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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

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ADDRESS TO THE NATALIA LODGE, MARITZBURG.

BY REV. G. M. ST. N. RITCHIE, CHAP., JULY 27.

Again, Worshipful Master and Brethren, it is my privilege, as your Chaplain and a duly accredited priest of the Church of Christ, to welcome you to this public acknowledgment of the obligation to religion which devolve on you as members of the most ancient Craft the world is cognisant of. Ever since the establishment of the religion of Jesus Christ, at all events ever since religion and Masonry were brought into contact with each other, our Craft has proved her faithful handmaid. The catacombs of Rome would not have proved the welcome refuge that they did to Apostolic converts had not those who designed and built them made known the secrets of the wondrous galleries and modes of ingress and exit to those persecuted brethren. Then it was that the primal Order of Master Masons, struck with the fulfilment of their own traditions in the doctrines of the christians, grafted upon their ancient stock those higher degrees to which some of us have the honor to belong. Then it was that that most exquisite Order of the Rose Croix was instituted, an Order beautiful alike in its allegorical teaching and its impressive ritual. Then it was that the Knights Templar banded themselves in holy brotherhood to rescue from its pagan usurper the Holy City and the Holy Sepulchre within its circuit. Then it was that the United Order is said, under St. John's successor in the see of Ephesus, to have established the periodical worship of all the members of the Chapter that could be gathered together. But, brethren, I am not led to these remarks with any view of establishing our antiquity, or even of dwelling with pardonable satisfaction upon it. We go back still further in the mists of ages past to trace the foundation of the Craft. Ten centuries before the christian era, Masonry was a powerful combination of the most artistic as well as the most skilful and scientific men of all nations, who with Hiram of Tyre as their architect, and King Solomon as their Grand Master, erected the most marvellous building the world has ever, or ever can, bear upon its bosom. Yes, and thirteen long centuries before even this period, when the Tower of Babel fell to ruins, and the builders thereof ceased in terrified confusion to wield either compass to design, or trowel to erect, those who remained with a glimpse of the true religion in their hearts formed themselves into a society, a quasi-religious order, for the foundation of fenced cities. We are thankful for these traditions, not because they enable us to boast of long descent, but be-

cause they tell us that our Craft has ever been associated with all that is useful and benevolent, with all that is cultivated and refined, with all that is noble and good. Three years, brethren, have passed since, with much diffidence, and some fear of failure, it was proposed to institute this special service. There was then but one Lodge in this city, where three are now established, each of which is numerically superior to the one of three years ago. Masonry has grown beyond our most sanguine hopes. And the spectacle of to-day shows us that we were right in the confidence we felt that Masons had lost none of their old love for things sacred and holy. The Great Architect of the Universe is still our acknowledged head—still the Father in whom we trust. The blessed haven of rest, where flows the river of life, and where eternal peace and rest prevail, is still the Lodge for which we are striving to be perfected. The divine rule, promulgated by God's own Son, is still the level, the plumb line, and the square of our existence. Masonry teaches us that the most distinguished members of our Craft, the men who lead the holiest lives, those sainted beings who spend their days in labor and their nights in prayer, who live but that they may learn to die, can in this lower world become no more than Entered Apprentices in the Beatific Lodge above. Therefore, it is, Worshipful Master and brethren, that I rejoice to see in this place of worship so noble a gathering of our Order to demonstrate to those who sometimes deride it and question our integrity, that by the Word of God alone we regulate as far as in us lies our every action. We none of us, I think, can ever forget those words which were addressed to us when we first entered upon our solemn obligations; when we were charged to consider the volume of the Sacred Law as the unerring standard of truth and justice, teaching us our duties to our God, our neighbor, and ourselves—

to God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid on all our lawful undertakings, and by looking up to Him in every emergency for comfort and support; to our neighbor, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distress and soothing his afflictions, and by doing to him, as in similar cases, we would wish he should do to us; and to ourselves, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of our corporal and mental faculties in their fullest energy, thereby enabling us to exert the talents wherewith God has blessed us, as well to His glory as to the welfare of our fellow creatures. Where, I ask, can be found a better exponent of the duties of religion than are discernible in the obligations of Masonry? Where is the church or sect which exacts from its members a pledged word, much less an oath, so awful and solemn, to observe to all associated in religious fellowship the very strictest honor and good faith? And where, I also ask, in any society, sacred or secular, will you seek for such almost unexceptionable fidelity? We say, and we defy contradiction, that nowhere as in our Fraternity does it exist. Who ever heard of a Mason closing ear or heart to a brother in distress? Who ever heard of a Mason revealing the secrets of his Craft? Who ever heard of a Mason who lived in openly profane or scandalous existence? I do not assert that such things cannot be; I do say they have never come under my observation. We do not claim for Masonry and Masons an infallibility of life and conduct, but we do assert that her laws are so fenced about that they so recommend themselves to our reason and our liking as to be almost secure from infringement. Brethren, with Masonry in its general bearings, in

its labor and discipline, I have but little to do; to the Master of the Lodge attaches the duty of seeing that all things are done decently and in order, and that in the Lodge and out of it there is no breach of our laws. But it is my most solemn obligation, so to blend Christianity with Masonry as to make you realize that, though there are thousands of good Christians outside our Craft, there can be no perfect Mason among us who is not only a professing Christian, but a faithful Christian also. It is with this end in view that no Lodge is complete without its Chaplain, no Lodge is furnished without its book of Sacred Law. No mere code of ethics from the noblest of Pagan writers, no rule of morals by the most perfect of human hearts and minds, could satisfy the requirements of the Craft, and I ask only that you will begin by earnestly considering the first of your obligations as Masons, to be quite sure that you will end, by the unerring guidance of God's Holy Spirit, in securing for yourselves an abundant entrance into the inheritance of the saints. In our Lodges we find no difficulty in enforcing forbearance and charity and benevolence; during the twelve years that I have been a Mason I have never heard a word spoken in anger, or an unkind interpretation put upon a brother's conduct, or an appeal for help refused. But how many of us lay aside these virtues with the emblems of our labor and the insignia of our rank? How many of us, or, rather, how few of us, carry them out into the world, and scatter alike to all the children of our one Great Father even the crumbs of our superfluity of blessing? Let us ever remember that a knowledge of even the rudiments of Masonry adds to our responsibility as Christians, just as a knowledge of Christianity adds to the responsibility of a heathen. There are doubtless multitudes of nominal Christians who know little of creeds and doctrines, there can be no Mason

who is not well informed on all points of duty and observance; but not until this truth is acknowledged and acted upon will Masonry fulfil her perfect work. Not alone in the exercise of benevolence and generous sympathy, not alone in the security of our fraternal bands, not alone in the fidelity of the brethren to each and all their Masonic obligations, does true Masonic life consist, but in heart-felt love for the Great Master, in reverence for all His laws, in unshaken faith in His own dear Son; in blessed hope of the resurrection to eternal life through the merits and atonement of the Saviour. Let them take root and develop in our midst, and the old virtues of chivalry and truth, and piety, which prevailed in the early days of the Knights Templar will revive amongst us. Let these prevail, and the silly revilings of those who lack even the physical courage to gratify their unworthy curiosity will never more be heard, but kings shall be our nursing fathers, and queens our nursing mothers. We are thankful to observe how the Craft is gradually making her influence felt in legitimate undertakings; that for the first time in many centuries a Cathedral Church in England is being designed by a free and accepted Mason; that its corner-stone has been laid by the heir to the first throne in Europe, not, be it understood, as Prince of Wales, but as the Grand Master of the Grand Lodge of Freemasons; and we trust that the skill and genius which in King Solomon, the first Grand Master, showed itself in the erection of the first temple dedicated to the worship of Almighty God, may find a humble, though not unworthy, imitation in that temple which, under the auspices of the present Grand Master, is now gradually being raised in southern England. Brethren, do not let us be unworthy of our great traditions. I believe that for centuries the influence of Masonry was greater and more dominant than that of any empire; it may be so once

again; and of this we may be sure, if Masons are but true to themselves, it must become a mighty factor in the world's future. The policy of nations may be ill-judged and abortive; the influence and power of Masonry can never be misused, and, to greater or less extent, can never be exerted in vain. We may, and must be, the truest and most loyal subjects of our Sovereign, and the most faithful citizens of the State, and yet rise superior in our moral influence—yes, and in our spiritual power with God Himself—to all governments and dynasties. Let this be the aim and object of every one of us, to make the world ring with admiration of our Craft, to make it God's right hand on earth for the spread of everything that is good, to make Masonry the Apostle of Christianity, to help to build that spiritual temple which is even now being raised, stone upon stone, pinnacle towering above pinnacle, until the whole fane is completed, and the voice of the Archangel decrees that "time shall be no more."

