. D. Spry responded. He said

V. E. Sir and Companions, it is with more than ordinary pleasure that I rise to respond to the toast which you, E. Sir, have given in such flattering terms, and to which my Companions have responded in such a way as to fully assure me that I am indeed in the company of Jolly Good Fellows. I am glad to be present and to give an expression to those feelings of esteem which the Royal Arch Masons of Canada entertain for the guest of the evening, my late worthy chief as Grand Z. of the Grand Chapter. You will bear with me in the embarrassing position in which I am placed this evening, for were I to give expression to my own feelings and the feeling of the Royal Craft regarding M. E. Companion Henderson, while he is here present, you would think me guilty of flattery, and he would doubt the sincerity of my motives. It is at all times difficult to speak of a man in his presence with that freedom which carries with it the great essential of all our utterances

—truth—but when I have nothing but words of praise to utter, how can I express myself. That he is a good business man and prompt in attending to all matters claiming his attention I can abundantly testify. That he is a good and true man I know full well, as testified by the large gathering this evening of those who know him well in his daily walk in life, and who, had he any serious faults, would not have assembled to do him honor. More I need not say than that we all love him, and love him well. For my able colleagues, the Grand Officers, I need only point to your worthy Grand Superintendent of this District as a specimen of the material selected by Grand Chapter to fill the important elective offices, while your first Principal, our able chairman of this evening, worthily represents the Companions selected by the Grand Z. to fill the appointed offices. With such specimen bricks always before you, it will not be difficult for me to convince you that the Grand Chapter of Canada is composed of worthy, able and intelligent Companions, and in whose hands the honor and good name of Royal Arch Masonry can safely be entrusted.

V. E. Companion S. S. Lazier also responded, and gave expression to the feelings of pride with which he and the Companions of Belleville witnessed the proceedings of that evening, as they are glad to learn that the members of Grand Chapter had the same high opinion of the M. E. Comp. Henderson as themselves. The leading position which Masonry occupies in Prince Edward District was largely due to the Past Grand Z. and the able and efficient officers of Grand Chapter, who were from time to time selected from this section of the jurisdiction, and while thanking the Companions for the hearty reception given to the toast, he rejoiced to be present and assist in honoring our Past chief.

Song—"The Larboard Watch," by Comp. Hurst, Principal Sojourner.

R. E. Comp. D. Spry, proposed the next toast, "The 1st Principal Z. of Moira Chapter," to which V. E. Comp. James Smith ably responded, during which he heartily thanked the Companions of Moira Chapter for their kindness to him at all times, and for the able assistance which they all gave him in performing the many duties devolving upon him.

Song by Comp. Spangenburg.

V. E. Companion S. S. Lazier proposed "The Past Officers of Moira Chapter," to which V. E. Comp. W. H. Ponton, Past Z., R. E. Comp. D. Piteathley, E. J. Sisson, John Pharmacott, W. Doctor, W. Ellis, and H. Robinson, responded in suitable terms, after which the Companions joined in singing "Auld Lang Syne," ending the proceedings at 12.30 a.m.

### Grand Lodge of New Brunswick.

The tenth annual communication of the Grand Lodge of New Brunswick was held in the city of St. John on the 26th and 27th days of September, ultimo.

The Grand Master read a very able address, which will appear in our pages next month.

The Board of General Purposes presented their annual report for 1876-77, from which we extract the following:—

The Board, in presenting their report, were under the painful necessity of referring to the death of the late Deputy Grand Master, R. W. Bro. W. H. A. Keans, so long an active and devoted member of the Craft, and at the time of his death the President of the Board. Honored by the community in which he lived for so many years with various positions of trust, rendering the City of St. John important services in the Legislature of the Province, discharging every duty faithfully, earnestly, and carefully, our Right Worshipful Brother left behind him an honorable record and one that will long live in the memory of all who knew him.

The Grand Secretary reported to the Board an irregular proceeding on the part of the Worshipful Master of Sussex Lodge No. 4, he having, in the year 1875, conferred degrees upon two candidates at shorter intervals than the Constitution allows. The matter was referred to a sub-committee of the Board, who, after giving it careful consideration, and making due inquiries, submitted a lengthy report to the Board, setting forth the case very fully, but in view of the fact that some time had elapsed since the act was committed, and believing that it was done through ignorance, and not wilfulness, the committee were not disposed to recommend such extreme penalty as the case would seem to demand; but suggested that the Grand Secretary be directed to convey, in the name of the Board, a reprimand and censure to the Worshipful Master and Secretary for that year (1875), with a caution to the lodge against a repetition of so grave an offence. And further, the Master was required to have such reprimand, censure, and caution entered in full upon the records of the lodge.

This report and the suggestions were adopted by the Board, and the Worshipful Master of Sussex Lodge notified accordingly.

Reference was made to the disastrous fire of 20th June last, whereby Grand Lodge lost everything belonging to it which was in the Grand Secretary's office, except the

regalia, two seals, and some books. The whole of the library belonging to Grand Lodge was also destroyed, as also all the copies of the proceedings of Grand Lodge from the date of its organization. The Board recommended to Grand Lodge the desirability of having 500 copies of the proceedings of Grand Lodge up to 1876 reprinted.

The finances of Grand Lodge were reported in a satisfactory condition, and the report of the Audit Committee was presented, showing balance in the hands of the Grand Treasurer \$847.37, and the assets of Grand Lodge, \$1,729.43.

