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THE CRAFTSMAN;

AND

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KATE BOYNTON'S MISTAKE.

BY E. M.

"But, where's Ned?"

"Oh! he's gone off to the Lodge again, I declare I get quite out of patience with him lately. When we were first married, he never left the house of an evening; but now he's off sometimes two or three nights a week. And he's so aggravating about it, too. He won't tell me a word of what they do, or what they talk of; and if I get out of patience—as what woman of spirit will not, at times?—he won't retort, or answer me back, but just say, in his quiet way, 'Ah! I'm sorry you take it in that way. By-bye, dear; I hope you'll get your eyes open some day, and not look at this matter as though you were a child.' As though I were a child, indeed! If I acted half as much like a child as his treatment would indicate, he might have some excuse for it."

And Kate stopped, quite out of breath, as her visitors' "things" were taken off, and gathered into a huge bundle in her arms, preparatory to being carried into another room.

"So Ned has become a full-fledged Mason, has he?" queried John Aphorp, as Kate returned from the other room.

"Yes," answered she, "I guess 'full-fledged' is a good word to use. That is what they apply to geese when they arrive at maturity, and I warrant it'll grace him as well. They're all a parcel of geese, to spend their time at Lodge meetings, whether they're Masons, Sons of Temperance, Sons of Malta, or whatever they call themselves. Better stay at home with their wives, or take them to some lecture or concert, or the theatre."

Kate did not stop to think that she had little cause for complaint on that score, for she averaged at least two nights a week at some such entertainment, besides frequently attending a matinee. But women who part from their husbands as Kate had from Ned that evening seldom stop to reason, and Kate was no exception to the general rule.

"Well," said John, "Masonry is sometimes a humbug. I wish he

was here to-night, so we could make up a hand at whist or euchre. Nellie here said, coming over, that it had been some time since we had had a game."

"So it has," responded Kate; "but there's no telling when Ned will be at home, and I hardly know who I could send for."

"Well, never mind; we'll have some music instead. Do Mrs. Boynton, let us have some of those last opera gems. I saw you there the other night, and know you must have learnt them by this time."

Thus urged, Kate took a position at the piano, and now lost all recollection of the vexation of the first of the evening. They all loved music, and the evening passed very pleasantly. Kate and John were playing a duet when the door opened, and Ned stood upon the threshold.

"Bravo!" he exclaimed, as the music ceased. "By Jove! if I had known what awaited me here, I don't know but I should have torn myself away sooner."

"And not take that last ride on the goat," laughed John; "or give that cannon-ball an extra roll across the floor. I suppose you can sit down now, without being forcibly reminded of that hot gridiron?"

"Oh, bosh!" laughed he, as he shook hands with John and his wife, and looked pleasantly over to his own Kate, to see if her impatience had yet worn off. "I hope you have passed a pleasant evening."

"Delightful," answered John, "And of course *you* have. But I say, Ned, why don't you ask a fellow to join, if it's such a grand thing? I've been waiting for an invitation from some one 'in the ring.'"

"I will carry in an application from you at any time you wish," responded Ned; "but I shall never urge or even invite you to join."

"Oho! So, like the fox in the first off, you are not advising others to dispense with the tail, eh? I honor you, Ned."

"You misunde——"

"Please, Ned, that's a good boy," said Kate, coming over to him, and twining her arms around his neck, "don't go to Lodge again. You're too good, too noble, to be with such a crowd. You're disappointed, and won't acknowledge it, but won't help to get anybody else into the scrape."

"But it is no such thing," said Ned. "It's one of our principles, and one which a good Mason never forgets, to never urge any one to become a member, so one can only blame himself if he is disappointed. Do you understand? I am satisfied, and more than satisfied with my experience inside the Lodge-room. But let us change the subject. I don't wish to be the means of bringing discord into the midst of the harmony that existed when I crossed the threshold. Let us have some more music."

Soon all was amicable again, and the vexed subject was forgotten for the time, and it was late when John and Nellie Apthorp took their leave.

Edward Boynton and John Apthorp were both book-keepers in large business houses, and each enjoyed the confidence of the firm he was with. Both houses had all along been considered the most prosperous in the city; but, at one of those commercial panics that occasionally sweep over the country, both houses had been too deeply engaged in speculations, and went down. Both Ned and John had lived pretty well up to

their means, they having fastidious tastes, and having an eye to the adornments of art and the pleasures of music and literature. So they found themselves, in the middle of a severe winter, with about all their means gone, and business still protracted so that they could find nothing to do. It was especially hard to the poor wives, who had hitherto had all that heart could wish, and now found themselves cramped for even necessaries.

Adding to other misfortunes, Ned was taking sick about this time, and confined to his bed. His illness was a fever, brought on by anxiety and care. Several persons, whom Kate recollected but slightly, came to watch with him, and others called to make inquiries. She was grateful, and mistrusting that they were Masons, felt more kindly towards the Order, but regretted the money Ned had spent upon it, thinking, with empty flour-barrel and purse, how many nice things it could buy. She said as much, a little bitterly, one evening, to one of the watchers, who looked at her in a way she could not understand, and then made some remark about charitable societies not always practicing what they preached.

The next day, about noon, as Kate sat eating the last bit of bread in the house after having made the last meal into some gruel for her poor husband, who was still out of his head, the bell rang, and she admitted a stranger, one she had never seen before.

"Does Mr. Boynton live here?"

"He does."

"Mr. Edward Boynton, lately with Small, Pellet & Co.?"

"Yes, sir."

"He is sick, is he not?"

"Yes, sir."

"Ah! And a little money would not come amiss, to buy luxuries, and so forth?"

"To buy necessaries, rather. Oh, sir!— But who are you?"

"No matter. You would not know me. He has had dealings with our bank, and there is a balance standing to his credit."

"Money in a bank! He never told me of it."

"Possibly not."

"But how much? Oh! it is so fortunate!"

"I do not now recall the exact amount. But you can take what you think necessary to-day, and I will enter it on the books."

Two or three times the gentleman came, and each time left a sum of money. The fourth time he came, he said:

"Supposing I should tell you that our books are square now, and a more is due your husband? What should you do?"

"Oh, sir, do not say so! It is such a mystery, and I have been hoping it would continue."

The gentleman did not immediately reply; but, after a moment of silence, he said:

"That large painting in the parlor, opposite the door, is a beautiful thing, Mrs. Boynton. What do you call it?"

"Oh! that is 'The Poet's Paradise.' That is poor Ned's favorite."

"Oh!" he said abruptly, a moment later, arising to go; "I hope

the balancing of our books will not be a source of inconvenience to you. You have immediate means enough, I presume, to last until Mr. Boynton's recovery?"

After Kate's reluctant and tearful confession, the stranger said :

"I should like the painting I spoke of a few moments since. I would pay a good price for it."

The struggle was short. Kate finally agreed to let it go, upon condition that Ned should have occasion to redeem it at some future time, which was finally consented to, with the promise extracted from Kate that her husband was to know nothing of it until his perfect restoration to health.

Again and again the stranger came, and offered money for some painting or statuet, until Kate grew to dislike him, denominating him as a usurer, and with difficulty restrained her tears as she saw her desecrated parlor.

At last Ned got around again, and began to grow strong. But Kate kept the parlor door closed, and never built a fire there, dreading the day of exposure and explanation. She had never before kept a secret from her husband; and the more she pondered on this, the more dreadful it seemed its mammoth proportions.

"I've got no more to sell, Mr. Pawnbroker," Kate said, coldly, one day about this time, as Mr. French the one who had robbed her parlor, brushed unceremoniously past the servant-girl into the house.

"Softly, Mrs. Boynton," said this gentleman. "Does your husband know of this yet?"

"No sir."

"Well, I thought it would be a good plan to have me here, to smooth it over, when it was told him; and, as he is about well now, and——"

"I will take you in to see the gentleman, and perhaps you will tell him yourself," said Kate, a little haughtily, as she ushered Mr. French into the sitting-room, where her husband was, and passed on into the kitchen.

A few moments later, she appeared at the door, and said :

"Isn't some one at the front door, Ned, dear? I thought I heard a noise."

"I guess I left the door open when I came in," said Mr. French, arising, and intercepting her, as she was about going to see. "Pardieu me, madam; it was my neglect, and I will close it. Do not leave your duties."

Mr. French *did* meet some one at the front door, and ushered him into the sitting-room, asking him in a low tone, "Did you see my signal? and is everything all right?" getting an affirmative response.

"My dear," said Ned, the next time she came into the room, "I have invited Mr. French and Mr. Jewett to dinner, after which we shall be pleased to have some music. If Mrs. Brown is helping you to-day, let her build a fire in the parlor."

Poor Kate came near sinking to the floor.

"But," she began, "I am afraid I cannot sing or play to-day. I am not very strong since——"

But her husband's kind words reassured her; and, thinking it would help fill the void of the pictures and statuary, she said no more, but

went out, and sent Mrs. Brown in. As that woman passed through, Mr. French, who had changed his position to one near the hall-door, said, in a low tone: "Whatever you see or hear, manifest no surprise and keep a still tongue."

After dinner was over and a few minutes had been spent in the sitting-room, Ned spoke about the parlor and music.

"Please let these gentlemen go first," said Kate. "I have something to tell you alone."

So they went in, and left the husband and wife alone.

"You know, dear Ned," she began, "how much it costs to live, and how little we had to do it with when you were taken sick. Your Lodge friends were very kind in coming to watch with you, and sending little luxuries; but they never dreamed how destitute we were, and how much we needed necessaries, and—— But please don't go so fast," she said, as they had arisen, and were already in the hall; "I ain't done yet. And don't you believe I love you dearly, and care for you, and would do anything to please you?"

"Certainly Katie. But what is the matter?"

"Oh, if you only knew——"

"Knew what?"

"Knew how I love you. No, not that. How I tried to get along without——"

Here she burst into tears, and could say no more.

"Oh! I can't tell you, after all," she said, presently, as they neared the parlor door. "You must see for yourself."

"See what?" he asked in astonishment, as she opened the door, and stepped back, that he might go in first.

She stopped in astonishment, as she herself looked into the parlor, and saw "The Poet's Paradise," and the other paintings, and the statuettes on the brackets, and everything else she had parted with for money. She was speechless, and looked first at her husband, then at Mr. French, and then at the works of art.

"Probably I can explain this best," said Mr. French, stepping forward, telling Ned what the reader already knows, and then telling how he had the things returned to the parlor, at a given signal from him, when Kate was in the back part of the house.

"But what about the bank?" asked Kate, smiling a bewildered smile, through her tears.

"That was as I told you," said Mr. French. "Mr. Boynton had and now has money on deposit in the bank, which always honors its drafts."

"What bank is it?" asked Kate.

"The Bank of Masonry, which every worthy member always finds a safe investment. Hearing what you had said on one or two occasions, and knowing what your feelings were, I took the method I did to teach you a little lesson. The wife of a Mason may not know the unimportant secret rites of the Order; but she may know of its workings of charity and humanity, and of its brotherly love and pure and undefiled religion. If it had not been to teach you your error, Mrs. Boynton, you might never have known from whence came the succor that aided you through a crisis that is liable to overtake all who dwell in this world of Entered Apprentices; for our agents do not deal in ostentation, but imitate their

Master, who went about doing good, and prating not of it, eighteen hundred years ago."