NOTE.—It has been suggested to me, that the tendency of the above address is to show that all Masons outside the Christian Church must necessarily be untrue to the traditions of the Craft. But I have no such intention. Believing Masonry to have been established centuries before the Christian era, I am quite prepared to admit it may have a perfect existence apart from Christianity; but it must be understood I was speaking not to Masons at large, but to Lodges of Christian Masons, and to them I said that Masonry deepened and intensified, if it were possible, their Christian obligations.

Grand Masonic Banquet at the Mansion House.

On Monday, 25th ult., the Lord Mayor of London, Sir Francis W. Truscott, who is Master of Grand

Masters' Lodge, No. 1, London, and also Senior Grand Warden of England, gave a dinner to the M. W. the Grand Master, H. R. H. the Prince of Wales. The company invited, and who were present, to the number of three hundred, included H. R. H. the Duke of Connaught, Past Grand Warden; Prince John of Gluchsburg, (who has been appointed to the honorary rank of Past Senior Grand Warden,) and most of the present and Past Grand Officers, and the Provincial and District Grand Masters. The brethren were in full Craft clothing, and the Hon. Artillery Company, of which the Prince of Wales is Colonel, formed the guard of honor. The City of London Band furnished the music. All the invited guests were received in state by the Prince of Wales, and the Lord Mayor, and that ceremony being over, they proceeded to the Egyptian Hall, where the banquet was laid. The scene presented by the banquetting room, says the *London Freemason*, "with its guests 'clothed' in the elaborately embroidered purple and gold aprons of Grand Lodge, the crimson collar, symbolic of Past and Present Grand Stewards, and the less gorgeous but extremely chaste light blue and silver of the 'Craft,' heightened as the effect in the majority of cases was by the handsome jewels illustrative of the respective rank of the brethren in 'Blue' or 'Arch' Freemasonry, afforded a *tout ensemble* rarely to be witnessed."

After dinner was over, all the waiters and others in attendance who were not Masons, were excluded, and the room was "close tyed."

The first toast was, as usual, "The Queen and the Craft," drunk with Masonic honors, as were all the succeeding toasts of the evening.

The Lord Mayor, in proposing the health of the Grand Master, said:—

BRETHREN,—Our loyalty as Masons is not limited by the toast which we have just now celebrated. We also owe allegiance and we gladly and dutifully render

it, to our illustrious chief, His Royal Highness the Grand Master—(loud cheers)—who, since that great and memorable ceremony of installation in the Albert Hall, now nearly six years ago, has ruled our Order so wisely and so well. (Cheers.) His Royal Highness, by his ready acquiescence in my earliest wish that this grand and unprecedented gathering should have the grace and sanction of his presence, has added another red letter day to those already marked by him in the calendar of English Masonry. It is not long since I enjoyed the privilege—one shared by many now present—of sharing in a Masonic ceremony of such importance to present and future generations kindly and ably performed by our Most Worshipful Grand Master, the Duke of Cornwall, in Truro, my native city; and this, brethren, is but one of many evidences of the true and hearty interest evinced by His Royal Highness in the ancient Craft of which he is in this country the distinguished head. Addressing now the members of No. 1 Lodge, whom I am glad to see present here to-night, I am permitted to say that His Royal Highness will allow himself to become an honorary member of that Lodge—(loud cheers)—which I believe is called the Grand Master's Lodge, from the fact of the Grand Master for the time being always becoming a member thereof. (Hear, hear.) Brethren, I propose "The health of His Royal Highness the Most Worshipful the Grand Master." (Loud cheers.)

H. R. H. the Grand Master, who was received with loud cheers, which were long continued, said:—

You, my Lord Mayor, have conferred great honor upon the Grand Lodge of England in entertaining the Past and Present Grand Officers at this magnificent banquet, and in their name and in my own I beg to return you our thanks for this kindness and hospitality on your part. (Cheers.) It is now thirty years since the Grand Master of England and the Grand Lodge have been entertained here, and it is particularly gratifying to them, as it is, I assure you, my Lord, to me, to have been entertained by you during your mayoralty, as a member of the Grand Lodge itself. (Loud cheers.) You have been kind enough, my Lord Mayor, to allude to the laying of the foundation-stone of the Truro Cathedral. I believe I am right in stating that such a ceremony had not previously occurred in the history of English Freemasonry,—namely, the laying of a foundation-stone of a cathedral with Masonic honors. (Cheers.) I can truly say that it was most gratifying to me to perform that ceremony, and also to have been so well supported on that occasion by the Grand Lodge, whose mem-

bers certainly came from a long distance to be present on the occasion. (Cheers.) I sincerely trust that the cathedral may be completed before many years, and that it may be a credit to the country in which it is built, and to the Craft which was represented in the initiative ceremony. (Cheers.) You, my Lord Mayor, have especially taken a great interest and concern in this work, and have started a fund which, I trust, before your present year of office is over, may still be more largely increased, and I hope that, as a sum of £5,000 or £6,000 is needed, that sum may before long be found. (Cheers.) With regard to Freemasonry generally, I have always been received with the greatest possible kindness on the occasions when I come before you. (Cheers.) I regret that the many duties I have to perform do not enable me to see so much of my brethren as I should like, but of one thing you may be assured, that I shall always take the deepest interest in everything that concerns the welfare of the Craft. (Cheers.) I have felt that interest from the day I became one of you—(cheers)—and I hope to do so to the day of my death. (Loud cheers.) Brethren, I think we have every reason to say that the Craft has flourished, for the Lodges are increasing year by year, and Masons under the Grand Lodge of England are being initiated in great numbers. When my lamented grand-uncle, who was your Grand Master, died, in 1814, there were not more than 500 Lodges under the Grand Roll of England. There are now 1,900 (Cheers.) Certainly there are 400 of these in foreign countries, but they are under my jurisdiction. (Cheers.) Moreover, as many as 10,000 Freemasons have been made in these Lodges every year during the last ten years. (Cheers.) Then, again, our Craft has especially gone forth in the world as the greatest charitable society which exists. We have been charged with being a "secret society;" but the great tenet of the Craft is that we do not mix in politics as Masons, or in anything that may be detrimental to our country. (Cheers.) We may say that the three great Charitable Institutions of the Craft in England—those for the Girls and for the Boys, and for the decayed Masons or their widows—are our principal charities, which are supported by all the Masons in the country, and I think I am not wrong in stating that annually the means subscribed to these charities amount to more than £40,000. (Cheers.) That fact speaks enough for the name which I trust we have got for charity, and which is one I trust we shall always keep. (Cheers.) There are several speeches to follow, and, therefore, I will not weary you with more remarks; but before sitting down, I wish to express the pleasure it gives me, as I know it does the Lord Mayor, as I am sure it

does to the Masons here present (cheers.) to have the honor of the presence of a relation of the Princess of Wales' family here to-day. (Cheers.) Brethren, you will remember that it was in Sweden I was initiated into Freemasonry. On my return to Denmark, I was first received into a Lodge, and I shall always look upon my connection with Freemasonry as being a binding link between Sweden, Denmark, and England. (Cheers.) My Lord Mayor, I thank you once more for the kind way in which you have proposed the toast of my health, and I again thank you for the great and high compliment you have paid me and the Grand Lodge of England. (Loud cheers)

In response to the toast of the "Grand Officers, Present and Past," H. R. H. the Duke of Connaught, P. G. W., said:—

My Lord Mayor, Most Worshipful Grand Master, and Brethren, it is with great diffidence that I rise to return thanks for the very important toast which has just been given. I have served the office of Senior Grand Warden, and I am very proud to have held that position. I only regret that my military duties have not enabled me to do as much as I would in that office. I only wish all my Brethren to believe that my heart is most fully in all that concerns the happiness and welfare of the Craft. My Lord Mayor has referred in most eulogistic terms to the Grand Officers and to their duties. I am sure that from the beginning they have always taken a leading part in Freemasonry, and have always done their utmost to show how fully alive they were to the importance of their duties. One of the most pleasurable of those was to take a leading part in all that promotes the good of the Charities. I am sure, sir, if you will allow me only to repeat the words of the Grand Master, I would say how much we, the Grand Officers, appreciate the great kindness and the great honor you have done us in asking us here this evening. You have indeed, as you have said, held out to us the right hand of friendship and of hospitality. In conclusion, therefore, I beg, in the name of the Grand Officers, to thank you most sincerely for the honor you have done us this evening.