From the Grand Secretary's report the following information is gathered:—

The receipts of the year amounted to \$1,669.96, for the following items:—

Registration fees.....	\$152 50
Certificates.....	137 00
Annual dues.....	838 00
Dispensation for a new lodge.....	15 00
Dispensation for other purposes.....	39 00
Duplicate warrant.....	10 00
Constitutions.....	77 50
Funeral services.....	6 25
Blank demits, &c.....	3 65
Fund of benevolence.....	382 06
Total.....	\$1,669 96

He has collated from the returns the following for the information of Grand Lodge:—

Number initiated.....	141
Number passed.....	149
Number raised.....	139
Number joined.....	40
Number reinstated.....	7
Number withdrawn.....	104
Number suspended.....	100
Number excluded.....	1
Number died.....	20
Total membership.....	2,236

By authority of the Most Worshipful the Grand Master, he issued 13 dispensations for the following special purposes:—

To open a new lodge.....	1
To confer degrees at short intervals.....	6
To bury a deceased brother.....	1
To wear regalia in public.....	4
To install officers at a special meeting.....	1

After referring to the destruction of the Masonic Hall in Woodstock by fire, the Grand Secretary alludes to the memorable fire in St. John, and the losses to the Craft entailed thereby:

On June 20 a most destructive fire occurred in the City of St. John, completely annihilating the largest and most valuable portion of the city. The Masonic Hall in Judge Ritchie's building and the office of the Grand Secretary were among the places destroyed, and the charters, jewels, regalia, banners, and all other paraphernalia of the Masonic bodies of all grades were consumed, except a portion of the property of Grand Lodge, which, being kept in the Grand Secretary's office, he was enabled to save from the general ruin.

He saved the regalia and jewels in a mahogany box, the regalia and jewel of the

Grand Master in a tin case, two seals and thirteen books, viz. records of Grand Lodge, records of the Board of General Purposes; two registers of the membership of the jurisdiction, two records of transactions of Grand Secretary's office, cash book, day book, ledger, register of certificates and dispensations issued, book containing copies of paid accounts; register of representatives of Grand Lodge, and attendance book of Grand Lodge.

The property of Grand Lodge destroyed in his office was, as near as he can remember, as follows :

Two book cases, library of Grand Lodge, containing about three hundred volumes, uniformly and handsomely bound; blank certificates, demits, &c.; blank returns and other forms; letter books, files of returns, reports and all other papers and documents, a large number of constitutions, funeral services, &c.; the electrotype seals used on official printed documents; all the unbound printed proceedings of Grand Lodge; the unbound printed proceedings of sister Grand Lodges, &c.; the records, registers, and other books, together with the files of papers, &c., of the late Provincial Grand Lodge under England; the records of the late Brunswick Lodge of the town of Moncton; the records of an old lodge which, in bygone years, was held at Mangerville; and many other articles (some of them old, curious, and valuable) which it is impossible to enumerate.

The loss of Grand Lodge property in the Masonic Hall was the following:—

Portrait (in oil) of the late R. W. Bro. Alexander Halloch, Past Grand Master; portrait (autotype) of His Royal Highness the Prince of Wales, as Grand Master of England; photograph of the members of the Grand Lodge of Canada; photograph of members of the Supreme Grand Royal Arch Chapter of Scotland; engraving of the installation of the present Prince of Wales as Grand Master of England; engraving of the reception of the Prince of Wales into the Grand Conclave of Knight Templars of England; six Stewards' staves.

The property in the Grand Secretary's office was insured in the Stadacona Insurance Company of Quebec in the sum of \$2,000.

The value of the property saved he estimates at \$1,505, and that destroyed at \$712.

The six lodges, viz., Albion No. 1, St. John's No. —, Hibernia No. 3, Union of Portland No. 10, Leinster No. 19, and New Brunswick No. 23, lost their warrants, jewels, regalia, banners, and all other paraphernalia. Some of them their records and seals. The banners of Carleton Union Lodge No. 8, of Carleton, which happened to be in the hall at the time, were unfortunately lost. The destruction was complete, and the loss to the craft severe and irreparable.

The Grand Secretary feels confident that the craft throughout the jurisdiction deeply deplore the great loss they have sustained in the destruction of the Grand Lodge library. It had been his constant aim, and he had labored "in season and out of season," since the organization of Grand Lodge to gather together, as far as opportunity and the funds placed at the disposal of the Library Committee would permit, all the works within reach upon Masonic and kindred subjects. Success had so far attended these labors (to him labors of love) that at the time of the fire quite a large and valuable collection of works—many of them rare and venerable with age—was in possession of Grand Lodge, awaiting the erection of the contemplated Masonic Hall, and suitably equipped rooms, to make them available to the craft.

Not quite disheartened, and not at all hopeless of future efforts, he shall make it his aim and study, while filling his present position in Grand Lodge, to replace, as far as possible, the loss sustained in this respect.

To this end he has addressed circulars to the Grand Secretaries of Grand Lodges and other Masonic bodies on both sides of the Atlantic, fraternally soliciting from them contributions in printed proceedings, reprints, constitutions, etc., and he feels confident that this appeal will be responded to with generous consideration.

The report then gives a long list of donations from Grand Secretaries of various Grand Lodges, and other brethren who had responded to this appeal.

By authority of the Most Worshipful the Grand Master, duplicates of the warrants of the lodges destroyed by the fire have been engrossed. Happily, in the years gone by, he opened and kept a book in which he entered copies of all warrants issued by Grand Lodge, and was thus enabled to furnish the lodges with exact copies of those lost. The signatures of the officers who signed the originals are appended to those copies. They are thus *fac similes*, and are almost as valuable as the originals.

The Board of Relief appointed to care for the interests of sufferers by the recent fire, reported that \$5,073.73 had been received from various sources, and \$2,689.35 had been expended. The balance was retained for expenditure during the coming winter.

The following Grand Officers for the ensuing year were duly installed by M. W. Bro. Ellis, P. G. M.:—

M. W. Grand Master, Robert T. Clinch, St. John.  
R. W. Deputy Grand Master, Edwin J. Wetmore, Carleton.  
R. W. Senior Grand Warden, Henry Duffell, St. John.  
R. W. Junior Grand Warden, James Boone, St. Mary's.  
V. W. Grand Chaplain, Rev. Francis Partridge, Rothesay.  
V. W. Grand Treasurer, James McNicol, Jr., St. John.  
V. W. Grand Secretary, William F. Bunting, St. John.