It is needless to add that Kate found herself in a singing mood, and that an afternoon passed happily that had promised her much bitter sorrow.

"O, Ned!" said Kate, a few days later, after he had started in business, "I saw Nellie to-day, and they have hardly a thing left. All their furniture and pictures and dishes, and almost their clothes they have on their back, went before they got through the crisis."

"Well, I'm sorry; but that's because they had no money in the bank."—*Masonic Monthly*.

PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

BY ALBERT G. MACKAY M. D.

[CONTINUED.]

CHAPTER IV.

OF THE PRESIDING OFFICERS.

In the absence of the Master of a Lodge, the Senior Warden, or in his absence the Junior Warden, assumes the chair. But whoever, for the time being, presides over the Lodge, is invested, for that time, with all the prerogatives of an installed Master; so far as ruling the Lodge is concerned. The possession of the chair gives this authority, and hence, the installation of the Master is called by our English brethren "passing the chair." The Germans press this idea, by calling their presiding officer the "Meister in Stuhl," or the Master in the chair; and Latin masonic writers use the expression "Magistar Cathedræ," which conveys the same idea. Whoever, therefore, is in the chair, controls the Lodge. Even the Grand Master, if present, can exercise no discipline until he has taken the chair and assumed the gavel.

The duties of Master are far more important, and his prerogatives and privileges more extensive, than those of the presiding officer of any other society. The latter is directed and controlled by the provisions of the parliamentary law, but these are applicable to the Master of a Lodge only with many modifications.

Hence, the Master of a lodge, faithfully to discharge these important duties, should be possessed of no ordinary qualifications. He should unite firmness of decision with moderation of rule, and should have that spirit of conciliation, and that amenity of manners, which would temper the excitement of passions, or prevent or calm unpleasant discussions, with, at the same time, that recititude of judgment, which will enable him to promptly seize the point of controversy in a question under debate, so that the rules of order, necessary to direct a discussion to its termination, may suggest themselves almost intuitively to his mind.

Besides the duties of opening and closing the Lodge and directing the work, the Master, in the hours of business becomes the moderator or regulator of discussion and debates, puts the motions which are presented to vote, declares the result, and decides all points of order. Each of these must become the subject of separate inquiry in succeeding Chap-

ters, because in each the master will be controlled to a certain extent by the provisions of parliamentary law.

CHAPTER V.

OF APPEALS.

In every society, when the presiding officer has made a decision on any question, which is unsatisfactory to one or more of the members, it is usual to take an appeal from that decision to the assembly, which may by a vote sustain or overrule it. This is called the right of appeal, and is in accordance with the principles of parliamentary law, and rules are to be found in every legislative assembly for the exercise of the right.

But in masonic Lodge or Chapter, from the particular character of the masonic organization, an appeal from the presiding officer to the body over which he presides is not known. An appeal may be taken to the Grand Lodge or the Grand Chapter; but an appeal made from the decision of the master to the Lodge would at once be ruled by that officer as out of order.

This doctrine has been in this country definitely settled by almost every masonic authority. It is true that, about twenty years ago, the subject was freely discussed, and that the Grand Lodge of Ohio and the committee on foreign correspondence of Tennessee, sustained the principle, that an appeal would lie from the decision of the Master to the Lodge. But this opinion met with no support from the masonic jurists of the time, who all have concurred in the principle, that appeals to the Lodge from the decisions of the Master are not in accordance with masonic law; and the decisions of Ohio and Tennessee were in subsequent years repudiated and reversed in those jurisdictions.

An attempt has been made by a few writers to discriminate between the work and the business of a Lodge. Thus, the committee of foreign correspondence of Tennessee, in 1853, while admitting that, so far as the mere masonic work of a Lodge is concerned, there is some plausibility in the argument against an appeal, says; "But to contend that no appeal, on any decision whatever, whether business or otherwise, can be taken to the body of the Lodge, is an assumption of power altogether too great to repose in the hands of any one individual."

This attempt to discriminate between work and business would soon lead to confusion. In many instances it would be difficult to say whether a question of order properly pertained to the work or business of the Lodge, and hence, it is safer not to draw this distinction, which has accordingly been repudiated by the highest masonic authorities.

This theory is founded on the nature of the masonic organization. In the early history of the Order, when it presented an almost wholly operative character, the masses of the Fraternity consisted almost entirely of Fellow-Crafts; while those only were Masters who presided over the workmen. Whether degrees existed at that time or not, is a question that is now being agitated by masonic writers. It is, however, undeniable that these Masters and Fellows constituted gradations of rank. The Master alone was made responsible to the lord, or the Grand Lodge, for the perfection of the work, while the Fellows were responsible to the Master. Hence, the points of the old York constitutions of 926 gave to

the Master the absolute power to dismiss a Fellow, and required the workmen to "receive their wages meekly and without scruple," that is, without doubt, hesitation, or objection, which is equivalent to investing the Master with autocratic power. Whence follows the doctrine, that there can be no appeal from his decision.

At the revival in 1717, a new division of the Fraternity presents itself. There is no question of the institution at that time of distinctive degrees. Fellow-Crafts were then permitted to act as Wardens, and a Master presided over the Craft, which Master, according to the charges approved in 1722, was required to be chosen from among "the most expert of the Fellow-Craftsmen." By this promotion it seems that he received the Master's degree. But the mass of the Fraternity, who constituted the members of the subordinate Lodges, with the exception of the officers, were Entered Apprentices, and the only degree conferred in the Lodge was that of Apprentice; for the thirteenth general regulation, adopted in 1721, declares that "Apprentices must be admitted Masters and Fellow-Crafts only in the Grand Lodge, unless by dispensation." Hence, on the principle of subordination in degrees, which constitutes the very life of the masonic institution, the decision of a Master Mason cannot be reversed by the action of a Lodge of Entered Apprentices. Thus arose, in the beginning, the masonic doctrine, that no appeal can be entertained by the Lodge from the decision of the master; and although this distinction of degrees between the Master and the members no longer exists, it being required by the modern constitutions, of this country (U.S.), at least, that all the members of a Lodge shall be Master Masons, yet for other not less cogent reasons the doctrine and the custom are still retained: for the Master alone is still responsible for the good conduct of his Lodge. To him the Grand Master and the Grand Lodge look for the preservation of order and the observance of the laws and landmarks of the institution. It would, therefore, be highly unjust to permit a Lodge to overrule the decision of an officer burdened with so heavy a responsibility. If he commits an error, the appeal must be made to the Grand Lodge, which alone has the power to reverse his decision; for in masonic, as in municipal law, there is no wrong without its remedy.

If, then, an appeal is made by any member to the Lodge from the decision of the Master on any question relating either to work or business, it is the duty of the Master to declare such an appeal out of order, and to refuse to entertain it. This is the well-settled law of Masonry on this subject.

Diffident Masters sometimes, doubtful of the correctness of their decisions, have permitted an appeal *by courtesy*. This, however, is clearly wrong; for, as it has been well said, the admission of appeals by courtesy might ultimately become a precedent, from which would be claimed the absolute right to take appeals.

In the case of a reasonable doubt, the Master, may of course avail himself of the advice and council of the most experienced members of his Lodge, and especially of its Past Masters, before coming to a decision; but, having arrived at that decision, and having officially announced it from the chair, it is irreversible by the Lodge.

On the question of appeals from decisions of a Grand Master or a Grand High Priest, in a Grand Lodge or Grand Chapter, the opinions of Masonic authorities are not uniformly on one side. The Grand

Lodges, of Alabama, Illinois, and perhaps a few other States, permit an appeal to the Grand Lodge from the decision of the Grand Master. Bro. Abell, of California, who stands high as a masonic jurist, makes on this subject the following remarks :

"We consider a Grand Lodge in these days as simply the legislature of the Craft ; and as it is the supreme authority, beyond which there is no tribunal where an appeal can be maintained, it seems a very absurdity that one man, the temporary officer of its own elevation, should be permitted, unquestioned, to declare upon what subject it shall or shall not deliberate, and with despotic power to pronounce and maintain his single opinion in opposition, as it may be, to the united voice of the body which created him."

In this opinion Bro. Chase, the author of the "Masonic Digest" concurs. However cogent may be the reasoning of Bro. Abell, (and we admit that the legislative character of Grand Lodge, as the supreme tribunal in its jurisdiction, might justify an appeal from an improper decision of a Grand Master, as affording the only remedy for a wrong,) yet we are compelled to confess, that all the precedents, and with the few exceptions already quoted, all the authorities, are in favor of giving autocratic power to the Grand Master and by analogy to the Grand Lodge ; so that it may be considered as the settled law of Masonry in this country, that there is no appeal from the decision of the Grand Master or Grand High Priest to the Grand Lodge or Grand Chapter.

In the year 1856, the General Grand Chapter of the United States adopted a resolution, "that an appeal does lie in all cases from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by vote of two-thirds of the members present, determine, what is the masonic law or custom," But at the same time it provided that this resolution, as a rule, should not be considered as operating or having any effect in the State Grand Chapters or subordinates.

In the same year the Grand Encampment of the United States adopted a similar resolution and a similar provision. The action of these two supreme bodies seems to have settled the point of law, that an appeal does not lie from a Grand High Priest to a Grand Chapter, or from a Grand Commander to a Grand Commandery.

FOREIGN MEMORANDA.

The Quarterly Communication of the Grand Lodge of Scotland was held on Monday, 6th ult., in Freemasons' Hall, George-street, Edinburgh. In the absence of the M. W. G. Master, the Earl of Rosslyn, the meeting was presided over by W. Mann, the Senior Grand Warden, supported by Lord Lindsay, Prov. Grand Master of Aberdeenshire (West) ; Col. Campbell of Blythwood, Pro. Grand Master of Renfrewshire (East) ; J. C. Abbot, Acting Senior Grand Warden ; and others.

After the transaction of the usual routine business, the nomination of Grand Office-bearers and Grand Stewards for the ensuing year was proceeded with, when the following were elected: The Right Hon. the Earl of Rosslyn, M. W. Grand Master ; The Right Hon. the Earl of Dalhousie, K. T., R. W. Past Grand Master ; Sir Michael Shaw Steward, Bart., R. W. Depute Grand Master ; Henry Inglis of Torsonce, R. W. Substitute Grand Master ; Col. A. C. Campbell of Blythwood, R. W.

Senior Grand Warden, the Right Hon. Lord Erskine, R. W. Junior Grand Warden; Samuel Hay, R. W. Grand Treasurer; Alex. J. Stewart R. W. Grand Secretary; John Laurie, R. W. Grand Clerk; the Rev. D. Arnott, *D.D.*, and the Rev. V. G. Faithfull, *M.A.*, V. W. Grand Chaplains; Wm. Officer, V. W. Senior Grand Deacon; Major W. H. Ramsay V. W. Junior Grand Deacon; David Bryce, W. Architect; A. Hay, W. Grand Jeweller; John Coghill, W. Grand Director of Ceremonies; D. Robertson, W. Grand Bible bearer; James Ballantine, Grand Bard; the Right Hon. Lord Rosehill, Grand Sword-bearer; C. W. M. Muller, Grand Director of Music; R. Davidson, Grand Organist; M. Mackenzie Chief Grand Marshal; A. T. Apthorpe, Grand Marshal; W. M. Bryce, Grand Tyler; and James Baikie, Outer Guard.