The Prince of Wales, in proposing the health of the host, said:—

BRETHREN,—The last toast which is to be given here this evening has been kindly entrusted to my care. Though it is the last it is by no means the least, and it is one which I know you, Brethren and members of the Grand Lodge, will all drink most cordially and most heartily with me—

the health of the Lord Mayor. The Lord Mayor will, I am sure, allow me to say that I feel convinced that in the last weeks of the remainder of his tenure of office it has given him pleasure to receive the Grand Lodge this evening. Therefore, on their part, and on my own, I beg again to thank him for the compliment he has paid us, and assure him how much we appreciate being here in the Mansion House, more especially as I have the pleasure and privilege on many occasions of partaking of the well-known hospitality of the Lord Mayor, and he will, I know, allow me to say, that I accept that hospitality always with the greatest pleasure, not only for the compliment he has always paid me, and his predecessors have paid me individually, but as a citizen of this great city. I now, Brethren, call upon you most cordially to drink with me to the "Health of the Lord Mayor."

The Right Hon. the Lord Mayor, who was received with loud and long continued cheering, said:—

May it please your Royal Highness, Most Worshipful Grand Master, and Brethren,—The great and distinguished honor which has been conferred upon me to-night I never can forget, because it is not only an honor conferred upon me, but it is also an honor conferred upon the City of London. Your Royal Highness has been pleased, in proposing my health, to allude to one or two circumstances which to me have been great memorials. In the year 1863 I was called upon by my brother fellow citizens to preside over a committee which received your Royal Highness and the Princess; and later on, in St. Paul's Cathedral, on that great day of thanksgiving, I had the honor, in conjunction with my co-Sheriff, Sir John Bennett, of receiving your Royal Highness and Her Most Gracious Majesty the Queen; and now, as Lord Mayor of London, I am permitted the proud and distinguished honor of receiving your Royal Highness as Grand Master in this ancient hall. I need not say, therefore, what my feelings are on this occasion. I dare not express them, but I must at least say that it will ever be to me and my family a proud remembrance that as Lord Mayor of this great city I have been permitted not only to entertain His Royal Highness the Prince of Wales, and this is the first time that name has been used in this hall this evening, but also the Most Worshipful the Grand Master of our Craft.

THE CANADIAN CRAFTSMAN is the only Masonic Magazine published in the Dominion of Canada.

Satanic Intervention at the Present Time.

[TRANSLATED FOR THE CANADIAN CRAFTSMAN, BY W. BRO. E. G. KITTSON, HAMILTON.]

We find in the "Religious Weekly," published in Bisanscon, a singular story of Satanic intervention in our time. The person who played the principal part in this story is Father Iandel, Superior General of the Dominicans at Rome, contemporary of Lacordaire, and one of the leading monks of his time. Father Iandel has been dead but a few years.

The paper relates the strange fact in the following terms:—The strange narrative which we re-publish is authentic, for before publishing it we have made ourselves acquainted with the facts, and have all the proofs. Father Iandel has himself related it to many witnesses, whose depositions are in our possession.

This personal intervention of Satan in the midst of Masonic Lodges is, besides, not an isolated fact. Frequently already the religious newspapers and christian writings had mentioned it. At Lyons, especially, these infernal doings often make themselves felt in that city, which, though so christian, beloved and blessed by the Virgin of Feurviere, is yet to-day the stage of infernal apparitions, of frightful scenes where fearful sacrileges are committed, and where the hallowed and consecrated wafers are the object of terrible profanation.

Whilst human perversity can go very far in wickedness, there are certain outrages and crimes which seem beyond its power, and which evidently presuppose the intervention of a mind more evil than that of man, whatever may be otherwise its deprecation and wickedness.

There are excesses which interest, ambition, avarice, licentiousness, hatred, and all the other passions cannot explain, and a direct action

of the spirit of darkness becomes necessary.

Can one otherwise explain what goes on to-day in humiliated France, and how can one otherwise interpret all the profanations of the holy Eucharist? At Rivers, lately, the altar was broken, and the blessed pieces disappeared; they were found again scattered in the fields, and the pyx which contained them had been thrown under a bridge. What reasons could the sacrilegious thieves have had? Doubtless, none, because they had not kept the relics of the sanctuary ransacked by them.

And how, then, can we avoid seeing in this crime a Satanic intervention adding, to human malice, the refinement of hatred which consumes the fallen angels.

Still, how can we explain this persecution of our monks and nuns? With what can one reproach these virgins, some of whom retired from the sight of the world, in charity, innocence and self-sacrifice, unceasingly raise their pure hands to heaven that God may bless the earth; others of whom, dedicated to an active life, have become the mothers of orphans, servants of the old, and nurses of the wounded and dying?

In truth, cannot we declare that the most wicked, minds the farthest removed from salvation, left to themselves, and apart from any other influence, could not persecute those who, not accepting for themselves earthly joys, desire them for those to whom they devote themselves while living?

Yes, they would stop themselves at the gates of the monasteries, which are refuges of every virtue, and sanctuaries of the love of God and of the future.

Oh, France! up to to-day you had noble privileges, you retained them by your knightly ancestors, and that distinguished you from the other nations of the world. In no place besides, under the sun, was woman

more respected, honored and revered; her weakness was her strength.

Now, alas! threatening shadows hover over these peaceful retreats, and soon the French soldiery will have a sorrowful mission. They will be seen breaking open the houses of virgins consecrated to God, and chasing from his poor cell, and from his beloved chapel, separating him from the dear companions of his self-imposed captivity, that Carmelite, or that servant of God, whose only crime will have been that he worked ceaselessly for his soul's salvation, praying for his church and for his country, whose happiness and peace he was far removed from troubling by word or deed.

We repeat it, that self-interest, ambition, avarice, licentiousness, hatred, and all other passions could not inspire in the human breast, even if as evil as one can imagine, such excesses.

Satanic intervention alone can be pointed out as the cause, and we do not fear to affirm that from some of the Masonic Lodges, at one and the same time temples and schools of Satan himself, comes a part of this infernal breath that goes over France, making it traverse this strange and lamentable path, which astonishes and rejoices its enemies, and which fills with pain and grief its sorrow-stricken children.

Here is the scene of which we spoke at first, and which confirms what we have put forward:—

Father Iandel, a Dominican, preaching at Lyons, was obliged by a presentiment to instruct the faithful in the virtues of the Sign of the Cross; he did not resist this inspiration, and so preached them.

At the entrance to the cathedral he was joined by a man, who said to him, "Sir, do you believe that which you have just taught?"

"If I did not believe it I would not teach it," he replied. "I do not teach what I do not believe. The virtue of the Sign of the Cross is

recognized by the church, and I hold as certain its virtue."

"Truly," replies his questioner, astonished, "You believe? Well, I am a Freemason, and I do not believe; but since I am profoundly surprised at what you have taught, I shall propose to you to put the Sign of the Cross to the test. Every evening we meet in such a street, at such a number; the Devil himself comes and presides at the meeting. Come this evening with me. We shall stand at the door of the hall; you will make the Sign of the Cross over the meeting, and I will see if what you say is true."

"I believe in the power of the Sign of the Cross," said Father Iandel, "but I cannot, without having maturely deliberated, put it to the test. Give me three days."

"When you wish to test your faith, I am at your command," replied the Freemason, and he gave his address to the Dominican.