W. Senior Grand Deacon, Edward L. Wetmore, Fred-  
erickton.  
W. Junior Grand Deacon, George F. Stickney, St.  
Andrews.  
W. Grand Director of Ceremonies, John S. Benson,  
Chatham.  
W. Assist. Grand Director of Ceremonies, Henry A.  
Johnson, Dalhousie.  
W. Grand Sword Bearer, Henry A. White, Sussex.  
W. Grand Standard Bearer, Charles N. Scott, Wood-  
stock.  
W. Grand Organist, Edward J. Sheldon, South Bay.  
W. Grand Pursuivant, James F. Ellis, Fairville.  
W. Grand Stewards—James Mitchell, St. Stephen;  
Williams Woodworth, Hillsborough; James Bently,  
Salisbury; William E. Skillen, St. Martin's; Thomas  
T. Boveridge, Amover; Malcolm Patterson, Camp-  
bellton.  
Grand Tyler, Diagee Scribner, St. John.

The Board of General Purposes is consti-  
tuted as follows:—M. W. Robert T. Clinch,  
Grand Master; R. W. B. Lester Peters, Past  
Grand Master; R. W. William Wedderburn,  
Past Grand Master; R. W. Robert Gowan,  
Past Grand Master; R. W. John V. Ellis,  
Past Grand Master; R. W. Edwin J. Wet-  
more, Deputy Grand Master (President); R.  
W. Henry Duffell, Senior Grand Warden;  
R. W. James Boone, Junior Grand Warden;  
R. W. William F. Bunting, Grand Secretary;  
R. W. Edward Willis; R. W. Robert Mar-  
shall; R. W. William F. Dibblee; V. W. James  
McNichol, Jr.; W. J. Henry Leonard; W. T.  
Nisbet Robertson; R. W. John Richards;  
W. Andrew J. Stewart; W. Henry J. Thorne;  
and W. John D. Short.

The labors of Grand Lodge being ended, it  
was closed in Ample Form.

### Grand Lodge of Quebec.

We gave in our last issue the elective  
officers of the Grand Lodge of Quebec. We  
are indebted to R. W. Bro. J. H. Isaacson,  
Grand Secretary, for the following list of  
appointments made by the M. W. the Grand  
Master, M. M. Tait, Esq., viz.:—  
Grand Senior Deacon, V. W. Bro. T. B.  
Prentiss.  
Grand Junior Deacon—V. W. Bro. W. R.  
Cuthbert.  
Grand D. of C.—V. W. Bro. Arthur B.  
Simpson.  
Grand Organist—V. W. Bro. Michael Lynch.  
Grand Pursuivant—V. W. Bro. W. D. B.  
Jares.  
Grand Stewards—V. W. Bros. Martin  
Winn, D. A. Manson, P. M. A. Lyons, and  
David Ferguson.

### Jurisprudence.

*Query.*—In passing a candidate to F. C. de-  
gree should he be invested with E. A. A.  
apron?

*Answer.*—When a candidate for ad-  
vancement first enters a F. C. lodge  
he has on the apron of an E. A. Dur-

ing the ceremony of "passing" he is  
invested with the apron of a F. C.

*Q.* Can a brother be granted permission  
to retire after a ballot has been passed once,  
and previous to the ballot for the same can-  
didate being taken up a second time.

*A.* Yes. We can see nothing  
wrong in this; nor can we perceive  
any distinction between the ballot for  
the same or another candidate.

*Q.* The Constitution permits a brother  
to be a member of more than one lodge. If  
he allows his dues in one to run behind,  
and is suspended in consequence, can he  
claim to be a member in good standing and  
visit other lodges?

*A.* He can not. His suspension  
by one lodge affects his Masonic  
standing in all other lodges, and he  
has no right to visit or attend any  
lodge until the suspension is removed.

*Q.* Can a brother be excused from ballot-  
ing for a candidate and be allowed to sit in  
the lodge while said ballot is being taken?

*A.* No. Every member present  
must ballot, or the W. M. may order  
him to retire from the lodge. Any  
other rule would destroy the secrecy  
of the ballot, as all who were favor-  
able to the candidate might refuse to  
ballot, and thus disclose those who  
were against him.

*Q.* 1. Can a lodge ballot for a candidate  
if less than seven of its own members are  
present. 2. If there are a number of can-  
didates to be balloted for can the W.  
Master keep the door closed against his  
own members until the ballot is passed for  
the whole.

*A.* 1. Yes. 2. The W. M. should  
admit any members in waiting who  
may be announced while the ballot is  
being taken, at the conclusion of that  
ballot, and before the commencement  
of the next business, whether that  
business be the balloting for another  
candidate or not.

*Q.* The by-laws of a lodge require a major-  
ity of members to appropriate the funds for  
any purpose but ordinary working expenses.  
Would notice of motion do away with above  
condition provided that a majority of those  
present at the meeting sanctioned the ap-  
propriation.

*A.* If the by-law clearly states that  
a majority of all the members belong-  
ing to the lodge is required to sanc-

tion any special appropriation, then we answer this question in the negative. As long as that by-law remains in force, a notice of motion cannot nullify it. Nor does the fact that the majority of those present at the meeting agree as to the appropriation make any difference as to the right or legality of the action. A majority can set aside a by-law only in the regular way provided in the by-laws.

Q. The W. M. is absent from the R. C. of his lodge, but the I. P. M. is present and presides. A candidate is balloted for and rejected. The J. W. rises and eulogizes the candidate, speaking very strongly in his favor, and finally moves that the ballot be again passed, which is done with the same result. Another brother then rises and speaks favorably of the candidate, expressing surprise at the ballot being unfavorable. Another, and another, does the same, until all but one brother has expressed his regret at the rejection of the candidate. The remaining brother was called upon for his opinion, and of course had to admit it was he who had cast the black ball, giving at the same time very good reasons for so doing? Was not this a gross violation of the constitution?

A. Yes. The secrecy of the ballot is one of the most important safeguards of our institution, and the laws for its preservation should be strictly enforced. The responsibility, which mainly rests upon the Masters of lodges in this matter is very great, and they should be exceedingly careful to allow nothing to infringe upon the sacredness by which the ballot has been surrounded. After a ballot has been taken, no discussion is allowable, and the presiding officer should permit no remarks whatever in relation to the candidate. If the proceedings indicated in the above question ever really took place, we think that the presiding officer and all concerned are "liable to severe Masonic censure, and for a second offence to expulsion."