Several motions were postponed to next Quarterly Communication.—*London Freemason.*

The *Times* published at St. Johns, Newfoundland says:—

“Subscriptions to the Fund towards the Relief of the sufferers by the calamities in Chicago and the West Indies, were commenced last night by Contributions from Tasker Lodge of Freemasons and its members, to the amount of nearly two hundred and fifty dollars; this sum will no doubt be largely increased by the charity of other Brethren, and by the action of the other Lodges; and will we believe, be followed by a general public movement. Subscriptions from Freemasons will be received, we are informed, by Bro. W. T. Parsons, P. M., D.P.G.M., 158, Water Street, in the absence of the Provincial Grand Master.

Italian Freemasonry has done more than all others, in breaking the Papal Lock, which barred up the door of conscience and the soul; the Bastille of the Inquisition at Rome has been torn down, the sunlight of Liberty and Free Thought now shines in all its brilliancy and splendour over the Capitoline Hills of Rome redeemed, and the Lion's paw has snatched the keys from the would be infallible Tailor of the human conscience, whose occupation is now gone.—*Masonic Mirror.*

The Grand Lodge of Iowa requires all Apprentices within its jurisdiction to remain as such five months before being passed, and three months as Fellow Crafts before becoming Master Masons.

The Grand Treasurer of the Grand Lodge of Nebraska, has the funds of that body in his possession and refuses to pay them out on orders or otherwise. Happy Grand Lodge!—*Jewel.*

MASONRY IN FRANCE COMMUNISTIC.—The official Bulletin of the Grand Orient of France informs us that at its last session, that body, numerously attended, with only eighteen dissentient votes, abolished the office of Grand Master. This is neither more or less than the worst kind of Communism or Vandalism, and places the Grand Orient entirely beyond the pale of all regularly constituted Lodges and Grand Lodges in the world.—*Keystone.*

MASONIC LITERATURE.—The Grand Master of Mississippi, M. W. Bro. Thos. Gathright, in his late address, makes the following sensible remarks upon this subject:

“Every occupation, profession, or science, has its own literature. Ma-

sonry is no exception, yet how few of us know anything of the standard or current literature of Freemasonry. I most fraternally urge upon brethren to purchase and read our standard works; to pay for and read at least one of our numerous Masonic newspapers. * * * * * Every Lodge, by a small annual contribution, can accumulate a library suitable to its wants, and never feel the burden. Every Master Mason should read. A reading neighborhood is a good neighborhood to live in, and a reading people are an enterprising, moral, and successful people. One cause of apathy in Masonry at the present time, is the amount of ignorance that abounds in the Lodges of the State. If you visit a reading Lodge, you will find one full of life, of zeal, of good works."—*Keystone.*

MASONRY IN MICHIGAN.—An order has been issued by Grand Master Chaplin, of Michigan to all Lodges in his jurisdiction, forbidding them from receiving unknown visitors, unless the visitor could show a certificate from the Grand Lodge that he is in good standing! This order is, by some, considered arbitrary and illegal, but the Craft throughout the State propose to stand by it until the next meeting of the Grand Lodge. The facts in the case justify the remedy, in our opinion, and after looking at all the points in the case, we are satisfied that Grand Master Chaplin had but one object in view, and that was to prevent expelled Masons from visiting Lodges where they were unknown. Brothers who would gladly visit the Michigan Lodges will, no doubt, bow with a good grace to an edict which is designed to be for the general good of the Order.—*Fert Wayne Republican.*

POKING FUN AT GRAND REPRESENTATIVES.—A correspondent writes to Bro. Moore, of the *Review*, perhaps as much in earnest as in fun:

"At every session of our Grand Lodge, there are numerous formal presentations of credentials of representatives from other Grand Lodges, near our own Grand Lodge. It seems to be a kind of distant imitation of the practice of civil Governments sending ministers or representatives to reside near to other governments, to serve as a medium of communication between the two. I say *distant imitation*, for I believe it consists in *name* only, with no accruing business or benefits. There is this difference, however, a nation sends one of its own citizens, and requires him, for the time being, to reside near the government to which he is accredited. This would be too serious an expense to Grand Lodges; and they would hesitate even to be at the expense of sending a messenger to convey their greetings, or present their formal compliments. But this expense is obviated by appointing a member in the jurisdiction to which he is accredited, to represent a foreign Grand Lodge!

And this is not all: I know brethren who represent from two to a half a dozen different Grand Lodges "near the Grand Lodge of Ohio." And worse still, at our last session, the Grand Master himself was formally presented to, and received in the Grand Lodge over which he presided, as the representative of another Grand Lodge:

It is strange, too, that we never hear of these representatives again, *as such*, after they have presented their credentials. The huge document with "the great seal" of the Grand Lodge, is unrolled; the representative is gravely introduced to a body of which he has probably been a member for twenty years; he is welcomed by the Grand Master,

and responds in a speech "good' bad, or indifferent," according to his ability, and then takes his seat, to rest under the burden of dignities imposed upon him. And that "is the end o'nt," and the end of his mission—so far as I could ever discover.

I may be dull of apprehension, but for the life of me, I can see nothing interesting, dignified, or instructive, in all this; except, now and then, we have a very pretty little speech from the representative of a body he never saw, and within whose jurisdiction he never set his foot.—*Keystone.*

MASONS' WIDOWS' AND ORPHANS' HOMES.—During the past year the Freemasons of Ohio have contributed the sum of \$49,812.95 towards the fund for their proposed "Masons' Widows' and Orphans' Home." Their Grand Lodge declared unanimously, in 1869, in favor of this noble charity, which was repeated in 1870. Bro. M. D. Brock, Secretary of the Home thus reviews kindred efforts in other jurisdictions, that have been eminently successful and accomplished great good. He says:

"The first Masonic Home and School, that I have any account of, is that of Ireland, which was organized in 1792; and that was for girls alone, where they were taught different branches, including needlework, music, drawing, &c.

"I learn from the report of the officers of the institution, made the 12th of April, 1871, that their school was in a flourishing condition; that four girls were taken from their schools in 1869 as teachers in first-class schools—one to Germany, one to Switzerland, one to Dublin, and one to Belfast. The same report says: 'It is with pleasure we report the success of all the pupils who receive instruction in this school. Girls are not only taught music, needlework, and the use of the sewing machine, but all the higher branches of female accomplishments.' In 1867, they organized a school for boys, which is now in successful operation. The next oldest Masonic Home that we can gather any information of is that of England, which has been in successful operation for seventy-three years.

"I have not at my command any information of the results of efforts being made in our own country, with the exception of Kentucky Home, which I visited in person on the 29th of last month, at which time I made the acquaintance of Brothers H. B. Grant, former Secretary, and Thomas L. Jefferson, President of the institution, who kindly took me in his carriage, and, after a drive of two miles, we reached the "Home." Here I am at a loss for language to express the pleasure and gratification I had of witnessing the magnificence and beauty of their "Home," though only one wing of the first design of their building is completed, which is one hundred feet square, and sixty five feet high. The foundation is of rubble masonry; the walls are of brick, with stone ornaments; the face of the walls is ornamented with quoins, paneled pilasters, projecting courses, &c. The windows are surmounted by brick projections, all protected by stone courses. For beauty of construction, and for free and full circulation of light and air throughout the whole building, and for adaptation for the purpose for which it was erected, it is seldom equalled, and probably never excelled. The inside is beautifully arranged, with all the necessary equipments for which it was designed.

"They had opened their Home for inmates but a short time before I visited them. They had only accepted ten at that time. Owing to the

terms of their charter they were compelled to reject many. Their charter allows them to accept those only of deceased Masons of their own State. Among those that were refused, was one family in distressed circumstances, the husband and father having been sent to the lunatic asylum, and, while living, they could not be received; but they expect, when their Grand Lodge meets (which is now in session), that arrangements will be made that will enable them to receive all who are worthy of their protection.

"Too much praise could not be extended to Brothers Jefferson, Grant, Fitch, Cowling, Sadler, and a host of other worthy brothers, who labored hard to establish their Home. Also to the Ladies' Widows and Orphans' Home Society, of which Mrs. Susan P. Hepburn is President. That noble band of ladies have raised over eight thousand dollars in money for the use of the Masonic Home.

We hope that the ladies of our own State will emulate those of Kentucky. The Home is at present governed by Mrs. Josephine Atkinson, as matron, at a salary of three hundred dollars a year. Upon the whole, I consider the Kentucky Home a success.—*Keystone.*

STORY OF THE NORTHEAST CORNER.

It occurred—no matter where—and happened—no matter when; the parties concerned in it were—no matter who, it is enough to know that *the story is true*. Breth. Joseph and George, both members of Cerulean Lodge, had a quarrel. It originated as the first quarrel *did* and as the last quarrel will—among the women. Sister George had had a "falling out" with Sister Joseph; their children took sides in it; the boys fought each other; the girls slandered each other and took different benches at school; nephews and nieces, uncles and cousins, on both sides, assumed parts in the game. Old man Hoke shot old man Slimy's hog because Slimy worked for George while Hoke worked for Joseph. The thing was carried into church and the whole "George" faction withdrew their membership because it was conjectured that the preacher's wife favored the "Josephs," more than she did them. The two newspapers in the village took sides in the quarrel with vivacity, the "*Shug tree*" being a "Joseph" organ while the "*Weekly Scorpion*" went it blind for "George." Oh! it was a beautiful quarrel all around and promised to last until the final "three knocks" should call up the dead.

I needn't dwell on it further; every village has a set of quarrels of its own quite as interesting in details and as pleasant to contemplate, as the story I am telling; the only consideration before us is, how was it settled?

In this way: Deacon Amo, a lovely man in private and public life and a member of Cerulean Lodge, went first to Bro. George and laid before him the terrible evils connected with this quarrel. Then went to Bro. Joseph and did the same thing. Each admitted the evils but was hopeless of the remedy. Each could perceive the *malice* in his brother's eye, but not a trace of the *beam* that stuck so prominently out of his own. Each was of the opinion "that it made no particular difference to him how the thing comes out, if the other one could stand it *he could*," etc., etc. That's the way men always talk when they know they are wrong.

Bro. Amo—a remarkably appropriate name, a body would think it was made on purpose to fit the man, he was so lovely—then took Bro. Joseph up on a promise to meet him next day in the lodge-room at ten o'clock. Now Cerulean Lodge has by some degrees the darkest lodge-room I ever was in; it is the only one I ever saw where spiders can't make a living; I carry an honorable scar on my keec made by falling over a spit-box in that room in the broad blaze of day. And when the two brothers met by appointment in the Tyler's room they felt their way in like a pair of blind men; however, Amo managed to find the Treasurer's desk and there the two took their seats. Didn't Amo lay down the law then (the law of love) to his Christian friend? Didn't he remind him that he was sitting in the northeast corner, and call up "those first instructions" communicated there? Didn't he recite somebody's lines in "the Northeast Corner" and continue till he had worked the good brother into a malleable condition? He did!