Father Iandel forthwith repaired to Monseigneur de Bonald, and asked him if he ought, in the name of the Cross, to accept the challenge. The Archbishop brought together several divines, and discussed for some time the pros. and cons., and finally all agreed that Father Iandel ought to accept. "Go, my son," said Monseigneur de Bonald when giving him his benediction, "and may God be with you."

There yet remained for Father Iandel forty-eight hours; he spent them in prayer, in self-mortification, and in commending himself to the prayers of his friends, and towards the evening of the day named he knocked at the door of the Freemason.

The latter waited for him. Nothing disclosed the monk; he had clothed himself in layman's dress, and under this he had concealed a large cross. They started out, and soon reached a large hall, luxuriously furnished, and so brilliantly lighted that the eyes were dazzled. They stopped

at the door; gradually the hall was filled and all the seats were occupied, when the demon appeared.

The Rev. Father's guide said to him, "There he is!" and, immediately drawing from his breast the crucifix which he had there, the Rev. Father Iandel raised it with both hands, making, at the same time, the Sign of the Cross on the assistants.

A thunder bolt could not have produced a result more unexpected! more sudden! more astonishing! The lights are put out, the seats are overturned one on another, all of the assistants fly.

The Freemason hurried away Father Iandel, and when they had reached some distance, without being able to say how they had escaped in the darkness and confusion, the pupil of Satan threw himself at the knees of the priest, crying: "I believe! I believe! pray for me; convert me; teach me."

Father Iandel did not give the name of this Freemason, who lived to the end of his life in the most perfect manner.

[Translated from the "Semaine de Grenoble," and quoted in the "Soreliois."]

Obituary Notes.

Bro. Geo. Nickerson of St. George's Lodge, St. Catharines, and one of the oldest Masons in the Niagara District, was called to his rest last month, and was buried in St. Catharines cemetery with Masonic honors. The funeral was attended by a large number of the Fraternity, the Church of England service being read by the Rev. Mr. Fennell, and the Masonic service by W. Bro. Christie, of St. George's Lodge, and R. W. Bro. J. W. Coy, P. D. D. G. M. of Niagara District.

Bro. John McBeth, of Shelburne, Ont., who died on the 8th ult., was buried with Masonic honors at Stayner on the following Monday. Our

late Brother was the grandson of the late John McBeth, who came from Scotland in the early part of this century and settled in the North-West, near the present site of the city of Winnipeg. His parents afterwards settled near Bradford, Ont., where our deceased Brother was born. He subsequently removed to Stayner, and was a member of the Council of the village of Shelburne. At the time of his death W. Bro. McBeth was Master of Lorne Lodge, No. 377, Shelburne.

The following account of the sad and sudden death of Bro. William Parker, taken from a Natal (South Africa) paper, Sept. 10th, will be of interest to those of our readers who were acquainted with him.

Late yesterday afternoon the town was startled with the sad news that Mr. Wm. Parker, of Durban, had met with his death by a fall from his horse. The particulars of an untimely event, the announcement of which brought with it a keen thrill of grief to the wide circle of people who call Mr. Parker friend, are of a very meagre character. The deceased gentleman died alone, and with awful suddenness, not ten minutes after he had been conversing cheerfully in West street. In the afternoon he had been wishful that the Rev. Mr. Oxford, who was proceeding to St. John in the *S. S. Adonis*, should get a letter, and as the steamer was timed to leave the wharf at 3.30, Mr. Parker shortly after three o'clock mounted his horse with the intention of riding to the Point. He left his place of business in West Street at about 3.15, and took the short cut by the bay side. At what speed he was going, or whether his horse shied, we have not heard, but while skirting the water's edge at Cato's Creek he was observed by Mrs. Crawford, of Addington, to fall from his horse into about a foot of water. In a very short time assistance reached him, but he was beyond its aid. He had fallen on his neck and had died, the immediate cause of death, we are led

to believe, being drowning. The body was removed to the dead house, and in the course of an hour or two that building was visited by mourning friends who found it hard to realise from the calm countenance of the still figure before them that the familiar and much respected W. R. Parker slept the sleep of death. The watch of the deceased had stopped at 3.21. We understand that both Dr. Gordon and Dr. Addison examined the body and gave it as their opinion that death had resulted from drowning, but whether the neck had been broken we believe they did not at once express an opinion. Moving about among us every day in his quiet, pleasant, unostentatious way, Mr. Parker was one of those who could ill be spared to a community. "We could better have spared a better man." Free and generous of disposition, upright and conscientious in his business dealings, the deceased gentleman had earned the high regard of very many who will far and wide to-day read with sincere sorrow of his unspeakably sad death. We believe that it is nigh upon twenty years since, mate of the *Sea Nymph*, Mr. Parker came to the colony, having before that been an officer in one of the Union Steamship Co.'s vessels. For a long time we believe he was with Mr. Geo. Pearson, landing agent at the Point, after which he was for many years station master at the Durban Railway Station. Leaving that position he became manager of the Durban branch of the large business of Mr. R. J. Barns (now Messrs. Barns & McFie) a post which he held to the hour of his death. The deceased was a prominent and much respected member of the Masonic Order. He held the office of W. M. of the Port Natal Lodge, and was one of the members of the Royal Arch Chapter connected with that Lodge. He was one of the foremost in those silent acts of daily charity in which the Order is so honorably associated, and his memory will long

be cherished by the brethren who now mourn his loss. Not fifteen minutes before his death he had spoken blithely of attending a Lodge meeting in the evening. The evening came and the meeting was closed at once in sad respect to the death of a loved brother. Mr. Parker had a large interest at one time in the Marabastadt gold fields, and he will be remembered as being a zealous member of the Town Guard when Durban was in trouble. It is not given to us to lift the veil from more private deeds and associations of the deceased gentleman, nor to speak of his business schemes for the future—schemes now so sadly frustrated. We need only add that Mr. Parker had barely reached his 40th year, and that he leaves a widow and five children who have our deepest sympathy with them in their trial.

◆◆◆◆◆ Knights New and Old.

DIFFERENCES BETWEEN THE TEMPLARS OF THE
ELEVENTH AND NINETEENTH CENTURIES.

The funny man of the *New York Times* indulges in the following *spirt* at the Knights Templar. To show that we are not afraid of his fun, and even enjoy it, we re-produce it below.

There have been in Chicago during the present week some 20,000 Knights of the Templar variety. The modern Knight Templar has never yet been able to ascertain whether, when two or more of them are gathered together, they should be called Knight Templars, Knights Templar, or Knights Templars, and in order to spare his feelings, a sympathizing press ought clearly to shirk the question, and to describe the Chicago Knights in terms that cannot come in conflict with any possible grammatical rule.

We all know who the original Templars were, for the biography of Eminent Sir Wilfred Ivanhoe, of York Commandery, New York, is a mine of information on the subject. The Templar was a person who wore a

variegated night-gown (whence, perhaps, the word Knight) in the daytime, and took a series of iron-clad oaths. He bound himself never to marry, a vow that did not put him to much inconvenience, but which must have signally failed to meet the views of his wife and children. He also swore to live in a state of poverty, a vow which he liberally interpreted to mean that he should earn nothing; but should live on the confiscated property of other people. He took an oath of obedience to his Grand Master, and undertook to go to the Holy Land to deliver Jerusalem from the Saracens. The latter obligation had its manifest advantages. Occasionally the Knight Templar did go to the Holy Land and fight, but to a much greater extent he stayed at home. He was, however, always on the point of taking the 8.30 p.m. express for Joppa, and consequently always had an excuse for declining to do anything that did not please him. If his children wanted shoes he always remarked that he expected to depart immediately for the Holy Land, and he really needed all his available money wherewith to pay his passage, and could not possibly buy shoes until his return. If his rent was due and the landlord notified him that he must pay at once, he immediately wrote him a note saying that he had just received orders to start for Jerusalem, and that as it was quite out of the question for him to call on his bankers before leaving, he would be compelled to postpone that little matter of the rent until his return. Thus the Templar who was always going to the Holy Land, but who never went, was the envy of less fortunate men who had no ready-made excuses to meet every difficulty. It appears from the life of Eminent Sir Wilfred Ivanhoe that the Knight Templar frequently took part in free circus entertainments, most of which were doubtless designed for the benefit of Sunday Schools. In these entertainments the Knights were often

badly hurt, and there is good reason to believe that they were occasionally happily killed. In the absence of any steady employment, the Knights did a good deal of miscellaneous fighting with any available neighbor, and Most Eminent Sir Brian de Bois-Guilbert, of Jackson Commandery, No. 27, was in this respect a fair specimen of the fighting Knight.