Q. The W. M. of a lodge is absent from home at the time of the R. C. of his lodge occurring. He telegraphs a P. M. of an adjoining town to attend and do his work for him. The P. M. attends as requested, but the I. P. M. is present at the meeting, takes the chair, and conducts the business. Being

unable to do the work himself, he announces, notwithstanding that he is shown the telegram from the W. M. to the P. M., that the candidate for advancement will have to wait until the next R. C. for his degree. Had the I. P. M. the authority to do this? Was his conduct not high-handed towards the lodge, unjust to the candidate, and discourteous to the P. M., who had put himself to a great deal of inconvenience to oblige the W. M. and the lodge.

A. According to the constitution, in the absence of the Master, the immediate Past Master "shall take the chair;" so that it appears in this case the I. P. M. was acting entirely within the scope of his authority. If, however, we had been in his place, and unable to do the work, we would have asked the visiting P. M. to perform the ceremony.

### Masonic Correspondence.

*We do not hold ourselves responsible for the opinions of our Correspondents.*

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—In the issue of the 6th inst., of the London, England, *Freemason* (a paper so generally read by the Masonic world in Canada) a statement is made by that very accurate Masonic authority, Bro. Hughan, of Truro, under the head "Mulum in Parvo," alluding to my address before the Great Priory of Canada on the 7th of August last. He says:—"It is not correct, the Earl of Eglinton granted a warrant to work the Knight Templar degree in Ireland by authority of the 'Mother Kilwinning Lodge, Scotland,' and that R. W. Bro. James H. Neilson had fully exploded such a notion in the columns of the *Freemason* (having discovered the records of the body in question), and proved to the satisfaction of all concerned that the warrant was only granted for the Craft degrees, though the members did work without authority some of the 'Hauts Grades,'" &c., &c. Being unwilling it should be supposed I make any statements in my addresses to the Great Priory of Canada, without due consideration and authority, I would say that my authority in this case of the Templar degree being introduced from Scotland

by a warrant from the Earl of Eglinton, under authority of the Mother Kilwinning Lodge, Scotland, dated 27th October, 1779, is from R. W. Bro. Neilson *himself*, taken from an article in the *Freemason* of the 30th October, 1876. As many of your readers may not be in possession of the issue of that date, I beg to annex extracts from the article in question, by which it will be seen, if I am in error, how it originated. From not having ready access to documents to verify my assertions, I am necessarily obliged to depend on the information received, from which I can quote to authenticate my views, and was therefore quite satisfied that Bro. Neilson (a well-known Dublin Solicitor and most zealous Masonic antiquary) must be correct.

*Freemason*, 30th December, 1876.

#### IRISH HIGH KNIGHTS TEMPLARS.

“Extract from a circular of Em. Com. John Fowler, dated at Dublin, 30th January, 1866:

“The warrant of the Grand Kilwinning Chapter of High Knights Templars, granted by and holden from the Royal Mother Lodge of Kilwinning, Scotland, the true source from which any legal authority could be obtained, as every one the least conversant in the Masonic history of the Kingdoms and Knights Templars Masonry must know, . . . this warrant is signed by the Earl of Eglinton, the then Grand Master, and the rest of the Grand Officers in the year 1779, and was always acknowledged and acted under.” . . . A concluding note signed by the Secretary and Registrar further states: “The Grand Chapter of Knights Templars was held by virtue of the full power granted by the Royal Mother Kilwinning, as expressed in the body of the warrant.” To this R. W. Bro. Neilson adds: “The warrant referred to is dated 27th October, 1779, and is at present in the custody of the Irish Grand Chancellor, and from the original Lodge Minute-book it appears that the first time the High Knight Templar degree was conferred was on the 1st of May, 1780. A copy of the book of constitutions of the early Grand Templar Encampment is in possession of Bro. Charles Scott, R. N., Omagh. The Most Eminent and Sublime Commander Bro. John Fowler referred to was a member of the first Volunteer Lodge of Ireland No. 620, having joined them on the 27th February, 1792, and continued a subscribing member until his death on 25th January, 1856. He was Deputy Grand Master of Ireland from 1814 to 1825, and on ceasing to be D. C. M., was appointed Grand Sec-

retary, which office he held until a short time before his death.”

[Signed] JAMES H. NEILSON,  
5 Upper Mount Street, Dublin.

Since my address was published, I have been favored with a letter from Bro. Neilson (which corroborates Bro. Hughan's statement), informing me “that his Lodge, the Mother Kilwinning, never worked any other degrees than Craft Masonry, and only the ‘Mark’ from the 2nd December, 1677, to 20th January, 1731, being 54 years from the first day it was worked.” He had examined every page of these invaluable records from the first of 11th December, 1642, up to August, 1876, a period of 234 years, for this special purpose, having “himself the original Kilwinning High Knight Templars Lodge [Ireland] records, where the information of the late Bro. John Fowler was extracted. The Irish daughter of Mother Kilwinning, worked every degree up to the 18<sup>o</sup>, on the Mother's Craft Charter.”

I send you this information, as I think it may be of interest to the readers of THE CRAFTSMAN; I am but myself a searcher after truth, and only too glad to find that my remarks are of sufficient interest to attract the attention of brethren more able and better informed than myself to elucidate the connection between the Templar Order and Freemasonry; and I may remark in this connection, that Bro. Hughan's single grain of criticism has borne such abundant fruit that I have already received from various sources marked copies of the *Freemason*. Even those personally unknown to me have in this way called my attention to it, and by letters, *almost* asking me to justify the error into which it would appear I had been led—and I am glad it is so, as I would have every Templar seek to know the truth, and have no wish or desire that belief or disbelief should rest merely on my “*ipse dixit*.”