Just then a knock was heard at the door and the Deacon answered it. He came in leading somebody by the hand, but talking so fast that the somebody couldn't edge in a word. He led the somebody to the Treasurer's desk and remarked "there's another good brother here." The two good brothers shook hands without the least intimation who the other was, while Amo talked on as if he had the "*Cacathes L. quendi*" the worst way. He seated the two good brothers side by side and remarking, "I was just giving a little lecture on an important piece of symbolism," he resumed his subject. How Amo did talk! Every pathetic idea conveyed in the Masonic ceremonies, covenants and emblems was brought up. He got the two good brothers to weeping and they lent each other a handkerchief, they borrowed each other's tobacco, they shook each other's hands repeatedly without the ghost of an idea what they were doing. And when the Deacon suddenly lighted a small lantern he had in his pocket and Joseph saw that it was George whose tobacco was in his mouth and George saw it was Joseph whose handkerchief he had been blubbering in they just knocked under without a word, they were sold at the lowest market rate, they embraced each other like good fellows, as they were and all three walked out of the lodge-room as happy as the three Fellow Crafts when they had received their pardon!—*Jewel.*

DON'T STAY LATE.

This was the parting admonition of the wife of one of our worthy brethren, to him, as they parted at their door a few evenings since. Out of curiosity we kept the aforesaid brother in view through the evening. He attended his Lodge, was sociable with all, laughed and talked, and gave himself wholly up to pleasure. The Lodge closed early, but he lingered until the last, and when the Tyler turned off the lights he seemed unwilling to go. We still kept him in view, with a small party of brethren he called at a saloon, to refresh the inner man. He sat chatting with his companions until the hands of the clock pointed upwards, when he arose and laughingly said, my wife told me not to stay late to-night. Never mind, he added, "it is Lodge night and I can make it all right with her.

We saw him leave for home, but we thought to ourself, that this excuse is often made to the lonely wife who has sat waiting anxiously,

hour after hour, for her husband's return, who carelessly says that the Lodge kept him late.

Brethren, this is not right. A man's place is at home, and if he attends his Lodge, let him return as soon as possible, that the Lodge will not have to bear the odium of keeping the husband from his family until the small hours of night. It is for reasons like this that we not unfrequently hear complaints of the wife and children, that the Lodge takes up all the time of the husband and father, so much that he is never home. It is also for reasons like this that some wives speak harshly of a Masonic Lodge, when if the true cause was known, the fault would lie in another direction.

Except in extraordinary cases, Lodges do not hold later than ten o'clock, and even then, the members, officers excepted, are not required to stay until closed. Let brethren who have families drop in and have a few minutes sociable conversation during refreshment, and then go home. No reasonable woman, could or would object to her husband leaving her for an hour or so, once a week. Do this and we shall hear less complaints from ladies, and they will soon learn to love instead of detesting the Order.—*Landmark*.

WHAT IS TO "HELE," ETC.

I have no doubt that many, like myself, have noticed how frequently an initiate is perplexed when called upon to pronounce the word *hele* in one part of the ceremony through which he is passed. He generally exhibits hesitation before he utters it, and then pronounces it as if he were not sure that he has caught the word aright. His perplexity is sometimes increased by the W. M. pronouncing the word as if written *hail!* or *hale*—a pronunciation which some are ready to defend. I doubt not that you agree with me in deeming it very desirable, not only that our ritual should be correctly recited, but that it should be well understood—and the meaning of every phrase and of every word should be thoroughly apprehended; and this should be especially so in our obligations. Now, I do not think that this is the case in relation to the word in question. What does the verb *hele* really mean? I dismiss the words *hail* and *hale* as being wholly out of the question. I believe the only Anglo-Saxon word so pronounced is *hæl*, which we spell *hale*—healthy, sound, robust, &c.; or when used as a salutation, spelt in English, *hail*, implying probably a good wish, as welcome! or, as we sometimes say, "all right." A *hail-fellow* is a companion—a good fellow. But neither of these words can have reference to *secreesy*, or concealment. Is not, then, the word we should use, the old Saxon word *hele*, from *hclan*, to cover? From this same word we get our *hell*, which signifies a covered or hidden place, and answers to the Hebrew *sheol* and the Greek *Hades*, both translated *hell* in our bibles, although it is plain, in almost every place in which the word is used, that it simply means the unseen or hidden place in which departed spirits are kept, and not a place of punishment, which the word is now used to denote. Thus the psalmist says (Ps. cxxxix, 8) "If I make my bed in *hell*, thou art there." If *hele* should be the word we should use, the meaning is *to cover*. I see why our Outer Guard is called a *Tiler*—his duty being to cover, that is to hide or conceal, the entrance to the lodge. This word *to cover* is often thus used to signify *to protect* or *guard*, as a shield

is said to *cover* or *guard* the body; as also to *hide*, *conceal* or *put out of sight*. So Job says, "If I *cover* my transgressions, as Adam;" that is, if, like Adam, I try to conceal my transgressions. In like manner, the psalmist says, "If I say darkness shall *cover* me," which is immediately explained by "The darkness *hideth* not from thee." Thus, the Tiler *covers*, *conceals*, or protects the door of the lodge. Down to the present day, I believe, the meaning of the old word is retained in Cornwall, where tilers or tylers are called *hellyears*, or coverers, because they cover in the roof of the house. But then, why have we, "*hele*, *conceal*, and never reveal?" Some say these are mere synonyms, heaped on one another to render the obligations more impressive. I do not think so—firstly, because an accumulation of words tends to weaken a sentence rather than give it strength or emphasis; and secondly, because the construction of the sentence will not justify that assumption. "*Hele*, *conceal*, or never reveal" might do so, but "*hele*, *conceal*, and never reveal" certainly will not. The conjunctive conjunction denotes that *to reveal* is something in addition to what goes before. Why, then, are the three words used? What is the difference in their meaning? Will this do?

1. *Hele*, to cover or hide; that is, never to permit certain things to be *seen*.

2. *Conceal*, to be so cautious in our words that even the most astute or quick witted stranger shall never be able to discern or discover what is not proper to be *made known*.

3. *Never reveal*, to abstain from making known, in any way, what is entrusted to us as Masons.

These suggestions are offered with all deference, and in the hope of eliciting something on the subject from some of our erudite brethren.—*Wm. Carpenter, in London Freemason.*

THE HUMAN LUNGS.—According to Hopley's "Lecture on the Education of Man," the number of air cells in the human lungs "amount to no less than 600,000,000." According to Dr. Hales, the diameter of these may be reckoned at the 100 of an inch, while, according to the more recent researches of Prof. Weber, the diameters vary between the 70th and the 20th of an inch. Now estimating the internal surface of a single cell about equal to a hollow globule of equal internal diameter, then, by adopting the measurement of Hales, we find that 600,000,000 such cells would possess collectively a surface of no less than 145 square yards; but by basing our calculations on the opinion of Weber—opinions, remember, which the scientific world receives as facts—we arrive at the still more astounding conclusion that the human lungs possess upward of 166 square yards of respiratory surface, every single point of which is in constant and immediate contact with the atmosphere inspired. It will be useful, then, to imprint on the memory that, whether we breathe pure or putrid air, the air inspired is even in immediate contact with an extent of vital surface ample enough for the erection of a large house.

Life is divided into three terms: that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present, to live better for the future.

ind *surface*

THE RECENT NEGOTIATIONS IN QUEBEC.

We publish in this number of the *CRAFTSMAN* a letter from a correspondent, "Verax," in defence of the recent action of the so-called Grand Lodge of Quebec. We regret that the letter reached us too late for appearance in the November number, as we are most desirous now, as we have always been since the unfortunate differences of October, 1869, to afford our seceding, and as we believe sadly erring, brethren of Quebec the fullest opportunity of stating their views in our pages. We ask, however, for the communication now the careful perusal of our readers. It is probably the best defence that can be made of the action of the so-called Grand Lodge; and as such it is entitled to every consideration.

There are just one or two considerations, however, which we venture to oppose to the views of our correspondent as to the liberality respectively of the so-called Grand Lodge of Quebec and the representatives of the Lodges working under the Grand Lodge of Canada. It must be remembered that the object of the conference was to arrive at a basis for union. In all such conferences each side is always expected to be ready to yield something; otherwise conference would be useless: When the request was made that the so-called Grand Lodge of Quebec should appoint a Committee to confer with representatives chosen by lodges working under the Grand Lodge of Canada, it was the duty of the former to determine whether they were prepared to yield anything for the sake of peace. If they were not prepared to do this, then clearly they ought not to have appointed a Committee at all. And if they were prepared to do it, it is impossible to imagine any concession which they could have demanded, greater than those actually conceded. In the resolutions passed by their Grand Lodge, they concede absolutely nothing. To accept the fourteen or fifteen lodges which were in existence at the time of the formation of the so-called Grand Lodge, thus erroneously increasing the strength and influence of that Grand Lodge was surely not a concession. And the refusal to accept those established by the Grand Lodge of Canada since that time, except under a promise of such "clemency" as they deemed proper, was not only not a concession, but it was an insult to the Grand Lodge which warranted those Lodges. This then was the position assumed by the so-called Grand Lodge of Quebec. After appointing a committee of conference, after thus intimating a willingness to secure peace by mutual compromise, they haughtily refused to accept the finding of that conference, but on the contrary pronounced an ultimatum with an insult to the Grand Lodge of Canada as its exordium, and a threat to it and its subordinates as its peroration.

Now contrast this with the conduct of the representatives of lodges working under the Grand Lodge of Canada. Our correspondent

attempts to make a point of the fact that in the resolutions first submitted by them, it was proposed that the name of the so-called Grand Lodge of Quebec should be slightly modified, and that in the event of union the election of officers should be postponed until after the representatives of the lodges now holding under the Grand Lodge of Canada should have taken their seats in the Grand Lodge of Quebec. This is a vastly different thing from "asking Quebec to consent to terminate her own existence by commencing *de novo* another organization, under another name and by the election of other Grand officers." But assuming that this was the character of the first proposal, the fact that it was proposed, and so little afterwards was accepted, only shows the extent to which the loyal brethren were prepared to go for peace, and makes for instead of against them in considering the merits of the controversy. Taking the protocols, as our guide, it appears that all they asked at last was to be taken as they were; and this was refused. Our correspondent, pretending to quote from the protocols rather misrepresents the position taken by Bro. White. He tells us that the Deputy Grand Master declared that "unless the views of the Grand Lodge of Canada in regard to lodges duplicated by her in Quebec were accepted, they, *i. e.* Brother White and colleagues would consent to nothing." The quotations are those of our correspondent, yet looking at the protocols we find no such statement from Bro. White. His statement was that "as to duplicate lodges, it might facilitate matters to state at the outset that as representing the Grand Lodge of Canada, they could consent to nothing that would imperil the existence of any lodge now working under that Grand Lodge." This was simply an assertion that while the lodges might consent to unite in order to preserve peace, they could not consent to their own destruction. If our correspondent had for a moment considered, he would have seen that in thus expressing himself. R. W. Bro. White simply enunciated a constitutional principle,—terribly violated it is true in some of the proceedings connected with the formation of the so called Grand Lodge of Quebec, but a constitutional principle all the same. These Lodges were created by a Grand Lodge, within territory up to 1869, recognised by all the world as hers, and never at any time, either before or since then, surrendered by her. They have the same rights in the Province of Quebec that any other of the Lodges working under that Grand Lodge have; and so long as seven members are willing to hold their warrants, and so long as they do not forfeit it by some violation of Lodge obligations, they cannot be disturbed. Brother White simply refused to do what he and those acting with him had no power to do; and to cite that as an evidence of discourtesy, or of want of a spirit of conciliation, only shows how hard it is to justify the extraordinary conduct of the so-called Grand Lodge of Quebec.