The modern American Knight Templar is not at all like his illustrious predecessor. Instead of a white night-gown with a red cross, he wears a black frock-coat, a cocked hat, and shoulder straps—a uniform that makes him resemble a chaplain in the Navy who has pawned his regulation blue coat and been compelled to transfer his shoulder-straps to a borrowed black coat. He does not take vows of chastity, poverty and obedience, and rarely—if we may credit the reports of the recent Chicago Conclave—takes even the total abstinence pledge. For Jerusalem he cares nothing, and never makes the slightest pretence of going there. His holy places are Chicago, St. Louis, or San Francisco, in one of which cities he gathers himself together once every three years, and marches in a solemn procession, sweltering in a close buttoned coat and cocked hat, and exciting the wonder of the beholding foreigner. At these Triennial Conclaves he always gives a public exhibition of Templar tactics, which consist in a series of semi-military evolutions of great intricacy and total lack of purpose. To the small boy he is an object of mingled amazement and mirth, and the public, which regards him as a sort of hybrid between the militia soldier and the circus performer, fails to comprehend why he exists and fatigues himself in the tiresome and expensive Triennial Conclave. * *

What the American Knight Templar does in the secrecy of his Lodge room is, of course, a mystery to the outside world. People who are immediately below a room in which the

Knights are accustomed to gather, hear noises which lead them to believe that the Knights make a practice of falling over a large amount of furniture, a theory which is apparently confirmed by the fact that they issue from their meetings in a very heated and extremely thirsty state. Still, it seems intrinsically improbable that men should go to large expense in point of uniforms and horse-collars merely to meet together and fall over furniture, and we must assume that a meeting of Templars has some other and worthier object.

There was a time when many intelligent men, including John Quincy Adams and Thurlow Weed, believed that the Knights Templar Society was a dangerous thing, chiefly because it takes its members exclusively from the Masonic Fraternity. In these days no one views the Templars with alarm. A more innocuous gathering never took place than that which has just delighted the Chicago hotel-keepers. The Knights are not as picturesque as the old Templars, but they behave themselves much better, and as between the ancient Knight in the act of torturing a Jew and the modern Knight peacefully nodding through a long sermon in a Methodist meeting house, it is very easy to make a choice.

“The Meaning of Cowan.”

I do not think that I can add anything new to the old arguments and statements anent “cowan,” but as “every little helps,” even in Masonic archæology, and “every mickle makes a muckle,” I think it well to ask the favor of the appearance of these few words of mine in the pages of the *Masonic Magazine*. I begin, my kind readers will observe, by stating that my words will be few, and few they certainly shall be. Just now we seem to like nothing long, whether long leaders, long articles, long orations, or even long sermons! No,

the taste of the age is, practically, to “cut it short” in everything. And though I fear a good deal of this impatience must be set down to the irritability and ignorance of the age combined, yet, like the ladies, I think it necessary to be in the fashion, and so, “cutting my coat according to my cloth,” I “cave in.”

I often see learned explanations of the word “cowan,” but I have for one never wavered in my opinion, expressed some years ago, that it is simply a term of Masonic technical use, and belongs really and truly and primarily to the Masonic terminology and vocabulary alone. For, as is well known, the word is not known to the older dictionaryarians; and even that most excellent work, “Crabbe’s Technico-logical Dictionary,” knows it not. I do not say that it is not to be found, but it is the exception to the rule. It is to be found, no doubt, in some of the very modern dictionaries.

Curiously enough, its Masonic use in England is very modern too. The word is not to be found in the English Guild Constitutions, though some believe that the word “lowen” in the Lansdowne MS. is synonymous with it, or rather put for it. I am myself not so sure of that, the more so as “Dowland” has it not, and the general use of the similar word in the same place in the other Constitutions is “layer” or “lyer.” The Antiquity MS., indeed, uses “lowen” also, but Inigo Jones’s MS. has no word at all; Wood’s MS. uses “layer.” I am, therefore, inclined to think that we cannot set much store by the evidence of the Lansdowne MS. The earliest Masonic use I know of it is in the Charges of 1722, where it is opposed to “true Mason,” and in its purely operative sense, and curiously enough, the word “cowan” is not to be found in the “old Regulations” of 1721 or the “new Regulations” down to 1798, though the words “true brother” and “false brother” are made use of.

It is, then, I think, pretty clear that the word is of ritual use alone in England, in our Lodges, and is not English either by origin or nationality.

Indeed, the evidence appears to me to be clear that it "hails" from Scotland. Thanks to Bro. Laurie and Bro. D. Murray Lyon especially, we have Scottish Masonic regular use of it in the sixteenth century as "cowanis," that it "irregular" Masons, or rather "non-guild" Masons! Such is, undoubtedly, its first use and meaning, and its derivative sense of "listener," or "eaves-dropper," a "profane," that is a "non-Mason" altogether, is of very much later use indeed. When even it was used in this sense in Scotland does not appear to be quite clear; but in England, as far as we know, there is no acknowledged use of it in this sense before the middle of the eighteenth century. It seems to have grown upon the Craft, so to say, and no doubt may be fairly claimed as a relic of purely operative use.

I am quite aware that Pritchard uses the word, but I never take Pritchard as an authority for anything; and believing him to be thoroughly untrustworthy, I do not touch upon his mention of the word.

It is just possible that after Desaguliers's visit to Scotland the word came into general use in England; but I am also inclined to think that as it betrays its operative Masonic origin, we have in it simply an early technical term of operative Masonry. I may remark here that the word is not to be found in the famous Sloane MS. or in the "Grand Mystery."

I think then, as I said at starting, that I have made good my contention that the word is really of operative Masonic birth—as an irregular Mason, one not belonging to the Lodge; and secondly, that its derivative sense of a "listener," "eaves-dropper," "intruder," etc., is equally and solely Masonic, though later. It certainly is not and cannot be derived from

the Greek *kuon*, or the French *chouan*, or the Hebrew *cohen*. The latter idea is perfectly ridiculous. And though we may have some difficulty in saying whence it is actually derived, its use and meaning are, I venture to believe, so decidedly and purely Masonic, and Masonic only, as to render any further remarks thereabout "both profitless and needless."

And so I conclude my humble little essay to-day, rather dogmatically, some may think, perhaps, at the end; yet because I believed I had something to say I have said it, and have said it as shortly and concisely as I could.—*Masonic Magazine*.

Editorial Notes.

At the Annual Communication of the Grand Lodge of Delaware, held in Wilmington, on the 6th and 7th of October, 1880, the following Grand officers for the ensuing year were elected and installed:—M. W. Bro. Joseph W. H. Watson, Newport, Grand Master; R. W. Bro. Geo. W. Marshall, Milford, Deputy Grand Master; R. W. Bro. Andrew L. Johnson, Wilmington, Senior Grand Warden; R. W. Bro. James S. Dobb, New Castle, Junior Grand Warden; R. W. Bro. Wm. S. Hayes, Wilmington, Grand Secretary; R. W. Bro. Benjamin F. Sheppard, Dupont's Mills, Grand Treasurer.

The anti-Masonic presidential ticket headed by Gen. Phelps, of Vermont, was supported by two Connecticut voters, one in Willington and the other in Redding. The electors named were six in number. As there were but two ballots cast it is evident that at least four of the electors did not support their own ticket.