I quite coincide with Bro. Hughan, that were our Templar Order to ignore the Masonic connection, it would leave us without a status, at the same time, favoring the theory that we are the legitimate descendants of the true order, I consider the Masonic designation and initiation of Masonic observances as out of place, there being no authority for them whatever, excepting that derived from modern Masonic manufac-

turers of degrees. I have therefore in my annual address endeavored to clear away the imaginary Masonic foundation, and show its origin from the Chivalric Order of the Crusades. In this, there is less difficulty than at first may be supposed, when we consider that in the dark ages the Architectural Societies or Free-Masonry, inculcated the doctrines of Christianity, which was not separated from the Craft until after the revival of 1717, and introduction of the present symbolic system. The Templar Order was suppressed, not extinguished, and we learn that at the persecution many of the Knights in England were condemned to do penance in Monastic houses, and employed in menial offices. In these establishments, the science of Architecture or Free Masonry was preserved and patronised amongst the Monastic builders, and it is very probable they extended their protection and sympathy to the Knights, induced by a similarity of ceremonies and religious belief, the absence of all records, and the silence observed as to this connection, until long after the Reformation, is to be accounted for, when we consider secrecy was necessary to its very existence. That the Christian Templar degrees in the last century were looked upon as a portion of Ancient Freemasonry is proved by the records of the Grand Lodge of all England at York, between 1774 and 1780, in which five degrees were recognized, viz., E. A., F. C., M. M., R. A., and Knights Templars, the latter being clearly for some time adopted by and grafted on the Craft Degrees. It certainly is singular there are no documents in England, Scotland, or Ireland relative to the Order much before this period, but about that time we hear of it in connection with the Craft, and Masonic Lodge No. 39, before the Union. London (and probably some others), was said to have practiced the Order long previously. The oldest printed allusion in England connects Freemasonry with the Rosycrucians; for instance, a book lately discovered of 1721, called "Long Liverz," alludes to the Grand Lodge of London, and mentions a system of higher degrees. In 1743 we find the "Rose Croix"

degree, claiming old date in London, and some years after attempts to connect the Rosycrucian system with Templary. This would seem to confirm the statement of the Old Bath Council of Rites that the Rose Croix, Kadosh, and Templar, are the same degrees under different names.

Trusting I have not taken up too much of your valuable space. I am, dear sir and Brother,

Fraternally yours,

WM. J. B. MACLEOD MOORE,

Great Prior of Canada.

LAPRAIRIE, P. Q., 26th October, 1877.

#### Masonic Notes.

Since the last appearance of our notes, we have visited several important Masonic points, and we will refer to each but briefly, describing such as will be of interest to the craft in general.

We will begin with Humber Lodge, No. 305, Weston. Since the period of its organization this Lodge has had many difficulties to contend with, the chief being in a financial point of view, which was caused by unwise expenditure in the furnishing of a hall. They were easily put \$800 in debt, of which a carpet cost some \$300, and everything was got up in a style fitted for any of the largest and most wealthy lodges in Canada. The whole transaction was vested in the hands of the then W. M., and he, supposing that members would flock in by the dozen, got the Lodge in its present cramped state. But the present officers and members are gradually lessening the amount, and soon they hope to show a clean sheet. Their hall is an excellent one, fitted up regardless of expense. Notwithstanding their financial position, we are most happy to record the spirit of charity which they display, having for some time supported three orphan children of a deceased brother, and in which laudable object the Grand Lodge aids them this year. W. Bro. Bull is an active W. M., and does good work.

At Port Stanley, we found St.

Mark's Lodge, No. 94, in a very prosperous state, and they are rising with renewed vigor from their very disastrous fire, which destroyed their building with all its contents. They have now a very fine brick hall, owned by the Lodge, worth some \$4,000, and when furnished as intended will compare favorably with anything in the country. The membership is very large in proportion to the population, but we were assured the materials received were of the best description. Those we met gave us a high opinion of St. Mark's Lodge. Erie Chapter, No. 73, is also held here, with a very fair membership. Wor. Bro. M. S. McColl is not only Master but First Principal of the Chapter.

Since our last notes, we were again in London, where we attended the lodges we had not previously visited. The Tuscan, No. 195, is ably presided over by W. Bro. Porte, and we must give him the credit of being as good a worker as any we have met, having every attribute for the position. Our old friend, Bro. R. W. Smylie, showed his well-known face in the West, where he did credit to Ontario District. The other officers filled their several positions most creditably. At this lodge the benefits accruing from the meetings for instruction, mentioned in our last, were clearly seen, as several officers were holding position for the first time, and they will put many older members in the background. We trust they will keep up those meetings until every member is thoroughly fitted to fill any office to which he may be appointed. We also met with St. George Lodge, No. 42, and listened to Wor. Bro. Nelles conferring the several degrees, and he is one that need not be ashamed of his work. His officers are well up, evincing diligence on their part in acquiring the work. At St. Johns, No. 20, we witnessed the several degrees given after the old York Ritual, or the same as St. Johns, 209 (Irish Lodge). Wor. Bro. Greer con-

ferred the degrees most impressively, and we were much pleased with the manner in which he acquitted himself. He has his lodge fully under control, and every officer correct in his duties. Kilwinning, No. 64, has fully redeemed itself, and W. Bro. Brock did remarkably well at our last visit. His officers give him valuable assistance, his Senior Warden, Bro. Hungerford, being a particularly bright Mason.

We now left for St. Catharines to attend the session of Grand Lodge, the proceedings of which are familiar to your readers, as far as Ontario is concerned, as we noticed at our visits after the meeting of Grand Lodge the Masters or delegates from each lodge presented a report.