CORRESPONDENCE.

—
GUARD THE PORTALS.
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TO THE EDITOR OF THE CRAFTSMAN:

DEAR SIR AND BROTHER.—Although the duty of guarding well the portals of our Order has often been dwelt upon in your columns, its supreme importance will justify me in again urging the matter on the attention of the Craft. While every true lover of the Order will say with me "God forbid that any really worthy candidate should be denied the privileges of Ancient Freemasonry," the love he bears to his order and his desire to keep it pure should make him as emphatically say, "God forbid that any unworthy candidate should be accepted." But it is a fact lamentably to be deplored that unworthy men are now and then made masons. Several causes are at work to bring about this great evil. First, perhaps, stands the eagerness of new or resuscitated lodges to make members. A few good masons in a town or village, in order to enjoy masonic intercourse with each other and to spread its blessings, form the praiseworthy object of establishing a Lodge in their vicinity. The expense of doing so is not trifling and if new members are not admitted, it of course falls upon these founders of the Lodge. I won't say, to avoid this altogether, but to obtain the moral support that members can give, they are tempted to receive into fellowship those whose after conduct brings no credit to the Lodge nor satisfaction to themselves.

The same influence is at work, and often in an augmented degree, when a second Lodge is either established or already exists in the same town or city. The following case once came within my knowledge and I mention it because it well illustrates the temptation I am speaking of, and the necessity (if only from an economic point of view) of guarding well the portals. A worthy young man who had been six or eight years in a town in which there were two Lodges, was about to leave it for a southern clime as his health was not good. Just before leaving he sought admission to one of the Lodges of the town, was accepted, and as soon as he had taken his degrees left for the south. His health became worse, and in a few months he returned home only to die. His circumstances were circumscribed, and during his long sickness he was mainly supported from the funds of his Lodge. He was interred with masonic ceremonies, and afterwards a handsome purse was subscribed, (chiefly by his sister Lodge), and given to his widowed and childless mother whose only support he had been. Now, as an illustration, we must needs believe, that charity blesseth him that gives as well as him that receives, the result was that applications to the Lodge our brother had belonged to became very numerous. The mantle of Masonic charity stifled the suspicion that any of these applicants were influenced by mercenary or other unworthy motives, but masonic duty and prudence said in stentorian voice (and so far as I know said with effect) "Guard well the portals."

Now, some few of the members of the sister Lodge, seeing so many more accessions to the Lodge, which, by aiding the sick brother, had been brought prominently before the public, than their own, began to chafe and feel tempted to break down the barriers a little, excusing themselves by asking why their Lodge should be behind the other. Absurdly foolish was such a feeling and most unmasonic is the rivalry between two Lodges for more members. Better is it by far to make one true and earnest mason than a dozen mere members.

Sometimes it is to be feared that Committees of Enquiry too often shrink from the duty of reporting unfavorably, and this from a dread of offending those who recommended the candidate. Could anything be more unmasonic, not to say despicable and cowardly! Common duty to the Craft would make any right-minded recommender rejoice that a candidate's true character had been discovered in time to prevent Masonry being disgraced by him. Sometimes the committee report favorably, when they know full well, that, if accepted, the candidate will be neither ornament nor use to the craft. They do this trusting that he will be rejected upon the ballot. But it often happens that the candidate is not known to any members except the committee and his recommenders and the others have no resource but to vote on the strength of the report. How important then, that Committees of Enquiry should fearlessly and unflinchingly do their duty or else decline the appointment! What a great pity it is when masons neglect to look beyond personal feeling or the exigencies or interests of their own Lodge to the welfare of the Craft in general. Did they uniformly on all occasions keep in view the welfare of the whole order, there would be fewer unworthy masons and a much smaller amount of drones or "dead-alives" in the masonic hive.

J. D.

THE RECENT NEGOTIATIONS IN QUEBEC.

To The Editor of the CRAFTSMAN.

I shall esteem it a favor if you will kindly find space in your November's issue for the following remarks on the article which appeared in your October's number under the caption "The recent negotiations in Quebec."

Presuming that the article referred to is from your own pen, I am disposed to think that its subject matter is not approached with your usual fairness and politeness, but with a certain amount of anger, which to no inconsiderable extent has blinded your judgment and so has induced you to represent the facts to your readers as they present themselves to your own prejudiced view.

You seem to me, and I judge from the tenor of your observations, to be most anxious to make it appear that throughout the recent attempt at negotiations and matters pertaining thereto, the policy and actions of the Quebec brethren and the subsequent course of their Grand Lodge was haughty, overbearing and offensive; whilst on the other hand you picture the conduct of the Canada delegates in this province, and the proceedings of the Grand Lodge of Canada, in reference to Quebec, as meek, gentle, fraternal and forgiving.

Now to this I take exception, declaring and affirming, that whilst courtesy, forbearance and sincerity of purpose have characterised Quebec throughout the whole of her controversy with Canada, and in her recent proceedings, and the late conference, the course adopted by the Grand Lodge of Canada, by some of her principal officers, and more recently by her subordinate lodges in this province, has been the very reverse in almost every instance.

In support of the foregoing I desire to remind you that at the very first meeting of the Grand Lodge of Quebec, and almost immediately after her organization, and up to the present time, she has patiently and persistently sought for reconciliation and honorable peace with the Grand Lodge of Canada. To this end she has addressed to that Grand body official and respectful communications, and has adopted every measure consistent with honor and the usages of Masonry; on the other hand the Grand Lodge of Canada has treated her in every instance with studied insult, by refusing even to acknowledge the receipt of her correspondence, by endeavouring to ignore her very existence, by suspending her officers, and by deliberately misinterpreting her acts.

You profess much "amazement" at what you are pleased to term "the extent" to which your friends have gone in the late attempted negotiations. You declare that "every sacrifice was made by them" in the interest of peace, and you accuse the Quebec Brethren of "arrogance, pride and presumption; of being impracticable, unwilling to accept union only on terms humiliating to their brethren of the Grand Lodge of Canada." Having disposed of the question in this manner, you indulge in some "blood and thunder" expressions more forcible than eloquent, more abusive than fraternal, and wind up by an appeal to Ontario to continue a course against Quebec which has been declared by twenty four impartial sister Grand Lodges to be at once illegal, unjust and oppressive.

And here it is proper to declare that throughout the proceedings of the conference, conduct of the Quebec committee was generous and fraternal; that the debate on the subject which subsequently took place in their Grand Lodge was calm and dispassionate.

Let us now as briefly as the subject will admit, examine how far facts will justify the positions you have assumed, and in order that we may be enabled to do so, let us lay the authenticated version of the conference before us, and examine carefully how far each party proposed to go "in their desire to restore peace to the Craft."

The first act was a proposition from Quebec to elect from the opposite side a chairman, surely *that* was not discourteous; nor was it indicative at the outset to "yield nothing."

Then came a string of resolutions from Canada, in effect asking Quebec to consent to terminate her own existence by commencing *de novo* another organization, under another name, and by the election of other Grand Officers; I fail to see in this proposal that "practically yielding everything" which Mr. Editor seems to have so forcibly struck you, it would appear, judging from their counter proposition that neither could the Quebec brethren see it.

In the conversation which ensued R. W. Bro. White speaking authoritatively for the Grand Lodge of Canada, declared that "unless the views of the Grand Lodge of

Canada in regard to lodges duplicated by her in Quebec were accepted, they, *i. e.* — Brother White and colleagues would consent to nothing."

Now as it is well known that this very question of duplicate lodges was the sore subject with Quebec, and in reality one of the most important of the disputed points to be discussed, I may be pardoned if I direct attention to Bro. White's declaration and ask if it was an exemplification of the "liberality and forbearance" with which you, Mr. Editor, declare the Canada delegates approached their Quebec brethren and treated the questions at issue.

The subject of the suspensions issued by the Grand Master of Canada against some of the Quebec brethren seems to have been incidentally alluded to, and Bro. White gravely assured the brethren, that these suspensions, would be removed in the event of agreement. I suppose this conditional promise must be taken as evincing the forgiving spirit of the Grand Lodge of Canada. As however the suspension business has always been treated with a certain amount of good humoured levity by the recipients of the "black seal degree" I fear the proposed clemency was not duly appreciated.

The ticklish subject of duplicated warrants was again approached, and efforts were made on both sides, but without avail, to embrace the question in such a manner as to overcome the difficulties it presented. No insignificant amount of diplomacy was displayed, but the result was that the conference adjourned at a late hour to re-assemble next day, having however first named a sub-committee to draft resolutions which it was hoped would meet the views of both parties. This sub-committee presented double draft resolutions, the one set prepared by R. W. Bro. White, the other by R. W. Bro. Isaacson. Both drafts have already appeared in your columns and if your readers can discover in those emanating from Bro. White, more liberality than in those offered by Bro. Isaacson, I confess they are gifted with much greater powers of discernment than I am.

The business of the conference terminated in the adoption of Bro. Isaacson's resolutions with a slight alteration by an unanimous vote of those present, (R. W. Bro. Meigs one of the Quebec committee strongly dissenting from them declined to be present to vote), and by each party undertaking to submit the conclusions arrived at to their principals.

In pursuance with their obligation the committee from Quebec laid the resolutions before their Grand Lodge. That body received them with respect and discussed them with an earnest propriety; during the whole course of the long and exciting debate which ensued, not an unkind sentiment was uttered, nor was a disrespectful word heard against the Grand Lodge of Canada. The Grand Lodge of Quebec however in its wisdom, judged it inexpedient to adopt the resolutions, and in lieu thereof passed others re-asserting her authority, expressing her desire to act with clemency to all lodges irregularly formed in her territory, and soliciting the co-operation of those of her sister Grand Lodges in friendly communication with her. In this course I cannot discover anything offensive either to the Grand Lodge of Canada or to any individual mason pretending to hold under her.

In the proceedings of the Canada delegates and their lodges after the conference as published in your pages I look in vain for that kind and fraternal spirit for which you give them credit.

I remark that Bro. White in a letter addressed (I suppose to the Master of each Canada Lodge in Quebec,) presumes to sit in judgement on the action of the Grand Lodge of Quebec, and hesitates not to declare her guilty of a desire to insult the Grand Lodge of Canada and to "humiliate the brethren here who still persistently remain under her Government;" how far he is right in adopting that course, how far you are justified in writing and publishing that article on

"THE RECENT NEGOTIATIONS IN QUEBEC,"

and how far my version of matters as above narrated is correctly given, I willingly leave to the Craft here and elsewhere to judge, and am, dear Sir and Bro.,

Yours fraternally,

VERAX.

Montreal 20th Nov., 1871.

COLORADO.

DEAR CRAFTSMAN,

DENVER, COLORADO, Nov., 27th 1871.

On November the 23rd, the Grand Master on high, directed the Junior Warden of that Celestial Lodge, to erect his column and call Brother J. G. Northrup of Mississippi Lodge, 147, Almonte Ontario, from labor on

earth to everlasting refreshment in heaven, previous to his departure for "The Undiscovered Country, from whose bourne no traveler returns." He expressed a wish that his brethren should accompany him as far on his journey as the *outer door* of "That Celestial temple of bliss."