At the Annual Conclave of the Grand Commandery of Knights Templar of the State of New Hampshire, held at Concord on the 28th ult., the following Grand Officers were duly

elected and installed:—Sir Benjamin Franklin Rackley, Dover, R.E. Grand Commander; Sir Nathan Parker Hunt, Manchester, V. E. Deputy Grand Commander; Sir Milton Andrew Taylor, Nashua, E. Grand Generalissimo; Sir John Francis Webster, Concord, E. Grand Captain General; Rev. Sir Daniel Crane Roberts, Concord, E. Grand Prelate; Sir Andrew Bunton, Manchester, E. Grand Senior Warden; Sir Washington Freeman, Portsmouth, E. Grand Junior Warden; Sir Frank Albert McKean, Nashua, E. Grand Treasurer; Sir Geo. Perley Cleaves, Concord, E. Grand Recorder; Sir Edward Richard Kent, Lancaster, E. Grand Standard Bearer, Sir Chas. Newell Towle, Concord, E. Grand Sword Bearer; Sir Don Hermon Woodward, Keene, E. Grand Warden; Sir David Russell Pierce, Great Falls, E. Grand Captain of the Guards.

At the 94th Annual Communication of the Grand Lodge of Georgia, held in Macon, on the 26th, 27th and 28th of October, 1880, the following were elected and installed Grand Officers:—M. W. Bro. Josiah I. Wright, Rome, Grand Master; R. W. Bro. Jas. W. Taylor, Luthersville, Deputy Grand Master; R. W. Bro. James M. Rusbin, Boston, Senior Grand Warden; R. W. Bro. John H. Estill, Savannah, Junior Grand Warden; R. W. Bro. Joseph E. Wells, Macon, Grand Treasurer; R. W. Bro. J. Emmett Blackshear, Macon, Grand Secretary.

We hear from Spain—and the fact is mentioned also, we see, by Bro. Hubert, in the last *Chaine d'Union*—that a lady, the wife of a Mason, has been initiated in a Lodge at Madrid, called “Hijas de Memphis,” (Daughters of Memphis), said to be under the Grand Orient of Spain, and to use the words of the Secretary, “en toda forma como si fuera un nombre,” (in all form as if she had been a man). We leave the last “fact” to the appreciation of our readers! Will it

surprise them to hear that the *Chaine d'Union* gives the names of twelve ladies, all said to be regularly initiated members of this Lodge? We think our readers will one and all exclaim: “Where are we going to?” Perhaps, after all, this is only a development of the “Eastern Star.”—*London Freemason.*

Bro. Wm. H. Scott, Salem, Grand Master; Bro. David M. Browning, Benton, Deputy Grand Master; Bro. John R. Thomas, Metropolis, Senior Grand Warden; Bro. Henry C. Cleveland, Rock Island, Junior Grand Warden; Bro. Wiley M. Egan, Chicago, Grand Treasurer; Bro. John F. Burrill, Springfield, Grand Secretary; are the principal officers of the Grand Lodge of Illinois for 1880-81.

Bro. Lawrence N. Greenleaf, Denver, Grand Master; Bro. Robert A. Quillian, Walsenburg, Deputy Grand Master; Bro. Samuel H. Bowman, Pueblo, Senior Grand Warden; Bro. Frank Church, Denver, Junior Grand Warden; Bro. Frank C. Young, Central, Grand Treasurer, Bro. Ed. C. Parmelee, Georgetown, Grand Secretary; are the principal Grand officers of the Grand Lodge of Colorado for 1880-81.

The Quarterly Communication of the Grand Lodge of Pennsylvania was held on Wednesday, the first ult, the M. W. Grand Master, Bro. Nisbet, presiding. The annual report of the Grand Secretary showed that there are at present 376 Lodges on the roll, with a membership of 35,975. The death was announced since the last Quarterly Communication of Past Grand Master, Bro. the Hon. Joseph R. Chandler, and a memorial and eulogy of the deceased was read and ordered to be entered upon the minutes.

SOME little excitement has been recently stirred up among the Freemasons of Germany owing to certain

remarks said to have been made by the Chancellor of the Empire, Prince Bismarck, in which he insinuates that the Freemasons are more dangerous than the Jesuits. His words have been taken by many of the German brethren to be a signal for a campaign against the Order. It may be that some of the German Freemasons have been rather indiscreet, and have forgotten that Freemasonry has nothing to do with politics. It is not at all likely that the Order which has the Emperor as its Patron, and the Imperial Crown Prince as its Grand Master, will be opposed by such a sagacious and polite statesman as Prince Bismarck. The reported speech may have been a little friendly advice, and a suggestion to the Freemasons to mind their own business.

DURING the recent session of the English Parliament, Mr. O'Donnell, (Home Ruler) asked the Secretary of State for Ireland to lay on the table the oath or form of attestation of the Irish Constabulary, and asked whether it was a fact that Freemasonry was the only secret society to which members of that force were permitted to belong. The Right Hon. W. E. Forster replied that the oath contained the following passage:—"I do not belong to, and will not, while I shall hold the same office, join, subscribe, or belong to any political society whatever, or any secret society whatever, unless to the society of Freemasons." (The reading of this clause was received with laughter). Mr. Forster went on to say that it would be worse than absurd to allow a member of the Constabulary to belong to a secret society as generally understood. With regard to the Society of Freemasons, he believed it was not generally thought to have the political evils of a secret society. Many Royal Princes, including the Prince of Wales, were members of it, and he could not imagine, therefore, that there was anything disloyal in it. We think that this is but a just

and righteous testimony to the character of our Order, and is an answer of no mean value to those who attack and slander the Fraternity.

THE Corner Stone of the obelisk which has recently been brought from Alexandria to New York, was laid in that city with Masonic ceremonies on the 9th ult. The Grand Lodge assembled at the Masonic Temple and proceeded in open carriages to the Central Park, where the Obelisk is to be erected—Apollo Commandery of Knights Templar acting as an escort, and there were also nearly 10,000 Masons in the procession. Upon reaching the place, the column opened out, and the Grand Lodge passed through. The usual Masonic ceremonies having been performed, and the Grand Master having proclaimed the Corner-Stone duly laid in ample form, delivered an address to the assembly. In concluding his remarks he said:—

.. The ancient workman did not build for an age, but for eternity. So with us, Brethren; we may not consider that our efforts amount to much of themselves, but nevertheless every one has his influence, and in a greater or less degree we contribute to the aggregate whole. Let it be our endeavor, therefore, to lay the foundation of our character on a broad, sure and deep foundation; let it be such as will bear the appearance of the plumb, square and level; let us continue to build upon this foundation a character which is above reproach in the sight of Him who ruleth all things. And when finally we have completed our task, erected a monument of moral grandeur and symmetry, achieved something which is for the welfare and advancement of the human race, then in after years the coming generation will treasure your memory, imitate your example, point to your deeds, and draw inspiration from your life as one worthy of their veneration. Such a monument will be more enduring than even that of stone, and the chiseled record, long after the tracings upon the stone shall have become obliterated, will stand out in its original sharpness, telling of grand enterprises and noble works which are the real monuments of a successful life. Let us, therefore, labor faithfully in the present, looking forward to the reward promised to him who performs his whole duty, and

the past, present and future of each and every one will entitle him to the salutation, "Well done good and faithful servant."

Canadian Masonic News.

Robert H. Morrison, formerly a respected citizen of Sturgis, Mich., but now said to be a fugitive from justice, is denounced as an impostor in Detroit. His forte seems to be to induce innocent brethren to endorse bogus cheques for him. Look out for him.

The N. Y. *Corner Stone* says:—We have been honored with a visit from two distinguished Masons, Brothers Daniel Spry, 32°, of Barrio, Grand High Priest of the Grand Chapter of Canada, and J. Ross Robertson, 31°, of Toronto, Grand Scribe N., of the Grand Chapter of Canada. Our accomplished visitors are guests of R. W. Bro. Yeoman, Superintendent of the General Post Office, by whose courtesy they were chaperoned through the various departments of that magnificent edifice. In the evening, after "doing" the city, these brothers met at the Hotel Godchaud, where were assembled M. E. William T. Woodruff, Grand High Priest; Judge Horatio W. P. Hodson, Deputy Grand Master of the Seventh. Wor. Bro. John C. C. Tallman, Senior Captain of the Ninth Regiment, R. E. Sam. Godchaud, Rep. of the Grand Chapter of New Hampshire; Wor. Bro. S. W. E. Beckner, Doctor Thos. H. Allen, who presides so gracefully in the East of Ancient Lodge; Lewis K. Goldsmith, the efficient Master of Franklin Lodge—vide our M. E. Grand High Priest; Robert Roberts, the successful Master of Park Lodge; R. W. Philander Reed,—emphatic—true—and generous. Continental Lodge's brilliant Master, John E. Flagler, Captain John Penberthy, Master of Eastern Star. Charles Scribner, who so gracefully presides in the East at Golden Rule, and the Mystic Nine of the Cerneau Grand Council A. and A. Scottish Rite, of the United States, and the Washington Territory Quartette. Toward creeping hour today the brethren took their departure, a delegation escorting our guests to the Fifth-avenue Hotel, and then retired to their homes, well pleased with everything, and fully convinced however opposite Masons may be in politics or what else, that brethren can dwell together in unity.