At St. Catharines, we had the pleasure of visiting the different lodges: St. George's, 15, Maple Leaf, 103, and Temple, 296. Although the officers of St. George's had been only newly installed, we were much pleased with the business manner in which they took hold of their several offices, and all being young men we are not afraid of their getting rusty, especially when Bro. McLaren is Master, Bro. Riggins, Senior Warden, and our old, well-posted young friend and Bro. J. W. Christie, Junior Warden. The Lodge is in a flourishing condition, and its financial position stands high. Maple Leaf Lodge is under the management of one of the most energetic Masons in the City of St. Catharines, and as long as Wor. Bro. J. W. Coy holds the gavel, no fears of its success. We only saw routine business, but it was well up to the mark, the members appearing to take a lively interest. Temple Lodge, although young, is making rapid strides, and Bro. Henderson is a model Master. We saw as good work in Temple Lodge as in any lodge we have visited, and strangers going to St. Catharines should try and visit them, as well as the other lodges. Bro. Henderson is ably assisted by his War-

dens especially, whilst the other officers are well fitted for their several positions. Besides the three lodges, there is also a Chapter and a Preceptory here. Masonry must always prosper in St. Catharines, as long as it has such able exponents of its principles in the persons of M. W. Bro. James Seymour, P. G. M., Dr. Goodman, W. Bro. Carlisle, and a host of others. The Masonic Temple is a building complete in every part, an ornament to the city, and a credit to the Masonic body. It stands conspicuously, and is the observed of all buildings when approaching St. Catharines. The lodge room is very large, with lofty ceiling, and the furniture most appropriate and comfortable. The ante-rooms are convenient, and in keeping with the whole. We congratulate the Masonic body in St. Catharines on their great success, and have no fear for the future.

At Port Dalhousie, we visited Seymour Lodge, No. 277, and we must say we never enjoyed a more pleasant evening. The lodge is beautifully furnished, having Masonic carpet, arched ceiling, comfortable chairs, all fastened, and everything to make a lodge room attractive. They have also an excellent organ, and lots of cash on hand. We also saw the best kept secretary's book, and must say that they have been exceedingly fortunate in the different brethren who have acted in that office. W. Bro. Green is Master, but Past Master Patterson was deputed to put the members through a most thorough course of instruction. We got valuable information in this lodge, and we will not soon forget our visit to it. As many of the members were away on the lakes, the attendance was only about one-half of the usual number.

At Fonthill, ten miles from St. Catharines, we visited Welland Lodge, No. 36, and although the weather was unfavorable a goodly number were present. W. Bro. Dr. Emmet is Master, and for his first initiation

he conferred the degree admirably. This old lodge is the mother of many of the surrounding lodges, and is looked up to by them, although many of her children far out-number her. The jewels are unique, and many articles of paraphernalia are different from any we have seen. Most of the officers are well up in their work. We had a very pleasant drive with our St. Catharines friends, and we are sure none of us will forget the casualties of the road, nor our visit to the pretty village of Fonthill.

At St. Thomas, we visited St. Thomas Lodge, No. 44, and we can bear testimony to the excellent working of W. Bro. R. McKay and his officers. His Senior Warden has no superior, and we deeply regret hearing of the railway accident by which Bro. Pullen has lost one of his legs since our visit. The Junior Warden is also well up, and Bro. McKay is to be congratulated on having such good materials to assist him. The hall is well furnished, and of medium size, being as nearly as possible a *double cube*. Elgin Lodge, No. 349, also meets in the same hall, and although not over a year in existence, it has a large and increasing membership, and we can testify to the excellence of those admitted. W. Bro. Hunt and his officers are all young men of energy, and Elgin Lodge will take a prominent position among the lodges in this section. A bright future is before them. DeWarrenne Chapter also meets in this hall, and we were assured it is doing good work, with many energetic Masons as members. Several Chapters have started from it in this section. St. David's Lodge, No. 302, is also in St. Thomas, but meets in a hall in the east end of the town. The hall is most beautifully frescoed; indeed, far superior to any we have yet seen in Canada, and the brethren have shown great energy in the work undertaken. The artist, Mr. W. R. Bevitt, is a young Canadian who is destined to make his mark in Canada in such work. But

as the lodge is to be re-opened on the 16th of Nov., and as we expect to be present, we will leave minor details until then. The lodge is in a most prosperous condition. W. Bro. Payne has his lodge well in hand, and being an indefatigable worker, all are correct in their work. In our next we will give more particulars of this lodge, and we would advise any brethren who have an inclination to have fresco work in their lodges, to send a committee to inspect this one.

We have a number of other lodges to write about, but as these notes are more lengthy than we expected, we will close at present.

#### Ottawa Items.

During the past month, there has not been much of interest among the fraternity here. The Burial Plot Committee have, however, worked hard, and have purchased the lot selected in Beechwood, consisting of 1000 square feet, for which \$350 has been paid. The transfer deed will contain the following names as trustees for the Masons of Ottawa and Hull: R. W. Bro. Wm. Kerr, Doric Lodge; Bro. G. B. Greene, Dalhousie; W. Bro. John Walsh, Civil Service; W. Bro. Butterworth, Builder; Bro. W. C. Teague, Fidelity; Bro. H. J. Bronskill, Chaudiere; Bro. C. D. Chitty, Eddy Lodge, Hull. Arrangements have also been made to have the plot sodded and the foundation for a monument laid, at once, and thus have the ground ready for any emergency. Towards this satisfactory result, Dalhousie Lodge contributed the handsome sum of \$200 from its funds, and Doric \$50. After the 1st January next, it has been determined to manage the plot by a committee consisting of a representative from each Lodge. There is ample room for continuing efforts, as it is intended to place an iron railing around the lot and a monument in the centre thereof. It is hoped that this will be an incentive to other cities to do likewise.

Two of our Brethren, both highly esteemed, have been called to the Grand Lodge above, viz., James McCracken, of Dalhousie Lodge, who was interred with Masonic honors on 22nd Sept., W. Bro. N. W. MacLean, W. M. of Civil Service Lodge, officiating at the grave. The other Brother is John Mercer, of Chaudiere Lodge.

The Brethren of Chaudiere Lodge finding it inconvenient to meet longer at the Masonic Hall, leased a Hall at the Chaudiere, which they have fitted up very nicely, and which was recently dedicated by R. W. Bro. Wm. Kerr, D. D. G. M., with the usual impressive ceremonies.

#### Canadian Masonic News.

There is some talk in Woodstock of the fraternity erecting a Masonic Hall. We hope that practical results may follow.

We are short of the Proceedings of the Grand Lodge of Quebec for the years 1870 and 1871. Any brother having a copy to spare will confer a very great favor on the editor of THE CRAFTSMAN by sending them to this office.

We are gratified to learn that official intimation has been received of the cordial and fraternal recognition of the Grand Chapter of Royal Arch Masons of Quebec by the Grand Chapters of the States of Massachusetts and Connecticut.

We shall deem it a special favor conferred on our readers as well as ourselves, to receive items of Masonic news. Brethren, we give you a general invitation, everybody reads the CRAFTSMAN—workmen in the quarries as well as the *chrones*.

CORINTHIAN LODGE, No. 62, Q. R., Montreal, was consecrated with appropriate ceremonies on the 7th instant, M. W. Bro. Melbourne M. Tait, Grand Master of the Grand Lodge of Quebec, presiding. We hope to be able to furnish our readers with a full report of the proceedings in our next issue.

Ashlar Lodge, 287, G. R. C., Yorkville, have made arrangements for a ten years' lease of the upper storey of a new brick building now being erected on Yonge Street, which will contain a large hall and other rooms necessary for the transaction of Masonic business. The building is to cost about \$5,000, and will be ready for occupation in February.

Officers of Tecumseh Lodge, No. 245, held at Thamesville, and installed by W. Bro. T. C. McNabb, for 1877:—I. P. M., W. Bro. Jas. Ferguson; W. M., W. Bro. John A. Langford; S. W., Bro. Fred Fysh; J. W., Bro. Thomas Levigg; Treasurer, Bro. Fred J. Lawrence; Secretary, Bro. Samuel A. Tye; Chaplain, Bro. Rev. W. Kerr; S. D., Bro. David Fysh; J. D., Bro. George Sherman; I. G., Bro. John Winter; Tyler, Bro. Henry Buller; D. of C., Bro. John A. Hardy.

The funeral of the late John S. Fuller, who died at his residence in Huntingdon, on Thursday, October 25th, took place on Sunday, and was one of the largest ever seen in the county of Hastings. Over 135 carriages were in the procession. Deceased was a member of Tweed Lodge, A. F. & A. M., and was interred with Masonic honors. Large numbers of the Brethren from Madoc, Stirling, and Roslin were present. The ceremonies were conducted by W. Bro. Gilbert, of Tweed, assisted by W. Bro. Dr. Loomis, of Madoc, and the sermon was preached by Rev. Bro. Kilgour. Bro. Fuller was 49 years of age.

We understand a number of brethren residing at Fenelon Falls, who are at present connected with Verulam Lodge, No. 268, Bobcaygeon, Ont., contemplate forming a lodge in their own village; their mother-lodge approving of their action, and recommending the granting of a Dispensation for the purpose. We wish the brethren of Fenelon the utmost prosperity, and have no doubt of their success in so wide a field.

At the regular meeting of Minden Lodge, No. 253, Kingston, Ont., held on Monday evening, 5th inst., a handsome Past Master's Jewel was presented to W. Bro. James Redden, on the occasion of his marriage. The W. M., W. Bro. Pense, made the presentation, and expressed the high esteem felt by the members of the Lodge for Bro. Redden, and their best wishes for his future prosperity.

We notice that the craft of the City of Montreal intend holding a grand concert and literary entertainment in the Mechanics' Hall, on the evening of the 26th inst. The entertainment will be under the auspices of M. W. Bro. Melbourne M. Tait, Esq., and one of the prominent features of the evening will be an address by M. W. Bro. Thomas White, jr., P. G. M. of the Grand Lodge of Canada. The programme is an excellent one, and we have no doubt a very enjoyable evening will be spent, and as we understand it is the first of a public character given by the craft in Montreal, we trust it will be a success in every respect. The proceeds will be handed over to the Masonic Board of Relief.

**FRONTENAC LODGE.**—The officers of this new Lodge were recently invested at their hall, Cataraqui, Ont., by R. W. Bro. G. M. Wilkinson, assisted by several other brethren from Kingston. The following are the officers named in the Dispensation:—

W.M.—W. Bro. John Irvine.  
S.W.—Bro. D. Nicol.  
J.W.—Bro. W. Craig.  
Treasurer—Bro. Joseph Northmore.  
Secretary—Bro. J. L. Haycock.  
S.D.—Bro. James Gibson.  
J.D.—Bro. Hiram Smith.  
I.G.—Bro. J. L. Nicol.  
Tyler—Bro. D. Bigham.

We are glad to learn that the Lodge commences work with excellent prospects of success.

At the session of the Supreme Council, 33<sup>o</sup>, of the A. and A. S. R. for the Dominion of Canada, held in Montreal on the 10th Oct., the following gentlemen were elected as officers for the ensuing three years:—Sov. G. C., Ill. Bro. T. D. Harrington; Lt. G. C., Ill. Bro. Robert Marshall; Secretary-Gen., Ill. Bro. J. W. Murton; Treasurer-General, Ill. Bro. H. A. Mackay; Grand Chancellor, Ill. Bro. J. V. Ellis; G. M. C., Ill. Bro. D.

R. Munro; G. M., Ill. Bro. W. H. Hutton; G. S. B., Ill. Bro. I. H. Stearns; C. of G., Ill. Bro. Wm. Reid. The meeting, we understand, was an exceedingly pleasant and harmonious one.

Our late Bro. S. L. J. Scripture, a member of Colborne Lodge, No. 91, died after a few days illness, at his residence, Colborne, Ont., on Sunday, 4th inst. He was attending to business in his usual good health on Wednesday, 31st ult., when attacked by cramps in the bowels. All that medical skill could do was done for him, but all was of no avail, and he lingered in great pain until Sunday. His sudden demise causes deeply-felt sorrow among his many friends and acquaintances. He was in his 63rd year, and an old and enthusiastic member of Colborne Lodge, by whose members and also those of Excelsior and other lodges his remains were interred on Tuesday, the 6th inst., with Masonic honors.

The remains of the late Bro. Samuel Taylor, of Saint Martins, N. B., were conveyed to their last resting place on Friday last by the members of St. Martins' Lodge, No. 30, G. R. N. B., attended by two lodges of Orangemen, of which body he was also a member. The procession was a very large one, extending upwards of a quarter of a mile. By the death of Bro. Taylor the community, as well as the several societies of which he was a member, have met with a serious loss; he was a most useful man in society and highly respected in business circles; too much can scarcely be said in reference to his character as an upright and honest man, and the sincere regret which is manifested in St. Martin's in all circles, regarding his loss, and the sympathy shown his widow, are but proper marks of respect to his memory.

**MASONIC TEMPLE Co.**—About fifty shareholders were present at the annual meeting of the London (Ont.) Masonic Temple Co., on the evening of the 26th ult., with R. Lewis, Esq., President, in the chair. The annual financial statement showed that \$7,516 had been subscribed and paid up to the 29th September last, and about \$2,000 since, and that \$1,157 had been received from rents. The expenditures were larger during the first year than they will be in future, arising principally from the printing of by-laws, stationery, law expenses, etc. The report was adopted; also the by-laws. After some discussion in regard to the payment of arrearages, the matter was left to be dealt with by the Directors, who purpose using every exertion in their power to have the stock collected as soon as possible. The election of Directors was postponed for a week in order that those in arrears might be afforded an opportunity of paying up their indebtedness, and making their votes legal.



At an Emergent Convocation of Prince Rupert's Royal Arch Chapter, No. 52, G. R. C., held at the Masonic Hall, Winnipeg, on the 1st inst., the following officers were installed for the ensuing Masonic year by R. Ex. Comp. Hon. W. N. Kennedy, Grand Supt., Manitoba; R. Ex. Comp. Jas. Henderson, Past Grand Supt., Manitoba; Ex. Comp. D. M. Walker, Past Z.:-

Ex. Comp. E. G. Conklin, Z.  
 " " J. H. Bell, H.  
 " " J. W. Harris, J.  
 " " W. G. Scott, S. E.  
 " Joseph Huston, S. N.  
 " J. O. LeCappelain, Treas.  
 " S. Duffin, P. S.  
 " Chas. N. Bell, S. S.  
 " C. H. Montgomery, J. S.  
 " J. Y. Cain, M. 1st V.  
 " W. B. Thibaudeau, M. 2nd V.  
 " Alex. Christie, M. 3rd V.  
 " D. B. Murray, D. of C.  
 R. Ex. " Hon. W. Kennedy, Organist.  
 " S. McDonald, }  
 " W. Crawford, } Stewards.  
 " D. McArthur, Janitor.

A FRAUD.—The Mrs. McLellan referred to in our last issue as obtaining money from the members of the craft in London under false pretences has since turned up in Seaforth, under the name of Mrs. S. H. Taylor, and professing to hail from Sarnia. At Seaforth this woman told the following story:—"She was the widow of a Mason on her way back from Winnipeg, expected to find her brother-in-law at Carronbrook, but he had moved away, so that after paying her lodging and breakfast at the hotel she had only 30 cents left. She felt humiliated to have to ask for assistance (these kind of people always do), but her husband had often told her when she sat up late at night, while he was at the lodge, that some day she might find the good of it, as Mason's wives, &c., were under the special care of the craft. She claimed to own a farm near Sarnia, and had money in the Bank of Montreal there, and professed to be well acquainted with prominent citizens of that place, among whom the W. M. of Victoria Lodge. The V. W. Bro. to whom this harrowing tale was related was then appealed to to lend her \$5 to return home with, and she would remit the amount by 'first mail.' This is an appeal very likely to succeed anywhere, and we think it the duty of brethren who find they have been victimized to warn the craft, as the W. M. of Britannia Lodge, Seaforth, has done in this instance. This woman obtained from the brother \$5, but the following telegram from the Secretary of Victoria Lodge, Sarnia, was received shortly after:—

"SARNIA, Oct. 6, 1877.

"H. L. VEECOE, Esq., Seaforth.  
 "Mrs. Taylor is a fraud. She has ob-

tained money from us and all the lodges in Michigan. She should be arrested at once.

"JOHN CHESTER,

"Secretary Victoria Lodge."

We would recommend that the suggestion in the latter part of the telegram be carried out should this "lady" again turn up. It is better in all cases, no matter who the applicant for assistance may be, to telegraph to the place they hail from before giving any aid, even if the parties have to be detained for a short time. The brethren then know they are working on definite information, and that they are not being imposed upon by scoundrels.

#### NEW PRECEPTORY AT CHATHAM.—

On Tuesday evening, 6th inst., the following Sir Knights from London dedicated and installed the officers for the Kent Preceptory in the above-named town:—Sir Knights A. G. Smyth, D. B. Burch and Jas. O'Connor, assisted by Sir Knights H. A. Baxter, Wm. Hawthorn, C. Knapp, Wm. Beatty and F. J. Hood. The following is a list of the officers for the current year:—

E. P.—Thomas C. Macnabb.  
 Constable—Wm. Cary.  
 Marshal—W. H. Mallory.  
 Chaplain—W. Cameron.  
 Treasurer—James Morgnand.  
 Registrar—W. J. Tackaberry.  
 Sub-Marshal—W. Ball.  
 Capt. of Guard—W. T. Bray.  
 Almoner—M. Houston.  
 1st Standard B.—J. Crofts.  
 2nd " " —P. E. McKerrall.

After the installation, the London Sir Knights were suitably entertained by their Chatham brethren, a happy time being spent.

WYOMING.—The third annual Communion of the Grand Lodge of Wyoming was held at the town of Evanston, on the 9th and 10th days of October ult. M. W. Orlando North, of Evanston, was elected Grand Master; and R. W. William G. Torr, Grand Secretary for the ensuing year.

The London *Freemason* has been enlarged to twenty pages—weekly. This is one of the best, if not the best, Masonic periodical of the day. There is an immense amount of reading matter in its pages, and the leading articles are ably written. We are indebted to the *Freemason* for items of English Masonic news.