In pursuance of this request, Bro. G. G. Brewer, W. M., of Denver Lodge No. 5, telegraphed the W. M. of Mississippi Lodge to know his standing, which was reported "good." The brethren in Denver were then summoned to perform the last rites of Masonry on earth, and on Saturday November, the 25th, the body was escorted to the grave, and the ceremony conducted in due and ancient form. Colorado is not usually visited by snow storms at this time of the year, yet we had a very heavy series of snow storms. The snow was almost thawed on the 25th and the roads were in a dreadful condition, yet the attendance was very large, and manifested the real spirit of Masonry, "That in cloud or sunshine they will be ever found to perform their duty."

The following resolutions were adopted by the Committee appointed :

WHEREAS, The Grand Master above has called from labor on earth to never ending refreshments on high, our dearly beloved brother, I G. Northrup, therefore be it

Resolved, That we mourn the loss of an esteemed member of the fraternity; that in his decease Masonry has lost a bright jewel, his relations a cherished and deserving friend, and society at large an honest, upright and worthy citizen; that to his bereaved friends we tender consolation in the belief that their temporal loss is his eternal gain.

Resolved, That these resolutions be spread upon the records of our lodge; that the press of the city be requested to publish them, and that copies thereof be furnished to the relatives of our deceased brother and to Mississippi lodge No. 147, of Almonte, Ontario, Canada.

WILLIAM N. BYERS,
I H. KASTON,
GEORGE NYCE,

Committee of Denver lodge No. 5, A. F. and A. M.
DENVER, November, 55th, 1871.

As I was the only Canadian Mason present, I beg to tender my thanks to the brethren of Denver, for the fraternal courtesies extended on the 25th. as well as on previous occasions.

I remain,

Fraternally Yours,

J. S. CUNNINGHAM.

Doric Lodge, Danville P. Q.

NEW BRUNSWICK.

RED CROSS OF ROME AND CONSTANTINE.

At the annual meeting of the McLeod-Moore Conclave, No. 13, English Registry, held in the Masonic Hall, Princess street, 26th Oct. 1871, at St. John N. B. The following officers were chosen and duly installed by Robert Marshall, Inspector General for new New Brunswick viz:

D R Munro, Sovereign; Charles E Potter, Viceroy; W H Chisholm, H Prelate; W H Thorne, Sen. Gen.; R W Crookshank, Jun. Gen.; Robert Marshall, Treasurer; A D Goodwin, Recorder; Henry Duffell, Prefect; B R Lawrence, Standard Bearer; John Melick, Herald; Henry Card, Organist;

At the Annual convocation of the McLeod-Moore Sanctuary of K. H. S., held in the Masonic Hall, Princess street, the following Sir Knights

were elected and appointed the officers for the year, and were installed by Robert Marshall, Ins. Gen. for New Brunswick, viz:

D R Munro, Prior; C E Potter, Seneschal; H W Chisholm, Prelate; Henry Duffell, Warden; Dr. E L Barteaux, 1st Lieut.; W H Thorne, 2nd Lieut.; W D Goodwin, Registrar; G F Ring, Guardian S V.; B R Lawrence, Capt. of Guards; John Melick, Verger; C U Hanford, Harbinger; Robert Marshall, Treasurer.

GRAND LODGE.

The fourth annual communication of the Grand Lodge of New Brunswick was held at St. John, on the 27th and 28th September last, M. W. Bro. Wm. Wedderburn, presiding; there being about fifty representatives in attendance.

From the address of the Grand Master we make the following extracts.

It will be a matter of sincere pleasure and congratulation to you to learn officially, as you have no doubt perceived personally, that the Masonic Year in the history of our jurisdiction now drawing to a close, has been marked by many evidences of progress and prosperity. It is, therefore, with so much the greater pleasure that I meet you in annual session, to review the work of the past, and take council for the efficient conduct of the affairs of the future.

We may not inappropriately here observe, also, that to the student of Masonic history, it must be apparent that the general progress of our common institution the world over, has been steady, uniform, and most satisfactory. Acknowledging no geographical latitudes in the scope of its sublime benevolence, and ignoring all party distinctions, the course of Freemasonry universal, to the sincere Mason, must be a matter of deep and pleasurable interest.

Claiming an origin immemorial, and cemented by principles which should be everywhere acknowledged and respected, Masons discover in the general success of their Ancient Craft a cause for delight, equalled only by their intense satisfaction upon the advancement of their immediate jurisdiction. Opposed by unreasoning prejudices, traduced by the ignorant and profane, sought after for betrayal by the vicious and mercenary, "Freemasonry, notwithstanding, still survives," and the world, so unready to declare it, is clearly the better for it that our institution rises superior to all calumnies and bigoted opposition.

Considerations of this kind, however, should bear to us an impressive lesson. It is not alone the fraternal intercourse of our own circle, nor in the peculiar and local success of our Mother Lodge or Grand jurisdiction, nor in the happy and emulous and honorable rivalry of the brethren, that the true Mason will discover both inspiration and an incentive to action. We should, at the same time, so deport ourselves in our several social spheres, and in all the paths of citizenship, "that our ancient and honorable institution shall suffer no disparagement at our hands;" and while we keep steadfastly in view the sublime "Ancient Charges of a Freemason," we shall add adornment and lustre to the common duties of the patriot, the philanthropist, and the christian. Thus, to the Mason who really and intelligently understands and appreciates the mission of the Craft, those duties will be light, and the performance of them an unmingled pleasure.

Turning from the inviting field of Masonry, as revealed to us by the proceedings of other Grand Lodges, to the equally pleasant survey of our own jurisdiction, it will be found that Freemasonry in New Brunswick is increasing and advancing. And this is the more an earnest of the high character of the institution, because our doors happily are not thrown open to the world, and whoever seeks to pass the outer door of our Temple must come with a heart already prepared for the service and its sacrifices.

Protracted illness has prevented me from making as many official visits as I have desired. I may state, however, that I did not contemplate making anything like a general tour of official visitation through the jurisdiction. The correspondence of the Grand Secretary's office is so full and large, and the visitation of my predecessor was so very complete, that I deemed it unnecessary, in the present infant state of Grand Lodge finances, to make a large draft for this service. It will be a matter for the consideration of the incoming Grand Master, whether it shall be a duty in the interests of the fraternity to make a general visitation during the ensuing year.

I had the very great pleasure of meeting with the Lodges of the City of St. John on last Saint John's Day, and of installing their respective Masters; and I hazarded the opinion then, which I think has been verified by experience, that the custody and harmony of the craft were committed to the hands of zealous and laborious brethren, who must command success for their respective Lodges.

I may remark at this point, however, that I do not at all admire the plan of summoning the lodges of the city for high twelve on Saint John's Day for installation purposes. I approve of the proper celebration of the festival. If there was but one lodge in the city, then the day and hour are most suitable for such a service; but it is manifestly impossible to conduct the installation of the officers of seven lodges consecutively, with comfort to the brethren, or with that interest and "decency and order" which should mark all our ceremonies. I think this matter well worth the consideration of Grand lodge, and the subordinate lodges immediately interested; and, indeed, if the installing ceremonies were set down for the regular monthly meeting of the respective lodges, I can readily fancy with what pleasure any Grand Master would officially visit each lodge; and what a series of effective and harmonious fraternal meetings the Craft in the city would thus be enabled to enjoy.

SPECIAL DECISION.

I should probably record one decision, however, made upon a subject which appears to be agitating several Grand Lodges of the United States, and probably arising largely from the fact that that nation has lately been engaged in war. Enquiry was made by the W. M. of Victoria Lodge if a dispensation would issue to initiate a person who had lost his left arm. I refused to grant the dispensation. Masonic Landmarks require "that a Candidate shall be a man in the full enjoyment of all those faculties, "organs, limbs and members, for the reception and imparting of Masonic "knowledge, and for a full compliance with all forms and ceremonies in "such reception and imparting as practiced from time immemorial among Masons." Obviously, the candidate proposed, unfortunately, could not answer one of these requirements, although otherwise worthy. Since that decision, I have received application for a dispensation to permit a candidate who has lost a foot to be initiated. As the subject is of some importance, I have remitted the question to the Board of General Purposes for their opinion.

I sincerely hope the day is not far distant when the Freemasons of this Dominion—may I not say, of this Continent?—shall assemble in General Convocation, not only to interchange the greetings of our exalted Fellowship, and to take council of each other for the prosperity and perpetuity of the Craft, but to unite upon one uniform and authorized Ritual, that all our Brethren may preserve the same traditions, speak the same language, and perform the same ceremonies, and thereby illustrate the oneness and universality of Freemasonry. Not that I hold the mere adoption of the same form of words so desirable; but I do think that as near as conveniently may be the same language should be employed; and, by uniformity of work, the Mason the more readily perceives the general features of his beloved institution as well abroad as at home.

THE GRAND LODGE OF QUEBEC.

It was my intention to have considered at some length the question of extending recognition of the Grand Lodge of Quebec. I shall, however, after mature deliberation, refrain from doing so. First, because the matter has been remitted by Grand Lodge to a large and very able committee, whose report I do not desire to anticipate; and secondly, and principally, because of the action of the Grand Lodge of Canada at its recent Annual Communication. It is but proper, however that I should not withhold from you that I am led to take a view on this subject somewhat different from that of many of my Brethren. It is well known that such distinguished Masons as the present M. W. Grand Master of Canada, Bro. A. A. Stevenson, and the present M. W. Grand Master of Quebec, Bro. J. H. Graham—now so much at variance on this subject—united in the Grand Lodge of Canada, as far back as 1867, in the declaration, "that the best interests of Masonry require the organization of a Grand Lodge in each of the four Provinces now constituting the Dominion of Canada, being satisfied that this course "would be strictly in accordance with the laws and regulations of Freemasonry respecting "the establishing of Grand Lodges, and believing that a more substantial union would thereby be secured." &c. It is nevertheless true that at this time, when a strange and unfortunate and very bitter difference of opinion has arisen, that each lodge and each Mason should think for himself, at the same time holding his individual opinions subject to the decision of his Grand Lodge. It would serve no good purpose, however, to discuss the question at length, and as it divides itself under the two distinctive heads,

of "Unoccupied Masonic Territory" and "Grand Lodge Sovereignty." The case of Quebec was certainly largely an exceptional one, and by no means free from doubt, arising out of the political and constituted charges of 1867, and although it may be properly argued, that Masonic jurisprudence is neither governed nor regulated by political arrangements, or the geographical or territorial changes wrought by legislatures, nevertheless, the application of the general principles upon which all agree, becomes a work more difficult and delicate than under ordinary circumstances. I will not pursue the subject further, except to refer to the action of the Grand Lodge of Canada, which is at once fraternal and commendable, and will, I trust, lead to an early reconciliation between our Brethren in Upper Canada. At the last session of the Grand Lodge of Canada, a resolution was adopted by a large majority, which, after reciting the adherence of the Grand Lodge to its action of December, 1869, and July, 1870, declares that, "being desirous of re-establishing peace and good will and harmony amongst all Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be attained by the existence of a Grand Lodge for the Province of Quebec properly organized, with the unanimous assent, if possible, and good feelings of all Masons in that Province; while, at the same time, the duties and obligations of this Grand Lodge towards the said loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855, in that part of Canada now constituting the Province of Quebec, make all just and financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the Province of Quebec, who have been and are now loyal and faithful to this Grand Lodge, on one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide amongst themselves whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec." Having adopted this course, it will be for you to determine whether any immediate action of recognition is desirable on your part. Of one thing, however, we may be assured, that by the action already taken, the "Grand Lodge of Canada" and the "Grand Lodge of Quebec" will readily perceive that the Grand Lodge of New Brunswick has not been rash or hasty in its conclusions, or too precipitant to formally recognize or refuse to recognize the new Grand Lodge. For my own part, I think a Grand Lodge should always "make haste slowly" in a matter of such grave importance, and declare its decision only after the maturest thought and, as a general rule, where differences have arisen, when all efforts or hopes of a truly Masonic reconciliation are vain.