SHERBROOKE, P. Q.—A very interesting Masonic gathering was held lately in Sherbrooke on the occasion of a visit of the M. W. J. H. Graham, Esq., L. L. D., Grand Master of the Grand Lodge of Quebec. Among the distinguished brethren present were R. W. Bros. J. H. Isaacson, Grand Secretary; W. M. Keys, D. D. G. M.; E. R. Johnson, G. S. W.; A. F. Simpson, P. G. S. W.;

and W. B. Colly, P. D. D. G. M. In the morning a Convocation of the Chapter was held when the degree of Mark Master Mason was exemplified by the M. Ex. J. H. Graham, Grand Z., from a copy of a very ancient manuscript, and the Companions were greatly impressed with the able and instructive manner in which the Grand Z. exemplified the most ancient work.

At 2 p.m., the third Degree of the Quebec Ritual was excellently exemplified by the officers of Victoria Lodge, No. 16, at the conclusion of which, by invitation of W. Bro. Jas. Wiggett, the brethren formed in procession, and headed by the Victoria Band of the 53rd Batt., marched to the foot of King street, and proceeded down the river on the steamer *St. Francis*. Returning, the brethren disembarked at Fletcher's Point, near the brewery. Here, after giving three hearty cheers and a tiger for Bro. Wiggett, the procession reformed and marched back to the Lodge room.

In the evening the third Degree in the York Ritual was exemplified in the Prince of Wales Lodge by the members of Golden Rule Lodge, Stanstead, and as this event had been looked for by many of the brethren as the principal feature of the day, the Lodge room was crowded to its utmost capacity. It is unnecessary to say further than that the officers of Golden Rule performed their task with the utmost fidelity, and in a manner to elicit the highest commendation. The officers of Prince of Wales opened and closed the Lodge in the York rite.

Previous to closing, M. W. Bro. Graham, Grand Master of the Grand Lodge of Quebec, delivered an address, in the course of which he took occasion to extol the admirable manner in which the different Rituals had been exemplified, declaring the present district gathering, all things considered, one of the most successful held during the year.

At the conclusion of the Grand Master's address, the Prince of Wales Lodge was closed in form, the brethren repairing to the large hall in the north part of the building, where a right royal dinner, gotten up in Bro. Buck's best style, awaited them. Here, after the wants of the inner man had been duly attended to, the usual toasts were proposed by the chairman, Col. G. Lucke, (W. M. of Prince of Wales Lodge), and were duly responded to by speeches and songs, the company not breaking up until after midnight, when the J. W. announced the closing toast, "Happy to meet, sorry to part, and happy to meet again," the brethren uniting with the Masonic chain in singing "Auld Lang Syne," the Victoria Band closing with the National Anthem. Thus ended the largest Masonic demonstration ever witnessed in Sherbrooke.

The Canadian Craftsman.

Port Hope, December 15th, 1880.

This number concludes the fifteenth volume of the CRAFTSMAN, and we take the opportunity of addressing a few words directly and personally to our subscribers.

We have endeavored, since we undertook the editing and publishing of this journal, to provide for members of the Masonic Order throughout Canada a periodical which would furnish for them interesting and instructive reading on those subjects which it is supposed every Mason would give attention to. That we have succeeded in our endeavor we are assured by the frequent testimony of learned and erudite Masons, as well as by the flattering encomiums of our contemporaries. We regret, however, that we have not received as liberal support as we hoped for, and as we think we are entitled to receive from such a large constituency as the Dominion of Canada—for we have no competitor with whom to divide the favors—we must therefore conclude either that Canadian Masons are not a reading class, or, if they are, that they take very little interest in Masonry; and we are inclined rather to the latter conclusion, for in this age and country almost every body reads their paper and magazine. That Canadian Masons take very little interest in Masonry is a fact with which we are becoming every day more firmly impressed by observation and experience. The very large number of unaffiliates throughout the country, as also the increasing number of annual suspensions for non-payment of dues, are an evidence of this. The cure for this evil is greater care and caution in selecting material for the Masonic superstructure; and the inculcation of Masonic principles, and the extension of knowledge; and to this work the CRAFTSMAN devotes its pages.

In addition to the comparatively small list of subscribers, we have to complain of the indifference with which those, whose names are on our subscription list, treat our gentle reminders that they are in arrears. When a subscriber owes for two, three and four years, it is time that he should be aroused to a sense of his delinquency; and we fear that we shall have to take such proceedings as will draw from them the money which lawfully belongs to us. We are not unreasonable; we have waited long and patiently; but *they are most unreasonable* in supposing that we can afford to supply them with such a periodical as the CRAFTSMAN, *gratis*. We think that the annual subscription of \$1.50 is very low, and few magazines of equal worth can be had for the same price; and if they do not think our journal is worth that amount, we are quite willing to remove their names from the list, upon the usual conditions.

And to those who have been prompt and punctual in paying their subscriptions we return our thanks, and hope that their strict business proceeding in this case, carried into their own business and profession, will beget prosperity and success. To those brethren who have kindly contributed to our columns, we offer our hearty thanks, and hope that they may long continue to favor us, and enlighten and instruct our readers. And to all we extend a hearty greeting at this season, wishing you "A Merry Christmas and a Happy New Year."

Roman Catholicism vs. Freemasonry.

An instance of the bigotry and intolerance of the Church of Rome towards Freemasonry has been made public within the last few days in Toronto. It appears that a man named Riley, an old soldier who had served in the British army in China and Africa, and now a pensioner living in that city, but who has lately

been intemperate in his habits, was found a few days ago in his rooms in a dying condition; and the neighbors, supposing such to be the case, while ministering to his bodily necessities, thought of his spiritual condition, and requested the medical man who had been summoned, to procure the services of a Roman Catholic priest. In response to the call, a priest went to see the unfortunate man, but refused him the last rites of the church, not because he was an unrepenting sinner, but because he was a Mason. It appears from a certificate, found in his room, from the United Grand Lodge of England, that Riley was admitted to the third degree in Panmure Lodge, No. 1,025, Aldershott; the certificate bears his signature. As soon as the case became known to members of the Order in Toronto, R. W. Bro. Saunders, D. D. G. M., and two other members of the Board of Relief, went to the old man's rooms and took him to the hospital, where he will be cared for at the expense of the Masons; and should his illness terminate in death, he will be decently interred by the fraternity. Now, we should like to ask Archbishop Lynch and his priests, which of the two societies in this case—the Roman Catholic church and the Order of Freemasons—followed the teaching of the Great Founder of Christianity? Which was neighbor to him who was in distress? In the former, we see the representation of the proud priest and hard-hearted Levite; in the other, the good Samaritan who poured in oil and wine, and brought the dying way-farer to a shelter, and generously pays the reckoning. Out upon such a selfish religion as that which would deny bodily relief and spiritual consolation to a dying man because he belonged to a society which taught and impressed upon its members the great and blessed principles of that heaven-born virtue—*Charity*. This man may have been an unaffiliated Mason; he may have been suspended or expelled; but the members of our

noble Order do not stop to enquire; suffice it that he has once been a Brother in good standing; and they take him to their hearts and treat him as Brother in necessity. Compare with this the conduct of the officers of that church of which the man was a baptized member; they enquire all about him, ascertain that he is a member of the proscribed fraternity, and thereupon desert him, leaving, for all they care, his body to perish miserably, and his soul to eternal perdition, nor will they raise a brand to prevent either. Ignorant persons sometimes say they do not see any good in Freemasonry; we point them to this case as one of the innumerable instances which are daily happening of the benefits of Freemasonry.

Editorial Notes.

Bro. Col. Peard, known as Garibaldi's Englishman, was buried with Masonic honors at Fowey, Cornwall.

We are in receipt of the second number (November) of *The Mystic Tie*, a monthly Masonic paper published at Beverly, West Virginia. The number before us contains a vast amount of reading matter, almost exclusively of a Masonic character, and that of the most interesting kind. We welcome our *confreres* into the ranks of Masonic journalism, and trust that he may have a long, useful and prosperous career.

According to Bro. Drummond's (Grand Lodge of Maine) American Lodge statistics for 1880 there are 573,317 Master Masons against 582,586 last year, a falling off of 9,269. During the year there were raised 19,685, against 21,788 the previous year; a decrease of 2,103; suspensions for non-payment of dues 29,210, against 22,054 the previous year; an increase of 1,156.

THE Duke of Kent, father of Queen Victoria, was a Freemason. One evening in an ante-room of a Lodge he was addressed as "Your Royal Highness." No reply was vouchsafed, and again he was addressed by the same title. "Excuse me, brother," said the Duke, with a most polite bow, "but there are no Royal Highnesses here."

THE late Lord Mayor of London, Bro. Sir Francis Wyatt Truscott, Grand Junior Warden of the United Grand Lodge of England, goes out of office leaving behind him a record which few of his predecessors have surpassed or even equalled. His unceasing countenance and support of the benevolent institutions of London, and his munificent hospitality at the Mansion House during his year of office, can be testified to in the fact that he entertained no less than 12,000 visitors at various banquets, *dejeuners*, etc.; while more than 5,000 other distinguished personages partook of his hospitality at re-unions, conversations and other entertainments.

At the Quarterly Communication of the Grand Lodge of Pennsylvania, held on Wednesday, the 1st December, inst., and which was one of the largest meetings of that Grand Body which has been held, the following officers for the ensuing year were elected:—Grand Master, R. W. Bro. Samuel B. Dick, of Meadville, (R. W. Bro. M. Nisbet declining re-election); Deputy-Grand Master, R. W. Bro. Conrad B. Day, Philadelphia; Senior Grand Warden, Bro. E. Copper Mitchell, Philadelphia; Junior Grand Warden, Bro. Jos. Eichbaum, Pittsburg; Grand Secretary, Bro. Michael Nisbet, Philadelphia.

Bro. J. Fletcher Brennan, in an article published in the *Craftsman*—an article, by the way, which we did not happen to see until it was copied into the *Masonic Age*—asserts that

dues are entirely unauthorized and unknown in this jurisdiction: Rhode Island, he says, has never suspended a Mason for non-payment of dues. The writer is mistaken in these averments; for dues are exacted in nearly every Lodge in this jurisdiction, and there have been many suspensions for non-payment of the same. The Grand Lodge of Rhode Island several years ago sanctioned a system for collecting dues and provided for the enforcement of the law.—*Freemason's Repository*.

THE Baroness Burdett-Coutts has sent to the Lord Mayor of London, £100 towards the Truro Cathedral Fund. Her ladyship refers to the statement of the Prince of Wales, as the Grand Master of Freemasons, that Truro was the first Cathedral the foundation-stone of which had been laid with full Masonic rites, and goes on to say, "Let us hope that this may be a type that the Churches of Christendom may become more united, and carry more perfectly their Master's precepts, embodied in even what the ignorant know of the principles of the Craft."

THE oldest Minute Book possessed now by Mother Lodge Kilwinning, No. 0, of Kilwinning, Scotland, dates from Dec. 20, 1642, when all the members present had their names inscribed, and their respective marks annexed to their names. (See Bro. Robert Wylie's "History of the Mother Lodge Kilwinning," pp. 31, 58.)

The oldest Minute Book possessed by the Lodge of Edinburgh (Mary's Obspel) No. 1, of Edinburgh, dates from November 27, 1599, and contains under that date, the following interesting entry:

"Item, ordainis all wardenis to be chosen upoun Sanct Johnis Day yeirlie."

The two Masonic Lodge Minute Books above referred to, are at present the oldest ones known.

SOME curious investigator has ascertained that amongst the brethren who were guests of the late Lord Mayor, Bro. Sir Francis Trussott, Senior Grand Warden, G. L. of England, at the recent Masonic banquet at the Mansion House, the following "swells" were present:—8 Princes, 14 Marquises, Earls, and Barons, 8 Baronets, 4 Knights, 9 members of Parliament, 10 Clergymen, 1 Admiral, 4 Generals, 13 Colonels, 4 Majors, 5 Captains, 9 Aldermen, 2 Sheriffs, 8 ex-Sheriffs, 2 Under-Sheriffs, 3 ex-Under-Sheriffs, 2 Deputies, 89 Common Councilmen, 4 Q. C.'s, 7 Physicians, and 3 C. B.'s.

THE Quarterly Communication of the United Grand Lodge of England was held on Wednesday the first instant, the throne being occupied by Rt. Hon. Lord Tenterden, First Grand Senior Warden, and Prov. Grand Master for Essex. H. R. H. the Prince of Wales was nominated as M. W. Grand Master for the ensuing year, this being the *Seventh* time. Brother Rev. C. W. Spencer Stanhope, Gr. Chaplain, referred to the fact that that day (the first December) was the thirty-sixth birthday of H. R. H. the Princess of Wales and moved, with the permission of the Grand Master, the following resolution: "That the very best wishes of this Grand Lodge be conveyed to Her Royal Highness on this her thirty-sixth birthday; and that it may please the Great Architect of the Universe in His great mercy to grant her many happy returns of the day is the prayer of the Freemasons of England gathered together in Grand Lodge this evening." The resolution was seconded by Bro. Rev. C. J. Martyn, P. G. O., and was carried unanimously and with great applause.

A CORRESPONDENT writes to the London *Freemason* giving the following instance of a life being saved by giving a Mason sign. He says: "At

the battle of Corunna, fought in 1809, an English officer was badly wounded in the leg, and left on the battlefield. The next morning one of the enemy's picket fired at him three times in succession, but, in consequence of a defect in the flint, the gun was not discharged. The man was in the act of manipulating the flint, in order to make it "bite" (I believe that is the correct term), when the wounded officer made a certain sign, by which he was at once recognized as a Mason. His assailant communicated with his commanding officer, himself a Mason, and by his orders the wounded man was conveyed to excellent quarters, and, although exceedingly faint and prostrate from loss of blood, he underwent the operation of amputation, and received such careful and skillful treatment, that he perfectly recovered. When an exchange of prisoners took place he was restored to his country, and became the father of a family. One of his sons, Bro. J. Bennett, P. M., Anchor and Hope Lodge, No. 284, has in his possession his father's medal; and I have his authority for recording another instance of the utility of Masonry in saving life on the battle-field, where, ordinarily, little respect is paid to persons, and where the *coup de grace* is administered to suffering humanity with as little ceremony as would be observed in slaughtering a mad dog or any other quadruped.

THE regular quarterly Communication of the Grand Lodge of Scotland, was held in Freemason's Hall, Edinburgh, on Thursday, the 4th of Nov., the M. W. Sir Michael R. Shaw Stewart, Grand Master, Mason on the Throne. The Grand Committee reported that as Bro. Dr. George Baynes, District Grand Master of Montreal, had been a party to an arrangement under which the Scottish holding Lodges were asked to resign their allegiance to the Grand Lodge of Scotland, and to come under the Grand Lodge of Quebec, they recom-

mended Grand Lodge to recall and cancel Bro. Baynes' commission, and to suspend the operations of the District Grand Lodge of Montreal. This proposal was adopted by Grand Lodge. We do not see by the report of the proceedings at that Communication, as published in the *Freemason*, that any further action was taken; but this is explained by a letter in the *Freemason* from Bro. James H. Wilson, P.P.G.M. Grand Lodge of Scotland, and Hon. P.S.W. Grand Lodge of Quebec, in which he states that the official papers from Quebec, only arrived in Edinburgh on the day of the meeting of the last Grand Committee of the Grand Lodge of Scotland. No doubt the arrangement entered into by the District Grand Lodge of Scotland with the Grand Lodge of Quebec will be approved by the Grand Lodge of Scotland at its next Quarterly Communication, and the movement so happily begun will be consummated. We note that M. W. