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# THE CRAFTSMAN

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### LITTLE WINNEFRED.

BY ONE WHO KNOWS.

It is probable that not a person is now living in the vicinity of Kingville, who can recall the incidents that I am about to relate. So much addicted is our southern and western population to change of location, that I have more than once observed in the membership of a Lodge only ten years of age, not a single one of the charter or earlier members remaining. Yet in the years 1847 and 1848, when these incidents occurred, the Lodge at Kingville possessed a working brotherhood of nearly a hundred members.

Amongst them was a schoolmaster named Francis. He was from some northern State, as most all the schoolmasters in the South were at that day; was a distant relative of General Quitman, who, himself had come as a schoolmaster to the South about twenty years before, and a teacher of fine ability. About the year 1838 his wife had died, leaving to his care an infant daughter. A man very retired in his habits, Mr. Francis had ever declined to enter into society, and upon the death of his wife he became emphatically a lonely man. Too much attached to his school, however, to return northward, he devoted his leisure hours to the child. As she grew old enough to walk to the woodpaths with him, he was accustomed to take her to the school house, and it became a subject of enulation among his female scholars who should sit with little Winnefred. As years rolled by, and the little girl of four years became eight, she was allowed to ride to the Lodge meetings with him, sitting upon the pommel of his saddle, and taking her stand in the schoolroom below, or, by special invitation, with the genial old Tyler in the ante-room. At refreshments—and the Southern Masons had refreshments in those days—the little "sister," as they called her, was the first one invited in and the last one warned out.

The health of Mr. Francis had always been precarious, and by the years 1847 and 1848, when his child was about ten years of age, threatening symptoms of consumption began to appear. A circumstance that occurred at that time greatly aggravated the disease. There came along a family of emigrants going cross-land to Texas, a low, degraded set, and encamped near Mr. Francis' house. They remained there several days, during which time various depredations on a small scale were committed upon the hen roosts of the neighborhood. This was taken up with so much energy by Mr. Francis as to drive the stragglers out of the neighborhood with threats of vengeance. The next night one of his out-houses was burned and his little daughter abducted. Although little Winnefred was speedily restored, for the wretches had not

contemplated anything worse than to alarm him, yet the fatigue and anxiety of the search brought on a fever, which aggravated his pulmonary affection, and no doubt hastened his end.

The expectation of a speedy death intensified the love the poor, lonely student felt for his child. It was painful, it was pitiful to observe his vigilance over her now. It had come out by questions from his masonic brethren that all his relatives were dead, and that little Winny had no one to look after her but himself and them. In regard to pecuniary resources, he begged them, however, to feel no alarm, as he had at interest, in a banking house in a neighboring town, a sufficient sum at least to clothe and support her until she was grown.

But oh, how loath was the father to leave his child! He felt and acted as tho' in his death everything would die. It was useless to tell him how many orphan children there were who grew up happy and respected. In his grave would be buried the life and hopes of Winnefred. At all places—church, school, Lodge—she was ever with him or near him, and the two were inseparable.

Little Winnefred was a thoughtful and precious child, as all young persons, raised in that way by doting parents are inclined to be. With dark, curling hair, strong muscular limbs, and gleaming eyes, she was not at all the model of the novels, nor such a child as one would expect the daughter of her father to be. She was extremely reticent, which was, perhaps, fortunate for the peace and welfare of Kingville Lodge, for it used to be said that Little Winny Francis was allowed by the genial old Tyler to see and hear things, up in his little ante-room, whith none but Masons, as a general thing are supposed to see and hear. On one occasion, by a singular oversight, she had been left fast asleep behind the Treasurer's desk, while George Hildebrand was undergoing the "amazing trials" of being made a Past Master, and she astonished the whole Pastmaster's Lodge by waking up and asking George "why he didn't wear his hat like the rest of them?" It is needless to say that the Kingville Past Masters always made the oriental chair a lively and jovial place to their candidates, and that 1848 was long before Mackey threw his wet blanket over all the fun and good nature of the Past Masters' Degree.

George Hildebrand being thus interrogated, and naturally supposing the overy to be one of the "amazing trials" aforesaid, told the little maid he had left it in the ante-room. Upon which she cheerfully started after it, but, very unexpectedly, was not permitted by the genial old Tyler to return.

Brother Francis died in the fall of 1848, little Winnefred being at the time about ten years of age. It was a sad day. Nature wept. The leaves were falling. Blossoms had faded; the birds had flown; the sun was withdrawing below the Junior Warden's station; never is a masonic funeral so sad as upon an autumn day, when it threatens rain.

"Destruction upon destruction; the whole land is spoiled; the earth mourns; the heavens above are black; all the people sigh; tears run down like a river; they cease not without any intermission; our heart is faint; eyes are dim." Such passages as make up the burden of Jeremiah are most appropriate on that day. Never had the Masons of Kingville Lodge realized the keenness of sorrow as they did when the first earth was thrown upon that coffin, and the poor little orphan, twice orphaned, with shriek upon shriek, broke from every detaining hand and threw herself wildly into the grave, and pleaded to be buried with her father. The strongest men wept. The hollow

square was broken past remedy, and in the return procession eyes shone red with weeping that were all unaccustomed to tears.

At the meeting of the Lodge, which followed the return from the grave, the Master read from a paper that had been deposited in his hands several months before, the "dying request" of Brother Francis. There was perfect unanimity among the sixty brethren to accede to the wishes therein expressed, viz: "That the Worshipful Master of the Lodge should qualify as guardian of the girl, and the members individually, should take it on themselves, when needful, to counsel and direct her education and manners until she should become of age."

The business was put in proper shape upon the books, and the brethren of Kingville Lodge felt what they had assumed would be but a pleasure and no burden.

Not so at the meeting called a month afterward. Then it was announced to the brethren by the Worshipful Master that he had qualified as guardian, given the proper security, and called at the bank for a transfer of funds. But a catastrophe had occurred in that very week. A thievish book-keeper had defaulted and absconded with all the available funds of the bank, and it was feared they never would be reclaimed. So it turned out. Neither the rogue nor the proceeds of his roguery were ever reclaimed. At the end of six months the Lodge had boldly to face the question whether they would assume the support and education of little Winnefred. General Quitman wrote that he would contribute \$100 towards it, and that was all he could possibly do, doing justice at the same time to the incessant calls made upon that noble and generous brother, and remembering, too, the relationship in which Mr. Francis had stood to him was only that of third or fourth cousin.

It is a pleasant part of my subject to narrate, that there was not a dissenting vote upon the plain question of assuming the charitable burden. Differences, there were, and they were debated with some acrimony, as to the best method of operation, but every hand was raised in approval of the main question; and when the Lodge was "called off," and Winnefred brought in from the Tyler's room, (where she had unquestionably heard every word of the debate, for the genial old Tyler was accustomed to leave his door half open so that he might hear)—I say, when the little lady was brought in and welcomed as "the Freemason's Orphan Girl," every one present of the full assemblage of the Lodge, kissed her and called her "his little sister," and promised to be a brother to her.

And so they proved, every one of them. It soon became necessary, of course, instead of letting her board around, to assign her a *regular home*, for she would soon have become a vagabond among all that large grasp of families, who petted and spoiled their little guest, and would have brought her up on sponge cake and honey. It soon became necessary, of course, to have systematic arrangements as to *her clothing*, for on her birthday seventeen bonnets, fifty-eight pairs of socks, and over two score of aprons were sent in to her as presents, and no other articles of costume. But she was made to know that this was only for her own good, and she readily acquiesced, under the proviso that she was to be allowed to make frequent and regular visits to the other.

Upon one thing she insisted from the beginning, viz: that she should be allowed to attend *all* the Masonic meetings. This she would in no wise be denied. To secure this favor, she had requested leave to board with the genial old Tyler, Brother Peg, the poorest man, I believe, in the Lodge, and the one who had the hardest time to get along in the world. Regardless of the poor fare, she chose this as her permanent home, doubtless moved partly

by the knowledge that the payment of her board would in a small degree benefit the old man, but mostly from his contiguity to the Lodge room.

Never before had Kingville Lodge been so thoroughly swept and garrisoned. The weekly school holiday had been devoted to sweeping the room, washing it, airing it, decorating it with evergreens, washing the instruments, polishing the jewels, putting things to rights. On the days of meeting (for like very many Southern Lodges twenty years ago, Kingville Lodge held its regular meetings in the afternoon,) she had each station profusely glowing with flowers in the season of flowers. She was the first in the ante-room. Had a hand-shake and loving word, and a kiss for every "brother." Strangers who saw her sprightly little form there for the first time, went away with new ideas upon the beauty of the Masonic system.

In 1850 she was twelve years of age. It was the cholera season, and many fled, and many sickened, and some died. Then the merits of this precious little woman began to appear. From house to house she went fearless. At the bedside of the sick, at the grave of the dead she stood fearless, ever fearless. Her cheery look was medicine, her cheery voice better than medicine. She paid with interest now every debt she had incurred; and he who had invested the most in her support, her clothing, her board, her education, her little trinkets of jewelry, for which she had a woman's taste, felt the most in arrears to her. Never had that little watch which the Lodge gave her on her last birthday been put to its proper use till she used it at the weary bed-sides, to tell the weary, groaning patients how pleasantly the night was passing on, and how surely they would be well by morning. Never had the elegant cloth cloak, sent her by General Quitman, "as a special mark of pleasure at hearing of the good conduct of his dear little sister;" never, I say, had the elegant cloth cloak made by Past Grand Master Stephens, at Vicksburg, and gorgeously adorned—never, I say, had that beautiful cloak which she had always refused to wear to the Lodge meetings, for fear of soiling it, been so appropriately used as when she walked with it in the driving rain at the funeral of the genial old Tyler, who was the first to succumb to the terrible epidemic.

Cholera time over and forgotten, who so popular as Sister Winnefred? Money was no object now in her raising. She had learned all she could learn in that country; she must go North to a first-class boarding school. This cost something, but General Quitman sent another hundred dollars, with a letter to the president of the Northern school and the Lodge agreed to contribute enough by subscription to make up the remainder, and so with many a tear the little woman, almost grown, though only thirteen years of age, said good-bye. That day, it was positively declared, that the Lodge was not even "called off" when she was invited in. Brother George Hildebrand, the Worshipful Master, being brought to the torture for this by somebody (in a jocular sense, of course,) declared he *forgot*, and then made the matter worse, yea, quite unpardonable, by saying it made no difference, anyhow; if she isn't a good Mason, there are not any made, which shows how miserably Freemasonry had degenerated at Kingville Lodge; and proves all that the *Cynosure* has ever said about the rottenness and secret unrighteousness, and esoteric licentiousness, etc., etc., of the Masonic institutions in general.

Yes, in she came, the Lodge not even being "called off." Did she experience the terrors of a Mehitable Byrde? Was that chair made of human bones? Was anybody about to sink in a "fiery hole?" Did anybody thrust up there "a pair of paws," and "seize the unhappy candidate," as the poet has it? Probably not. If so, the young maiden had got accustomed to those things during the long afternoons she had sat in the ante

room of the Lodge, before the genial old Tyler went to his rest, and had peeped through the door, and familiarized herself with every step in the congregating, purging, tiling, lecturing and opening of the three degrees.

It was better than a feast with a prince to have seen that sweet girl as she entered, the brethren all rising to receive her, forming a bower of bands over her as we do when we take the "Perfect Square," and she walking up so stately, though all alone, under that living bower up to the East. She had written out and committed to memory the prettiest little "good-bye" you ever heard. There was prose in it, and there was poetry in it.

About the middle of it a little song was to be introduced, all about

"I'll come again;

"I'll come again;

"I'm sure, dear friends, I'll come again."

But, bless your soul, she only got half way through the first line, which was something about "the swelling surges of the tempestuous main," when she broke clear down. She threw her arms around George Hildebrand's neck, smashing his new hat irrevocably, and then threw herself into his official lap, cracking the embroidery on his new fine apron beyond repair, and finally declaring with all the earnestness of childhood, that "she did not want to go." There was a general snivel went up and down those parallel lines. The hands that had just been clasped together to form the human bower were unclasped to use, as Adam used his, before handkerchiefs were invented. The scene became positively ridiculous.

However, that is nothing. Little Winnefred went North to the boarding school and turned into hard study. One month she wrote a long, long letter to the Lodge. It was read in open Lodge. It was voted on by the Lodge. It was entered on record by the Lodge; and I, who write this masonic tale, have read the records, as Job says, "with mine own eyes."

The eighth letter hinted at ill health. The ninth letter was short and sad — "My cough hurts me so, I cannot write any more to-day." The tenth letter was dictated by an amanuensis, and was accompanied by a physician's opinion, that, "unless she improved very rapidly, she had better be removed South." Not improving speedily, nor, in fact, at all, the eleventh was a short but earnest epistle in her own hand writing, but written from her sick bed, to the tenor "that she hoped some brother would come after her, for she wanted to be hurried beside her father." When *that* letter was read in the Lodge, so many of the brethren "asked for leave to retire," that the Lodge had to be closed prematurely, although there was a "trial" on hand and "the third" to be conferred that same night.

Yes, the cold winter of Pennsylvania had been too much for dear Winnie, and she was coming home to die. George Hildebrand left his business, and went in person to bring her. In person he bore her in her easy chair, no heavy weight now, wrapped up in the old cloak, down to the steamboat, waited on her almost as her poor father used to do, and so brought her home.

She had feared she would not last to arrive. But she did, and even for several weeks after it.

Did I mention that, about a year before, a strolling painter, of course poor and a brother Mason, had strolled into that neighborhood, got in debt for board and wanted to "make a little raise," and offered to paint a portrait of little Winnefred for the Lodge.

By good fortune he "hit" a capital likeness. Sir Thomas Lawrence couldn't have done it better. The Lodge paid him enough to shove him on a

hundred miles or so, and hung up the picture in their hall, where the Man of Wisdom ought to hang. It happened that, shortly after Winnefred's return, the regular Lodge meeting occurred on a clear and beautiful day, and Winnefred insisted on being taken to the hall "just once more." There was no denial. And so, in the rich cloak and with the little watch hanging like a locket to her neck, she was placed by George Hildebrand's side in the East (the Lodge being at refreshment), and for an hour exchanged affectionate sentiments with her "brothers." While egged in this, I have been assured of the truth of this story by one who saw the occurrence—the portrait of its own accord, detached itself off the hook from which it was suspended and fell to the floor. Probably it was a mere accident, but the fact made a great story through the neighborhood for a long time afterwards, and is told yet.

Why prolong my tale? The young creature has been eighteen years sleeping by her father's side. And, as I said at the opening, probably not a person is living in that vicinity who will recall the incidents I have related. But a whisper went out among the Mason's families, that *the shadow of this girl* was still seen at the Lodge meetings. Hackett Jinks, who was afterwards elected Tyler, never would go into the Lodge room after the rest came out, not even to put by the Volume of the Sacred Law, and he used to tell his wife that there were "speerits about that ante-room." But that strong-minded woman replied in words good enough in their sententiousness to be made axiomatic:

"Hackett, you jess let whiskey alone; them's the only speerits'll trouble you."

*From the London Freemason.]*

### GRAND FESTIVAL.

The Grand Festival of Ancient and Accepted Masons of England was held on Wednesday evening, at Freemason's Tavern. Before the Festival, Grand Lodge was held at Freemason's Hall, for the appointment and investiture of the Grand Officers for the ensuing year. Grand Lodge was very numerously attended, there being about 600 of the brethren present. The Most Worshipful the Grand Master, H.R.H. the Prince of Wales, was not present, he having recently gone to the East for the benefit of his health. His place, however, was occupied by the Most Worshipful the Pro. Grand Master, the Right Hon. the Earl of Canarvon, who was supported on his right by the Deputy Grand Master, Lord Skelmersdale, and on his left by Dr. Hamilton, the District Grand Master of Jamaica. The Grand Officers of the year were in their places, viz., the Right Hon. the Earl of Donoughmore, S.G.W., the Hon. William Warren Vernon, J.G.W.; Rev. Robert Spencer Wigram, and Rev. Charles William Arnold, Grand Chaplains; Samuel Tompkins, Grand Treasurer; Æneas J. McIntyre, Q.C., Grand Registrar; John B. Monckton, F.S.A., President of the Board of General Purposes; John Hervey, Grand Secretary; Ernest Emil Wendt, Grand Secretary for German Correspondence; Lieut.-Col. Thos. Birchall, and Thos. W. Boord, M.P., Senior Grand Deacons; Edward J. Barron, and J. March Case, Junior Grand Deacons; F. P. Cockerell, Grand Superintendent of Works; Sir Albert W. Woods, *Garter*, P.G.W., Grand Director of Ceremonies; William Rhys Williams, M.D., Asst. Grand Director of Ceremonies; W. Francis Nettleship, Grand Sword Bearer; Wilhelm Kuhe, Grand Organist; E. P. Albert, Grand Pursuivant; S. G. Foxall, Asst. Grand Pursuivant; and C. B. Payne, Tyler. Among the other brethren present were the Earl of Shrewsbury, Lord Tenterden, Lord De Tabley, Captain Platt, James Glashier, the

Rev. C. J. Martyn, the Rev. Sir J. W. Hayes, Thomas Fenn, S. Rawson, J. M. Clabon, Raynham, W. Stewart, Major Shadwell Clerke, Capt. N. G. Philips, Colonel Somerville-Burney, Ex-Sheriff Hutton, Cameron Churchill, P.M., P. Prov. G. Reg. Oxon, (Northern Bar Lodge); and H. Massey (*Freemason*).

Grand Lodge having been formally opened, the Grand Secretary read the minutes of last Grand Lodge as far as related to the election of the M.W.G.M.

These having been put and confirmed,

Lord Carnarvon said: It is now my duty to proceed, in the name and place of His Royal Highness the Grand Master, to the appointment of the Grand Officers for the ensuing year. I have in the first instance to announce that H.R.H. has been graciously pleased to appoint me Pro. Grand Master for the ensuing year. (Loud applause.) I have next to announce that H.R.H. has been pleased graciously to appoint my noble friend Lord Skelmersdale as Deputy Grand Master. (Renewed applause.) There is only one other point which I may take the opportunity of mentioning to Grand Lodge, that is the regret which His Royal Highness the Grand Master feels at being unable to be present here to-day. He is unavoidably, as you are all aware, detained abroad at this moment. Brethren, there is yet another point to which I wish to direct your attention. Grand Lodge is honored to-day by the acceptance of the offices of Senior and Junior Grand Wardenship by His Royal Highness the Duke of Connaught, and His Royal Highness Prince Leopold. (Cheers.) I regret greatly, and Grand Lodge will regret equally, that neither of these two illustrious Princes can be here to receive the badges and symbols of the office which they have undertaken. The Duke of Connaught is in Ireland, and H.R.H. Prince Leopold, I am afraid, is at this moment suffering so much from indisposition that he is unable to attend; and therefore it will be necessary that they should receive the insignia of their office from the hands of some other brethren.

The customary salutes were then given to the Pro. Grand Master, after which Lord Skelmersdale was re-invested and saluted as Deputy Grand Master. The Earl of Donoughmore and the Hon. W. Warren Vernon were then invested as proxies for the Duke of Connaught, S.G.W., and Prince Leopold as J.G.W.

The other brethren appointed and invested were Bros. the Rev. Charles W. Arnold and W. Lake Onslow, G. Chaplains; Samuel Tomkins, re-elected G. Treas.; Æ. J. McIntyre, Q.C., re-appointed G. Reg.; John Hervey, re-appointed G. Sec.; E. E. Wendt, re-appointed G. Sec. for German Correspondence; Capt. N. G. Philips, and Peter Le L. Long Senior G. Deacons; H. C. Tombs and E. J. Morris, Junior G. Deacons; F. P. Cockerell, G. Supt. of Wks.; Sir Albert B. Woods, (*Garter*) re-appointed G. Dir. of Cers; F. Robinson, Assist. Dir. of Cer.; Geo Toller, G. Swd. B.; C. E. Willing, G. Org.; H. G. Buss, Assist. G. Sec.; S. G. Foxall and W. T. Howe, G. Purst.; and C. P. Payne, re-appointed G. Tyler.

On investing Bro. Tomkins the Earl of Carnarvon said he had to congratulate him on the appointment, but he had to congratulate still more the Grand Lodge on the re-election of so worthy a brother. To Bro. McIntyre he said it was his grateful duty to declare that the services he had rendered to Grand Lodge were many and great. To Grand Secretary he said (the cheers being exceedingly hearty), that it was a satisfaction to feel that on his re-appointment the expression of Grand Lodge was more eloquent than any words he (Lord Carnarvon) could bestow, and he congratulated him heartily. To Capt. Philips he said it was a very great pleasure to him that an old school-

fellow of his should have obtained this appointment. When Bro. H. G. Buss was invested amid loud cheering, Lord Carnarvon said to him, it was his duty now to confer on him the collar of Assistant Grand Secretary. He entered upon a new office. H.R.H. the Prince of Wales, the Grand Master, had been pleased to create, or rather he should say, to revive an office, which he doubted not Bro. Buss would discharge well, as he was sure he had hitherto discharged his other duties faithfully. The business of Grand Lodge had shown that tendency to grow which was not inseparable from the increase of an institution so great as Freemasonry; and it had been found justly necessary to re-inforce the staff of Grand Secretary's Office. He doubted not that the Grand Lodge would find in Bro. Buss a good and worthy Assistant Secretary, and he congratulated him most heartily on the appointment. Lord Carnarvon, after the other appointments had been made, said he had to announce that the Grand Master had appointed Bro. Albert to take the rank and wear the clothing of a P.G. Purst.

Grand Secretary then read the following list of Grand Stewards for the year: Bros. Charles Ed. Smith, 58; A. A. Bristow, 14; C. O. Baker, 29; R. Gooding 1; E. P. Deacon, 2; H. A. Bennett, 4; Major H. Scriven, 5; J. F. Fawcett, 6; J. P. Probers, 8; T. A. Macey, 21; C. Martin, 23; A. H. Henry, 26; G. H. Savage, 46; Capt. J. Wordsworth, 60; W. Surr, 91; A. Bell, 99; Thos. Donnithorn, 97; and F. H. Golney, 259.

Before closing Grand Lodge Lord Carnarvon said: Brethren, nothing now remains but for me to close this Grand Lodge, the business being transacted; and I take this opportunity to express to you a matter of very sincere personal regret to myself, that at the last moment when and after I had fully hoped, and made up my mind to be present at the banquet, I am called away by official business, against which it is perfectly vain to struggle. I shall therefore, unfortunately and sorely against my will and my expectation, be obliged to absent myself immediately after the Grand Lodge is closed. I have only the satisfaction to know that my noble friend and brother, Lord Skelmersdale, will take my place, and discharge my duties as efficiently as I could have done myself.

Grand Lodge was then closed, and the brethren adjourned to a sumptuous banquet provided by the Grand Stewards, and supplied by Bro. E. Dawkins, the manager of Freemason's Tavern. All the arrangements were perfect, and reflected the greatest credit on the Board of Grand Stewards, who were Bros. F. S. Knyvett, 58; President; Dr. Edmund Nash, 14; Treasurer; Arthur J. R. Trendell, 29, Hon. Secretary; Thos. T. Smith, 1; Dr. W. Hope, 2; B. C. Veley, 4; J. C. Havers, 5; Winthrop Mackworth Praed, 6; J. L. Geiger, 8; Robert Berridge, 21; John Boyd, 23; Thos. C. Tatham, 26; William Kingsbury, 46; John C. Chancellor, 60; Henry John Reynolds, 91; George Marshall, 99; William George Cusins, 197; and Gabriel Prior Goldney, 257.

After the banquet the customary toasts were proposed.

Lord Skelmersdale, in giving the toast of "the Queen," said that Her Majesty was Patroness of the Order, and she always acted up to the greatest of its precepts, charity. There was never a charitable case which came under Her Majesty's notice to which she did not give a ready response; as witness the great mining accident in South Wales the other day, when she telegraphed to know how those poor men were going on; and ministered to their aid. If she did not belong to the Order as a member, she was one of them in heart.

Lord Skelmersdale then gave "The Health of H. R. H. the Princess of Wales, and the other Members of the Royal Family," and that of "H.R.H.

"the M.W.G.M." He said he took the liberty of coupling these two toasts, not on account of time, but because this was the first occasion on which they had the opportunity of including two other members of the Royal Family otherwise than the Prince of Wales in Grand Lodge. The Brethren had been told by the Pro Grand Master the reason the Grand Master was not present; and the brethren all regretted his absence; but when they knew that he had gone abroad for the benefit of his health, and that being abroad was doing him good, they would not regret his absence. The Princess of Wales was also abroad, but he hoped we should soon see her bright, genial face again amongst us. Her Royal Highness had endeared herself to us, he believed, more than anyone thought it possible for any one woman to do. Not to dwell any longer on this subject, he would only add that it was a great day for Freemasonry when they saw three Princes of the blood Royal occupying the three first chairs in Grand Lodge. They were not present, but that was not their fault. The Duke of Connaught was now occupied with his duties in Ireland, and it was utterly impossible that he should have come to-day among the brethren, and he believed he would be in London only for ten days this season. Prince Leopold likewise was not present, for the reason that he was not in that state to take any liberty with his health. The brethren all wished his health was in better order. Although these two Princes were not present they both had their hearts in Masonry, and both wished themselves with the brethren.

Lord Skelmersdale, in proposing "The Health of the R.W. the Pro Grand Master," said the brethren had seen in Grand Lodge how sorry his lordship was to leave them, and for his (Lord Skelmersdale's) own part he knew Lord Carnarvon had the fullest intention to be present. It was only within a very short time before the opening of Grand Lodge that he found it would be impossible to remain. There was no better Mason in England, no man who more thoroughly had Freemasonry at heart and who wished to do good to it and encourage it in every possible way.

Lord De Tabley proposed "The Health of the R.W. the Deputy Grand Master."

Lord Skelmersdale in reply said it gave him great pleasure to be present, but at the same time great pain, for he had made up his mind to sit still, enjoy a good dinner, hear some good speeches and some good singing, and have nothing to say. But he was placed in the position of chairman suddenly, and he had nothing to do but to ask the brethren's forgiveness for his shortcomings. He had little to say about himself, but what he would say was that he congratulated the brethren presiding and the Craft generally on the way in which the Order was progressing and increasing. He knew it in more ways than one. He knew it in his own province of West Lancashire where it had become almost unwieldy. He knew it in Grand Secretary's office, because he had to sign his name a great many times, and Bro. Hervey's postage bill must be very large. The brethren knew they were prosperous, and they showed that they felt it by the munificent gift they made the other day to the Life-boat Institution that would be a lasting record of the gratitude of the Freemasons of this country for the safe return of the Prince of Wales from a foreign country. He was happy to-day that the Committee appointed to confer with the Secretary of that Institution as to the site of the lifeboats would very soon make their report, and he would say without hesitation that the places selected were those which he thought every one would agree were the best suited for the placing of lifeboats. Coming unprepared for the position of Chairman it was difficult for him to make a Masonic speech, but he might say that the brethren would not differ from him when he said that he

thought that with increase of brethren throughout the country they ought also to see a progressive increase in their charities. The brethren would say he was reading them an oft-told tale, and he believed he had spoken on the same subject before; but it was one he had at heart, and he would never stand up in that hall, or any other Masonic place in the world, without saying a word about charity. He had said before that Her Majesty took great interest in everything that was charitable, and he might say of Freemasons that without charity Freemasonry was nothing. They were a grand and magnificent body, increasing day by day; therefore let them see that their charities increased also day by day. His lordship after again thanking the brethren for the toast they had drank, gave "The Health of the Grand Lodges of Scotland and Ireland," and coupled with it the name of Bro. Laurie, Grand Master of Nova Scotia.

Bro. Laurie, in reply, said he was an old English Mason himself, but had gone abroad in the course of his duties, and at the request of a large number of Masons in one of our colonies, where a new Grand Lodge was lately established, had accepted the position of Grand Master. The matter of forming Grand Lodges had come before the brethren, and finally they came to the conclusion that it was best to encourage it. The R. W. D. G. M. had spoken about the increase of Masonry at home. He (Bro. Laurie) could tell them a great deal about the increase of Masonry on the other side of the Atlantic. It had been his duty and his pleasure to visit Grand Lodges in America. He had seen 8,000 in one State of the Union, and 25,000 present at the dedication of a Masonic temple. That was in one State, the State of New York, and the other States had something like a proportionate number. Masonry was strong and very progressive on that side of the Atlantic. Referring also to the fact of recognizing Colonial Grand Lodges, it was, he believed, following the policy which was politically followed by our government in giving self-government to the colonies. Instead of being opposed to the mother country they felt that they had the hearts of Englishmen, and they were a group of children growing round their parent, and willing to take a share when need be in the burdens of the Empire. And so it was Masonically and in the Grand Lodge over which he had the honor to preside, the lodges held fast to the register of the Grand Lodge of England; they had their number from their own Grand Lodge, but they preferred more—he was staking his own authority when he said so—the number they held on the register of England. He could only say he should do his best to keep them to that duty. With that view, with their desire to build up Masonry, to perpetuate in English colonies the holding fast their allegiance to England, our Queen and our old country, as Masons as well as citizens, they would always strive.

Bro. W. W. Beech, M. P., proposed the toast of "The G. Wardens and other Grand Officers, Past and Present." It marked a auspicious era in the annals of Freemasonry when the Royal Princes were appointed as Grand Wardens of Grand Lodge. He hoped it would be an incentive to additional interest on their part in Masonry. He would say "May Freemasonry flourish under their auspices." They had been told the great English Princes were promoters of the Order; but never he thought in the more palmy days of Freemasonry were two Princes made in one day recipients of office in Grand Lodge. He trusted that those appointments would have one effect at least on the outer world, and particularly that section of it who were traducers of the order, might be convinced that there could be nothing very essentially mischievous in a society of which the Heir Apparent was placed at the head, and in which two of his brothers were glad and proud to take high office. Let the brethren then drink their health with all enthusiasm. As they were un-

fortunately not present, he would couple with the toast the name of the Earl of Donoughmore, P. G. W. His Lordship was connected with the Sister Isle, but still he had the interest of Freemasonry so much at heart that he presided at present over a lodge in this metropolis with conspicuous ability.

The Earl of Donoughmore, P. G. W., in responding, said there was one reason why he should not make a long speech, he felt very much like the old year which was going out to make room for the new. However, it was a proud position for a man to be the predecessor of such exalted persons who were now in the S. W. and J. W. chairs. It was a different thing to speak for the Past Grand Officers because he was a very young Past Grand Officer now, and very likely they would not like to confide to him the expression of their feelings. Still, speaking for the Past Grand Officers in general, the reception given to this toast was exceedingly flattering to them.

Lord Skelmersdale proposed "The Provincial Grand Masters," whom he looked upon as generals exercising their powers under a commander-in-chief. Without the able co-operation of the Provincial Grand Masters, the Grand Master would be almost powerless. They were the officers who brought the whole system of Freemasonry into true working and kept things together. He would have coupled that toast with the name of the Senr. Provincial Grand Master had he been present, but he had been obliged to retire through indisposition. Looking round the table he saw the Junior Provincial Grand Master who had just been nominated by the Prince of Wales. This was Bro. Montague Guest, who he knew to be a good and a true Mason, and one who had made the most rapid progress in Freemasonry he ever remembered and he would couple his name with the toast.

Bro. Montague Guest, Prov. Grand Master designate of Dorsetshire, in the course of his reply said he believed the duty of a Provincial Grand Master was to promote peace and harmony in his province, as well as the cause of charity. He was convinced that the Provincial Grand Master present had carried out this duty, and for himself he would say it would be his first object, as Prov. Grand Master, to do the same.

The Rev. C. J. Martin, P.G.C. and D.P.G.M. for Suffolk, proposed "The Masonic Charities." The Benevolent Institution at its last festival realised over £12,000, and he wished the same success for the Girls' School and the Boys' School, the former of which would have its festival that day fortnight, and the latter in June. He asked the brethren to give to the large number of applicants who were knocking at the doors, that relief which by God's mercy they were able to extend to them.

Bro. Binckes replied. Many of the brethren had been charged with attempting to press their appeals on behalf of the charities too strongly. He thought they were more than justified in doing so after the wonderfully kind observations of their presiding chief, that in every assembly he took part in and presided over, he never would permit the great cause of Masonic charity to be forgotten or overlooked. From what was said at the memorable installation at the Albert Hall two years ago, they were all justified by every means, so far as they could exercise the powers they had, to press upon the attention of the brethren the necessity of supporting more and more largely, as Freemasonry increased, those institutions whose object especially was to provide for those of the Order who needed that support which they would not obtain through any other means. To-night was not a charity festival; the brethren had simply to acknowledge the kindness and courtesy which, amidst his many duties, the president of the day had shewn in proposing this toast.

The toast of "The Stewards" was proposed by Lord Skelmersdale, who remarked that the brethren were all indebted to those brethren

for the exertions they had made in providing such a successful entertainment.

Bro. Felix Knyvett, President of the Board of Stewards, responded, and said that the occasion had been so successful that it must ever be a bright spot on the Stewards' minds and in the annals of Freemasonry. They would be able to look back for years to come with pride and pleasure to this their year of office. His lordship had been pleased to couple his (Bro. Knyvett's) name with the toast, but he did not know what the Steward's would have done but for the services so worthily rendered by their Secretary, Bro. Tendell.

The brethern then joined the ladies in the Temple, where a concert was given under the direction of Bro. Wilhelm Kuhe, P.G. Org., by Miss Jose Sherrington, Miss Annie Sinclair, and Miss Helen D'Alton, and Bros. Geo. Perren, Baxter, Carter, Thornton, and Distin. Bros. Wilhelm Kuhe and Wilhelm Ganz conducted.

At the banquet, Bro. Harker was Toast Master.

The following are the officers of Grand Lodge for the current year:—

H.R.H. the Prince of Wales, K.G., &c. (re-elected).....	M.W.G.M.
The Right Hon. the Earl of Carnarvon, (re-appointed).....	Pro G.M.
The Right Hon. Lord Skelmersdale, (re-appointed).....	D.G.M.
H.R.H. the Duke of Connaught,.....	S.G.W.
H.R.H. Prince Leopold,.....	J.G.W.
Rev. Chas. W. Arnold,.....	G. Chap.
Rev. W. Lake Onslow,.....	G. Chap.
Samuel Tomkins, (re-elected),.....	G. Treas.
Æ. J. McIntyre, Q.C., (re-appointed).....	G. Reg.
John Hervey, (re-appointed).....	G. Sec.
E. E. Wendt, (re-appointed),.....	G.S. for G.C.
Capt. N. G. Philips,.....	S.G.D.
Peter De L. Long,.....	S.G.D.
H. C. Tombs,.....	J.G.D.
E. J. Morris,.....	J.G.D.
F. P. Cockerell,.....	G.S. of W.
Sir Albert W. Woods, <i>Garter</i> , (re-appointed),.....	G.D. of C.
F. Robinson,.....	A.G.D. of C.
George Toller,.....	G. Swd. B.
C. E. Willing,.....	G. Org.
H. G. Buss,.....	Ast. G. Sec.
S. G. Foxall,.....	G. Purst.
W. T. How,.....	G. Purst.
C. B. Payne, (re-appointed).....	G. Tyler.

#### MASONIC TRIALS AND PENALTIES.

In the regulations enacted for the government of the craft, it has been provided that for a violation of the principles of Masonry, a brother shall be subject to charges of unmasonic conduct, and upon conviction shall suffer punishment. In order that the punishment may be proportionate to the offense committed, different grades of penalties are provided for, one of which must be inflicted when a brother is proven guilty. Beginning with the highest grade, the penalties are classed as follows:—1. Expulsion; 2. Indefinite Suspension; 3. Definite Suspension; 4. Reprimand. The penalty to be inflicted in any case is determined by a majority vote of the Lodge trying the case. The regulations also provide the manner in which charges shall be made and presented to the Lodge, how the trial shall be conducted and the verdict ren-

dered. Everything is explicitly set forth necessary to enable uniformity of practice in the various Lodges.

A distinguished Masonic jurist says the great and only object of a Masonic trial is to seek for truth, and every part of the investigation is to be directed with a single view to that end. This is undoubtedly in accordance with the principles and teachings of Masonry, and should be the invariable rule of action for the government of a Mason when called upon to sit in judgment at the trial of a brother. We would be glad to believe that such is always the case and that no other influences ever had controlled the decision of a Lodge, but our observation has not been such as to warrant such a conclusion. In a large majority of cases we have no doubt the trial is conducted and a verdict rendered upon this rule of action, but in too many instances have we been compelled to think otherwise. Masonry does not always change human nature, and many men in becoming Masons have really done so only in name. They have not learned to subdue their passions, and are still influenced by prejudice, hate, self-interest, envy, jealousy and other motives which wholly unfit them for the discharge of their duties and obligations as Masons. With such men the secret ballot opens a war for a free exercise of base motives without fear of detection. It affords them an opportunity to retaliate for any real or imaginary wrongs they believe to have suffered, and for which the accused party is thought to be in some way responsible. If he has in any way displeased them, or stands in the way of the object of their pretentious ambition, it often gives them a chance to sever his membership and thus remove a seeming barrier to their own aggrandizement.

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Every Masonic Lodge should be a court upon which any Mason, under its jurisdiction, may rely for justice at the hands of his brethren. Every individual case should be decided upon its own merits, and when charges are preferred against a brother, it is upon them alone that he is placed upon trial, and the verdict in all cases should be in accordance with the evidence presented at the trial. Any other rule of action would work great injustice and be liable to punish the innocent and let the guilty go free. Brethren cannot be too careful in this matter for their own good, for the best one among them is liable to have charges preferred against him, and be compelled to defend himself before a Lodge. The Masonic and only safe rule to follow is to do unto others as you would have them do unto you.—*Masonic Advocate.*

### THE TOASTS OF THE OLDEN TIME.

In the days when every Lodge meeting was graced and vivified by a social repast—would that the time honored custom were revived—a memory well stored with Masonic toasts was a prime essential to the character of one who would please and be pleased.

Our country and Craft. The memory of Washington. All the fraternity around the globe. The memory of Warren, who, on the heights of Charlestown, gave his life for his country. To him that first the work began. To the memory of the Tyrian artist. To the ancient Sons of peace. To all upright and pure Masons. Prosperity to the ancient and honored craft. To the secret and silent. To all Masons who walk the line. To him that did the temple rear. To each true and faithful heart that still preserves the secret art. To all that live within compass and square. To all social Freemasons. To all true Masons and upright, who saw the East where rose the light. To the increase of perpetual friendship among the Ancient Craftsmen. To all genuine Freemasons wherever dispersed. To each faithful brother.

or ancient or young, who governs his passions and bridles his tongue. To all those who steer their course by the three great lights of Masonry. May every Mason be enabled to act so as to have an approving monitor. May our Lodges be distinguished for love, peace and harmony. May all Freemasons be enabled to walk in strict conformity to the rules of their Order. May our actions as Masons be properly squared. A proper application of the twenty-four inch gauge, so that we may measure and husband our time to the best purposes. To him who uses the mallet in knocking off those superfluous passions that in any manner degrade the man or Mason. May Freemasons ever be the fathers of true virtue. May the lives of all Freemasons be spent in acts of true piety and in the enjoyment of tranquility. May the Masons' conduct be so uniform that he may not be ashamed to take a retrospective view of it. The absent brethren of this Lodge. Every worthy brother who was at first duly prepared, and whose heart still retains a due regard to the three great lights of Masonry. Every brother who maintains constancy in love and sincerity in friendship. May the brethren of our glorious Craft be ever distinguished in the world by their regular lives, more than by their gloves and aprons. May the square plumb-line and level regulate the conduct of every brother. May virtue ever direct our actions with respect to ourselves—justice with those with whom we deal—mercy, love, and charity, to all mankind. May every brother who is willing to work and labor through the day as his condition requires, be happy at night with his friends, his love and cheerful glass. Every brother who keeps the key of knowledge from all intruders, but will cheerfully open the cabinet to a worthy brother. May Masonry flourish until nature expire, and its glories never fade 'till the world is on fire. May concord, peace and harmony subsist in all regular Lodges and always distinguish the fraternity of Freemasons. Prosperity to Masons and Masonry. May every brother learn to live within the compass and act upon the square. May the prospects of riches never have such effect upon a Mason as to induce him to do that which is repugnant to virtue. May our conversations be such as the youth may therein find instruction—woman, modesty—the aged, respect—and all men civility. May peace, harmony and concord subsist among Freemasons, and may every idle dispute and frivolous distinction be buried in oblivion. The Mason that knows the true value and use of his tools. All true friends of the Craft. May every brother who is lawfully and regularly entered into a society which is both ancient and honorable, be as duly instructed in the true morals thereof. May Masonry prove as universal as it is honorable and useful. The memory of the distinguished three. May charity friendship and brotherly love ever distinguish the brethren of the Ancient Craft. All regular Lodges. May the morning have no occasion to censure the night spent by Freemasons. May every brother have a heart to feel and a hand to give. May no Freemasons wish for more liberty than constitutes happiness, nor more freedom than that which tends to the public good. May we never condemn that in a brother which we would pardon in ourselves. May the cares which haunt the heart of the covetous be unknown to a Freemason. May no Freemason desire plenty but with the benevolent view to relieve the indigent. May the deformity of vice in other men teach a Mason to abhor his own. May we be more ready to correct our own faults than to publish the errors of the brethren. May every Freemason participate in the happiness of a brother. May we never rashly believe the report we hear which is prejudicial to a brother. May discord, party rage and insolence be forever ruled out from amongst Masons. May all Freemasons go hand in hand the road of virtue. May all Freemasons taste and relish the sweets of freedom. May the hearts of Freemasons agree, although their ideas

should differ. May Masons' conduct be so uniform as to convince the natural world that they dwell in light. May honor and honesty distinguish the brethren. Relief to all indigent brethren. May all Freemasons live in love and die in peace. To Masonry, friendship and love. The heart that conceals, and the heart that never improperly reveals. May no Freemason taste the bitter apples of affliction. To the ancient and faithful Craft. To our next happy meeting. May the frowns of resentment never be known among us. May the gentle spirit of love animate the heart of every Mason. May hypocrisy, faction and strife be forever rooted from every Lodge. May every Freemason be distinguished by the internal ornament of an upright heart. May the brethren in this place be united to one another by the bond of love. May every Freemason have so much genuine philosophy as that he may neither be too much exalted with the smiles of prosperity, nor too dejected with the frowns of adversity. May Freemasons ever taste and relish the sweets of domestic enjoyment. May the foundation of every regular Lodge be solid, its building sure, and its members numerous and happy. May every Freemason find constancy in love and sincerity in friendship. May the Freemason's conscience be sound though his fortune be rotten. May temptation never conquer a Freemason's virtue. Honor and influence to every public-spirited brother. May every worthy brother have a head to earn and a hand to spend. May all Freemasons please and be pleased. Peace and plenty to every brother. May every brother who has merit always find encouragement. Genuine Masonry universal. All mankind.—*Masonic Journal.*

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#### THE MASONIC LEARNER.

The design of the Masonic craft, as at first by the original founders, and since then by those who have fostered and developed it, ought to be studied in order to have a proper conception of its meaning and the securing of the benefits it is qualified to afford. Masons may be divided into three classes, or perhaps more properly into four. Those who seek the fellowship of the order as they would membership in a club—for its merely social advantages and pleasures; those who study its ritual and become experts in the unwritten text; those who study its philosophy and practical lessons; and those who study and cherish it more comprehensively, including all the particulars named, heeding, also, the doctrines and truths it may teach, and the duties it may practically require. The first named class belittle and degrade the institution, and, it is earnestly hoped, is rapidly diminishing. Change the lodge into a club room, and labor will soon be lost in refreshment, and refreshment degenerate into conviviality, folly and vice. The social element is not to be underrated, however, for the best of men are gregarious, and virtuous and intelligent friendship are amongst the most precious of our blessings. But they must be *virtuous* and *intelligent* if they are *real* benefits to us; for ignorance and vice are baleful factors everywhere, and concord only intensifies them.

The student who masters the ritual does a good work—a work for which he should always be commended; but still this is not enough. It may secure lodge preferment by a sort of necessity, on account of poverty in that class of talent; but if this is all he has, the lodge had as well not have him at all, and could quite prudently dispense with his services. How often is the craft humiliated by the just criticisms of its enemies, when men whose morals are not good, appear before the public to perform some of its most sacred offices, and solemn duties. The mere recital of the ritual may be like a schoolboy's lesson, which he has learned by rote, and be as profitless, if the brother does

not go farther. Hieroglyphs would be uninteresting studies as works of art, and are only valuable when the ideas they represent are discovered and associated with them. Daniel's beast with his ten horns was far from a comely picture, and would have been of no more value than the most vagrant dream had it not been the chosen symbol of Jehovah to unfold the destinies of nations and the duties of men.

Let the intelligent Mason pause and ponder well the designs upon the trestle-board, and not be too eager for other degrees before he comprehends the meaning of the more primary. His condition and attitude as he first approaches the altar utter truths as fundamental as his being, and as momentous as his destiny. As he advances, they illustrate, amplify and plead with him more cogently at every step, until their voices become like the harmonious tumult of a multitude of urgent friends. Great truths, such as centuries were necessary to unfold, and such as the attrition of many laborious generations only could burnish into brilliant diamond forms, sought and obtained their Masonic legendary settings, and are made to glow with its system of expressive symbolism. It would be an interesting study indeed, and worthy the labor of the most learned, to ascertain the exact and entire truth or dogma that constitutes the esoteric vitality of each symbol, or the complex soul of every legend, and thus ascertain the full system which gives to the entire Masonic allegory its completeness. But for this I have not the time if I had the ability, and must hence be content, like many of my brethren, to be a student still, ever taking care to heed the sage and heavenly precepts it gives, by incarnating and illustrating them in my daily life. Our Masonry ought to be more to us and better, by teaching us more than it has hitherto, and by more fully modifying and elevating our lives.—*Bro. Lafayette F. Van Cleave, Grand Prelate Ohio Grand Commandery, in Masonic Review.*

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#### THE MASON'S GRAVE.

In all ages the bodies of the Masonic dead have been laid in graves dug due east and west, with their faces towards the east. This practice has been borrowed from us, and adopted by others, until it has become nearly universal. It implies that when the great day shall come, and He who is Death's conqueror shall give the signal, *His ineffable light shall first be seen in the east*; that from the east He will make his glorious approach; will stand at the eastern margin of these graves, and with his mighty power—that grasp irresistibly strong which shall prevail—will raise the bodies which are slumbering therein. We shall have been long buried, long decayed. Friends, relatives, yea, our nearest and dearest will cease to remember where they have laid us. The broad earth will have undergone wondrous changes, mountains levelled, valleys filled. The seasons shall have chased each other in many a fruitful round. Oceans lashed into fury by the gales of to-day, will to-morrow have sunk like a spoiled child to their slumber. Broad trees with broader roots will have interlocked them, hard and knobbed as they are above our ashes, as if to conceal the very fact of our having lived; and then after centuries of life, they too will have followed our example of mortality, and long struggling with decay, at last will have toppled down to join their remains with ours, thus obliterated the last poor testimony that man has ever lain here. So shall we be lost to human sight. But the eye of God, nevertheless, will mark the spot, green with the everlasting verdure of faith, and when the trumpet's blast shall shake the hills to their very bases, our astonished bodies will rise, impelled upward by an irresistible impulse, and we shall stand face to face with our Redeemer.

## EDITORIAL DEPARTMENT.

## ST. JOHN THE BAPTIST AND THE ESSENES.

We propose in this article laying before our readers a few facts which may in some measure assist them to decide for themselves the question whether or no St. John the Baptist can be rightly claimed as one of our patrons. To this day he is commemorated to our Lodges as one of the great benefactors of the Craft. When was this commemoration first made? It must have been a new thing at some time. Those who originated the custom, and the brethren who were present when for the first time St. John the Baptist's name was connected with a Lodge, must have asked for and received the fullest information as to his connection with Masonry. Let any one endeavor to introduce a new patron to-day—let him try to substitute St. Peter, for example, for St. John, and the would-be innovator will speedily discover the force of the above argument.

Turn, now, to the Sacred Volume and see whether the instructed eye cannot discern enough upon which to build a strong presumption that the Baptist was, if not a Freemason, at least a member of an order which abounds with points of similarity with Freemasonry. A single verse contains all that we know of St. John's history for a space of thirty years—the whole period which elapsed between his birth and the commencement of his public ministry. But that single verse is very rich in its suggestions: "*The child grew and waxed strong in the spirit and was in the deserts till the day of his showing unto Israel.*" From childhood to manhood he dwelt in the wild and thinly peopled regions westward of the Dead Sea, called the *Deserts* in the text. Now, we happen to know from Philo that those very *deserts* were the headquarters of the people known as "Essenes." Is it likely, then, that St. John—the hard asceticism of whose life was its distinguishing feature—could have lived for thirty years in close proximity to the Lodges or communities of the Essenes—men who lived lives as ascetic as his own, and yet be unacquainted with them and with their tenets? It may be objected to this that the Bible says nothing about St. John's being an Essene. We answer, neither does the Bible say anything about the Essenes themselves, and yet we know from contemporary history that they existed, and in large numbers. Their very name is significant to us, for it means the *silent*, the *mysterious*.

They chose out *children* while they were pliable and fit for learning, and reared them as their own (Josephus, B. J. ii. 8,) until their initiation. So of St. John the Baptist we read that he was a *child* when he left his father's house for the desert. They had three degrees of membership, as we have. They presented the initiated with an axe, a white robe, and an apron—the *leathern girdle* St. Luke speaks of as worn by St. John.

Their conduct was directed by three rules: The love of God; the love of Virtue, and the love of Man. Their day was divided into three portions; one to study, one to prayer, and one to labor.

Full membership was imparted only after the candidate had bound himself by "awful oaths," "to observe piety to God, justice to men, obedience to those in authority; fidelity to all; to love truth; to reprove lies; to conceal nothing from the brethren; and to reveal nothing to the profane; finally, to communicate their doctrines to no one otherwise than as he received them himself."

The following description might almost have been written of the Free-

masons of to-day, instead of the Essenes of eighteen centuries ago:—

“They have no certain city, but many of them dwell in every city, and if any of their sect come from other places, what they have lies open for them just as if it were their own, and they go into such as they never knew before as if they had been ever so long acquainted with them” (*Jos. ut Supra*).

In brief, the history of St. John's life is marked throughout with the cardinal virtues of temperance, fortitude, prudence and justice, while his preaching was a steady protest against the prevalent sins of the age: self-love and covetousness; and a powerful appeal to the practice of brotherly love, relief and truth.

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### A CANADIAN IMPOSTER ABROAD.

The following is a translation of a paragraph in the January number of *LaVerite*, published at Lausanne, Switzerland:—

“W. Bro. Gust. Heimendeh, Master of Lodge *Eos*, at Crefeld, relates for the warning of the brethren, how a man of rough appearance came to him to solicit alms in a very rude manner. He was furnished with a Lodge certificate in the name of F. W. Scott, of Richmond Lodge, (Canada). The certificate bore date of Oct. 26, 1876. The fellow conducted himself so outrageously that Bro. Heimendeh had him arrested by the police. In the evening the individual returned to the Lodge in a state of complete intoxication. He was again handed over to the police, who found upon him, besides the Lodge certificate, an English pass-port bearing the name of Charles S. Matier; a certificate from the United Grand Lodge of Manchester, August 16, 1876, delivered to *Chas. Fred. Matier*; several Masonic Almanacs, and the addresses of a number of brethren, etc. His excuse for being in possession of Bro. Matier's papers is, that the latter owes him 100 thalers. The police allowed him to retain the paper bearing his name; the other documents are still in the hands of B. Heimenden, at Dusseldorf. Scott, it appears, applied also for assistance to the master of Dr. Bausch Lodge, and was punished by the authorities for mendicity. The Brethren are warned to be on their guard against this imposter.

The editor of *LaVerite* adds to the foregoing: “The individual above alluded to has just passed through Lausanne, and has left traces of his journey in the shape of new dupes who have been victimized by him. He is about to set out for Geneva, and is apparently bound for France, where he doubtless proposes to reap a new harvest. It would be a good thing to sequester his papers and transmit them to his Lodge, and so prevent him from making any more victims amongst Masons.”

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### RIDICULOUS EXCUSES.

The *London Freemason* thus discourseth on a subject of vital interest to Masonic journalists, and we hope its republication in these pages will have a good effect on our own readers:—

“The course of journalistic literature, like that of love, is not always a path of roses, does not, always “run smooth.” Few, perhaps, except those behind the scenes, know how many are the struggles of proprietors, publishers, and editors, and how wonderful in their abasement are that littleness of the human intellect, and that unworthiness of human nature, in thought and action, with which they are too often and too closely, for the matter of that

brought into contact. The most idle, the most petty, the most unfair excuses are often made by those who ought to know better, and act better, because they do not feel inclined to recognize the fair claims of that true support, and that kindly countenance which the press, whether Masonic or un-Masonic, has a right to ask at their hands. There are many, for instance, who profess the greatest interest in literary pursuits and studies. Hear them talk, 'ore rotundo' (what a wonderful thing is the 'gift of gab,') you would suppose that no more zealous, intelligent, self-sacrificing patrons of literature can be found than those who speak so nobly and so well. But, wait a bit. Ask them for personal aid—that is a subscription for value received, (90 per cent, in fact, ad valorem, if you like,) and what is the reply too often, but the cold shoulder, complete silence? Many a prosperous little literary venture goes down, (some will say not improperly because if it does not succeed it is not wanted), because Higgins, and Stiggins, and Jiggins, great in praise of literature, per se, do not like to pay, whether for results or non-results. We have been led into these remarks by complaints which come before us frequently, and principally in the American Masonic periodicals. In that great brotherhood of over 600,000 members, the positions of the Masonic press, for instance, especially appears to us to be unprecedented and inexplicable. Indeed, we will be greatly obliged to any American correspondent who will try to let in a little light on so dark a subject. In America, Masonic literature, even that of a high order, seems to be alike most precarious in its position, and most uncertain in its conditions. It is supported largely to-day, it is given up without a struggle to-morrow, and we read constantly the calm yet almost despairing avowal from publishers that they cannot naturally afford to lose their time and give their paper gratis, and we listen to excuses from non-support also, which appear to us alike most conflicting and most un-Masonic. There is no doubt an amusing side of the entire question, What is the density of the 'excusing mind,' and the absurdity of the excuses given. Indeed, the latter are so puerile and so ridiculous as to become even amusing from their utter want of appreciation, either of the value of Masonic literature per se, or of the important question at issue. We quote the following choice little extract from an American contemporary, partly a newspaper and partly a magazine:—"A country editor received the following:— 'Dear Sir,—I have looked carefully and patiently for your paper for months for the death of some individual I was acquainted with, but as yet not a single soul I care anything about has dropped off; you will please to have my name erased.' This may be a good joke but it contains a useful moral. For this is about the staple of the value of excuses for non-support or discontinuance, which Masonic and non-Masonic publishers and editors often receive, and serves to afford us a laughable and amusing commentary on the 'high falutin' of talkative 'dilettanti,' and the utter unreality too often of mere profession. The *Freemason* has happily but few complaints to make and finds itself warmly supported by a larger and more zealous clientele than at any period of its existence. But it is well for us all to bear in mind what is often going on around us, close to our own doors, of which we may be utterly ignorant, and to express for others that sympathy, though we need it not ourselves, which in the great struggle of life is due from all like ourselves, who are sensible of the claims and wants, the difficulties and the drawbacks, the condition and progress of journalistic literature. There is as we before observed, no doubt another side to the whole question, which we may be tempted to advert to in an early issue."

**A WORD TO THE WISE.**

Under this heading the *Scottish Freemason*, one of the youngest as well as one of the ablest conducted of our exchanges, has the following on a subject of great importance to the Craft, all of which we most cordially endorse:—

“As the Masonic newspapers weekly teem with advice and instruction to the brethren, and wise counsel is given to all, it might be considered superfluous on our part offering any, when we read from day to day orations that contain all, and more than we could possibly put before you. Still we feel that by going over again such well-trodden ground, and calling your attention to suggestions so often given, we may be doing an important duty to Masonry! Remember the lesson of the chisel so often inculcated in our Lodges—‘*Perseverance is necessary to insure perfection.*’

“It is to the rulers of the Craft especially that we first address ourselves, —we mean Worshipful Masters and Past Masters. Those among you who rightly know and duly perform your duties, require no reminding, and will kindly bear with us. We would urge your Worthy Masters and your Worthy predecessors in the chair (for such is the glut of work that Past Masters will all and sundry, have to come to the front to assist you in your arduous duties,) we would urge your worthy Wardens, aspirants for the chair of your Lodge, ‘to be careful who you admit as candidates.’ *Examine well their personal characters, their daily lives!* Make it difficult in this respect to gain admittance. If a candidate is proposed by a well-known and worthy brother, inform yourselves (through him) of the candidate’s fitness for admission, ‘that so their light may shine among men, and glorify their Father which is in heaven.’

“Do you follow us brethren who rule Lodges? Undoubtedly you do, and will duly perform your duties, but a word to the wise is never in vain; prosperity and good fortune might turn the head of the best amongst us; be careful!—watch!

“To your Worthy Past Masters we would say that, though you have now laid down the seals of office, even in your case you cannot yet enjoy that comfortable “*otium cum dignitate*” that you so fondly hoped for. Another sphere of usefulness is opened to you. When the proposers and seconders, when the rulers of your Lodge have done their duty, your turn comes! You, the old and venerated rulers of the Craft, well skilled (as you should be) in the various duties, the various teachings and lectures, you, we say, have now your work —‘the instruction of the initiates.’ You have not only to explain the ceremonial through which they have passed; you have not only to prepare their minds for what is to follow; you have to inculcate in them the true spirit, the true aim of a Mason: you have to form what in Masonry are their infant minds, so that, as they gradually rise on the ladder, they may duly appreciate the beauties of our Order, and seek earnestly to penetrate ‘the inner “arcana” of our science.

“Has this thought ever struck your Worthy P. M.’s. Doubtless many, very many, have felt it, and acted conscientiously upon it; but, as in the case of an initiate, who has not grasped these high aspirations, he becomes a lukewarm Mason, perhaps seldom again entering a Lodge. So in your case, even amongst you, who say, ‘I have done my duty; I may now rest from my labors.’ Absentees from Lodge, even in your exalted grade, sometimes exist. We write in all kindness, not doubting you as a whole; but does not zeal flag sometimes? Does not the youthful zest that once animated you sometimes

'Fail you when you see your Lodge prosperous and the work light? Brethren, we say your work may never be light! You can, in your different spheres of usefulness, assist your Province and your Provincial Grand Master. *You can labor for the charities*; you can instruct your less informed brethren; in fact, on you depends the spirit and feeling, the ardent wish for 'more light,' that should ever be the actuating spirit of your Lodge, especially among its senior members. Your W. M. is the heart that conceives and the head that devises, and it will be in vain, if you—the hands—be not prompted to execute the design.

"We will now say a few words to our younger brethren, 'the newly initiated.'

"You have lately entered a most ancient and honorable society, and we trust in no unworthy spirit; if so, we counsel you to proceed no further. If, however, you are actuated by a feeling of increasing your knowledge, and your usefulness to your fellow creatures, work unceasingly! Seek instruction from those that are duly qualified. If in doubt on any point, go at once to them. They will ever be ready and willing to assist you in your endeavors. Be not afraid; it is their duty, the duty that they love. Being well skilled *they can give* you all information; being actuated by the genuine feelings of our Order, they will delight in instructing you to the utmost of their ability. They will teach you the duty you owe to God, your neighbors, and yourselves; they will strengthen your faith encourage your hope, and lead you in the practice of charity, and develop the beauties of the inner man. Remember you are not to be Masons in name; you must be Masons in deed and in truth. You must show forth to the world at large what are the true principles that guide a Mason's life, that all men may know that 'to you (as a Mason) the burdened heart may pour forth its sorrows, the distressed may press their plea for relief, that your heart is guided by Justice, and your hand extended by Benevolence.'

"Our Order is not political or local, it is cosmopolitan. You must pay due observance to the laws of your native land, or the country where for the time being you may be residing, and carefully avoid all plots and conspiracies against the existing Governments and good order.

"To all Masons we would say, wheresoever and whensoever they may read our poor words, 'be earnest for light,' seek diligently to do your duty in your respective spheres, and 'may He who for so many years, in so many climes, and under so many persecutions, watched over and protected our Craft, watch over and guard you in all His ways.' So long as you discharge your duties faithfully as true Masons, so long will T. G. A. O. T. U. protect you; fall away from your duties, and His hand will be averted. Should this occur from any fault on your part, you will richly deserve your fate; and the edifice raised long ago, and which has been building for centuries, will crumble to the dust. But we hope for better things. Rather shall we say that our glorious building shall become still grander, more magnificent! and as ages roll on it may become the prototype of that glorious Temple 'made without hands, eternal in the heavens.'"

#### DEATH OF BRO. GEO. FRANK GOULEY.

By the burning of the Southern Hotel, at St. Louis, Masonry in America lost one of its brightest lights, R.W. Bro. Geo. Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, and one of the widest known and ablest members of the craft in America. Referring to the sad event, the New York

*Sunday Times* says:—"The shocking intelligence has reached us that in the dire catastrophe at St. Louis, Wednesday morning, our dear friend and brother George Frank Gouley lost his life. The accounts are very brief, but the terrible story needs not many words to tell. Roused from his first sound sleep by the fell terror of the night, he joined that group of agonized humanity, on the upper floor of the blazing hotel, and from the dizzy height, dazed and blinded, his senses swam in the difficult descent, and, reeling from the rope, he fell to the earth, mangled and already dead. It is not ours to cry blame on those who should have guarded that sleeping inn, not ours to use a strong sentiment of outraged humanity against the criminal negligence, which, in the centre of a great city—almost within reach of those who were anxious to save—caused a human holocaust dire and horrible. While they, whose near duty it is, shall see that those, to whom the great offence against their local civilization can be brought home, shall not escape the penalties due, we can only mourn and cry, alas! alas! What care we whose fault it was—our brother has been cruelly done to death! What reck we that the authorities are to make a thorough inquest into the foul affair—he whom the Masonic fraternity of the whole Mississippi Valley honored and loved, and whose learning and services commended him to the craft throughout the world, is lost to us forever! We could not, were the materials at hand, in the present moment of unrealizing shock at the tidings of his untimely taking off, attempt to prepare a bald biography of R. W. Brother Gouley, which would even do justice to an obituary notice. We can only say just here, and perhaps at a future day, when our calmer senses return, we may say more calmly, and with greater precision and definiteness that in everything constituting the upright man and Mason, Brother Gouley had few equals, and no superiors. As a Masonic jurist, his opinions gave law to more than one jurisdiction of the great West. As an administrative officer, his Secretaryship was among the most prominent on this continent, and he was the invaluable adviser and assistant of successive Grand Masters. As a Masonic Reviewer, his productions take high rank among those of the ablest, and many a rule of procedure has worked its way into the polity of our Grand bodies, which first found expression from his pen. As an Editor, he has been indefatigable in his efforts to place Masonic journalism on a high and enduring plane, and the more notable periodicals, devoted to Masonry, have been for many years enriched by his freshness, vigor and wisdom. Our black lines, then, are but weak types of the darkness which brings gloom to thousands of hearts to-day, from New York to the Mississippi, and thence across the Sierras to the Western Sea. We do indeed mourn, our loss, not in set phrase, or with the formal words of sorrowful hope, but in the lurid glare of that fierce Moloch, we tremble at the fearful sacrifice the death-dealing scourge has demanded at our hands. Our sympathy with all who have suffered is rather intensified than overshadowed by the great especial grief we are called to bear; and until the moment comes when we may be able to sit down calmly and consider our brother's many excellent and lovable qualities, and tell them to the world, let us cherish him in our hearts, saddened by his fate, but trusting that our God "who doeth all things well," hath reserved for our brother, in the hereafter, a place where his large heart and responsive sympathies will find boundless scope for that development which his philanthropy sought in this lower world."

Another contemporary, the *Voice of Freemasonry*, gives the following particulars, which are of mournful interest:—"Mrs. G. F. Gouley escaped unhurt, and owes her safety to her coolness and presence of mind in the hour of imminent peril. She and Bro. Gouley had spent the evening pleasantly together,

laying plans for trips and excursions, and visiting new places next summer. Mrs. Gouley was awakened by the smoke. She aroused Bro. Gouley, and the two began to make preparations to leave in case of danger. Both were calm and collected, and apparently in equal readiness to leave. The smoke became suffocating. Mrs. Gouley saturated a towel with water, and placed it over her head and face, advising her husband to do the same, and follow her. She left the room supposing he was at her back. It was total darkness, but she found the head of the stairs, which was near at hand, and began her descent. At the first landing she called to Bro. Gouley to come on, and a voice further down said "Come." She supposed it was that of Bro. Gouley, who had probably passed her in the darkness. She went on and was met by Mr. Miles, manager of a Cincinnati theatre, who commenced hurrying her along out of danger. She would have gone back for Bro. Gouley, but the strong man who had taken charge of her would not permit her to throw away her life by returning. She was finally told that Bro. Gouley was safe outside, and thus was got safely into the street, and came off without bodily harm. Mrs. Gouley was taken to the residence of Mr. Wm. C. Defriez, a long-time friend of Bro. Gouley and the family. There the deeply-stricken widow, unable to realize the terrible situation, received every attention that friendship and sympathy could suggest. The Gouleys were childless. They had one child—a daughter—who died years ago. They were a most harmonious couple, and were greatly admired and loved by all their friends. There are several theories of Bro. Gouley's fate. It seems somewhat strange that his wife should be able to escape while he was not, and his friends endeavor to account for the accident. Bro. Geo. Frank Gouley was a fearless and a generous man. Some who knew him best suppose that, not knowing the danger to be so imminent, and seeing his wife in a fair way to escape unharmed, he delayed following her in order to help some friends who were in distress on the same floor, and stayed too long. Others think that he may have made an effort to save some papers or other property in the room, and coming out was stifled and bewildered, and had to return to the room as his only refuge, to wait for ladders that never came."

The following account of the funeral appeared in the *Chicago Tribune* of Monday, the 16th:—"The funeral of George Frank Gouley took place to-day, and was one of the largest and most imposing seen here for a long time. The services were held in the large hall of the Masonic building, corner of Seventh and Market streets. It was crowded to its utmost capacity by people of all classes. Xenophon Ryland, Grand Master of the State, conducted the ceremonies, which were very solemn and imposing, assisted by a number of officers of high rank. There were also a considerable number of Masons here from the interior of the State, and from surrounding States. The procession embraced the Oscalon, Ivanhoe, St. Louis, and St. Aldman Commanderies of Knights Templar, two military companies, a large number of Masons on foot, and about 150 carriages and other vehicles. The remains were deposited in the receiving vault at Bellefontaine cemetery, and will be conveyed to Wilmington, Del., his former home."

In the same number of the *Voice of Masonry* appears the following article from the pen of our late Brother, and it was probably the last article written by him:—

#### MASONRY HAS MANY MISSIONS.

"It has often been a mystery among thinking people why Freemasonry has held such a firm place in the affections of its votaries, and why, under all systems of opposition in years gone by, when other associations were disrupted

and passed out of existence, it alone remained in its quiet and solid character as the exponent of human fraternities.

"Its answer is simple and comprehensive. It is in full sympathy with the highest aspirations of mankind in all that relates to the improvement and elevation of human society. It is not confined to the charity of moneyed assistance, but encompasses that higher and grander charity of opinion and judgment. It is not confined to the inculcation of fraternal love, but leads its neviates into the sublime paths of search for the truth. It not only recognizes and teaches, through His works, the existence and attributes of God, but, being composed of members having human impulses, it teaches the purest lessons of morality, without which there is no true religion. Without being a total abstinence society, it realizes the necessity of temperance in all things in speech, in acts, in opinions, in resistance to wrong, in advancing self-interests, in daily work, in sleep, and in eating as well as drinking. It endeavors to impress upon the mind of its initiates at their first instruction the safe-guard of prudence in all things; teaching them by emblems the most expressive, the importance of upright walk and conversation, governing their entire life by the principles of exact and undeviating justice. It appreciates the impossibility of such an improved, if not perfect manhood, without also advancing with the age in its development of educated thought, and calls the attention of the initiate to the ennobling studies of the liberal arts and sciences. To these lessons, so great and so important, it adds the absorbing problem and demonstration of the immortality of the soul and its relationship to its author, the Great Architect of the Universe.

"It is not, and cannot, be expected that all who enter its mysterious portals shall fully comprehend this immense scope of study and practice, but that is no fault of the Institution, but due to the frailty of human nature; and the most that can be expected is that it will make men wiser and better than it found them. Even this it cannot do by power of inspiration, but alone by close attendance, study and reflection. If a lodge accepts a candidate whose mental structure is deficient, or who by nature possesses none of the higher and holier aspirations of heart and soul, or who inherits a base and low disposition, it has made a mistake for which it cannot always be justly held responsible. It often has to accept men whom it has not personally known for years, hence its errors of acceptance are not to be wondered at, when we daily witness the errors committed by men and women in the knowledge of each other's character and disposition, even after years of intimacy; also by men of long acquaintanceship forming the most unfortunate business co-partnerships. Even the church, with all its sacred surroundings, and with all its impressive sacraments, following the most earnest declarations of penitence and reform, has been deceived and disappointed, not excepting its most honored and trusted priests. Such has been, and will always be, the case as long as man is human. Notwithstanding all this, Freemasonry has stood through its entire history a remarkable association of faithful and moral citizens in all lands and among all men.

"Its lodge-rooms afford a quiet retreat from the turmoils and prejudices of daily life, and they are capable of being used for the highest purposes of intellectual improvement. If a lodge has no library, at least some of its members have a collection, which, however small, contains works from which selections may be made and read, when there is no ritualistic work to occupy the spare hour after regular business is transacted. Readings and lectures need not necessarily be confined to strictly Masonic questions, but topics of scientific interest, of social or artistic culture, or of agriculture, history, geography,

discoveries, etc., with which so many valuable periodicals are replete, are all in order. The general Masonic law of our ancient regulations only prohibits the introduction of questions the discussion of which may disturb the peace and harmony of the lodge. In this age of general education and cheap publications, there is no excuse for any lodge not always being fully and satisfactorily entertained at every meeting. This is one of the missions of Masonry at this day, and it should at once and everywhere fulfil it."

### HISTORY OF FREEMASONRY IN GUELPH.

For the following article we are indebted to the *Guelph Weekly Herald*, of the 25th ult:—

In a community where there are nearly three hundred Masons it is almost needless to recount the theoretical history of the Order. But it would be manifestly unjust to so large and powerful an organization to entirely ignore the general principals which guide the members of the craft. Leaving the question of the great antiquity of the origin of Freemasonry to other occasions, no unprejudiced person can help giving it a fair consideration. Without its boasted claims of being contemporaneous with patriarchial times, or even coeval with the erection of Solomon's Temple at Jerusalem, or the building of the pyramids by the Pharoahs, Freemasonry is sufficiently popular to challenge the attention of all persons. In its numbers it has had enrolled the names of the most illustrious of statesmen, the most renowned of military chieftains, the most accomplished authors, the most learned divines, and men of the highest rank, from nature's noblemen to royalty itself. The general principles which have brought these different classes together as brothers, are Brotherly Love, Relief and Truth. These comprehend a great system of morals and duties, and they all tend to that highest of ties, Universal Brotherhood. This doubtless will be continued

"Till the war drum throbs no longer, and the battle flags be furled  
In the Parliament of man, the Federation of the world."

These noble principles have guided those of the craft who have resided here since the time of the establishment of the first Lodge in Guelph in 1849. The then Lodge was known as "Wellington Lodge, No. 33," and the charter was granted to the following of the fraternity who became the charter members of the Lodge:—Messrs. C. H. Webster, W. Smith, Wm. Ludlaw, W. H. Parry, W. T. Smith, J. E. Worsfold, Fred. G. Ritson, Wm. Wilson, and W. H. Melross. The first master was Mr. C. H. Webster, he being appointed to that position by the Grand Lodge on March 2nd, A.L. 5849. On the 27th of January Mr. W. Hayward was elected Master, and continued such until November 3rd, 1852, when Mr. J. E. Worsfold was elected. On March 15th, 1853, Mr. Hayward again became Master, and continued to occupy that position till November 12th, 1860, when Wellington Lodge ceased to exist. During the first year of the existence of that Lodge Mr. Fred. Marcon was made a member. On Nov. 11th, 1855, Mr. W. H. Mills was initiated into the rites and duties of Freemasonry in the Wellington Lodge. These two gentlemen, and Messrs. A. Macdonald, John Hogg, J. E. Worsfold, and John Watt, of Chatham, are about the only remaining gentlemen who were members in the early days. The regular communication of the Lodge was on the evening of the first Thursday in each month. The place of meeting was first at Thorpe's Hotel, but subsequently they met in a room above the store of Mr. John A. Wood, on Lower Wyndham Street. The following are

the names of the officers, and those who were present at the last meeting of Wellington Lodge, on November 12th, 1860. W. Hayward, W.M.; H. Hartley, S.W.; Jas. Croff, J.W.; Ed. Carroll, S.D.; Chas. McElderry, J.D.; W. H. Mills, Sec.; C. P. P. Hutchinson, Treasurer; W. Congalton, Tyler; John C. Wilson, I.G.; Bros. Rich. Ferguson, K. P. Jones, B. John Hart, Caleb Chase, Jno. Watt and Jas. Tattersal. The following, in addition to the above, constitute the whole list of members at that period:—Bros. John Lamberton, John R. Walker, W. P. Wilson, Fred. Marcon, H. W. Seymour, Jno. Hogg, G. S. Herod, Alex. McKenzie, Jas. Cross, Robt. Jones, Jno. Douglass, Jno. Esson, Hy. Jacobs and G. A. Drew, the latter gentleman being the last Mason made by Wellington Lodge.

#### HISTORY OF SPEED LODGE.

The wheels of time moved on, and nearly six years elapsed before another Masonic Lodge was organized in Guelph. At last in 1866 the following gentlemen petitioned the Grand Lodge of Canada to grant them a charter:—Messrs. Jas M. Dunn, Geo. A. Oxnard, Charles Sharpe, Philip Bish, Wm. Love, John Crediford, Israel Roberts, Richard D. Hudson, Jas. Goldie, Alex. McKenzie, John Jackson and others. In due time a charter was granted, bearing the date of 12th July, 5866 A.L., 1866 A.M., and signed by Wm. B. Simpson, Esq., of Kingston, who was then the M.W. Grand Master of the Grand Lodge of Canada; A. A. Stevenson, Deputy Grand Master; and Thos. B. Harris, Grand Secretary. The gentlemen named as petitioning were the charter members of the new Lodge, which was entitled "Speed Lodge, No. 180." Mr. J. M. Dunn was appointed first W.M.; G. A. Oxnard first S.W.; and Mr. Charles Sharpe first J. W. Mr. Dunn held the office of Master until Mr. Charles Sharpe was elected in 1870 to that position. Since then it has been occupied by Messrs. A. B. Petrie, W. D. Hepburn, P. Bish, Chas. Pettiford, S. R. Moffat, and John Inglis. The officers of the lodge are annually elected at the communication held every year on the anniversary of St. John, the Evangelist, which occurs on December 27th. In 1876 the following were elected:—John Inglis, W.M.; John Seoon, S.W.; Wm. Watson, J. W.; J. Mimmack, Secy.; J. E. Worsfold, Trea.; G. H. Skinner, Chap.; J. F. Murray, S.D.; James Parker, J.D.; James Philip, D. of C.; E. Galloway and Wm. Parker, Stewards; J. H. Emmons, I.G.; Geo. Smith, Tyler. The regular communication of Speed Lodge is on the evening of the first Tuesday in every month. The total number of members now in Speed Lodge is 117—sufficient to warrant the brethren being proud of their progress in the town of Guelph. The

#### ROYAL ARCH CHAPTER

was organized on August 10th, A.L. 5870; A.I. 2400; A.D. 1870. The Charter members were Most Worthy Companions A. B. Petrie, Chas. Sharpe, W. D. Hepburn, Wm. Watson, S. S. Walsh, D. McCrae, G. W. Jessop, R. Clayton, W. J. McElroy, J. E. Worsfold, H. W. Peterson, A. McIntyre and others. Comp. Petrie was appointed as first Principal Z.; Comp. Sharpe second Principal H.; and Comp. W. D. Hepburn third Principal J. The charter is signed by Douglas Harrington, Esq., G. Z.; Jas. Seymour, Esq., G. H.; Henry Robertson, G. J. The number of the Chapter is 40, and it has continually flourished since it was organized, till to-day it numbers in its ranks some 61 members. The regular communication is on the Friday evening on or after the full moon in every month. The following are the officers for this year;—

Ex. Comp. H. K. Maitland, Z; Ex. Comp. Jno. Inglis, H; Ex. Comp.

P. Bish, J.; Comp. J. Mimmack, S. E.; Comp. A. McBean, S. N.; Comp. D. Kennedy, P. S.; Comp. Jno. Scoon, S.S.; Comp. J. H. Emmans, J.S. Comp. E. Galloway, M.V.; Comp. J. E. Worsfold, Treas.; Comp. Geo. Smith, Janitor.

HISTORY OF GUELPH LODGE.

In 1871 Speed Lodge was thought by some of the member to be of unwieldy dimension, and after mature consideration they concluded that there were sufficient grounds to believe that two Lodges could exist and flourish in Guelph. A charter signed by Alex Allen Stevenson, Esq, of Montreal, then Grand Master of the Grand Lodge of Canada; Jas Seymour, Esq, Deputy Grand Master; and Thos B Harris, Esq, Grand Secretry, was the warrant for the organization of "Guelph Lodge, No. 258." This was on July 13th, A.L. 5871, A.D. 1871. The following were the charter members: Messrs H Walker W J Patterson, Jno Walker, Edmund Harvey, Ed Harrison, Solomon Myers, Herbert F Tuck, Thos H Taylor, Jno C McLagan, Geo S Herod, Caleb Chase, and Jas Goldie. Mr Hugh Walker was appointed first W M; Mr W J Patterson first S W; and Mr John Walker first J W; they being named as such in the charter given them. In addition to those above, the following were elected officers during the first year of the Lodge's existence: Geo S Herod, M D, Treas; E Harvey, Secy; H F Tuck, S D; F Biscoe, J D; Thos H Taylor, I G; Geo Smith, Tyler. In 1872 Mr Hugh Walker was elected to be W M; in 1873 Mr W J Patterson; in 1874 Mr A C Chadwick; in 1875 Mr Hugh Walker; in 1876 Mr J H Moore, who still holds office. The officers in this Lodge are elected at the communication held on the evening of the festival of St John the Baptist (June 24th), the following being those elected at the last annual meeting: J H Moore, W M; D Kennedy, S W; J Logan, J W; S S Walsh, Chap; F J Chadwick, Treas; J S Spiers, Sec'y; Geo Smith, Tyler; Robt Orr, S W; John Sutton, J D; W Sunley, I G; Geo S Grange, D of C; W T Vale, Organist; J H McGillivray and S Cheery, Stewards; Benevolent Committee, C Sharpe, Chas Davidson and Geo Murton, jr; Board of General Purposes: John Yule, C J McLagan and S Myers. There are enrolled on the books of Guelph Lodge at present 89 members.

The greatest epoch in the history of the Guelph Masonic fraternity was arrived at on the evening of the 14th of April, 1876, when a united meeting of Speed and Guelph Lodges decided to erect a Masonic Hall on Upper Wyndham Street. After a thorough discussion respecting the probable requirements of the Society, the cost was estimated at \$ 6,000. The half of the stock was immediately taken up, and initiatory steps were at once taken to secure a central and convenient site. By Monday, the 26th of the same month, a site was agreed upon, and the block of land, sixty feet square, on which the magnificent hall is built, was purchased from Mr. James Massie. A Provisional Board of Directors was then elected, composed of the following gentlemen:—Messrs. A. B. Petric, President; John Inglis, Thos. Y. Greet, David Kennedy, Hugh Walker, Samuel R. Moffatt and Charles Pettiford. Messrs. Joseph Mimmack and W. H. Jacomb were appointed respectively Secretary and Treasurer. On the 29th of April, application was made by the provisional directors in the *Ontario Gazette*, for an act of incorporation. The notice set forth that the name of the company would be "The Guelph Masonic Hall Company (limited);" that the Company's capital was \$16,000, which was divided into 800 shares of \$20 each. The work was at once proceeded with, and Mr. D. A. McIntosh, of Mount Forest, had the cellar excavated by June 1st. At a meeting of the Directors, held on May 16th, the contracts were awarded, as follows:—Masonry, Taylor & Emslie, \$4,600; car-

pentering, George Stevens & Son, \$2,975; plastering, Wm. Day, \$1,600; smith and founders' work, Inglis & Hunter, \$358; painting and glazing, Jacomb & Taylor, \$465; tinsmithing, George Howard, \$897; the total cost of the building to be \$12,000, including plate glass and other extras. The work was pushed forward by the contractors with the greatest possible speed, so that by July 1st the corner stone of the costly and magnificent pile was ready for laying. At the request of the Company, M. W. Bro. J. K. Kerr, Grand Master of the Grand Lodge of Canada, convened a special communication of the Grand Lodge for the purpose of laying with the appropriate rites and ceremonies of the order, the corner stone of the Masonic Hall. The following are the names of the gentlemen who officiated as Grand Officers on the occasion:—R. W. Bro. John Glavers, as G. M.; V. W. Bro. W. D. Hepburn, as G. S. W.; W. Bro. C. Hendry, as G. J. W.; V. W. Bro. W. Hindry, as G. Chap.; R. W. Bro. J. J. Mason, G. Sec.; W. Bro. J. H. Moore, as G. S. D.; W. Bro. C. Pettiford, as G. J. D.; V. W. Bro. Hugh Walker, as G. S. of W.; V. W. Bro. Charles Sharpe, as G. D. of C.; W. Bro. W. Tytler, as Asst. G. S.; W. Bro. S. R. Moffatt, as Asst. G. D. of C.; W. Bro. H. Hunt, as G. S. B.; W. Bro. C. Chase, as G. Organist; W. Bro. P. Bish, as G. Pur.; W. Bro. John McDonald, as G. Tyler; W. Bros. F. W. Forbes and J. Worsfold as G. Stewards.

After the Grand Lodge had been escorted by a procession of about 500 Masons from the old Lodge room, over the Bank of Commerce, to the site of the new building, the ceremonies adapted to the occasion by the Masons, were proceeded with in the presence of a very large concourse of spectators. The following is a list of documents, publications, and coins placed in the casket deposited in the stone:—"Constitution of G. L. of Conada; Constitution of Royal Arch Chapter; By-laws Speed Lodge 190; By-laws Guelph Lodge 258; By-laws Guelph Chapter 43; copy Grand Lodge report for 1875; copy *Craftsman, Globe, Mail, Herald, Mercury*; Coins—50c, 25c, 20c, 10c, 5c, 1c.; Canadian Almanac for 1876." Also a scroll, of which the following is a copy:—"In the name and by the favor of the Glorious Architect of Heaven, and Earth, on this first day July, A. D. MDCCLXXXVI, and of the era of Freemasonry Anno Lucis 5876, and in the fortieth year of the reign of our Gracious Sovereign, Victoria, Queen of Great Britain, Ireland, and the dependencies in Europe, Asia, Africa, the Dominion of Canada, Australia, &c., &c. Empress of India, &c., &c. The Right Honorable Sir Frederick Temple, Earl of Dufferin, K. B., K. C. B., &c., &c., being Governor General of the Dominion of Canada; the Hon. D. A. Macdonald being Lieut-Gov. of the Province of Ontario; the Hon. Alexander Mackenzie, being Premier of the Dominion of Canada; the Hon. Oliver Mowat being Attorney-General of Ontario; Robert Melvin, Esq., Mayor of the Town of Guelph; Alex. Bain Petrie, Esq., President; J. Inglis, Esq., Hugh Walker, Esq., David Kennedy Esq., Thomas Young Greet, Esq., Samuel R. Moffatt, Esq., Charles Pettiford, Esq., being Directors; Wm. H. Jacomb, Esq., Treasurer; J. Mimmack, Esq., Secretary, and H. W. Peterson, Esq., Solicitor of the Guelph Masonic Hall Company. This corner stone of the Masonic Hall, erected by the Masonic fraternity of Guelph, was laid by M. W. Bro. James Kirkpatrick Kerr, Esq., Q. C., Grand Master of the Grand Lodge of A. F. and A. Masons of Canada, assisted by the grand officers and a large concourse of brethren, in accordance with the ceremonies and usages of the Order, which may the G. A. O. T. U. ever protect and prosper. Masonic bodies in the town: Speed Lodge, A. F. & A. M., No. 180, S. R. Moffatt, Esq., W. M.; Guelph Lodge, A. F. & A. M. No. 258, John H. Moore, Esq., W. M.; Guelph Royal Arch Chapter No. 40, G. R. C., H. K. Maitland, Esq., 1st Principal Z. Contractors: Masonry,

Taylor and Emslie; carpentering, Geo. Stevens & Son; plastering, Wm. Day; smith and foundry work, Inglis & Hunter; tinsmithing, Geo. Howard; architect, Victor Stewart.

“GOD SAVE THE QUEEN.”

The above being placed in position the stone was lowered amid solemn music, and being fully set, the Grand Master declared it “well made, truly laid, true and trusty.” A grand *dejeuner* was then partaken of in the Town Hall, and the Masonic celebration which was held on the ninth anniversary of the Confederation of Canada was at an end. Since then the contractors have forwarded the erection and finishing of the block with the utmost expedition. The following is a complete description of the

SPACIOUS AND SUPERB STRUCTURE,

now known as the Masonic Block. It is situated between the Alma Block and the New Wellington Hotel, and although in such a position stands out prominently as one of the first blocks in the town of Guelph. It is built of Guelph stone, the dimensions being 60x60 feet, four storeys high, consisting of a basement, three clear storeys, and a domed mansard roof. The front presents an imposing appearance, and although in build it corresponds generally with those on either side, has something peculiarly its own to mark it as belonging to a different class than the others. This is especially seen in the Mansard, the slopes of which, outside the dome, are almost vertical and pierced with dormer windows of pretty design. The dome is covered with galvanized iron, as is also the main portion of the roof. The Mansard is covered with slates, the dark color relieving the light color of the dome very artistically. The centre of the roof is surmounted with a handsome tower which is encircled with an elegant crested railing, painted in ultra marine blue and tipped with gold. The complete finish is put on the outside by the symbolic emblems of the Masonic Order being cut in the front stones of the building, together with the year in which they were erected (1876). The whole of the building is creditable to the architect and to the builders. On the ground flat there are four stores, fitted up in excellent style, and having plate glass windows, &c. At the south side is the main entrance to the upper parts of the buildings, ten feet wide, and having two sets of heavy double doors. On opening the first of these doors a spacious and elegantly finished vestibule is entered, and passing through the second set a magnificent staircase seven feet wide is reached. Ascending this staircase five commodious and comfortable offices are to be seen on the right and left. Passing between these by means of a spacious hall, a large public hall 57x29 feet appears to view. This hall is finished in exquisite taste, the plastering especially being very fine. A double cornice in plaster runs round the entire outside of the ceiling. The second flat is reached by mounting a staircase beginning at the head of the first stairs, the steps of which are five feet wide. This floor is devoted entirely to the use of the fraternity itself. Immediately above the public hall on the first flat is the Blue Lodge room. This is 57x29 feet, having a raised dais along the sides, and platforms at both ends. The platform at the west end will be that occupied by the Worshipful Masters of the Lodges, and is so constructed that the ascent is symbolic of steps of honor in the order. The ceiling is coved, surrounded with elegant double plaster cornices. The square in the centre is relieved by three centre pieces of ornate design, the whole presenting a beautiful aspect. To the south of this room are two ample and spacious ante-rooms for the Blue Lodge members; lavatory, &c. There is also

an elegant smoking room, 15x18, feet for the use of the whole body of craftsmen. The south front of this floor is set apart for the Royal Arch Chapter, the room being 20x30 feet. With respect to the finish of the ceiling, &c., it is similar to that of the Blue Room. The Chapter has also two-ante rooms, lavatory, &c. The ventilation throughout the entire building is perfect, the ventilators being so constructed that little trouble is needed to regulate them. The lighting is provided for by innumerable gas jets, and the principal rooms by chandeliers in keeping with the whole, in perfect design and finish. The contractor for this was J. Kay. The heating apparatus for the Masonic part of the building has been put in in a very short time, the order only being given to Mr. Wm. Sunley five days ago. The furnace was made by Messrs. E. & G. Gurney, of Hamilton, and is one of those known as "Harris' Patent." The outside is nickle plated, surmounted with a crest of elaborate design, and embellished with Masonic emblems. The furnace is giving entire satisfaction, and it is a credit to the gentleman who supplied it. The whole buildings are so well erected and finished that the fraternity may congratulate itself on their completion, and the various builders and workers on them may well be proud of their workmanship. The names of the contractors will be found in a former portion of this article.

#### COMPLETION OF THE WORK.

To-day (Friday) by three o'clock the whole of the furniture was placed in position. Even a faint idea of the beauty and magnificence of the Chapter Room can scarcely be presented in words. The Royal Arch is draped in scarlet damask, and the floor of it is covered with a beautiful carpet. On the wall behind the chair of the Principal Z. is the charter of the Chapter. The chairs of the Principals Z. H. & J. are excellent specimens of black walnut furniture, the seats and arms being covered with crimson plush. At the top of each are the emblems suited to the office in gold. A beautiful carpet covers the floor of the Hall. The chairs for the members are twenty-five in number, and are lyre-backed, walnut and covered with crimson plush. The two windows are curtained with sweeping curtains of the appropriate color, the curtains falling from gilt cornices. The whole room is a credit to the upholsterers, Messrs. Burr & Skinner, and will doubtless prove a pleasure to the members of the Chapter. The Blue Room floor is covered with a carpet of beautiful design, while the windows are curtained with long and sweeping blue damask, trimmed with gold and blue. "The East" is covered by a canopy of blue, suspended from walnut and gold cornices. The centre of the cornice is arched and depending from it are beautiful blue hangings trimmed with gold and blue fringe and blue lace, and a curtain of white lace makes the effect almost magical. The three windows at the other end of the room are draped in similar style, with the exception that all the cornices are separate instead of running along the entire width of the room. This portion of the furnishing was done by Messrs. Burr & Skinner, on whom the work reflects great credit. The chairs of the W.M., P.M., S.W., and J.W., are all large high back ones of black walnut, covered with blue leather, the tops being surmounted with elegant Masonic devices. The chairs for the private members are in keeping with these. The pedestals are all finished with marble tops, and are beautifully carved. The Secretary's desk is finished in an excellent manner, having all the conveniences required, and being carved with the insignia of his office on the panels. The altar, which stands in the centre of the floor is of black walnut covered with Italian marble. The sides are illuminated with stained glass having Masonic emblems upon them. The corner trusses stand out considerably,

and are magnificently carved. Splendid chandeliers of six jets each will, when lighted up, make the Blue Room almost palatial in its aspect. The furniture not supplied by Messrs. Burr & Skinner was furnished by Messrs. Scarlet & Johnston, of Brantford. Indeed, all concerned in the work of furnishing and fitting up the Masonic Hall have every cause to feel elated at the success of their undertaking.

### HOME ITEMS.

The Craft of Toronto have secured a new lease, for a term of years, of their Hall on Toronto street, and intend re-decorating and re-furnishing it.

The Masonic fraternity of Belleville intend giving a grand Concert in the new Opera House during next month, under the direction of Dr. Crozier.

At the last regular assembly of the Toronto Chapter Rose Croix of Harodim, held at the Asylum Hall of the A. and A. Rite, 113 King street, Toronto, the following officers were duly installed by Ill. Bro. Wm. H. Hutton, of Montreal, S. G. Inspector General, 33°, and Deputy for the Province of Quebec:—Ill. Bro. Thomas Sargant, 32°, M. W. Sovereign; Ill. Bro. Daniel Spry, 32°, High Prelate; Ill. Bro. T. F. Blackwood, 30°, 2nd General; Bro. Charles W. Brown, 18°, Grand Marshall; Ill. Bro. William Brydon, 32°, Raphael; Bro. John Erskine, 18°, Registrar; Ill. Bro. Fred. J. Menet, 32°, Treasurer; Bro. J. G. Burns, 18°, Captain of Guard; Bro. James Adams, 18°, Dir. of Ceremonies; Bro. John Fisher, 18°, Herald; Bro. A. S. Irving, 18°, Bro. W. J. Hamby, 18°, Bro. S. Le Neve Neave, 18°, Executive Committee.

**KILLED AT A FIRE.**—By the destruction by fire of the buildings of the Oil Cabinet and Novelty Co., in St. Urbains Street, Montreal, on the 29th ult., Bro. George Lynch, a member of Kilwinning Lodge, No. 20, Q.R., met with a sudden and awful death. While he and several other members of the Fire Brigade were endeavoring to subdue the flames, the walls of the buildings fell upon them, killing five of the firemen and four citizens, besides injuring several others. The remains of our late brother were followed to the tomb by a large concourse of friends, and the Masonic fraternity of the city of Montreal. The solemn and impressive ceremony of the craft, in consigning the body to the vault, was looked upon with feelings akin to awe by the uninitiated bystanders. Our deceased Bro. was highly esteemed as an efficient and fearless fireman, a good and true Mason, a worthy citizen and friend, and a kind and affectionate husband and father. He leaves a wife and several small children to mourn his untimely death, and as his salary was small, it is feared they are left but poorly provided for, though we are glad to learn from the Montreal papers that the civic authorities of this city have decided to make an allowance for the maintenance of the families of those who lost their lives on the occasion referred to. This is but fair and just, and it is to be hoped that in such cases as that of our lamented Bro. Lynch the provision will be a liberal one. Among those attending our late Brother's funeral were the following, representing the Masonic bodies named:—Grand Director of Ceremonies, J. S. Barry; Members of Montreal Kilwinning Lodge, No. 20, Q.R., (that of which the late Geo. J. Lynch was a member), with the following officers: W. E. Cuthbert, W.M.; Jas. Cleland, W.P.M.; John Wilson, W.P.M.; W. D. Tucker, J. W.; W. Greig, Treasurer; John McKenzie, Secretary; W. Breakwell, S.D.; H. Vallance, Chaplain; H. Snelling, Organist; T. McIntosh, I. G.; W. E. Cooper, D. of C.; W. Renshaw, Tyler. Mount Horeb R. A. Chapter, with the following officers: V. E. David Wright, Z.; V. E. Chas. Willis, H.; E. H. Dunne, J. Montreal Chapter: R. E. John McLean, Z. Prince Consort Lodge officers: W. D. B. Jaynes, jr., W.M.; W. H. Whyte, S. W.; John Gladstone, J. W. Ionic Lodge officers: Chas. Woodford, W.M.; Thos. Brady, S. W.; J. E. McMurtie, J. W. Zetland Lodge officers: Thos. Goodwin, W.M.; Wm. Percival, S. W.; John Spence, J. W. St. George's Lodge, No. 440, E. R. officers: R. S. Thompson, W. M.; E. T. Perry, S. W.; J. S. McCoanell, J. W. St. Lawrence Lodge officers: Wm. Young, W.M.; J. W. Hughes, W. P. M.; James Meharg, S. W.; J. Young, J. W.

Bro. Robt. H. Thomas, Librarian of the Grand Lodge of New York, is in want of Vol. 1 of the Craftsman, to complete a set. We regret we cannot supply Bro. Thomas with the volume he desires, but hope that some one of our readers may be in a position to do so. Bro. Thomas will gladly pay a fair price for the volume.

The funeral of our late Bro. Geo. Ritchie, a prominent merchant of Belleville, took place on the 8th inst., with Masonic honors. The brethren of that town turned out in large numbers to pay the last token of respect to their honored associate, as did also the citizens in general, amongst whom the deceased was equally well esteemed. Many of his brother merchants also showed their regard for Bro. Ritchie as a business man by closing their establishments during the passage of the funeral cortege.

**R. A. MASONRY IN PETERBORO'.**—At an Emergent Convocation of Corinthian Royal Arch Chapter, No. 36, G. R. C., held at the Chapter Room, George Street Peterborough, on Tuesday, April 24th, the following officers were installed for the ensuing year by R. E. Comp. J. H. Helm, G. Supt. Ont. District, (of Port Hope,) M. E. Comp. Chas. D. Macdonald, P. G. Z., and V. Ex. Comp. John O'Donnell, P. G. S., viz:—V. Ex. Comp. R. H. Green, Z; V. Ex. Comp. J. O'Donnell, P. Z.; Ex. Comp. H. Rush, H.; Ex. Comp. R. Elder, J.; Comp. W. Paterson, jr., S. E.; Comp. J. E. Hammond, S. N.; Comp. H. C. Winch, Treasurer; Comp. E. H. D. Hall, P. S.; Comp. Geo. Munro, S. S.; Comp. D. Cameron, J. S.; Comp. T. B. Collins, D. of C.; Comps. H. B. Merrick, Geo. L. Mitchell, G. L. Sheppie, and Dr. Harrison, M. of V.; Comp. R. E. Birdsall, S. B.; Comp. John Boyd, S. B.; Comps. D. A. Fleming and John Hull, Stewards; Comp. J. A. Jardine, Janitor. At the conclusion of the installation ceremonies, the Companions, with invited guests, adjourned to the Huffman House, where the Annual Banquet was held. The chair was occupied by V. E. Comp. R. H. Green, the newly installed First Principal, supported on the right by R. Ex. Comp. J. H. Helm, of Port Hope, Grand Superintendent of Ontario District, Comps. E. H. D. Hall, Merrick, Jardine, Hammond and others. On the left by V. Ex. Comp. J. O'Donnell, P. Z., P. G. S., Ex. Comp. Charles Doebler, of Port Hope, Comps. Winch, Reynolds, and others. Ex. Comp. H. Rush, occupied the Vice chair, supported by Comps. Dr. Harrison, of Keene, J. Hull, of Lakesfield, E. J. Rogers, W. Paterson, jr., and others. The very extensive bill of fare having been fully and satisfactorily discussed, the retiring S. E., Comp. E. H. D. Hall, read letters of apology for unavoidable absence from a number of distinguished brethren. The following toasts were then proposed by the chairman, "The Queen and the Craft." Song—"God Save the Queen." "H. R. H., the Prince of Wales, First Grand Principal of the Grand Chapter of England." V. Ex. Comp. J. O'Donnell proposed the "M. Ex., the First Grand Principal, and the Grand Chapter of Canada." Responded to by R. E. Comp. J. H. Helm, G. Supt. Ont. Dist. The Vice-chairman proposed "The Past Grand Officers of Grand Chapter." Responded by V. E. Comp. O'Donnell, P. G. S. "Our Guests" was proposed in a brief speech by V. E. Comp. Jno. O'Donnell. Song: "The Men of Merry England," by Comp. McNeil. Ex. Comp. Chas. Doebler, of Port Hope, Comp. J. H. Holden, of Belleville, and Bro. Kolmer of Toronto, responded. "The Learned Professions" was proposed by Comp. John Hull. Comp. W. Reynolds sang, with splendid effect, "Tim Flaherty." Comp. E. H. D. Hall, responded. Comp. Dr. Harrison proposed the "Mercantile and Manufacturing Interests." Responded to by Comp. Hyman. "The Agricultural Interests" was responded to by Comps. Merrick, Hammond and Holden. Comp. J. Jardine proposed the "Ladies," Comp. E. J. Rogers responded. "The Press" was proposed by Comp. E. H. D. Hall. "The Host and Hostess;" also "The Health of the Peterborough Comps," having been proposed and duly honored, the J. W.'s toast was given by Ex. Comp. R. Elder. The entertainment was brought to a close by singing "God Save the Queen." The speaking was practical, pointed and generally brief. Comps. McNeil, Reynolds, Winch, Mitchell and others, sang splendid songs during the evening. The spread was got up in Comp. Allan Huffman's best style, and was highly creditable to him and his house.

Masonry can only be said to be progressive when it moves on in advance of the morals and intelligence of the age, and directs the onward march of civilization.