THE GRAND LODGE OF SCOTLAND.

I regret exceedingly, that the Grand Lodge of Scotland has not yet extended to the Grand Lodge of New Brunswick official recognition. I did not fail fully to comprehend the terms and intention of the Resolution of the Grand Lodge passed at the last Annual Communication. I most cordially endorse the doctrine "that the Grand Lodge of New Brunswick is the supreme Masonic authority in this Province, and the existence of Lodges therein not holding of this Grand Lodge ought no longer to be permitted." The Grand Master was at that time directed "to request the M. W. Grand Lodge of Scotland (from whom the one recusant lodge holds its warrant) to withdraw the same." At an early hour in our Masonic year, I took occasion, through the V. W. Grand Secretary, to recall the attention of the Grand Lodge of Scotland to this subject. I regret, that by some accident in the Post Office, the letter of the Grand Secretary did not reach its destination in time for action to be taken upon it at the May Quarterly Session of the Grand Lodge of Scotland. Assurance, however, came to us that the matter would be considered immediately, and that a proper and too long delayed recognition of the Grand Lodge follow. Such, my Brothers, has not been the case. The correspondence on the table of the Grand Secretary will more fully detail the present position of the matter. The Grand Lodge reserved to itself the right to "direct its subordinates to hold no Masonic connection with such lodges." It will be for you to consider whether a further delay shall be granted, or whether Grand Lodge shall not assert its sovereignty in this jurisdiction without further awaiting the action of the Grand Lodge of Scotland.

It is proper, however, to observe here, that this office has learned,—not officially— that the lodge holding under Scottish warrant, and the only outstanding lodge in the jurisdiction, has determined to avow its allegiance to this Grand Lodge. Should this be the case, in a very short time, by influence the most peaceful, Grand Lodge will have attained undisputed supremacy, and the undivided loyalty of every Mason, in New Brunswick.

FINANCES.

The receipts from all sources during the year were \$1191.96 and the disbursements \$1506.78 the balance on hand including the balance brought forward from last account being \$724.53.

MEMBERSHIP.

The returns exhibit the following work as having been done by the Lodges. Initiated 217, Passed 210, Raised 211, Joined 53, Reinstated 7, withdrawn 84, Died 19, Suspended 7, Total number of members 1751.

BOARD OF GENERAL PURPOSES.

From the report of the Board of General Purposes we make the following extracts.

UNION.

—In presenting their annual report for the year, the members of the Board feel justified in congratulating Grand Lodge at the position of the Craft within its jurisdiction. Not only have progress and harmony characterised the labors of the Lodges, but the important result has at length been reached of a Fraternity one and indivisible—the authority of the Grand Lodge being now recognized by every private lodge within the Province. At the session of 1870 there were two Lodges still holding a foreign allegiance. Soon after the close of that season, Saint John Lodge, Bathurst, returned its Warrant, and was formally constituted by Warrant from the Grand Lodge of New Brunswick. Within the past month, Saint Andrews Lodge, Fredericton, also on Scottish Registry, voted to surrender its Warrant, and the Board understand the members will apply for a Warrant from Grand Lodge at the present session. This result is gratifying in itself it is still more gratifying to reflect that the union under one jurisdiction has been quietly and harmoniously accomplished without coercive measures, or even violent or unpleasant discussion. The truly Masonic spirit in which this work has been carried on and ended, is a bright omen of peace and prosperity in the future.

INSTRUCTION.

The matter of instruction has also seriously occupied the attention of the Board. At its last session, Grand Lodge appropriated the sum of \$200 towards the expenses of any person who might be chosen to instruct the Lodges. The Grand Secretary was directed by the Board to address a circular to the private Lodges, calling their attention to this grant, asking them to name the amount they each would contribute towards the part payment of an instructor, and informing them that applications for his services would be considered according to their priority, and that his services could be retained for a period of time regulated by the amount of their contribution. Only four of the Lodges in the jurisdiction responded favorably to this call, viz.; Nos. 11, 18, 20 and 25. The three former offered to aid the fund. The latter applied directly for an instructor, and offered \$50 for his services, but required that he should be sent before the close of February. It was impossible to procure a competent brother to leave his home at that season of the year, and undertake a journey of 277 miles to Dalhousie, and the request of the Lodge has not been complied with up to the present time. The Board, however, looking at the peculiar circumstances of the Craft on the North Shore, have had under consideration the advisability, at some convenient season of the year, of opening a Lodge of Instruction, by approval of the M. W. the Grand Master, at a point which might be easily reached by the Lodges in that section of the Province, and they hope before another year elapses that this will be accomplished.

It having come to the notice of the Board that an unauthorised person had received payment from at least one Lodge for instructing them in the ritual, the Board directed the Grand Secretary to notify all the Lodges that it was improper to engage the services of any paid instructor, except he was authorised by the Grand Master, or the Board of General Purposes.

FINANCIAL.

Grand Lodge, financially, is in an excellent position. The amount borrowed from Lodge No. 1 has been paid off. Grand Lodge is free from debt, and there is a handsome balance on hand. The report of the Sub-Committee of Audit is as follows:—

ST. JOHN, N. B., Sept. 23, 1871.

The Sub-Committee of the Board appointed to audit the Accounts and examine the Books of the Grand Secretary and Grand Treasurer for the past Masonic year,

1870-71, report that they have carefully attended to that duty and find the accounts correct, and the books caefully and systematically kept.

The Grand Treasurer's receipts during 1870-71, were \$1191.96, making with the balance of \$1039.35, on hand from last year, a total of \$2231.31. The payments made during the year were \$1506.78, leaving on hand deposited in the Bank, \$724.53.

The Receipts of the Grand Secretary's Office during 1870-71, were \$1191.96, which correspond with the payments to the Grand Treasurer, for which due credit is given in the accounts of that office.

The expenses of the Grand Lodge for 1870-71, amount to \$1506.78, which exceeds the expenses of the previous year by \$143.72. It should be borne in mind, however, that in the expenditures is included \$627, the amount of loan, with interest, refunded to Albion Lodge. The ordinary expenses of Grand Lodge would, therefore, be less than previous year by \$:83.28, even if some expenses for outfits last year be taken into account.

The Sub-Committee note with satisfaction, that the Lodges have paid due attention to the payments of Grand Lodge charges.

The Grand Secretary submits the receipts and the Grand Treasurer the expenditures in detail.

EDWARD WILLIS, } *Audit Committee.*
JOHN D. SHORT, }

THE PROPOSED HALL.

When Grand Lodge met in annual session last year, the Board was in negotiation with the Trustees of the Grammar School for the purchase of the property corner of Germain and Horsfield Streets. Various circumstances prevented the Trustees from giving an early decision, and several months in the present Masonic year had elapsed before they made up their minds not to sell. At last, the Board entered into negotiation with Mr. James U. Thomas, agent of Mr. F. A. Wiggins, for the purchase of a lot on Germain Street, which was said to be 62½ feet wide and 200 feet deep, for the sum of \$8,000, and the terms of purchase were agreed upon. Whilst the papers were being prepared, it was found that the lot was three feet less in width than at first stated. This caused further delay; but the negotiations now proceeding will, the Board believes, end in securing the property at the width named. In the meantime, much has been accomplished in another direction. The Lodges have been appealed to, to subscribe shares in a company to erect a building at a cost of about \$30,000. This appeal has been promptly, liberally and heartily met, and enough available cash has been placed at the disposal of the Board to cover an advance sufficient to secure the lot; and the subject, generally, has received such an impetus that longer delay is impossible. There is an absolute certainty that, at an early day, the Craft in the City of St. John will be in possession of a building to meet all its requirements, and creditable alike to the fraternity and to the city. In view of its early progress, the Board has much pleasure in recommending Grand Lodge, at its present session, to vote such amount as it may deem advisable in aid of the hall.

The committee to whom was referred, at the last annual communication, that part of the Grand Master's address having reference to the Quebec difficulty, submitted the following

REPORT.

That while the whole subject brought before this Grand Lodge in the Grand Master's address at the last Annual Communication, was under the consideration of your Committee, they found that at the last Annual Communication of the Grand Lodge of Canada, a resolution was adopted by that Grand Lodge with a view to an amicable and fraternal settlement of the question.

That the resolution so adopted by the M. W. Grand Lodge of Canada is as follows:—

(See Resolution above.)

As a consequence of this resolution, a Committee of Masons representing the lodges in the Province of Quebec adhering to the Grand Lodge of Canada, and a Committee of the Board of General Purposes of the Grand Lodge in Quebec, have met each other, and they are now endeavoring, with every prospect of success, to bring about a settlement that will be satisfactory to both parties.

Finding, therefore, that the hope expressed by the Grand Master in his address referred to us—"that the differences unhappily existing might, within the body of "the Grand Lodge of Canada itself, be reconciled and adjusted," is likely to be realized, and believing that satisfactory settlement of all disputed questions will be speedily

secured, your Committee are of opinion, and recommend to Grand Lodge that no action should be taken by this Grand Lodge with reference to the Quebec question at the present Communication.

Subsequently the following Resolution was adopted.

"That, if during the interim between the present Annual Session and the next Annual Session of this Grand Lodge, the differences between the Grand Lodge of Canada and the Grand Lodge of Quebec be amicably settled, the M. W. Grand Master of this Lodge is hereby duly empowered to tender fraternal recognition to the Grand Lodge of Quebec."

GRAND OFFICERS.

The following is the list of Grand Officers elected and appointed for the ensuing year.

M. W. William Wedderburn,	Grand Master.
R. W. John V. Ellis,	Deputy Grand Master.
R. W. William F. Dibblee,	Senior Grand Warden.
R. W. Isaac W. Doherty,	Junior Grand Warden.
V. W. Rev. Howard Sprague,	Grand Chaplain.
V. W. Wm H A. Keans,	Grand Treasurer.
V. W. William F. Bunting,	Grand Secretary.
W. John Wallace,	Senior Grand Deacon.
W. Thomas J. Robinson,	Junior Grand Deacon.
W. George F. Stickney,	Grand Director Ceremonies.
W. Allen McN. Travis,	Ass't G. Dir. Ceremonies.
W. Charles Carr,	Grand Sword Bearer.
W. Thomas F. Gillespie.	Grand Standard Bearer
W. Henry Card,	Grand Organist.
W. Henry Duffell,	Grand Pursuivant.
W. Charles D. Thomson,	Grand Steward.
W. Henry G. Hunt,	"
W. William J. Logan,	"
W. Stephen Palmer,	"
W. Harry Beckwith,	"
W. William Vaughan,	"
W. Uriah Drake,	"
W. Charles U. Handford,	"
W. Asaph G. Blakslee,	"
W. William R. Russell,	"
W. Samuel McKean,	"
W. William C. Morissey,	"
Bro. Dingee Scribner,	Grand Tyler.

CAPITULAR MASONRY.

ST. JOHN'S CHAPTER, NO. 6.

There was an unusually large number of members present at the annual convocation of St. John's Chapter No. 6, R. A. M., yesterday evening, (14th inst.) and the proceedings were of an exceedingly pleasant and interesting nature. After the ordinary business of the chapter had been disposed of, the reports of the Secretary and Treasurer were read, from which we learn that the affairs of the chapter, both financially, and as regards the number of its members, are everything that could be desired. The election of officers was then proceeded with resulting as follows:—

E. Comps. R. Brierly, Z: J. J. Mason, H; C. R. Smith, J; Comp. John Martin, Scribe E; J. M. Gibson, Scribe N; T. H. Bartindale, Prin, S.; E. S. Whipple, Treas; W. W. Summers, Janitor.

The election of officers being concluded, E. Comp. Brierly rose and, in well chosen remarks, expressed the esteem that was so fully and

universally entertained towards R. E. Comp. E. Mitchel, the retiring First principal, by the members of the chapter, and on their behalf presented him with a gold past First Principal's jewel, of exquisite design and workmanship, and on the reverse of which was engraved the following inscription:—"Presented to R. E. Comp. E. Mitchel, Z. by Comps. of St. John's Chapter No. 6, R. A. M., 1871," and around the circle are the words, "Honor to whom honor is due."

E. Comp. Mason then rose, and supplementing the remarks of Comp. Brierly, said that the idea of the testimonial had originated with a few members of the Chapter, and that it had been acted upon so willingly and so generously on all sides, as not only to enable them to procure the jewel which had just been presented to him, but had left a handsome surplus which had been expended in the purchase of a purse, with its golden contents, and which he, (Comp. Mason,) had very great pleasure in now handing to him. Comp. Mitchell, had not received the slightest intimation of the affair, and for some minutes his feelings quite overpowered him. Recovering himself, he briefly but eloquently thanked the Comps. for their extreme kindness, and stated that the honor of presiding for three consecutive years over a chapter so large and influential as that of St. John, was surely honor enough, but that the honor had been crowned far beyond measure by that which they had done for him that evening.

An adjournment was then made to Yale's restaurant, where at short notice, a capital supper had been prepared, and where a couple of hours were spent right royally.

The jewel referred to was manufactured by Mr. W. W. Rudel, and does infinite credit to his abilities as a worker in gold—*Hamilton Times*.

NEW CHAPTER.

The M. E. Grand Z. has authorized a dispensation to issue for a new Chapter, at the Village of Walkerton, Ont. to be named "Saugeen" Chapter, E. Comp. Hamilton B. O'Connor, first Principal Z; E. Comp. E. Ansen Healy, second Principal, H; E. Comp. Paul Ross, third Principal, J. Regular convocations will be held on the second Wednesday in January, March, May, July, September, October.

CRAFT MASONRY, &c.

NEW LODGES.

The M. W. Grand Master, has been pleased to authorize the issuing of dispensations for the opening of the following new Lodges viz:—

"Chaudiere" Lodge, at Duke Street in the City of Ottawa, Ont. W. Bro. Horace Merrill, being the W. Master, Bro. William Timbers, Senior Warden, and Bro. Alex. Henderson Junior Warden. Regular meetings, second Monday of every month.

"Patterson" Lodge, at Concord, Ont. W. Bro. William C. Patterson, W. Master, Bro. John Lane Senior Warden, Bro. John Kirby, Junior Warden. Regular meetings, Thursday on or before full moon.

"Northern Light" Lodge, at Stayner, Ont. W. Bro. Arthur Moberly, W. Master, Bro. Robert B. Hannah, Senior Warden, and Bro. Benjamin,

Beatty, Junior Warden. Regular meetings, Tuesday on or after full moon of every month,

The M. W. Grand Master, has further authorized the resuscitation of the "Morpeth" Lodge, No. 111, formerly of Morpeth, but for some years past dormant. This Lodge will resume its regular meetings at the Village of Ridgetown, Ont.

These new bodies having secured and furnished their rooms in a very creditable manner, and being presided over by efficient officers, start under the most favorable auspices, and they have our best wishes for prosperity in the future.

CRYPTIC.

ROYAL AND SELECT MASTERS.—Adoniram council No. 2. Toronto. Officers for the year 1871-2.

Rt:	Ill.	Comp	Nelson Gordon Bigelow,	T. I. M.
"	"	"	Daniel Spry,	R. I. M.
"	"	"	Fred. J. Menet,	I. M.
R.	"	"	David McLellan,	Treasurer,
"	"	"	Thomas Sargent,	Recorder.
"	"	"	John F. Lash,	C of G.
"	"	"	William H. Frazer,	Conductor.
"	"	"	W. A. Stollery,	M of C.
"	"	"	C. G. Fortier,	Steward.
"	"	"	John Dixon,	Sentinel.

CHIVALRIC.

UNITED ORDERS OF THE TEMPLE AND HOSPITAL.

At the annual assembly of the Godfrey de Bouillon Encampment, held at head quarters in the East Masonic Hall Hamilton, on Friday the 1st inst., the following roll of officers were installed, and invested for the year 1872.—

OFFICERS.

V. E.	†	Fr. Thomas Bird Harris, Emt. Com.
E.	†	Fr. Wm. Reid, Past Emt. Com.
	†	Fr. Alex. Mitchell, Prelate.
	†	Fr. Chas. Magill, 1st Captain C. C.
	†	Fr. E. G. Conklin, 2nd Captain C. C.
	†	Fr. A. J. Nuthall, Treas. and Reg.
	†	Fr. Geo. E. Tuckett, Almoner.
	†	Fr. John J. Mason, Expert.
	†	Fr. Geo. McKenzie, 1st Stand. Bearer.
	†	Fr. Silas Hoover, 2nd Stand. Bearer.
	†	Fr. Wm. Dewar, Captain of Lines.
	†	Fr. John H. Tilden, 1st Herald.
	†	Fr. Wm. J. Moore, 2nd Herald.
	†	Fr. Wm. W. Summers, Equerry.

The Sir Knights held their annual reunion at Yales, where a pleasant and enjoyable hour was spent.

LAYING OF THE CORNER STONE OF THE NEW CENTRAL SCHOOL, AT WINDSOR, ONTARIO, WITH MASONIC CEREMONIES.

On Wednesday the 30th ultimo, the Corner Stone of the new Central School building, about to be erected at Windsor, was laid in accordance with the rites and ceremonies of the order of Freemasonry.

At one o'clock the members of Great Western Lodge No. 47, with delegations from the Detroit lodges, assembled at their Hall, and from thence marched in regular order to the Town Hall, where they were joined by the Mayor and town Council, invited guests, municipal officers and citizens, to the number of about 300. At 2 o'clock the procession moved from the town Hall and proceeded up Windsor Avenue to the sites of the school building, being met at the the Corner of Chatham street by the teachers and children of the several Protestant schools, who joined in the procession, simultaneously singing in admirable manner the following appropriate and very pretty verses, composed for the occasion by Mr. J. C. Patterson, the Inspector of schools for the town:—

Bid ye welcome heartily,
Brothers of the Mystic Tie.
While the trowel ye apply
To the stone ye lay.

May kind Providence look down
On us and our thriving town,
And with His approval crown
All our work to-day.

May the great Chief Architect
Bless the building we erect,
And the youthful minds direct
Who are nurtured there.

Long within these rising walls;
Flourish learning's chosen halls;
Here may wisdom's gentle calls.
Fruit of wisdom bear.

Here may pure ambition's fire,
Rouse the son to join the sire
In the race to which aspire
All the good and great.

May our children here be wrought
Into youths with learning fraught—
Men of free speech and free thought
Bulwarks of the State.

Everywhere throughout our land,
May our youth, a noble band,
Prosper 'neath God's prosp'ring hand.
Full of wit and worth.

Till they come to take their place
Mid the nations, face to face,
Sons of the Canadian race,
Freemen of the North.

During the progress of the march an artillery salute was fired, Mr. S. Lodi, a Crimean veteran, manipulating the gun.

On arriving at the ground, the ceremony was at once entered upon by the children singing "God Save the Queen."

R. W. Bro. John Tracy, D. D. G. Master, for the St. Clair District, representing the Grand Master, assisted by the officers and members of Great Western Lodge, No. 47 and other brethren, performed the ceremonies of laying the stone in an appropriate and impressive manner.

The acting Grand Master was presented with a beautiful silver trowel bearing the following inscription:

Presented by
The Windsor Public School Board,
to
JOHN TRACY, Esq.,
D. D. G. M., St. Clair District
On the occasion of his laying the Corner
Stone of the Central Public School,
November 30th, 1871.

At the conclusion of the ceremony, the Town Council, School Board, the Masons and invited guests, repaired to one of the barrack buildings for lunch, which latter was gotten up in a style to reflect credit upon those entrusted with the duty. Nearly two hundred persons sat down to the tables, Jas. Dougall, Esq., occupying the chair, supported on the right by R. W. Bro. John Tracy, and Rev. J. Philp, and on his left by U. S. Consul Swift and Rev. J. Gray. The Mayor, and Messrs. Horne, McDonald, Shipley and Alex. Bartlet, occupied the vice-chairs. The usual loyal and patriotic toasts were proposed and eloquently responded to, and we regret that our space prevents us from reporting the same. The meeting was finally brought to a close, all giving unmistakable evidence that they were "Happy to meet, sorry to part, and happy to meet again."

COMMUTATION OF DUES.—There seems to be a general interest awakened on this subject. The numerous suspensions and expulsions for non-payment of dues, and the troubles and labor of collecting annual dues, have induced an inquiry whether some plan may not be devised to avoid it. Some lodges have already adopted the system of commutation, as noticed in a previous number of the *Review*, and others are considering it. The Grand Lodge of Ohio, at its late session, adopted a resolution authorizing its subordinates to incorporate such a rule in their by-laws, when deemed proper, provided the sum to be paid was not less than fifteen dollars.

We are very much inclined to think the plan feasible, and that it will be found to work well in practice. Of course it should be left to the option of the members of *old* lodges: in the organization of *new* lodges, it will be easier to make the rule absolute.—*Review Cincinnati.*

So long as Masonry was too limited in numbers to afford a temptation for corrupt and designing men to ally their fortunes with its destinies, just so long was it relatively pure.

At Rest.

DIED.—At Canning, Ontario, on the 25rd, September last, after an illness of six weeks duration, Bro. Robert B. Harris, School Teacher, aged 32 years.

Our late brother both as friend and teacher was very highly esteemed by all to whom he was known, and his loss is deeply regretted. His scholastic attainments were of a high order and he possessed in an eminent degree the art of communicating knowledge to others. He was beloved by his neighbors and his pupils alike, and was kind and generous even to a fault. At the time of his decease our late brother was Senior Warden of St. John's Lodge, No. 82 Paris, which office he filled faithfully and well. His remains were interred with Masonic honors, a large number of the Craft attending to pay the last sad offices of respect to departed merit.

DIED.—At Port Hope, Ontario, on the 17th, instant, Bro. W. A. Macfarlane, late Secretary of Ontario Lodge No. 26.

Our deceased brother was well and favorably known in the town in which he resided, and his remains were followed to their last resting place by a large number of brethren. The impressive burial service of our order was conducted by W. Bro. J. B. Traves, assisted by R. W. Bro. J. Wright, D. D. G. M. Ontario District.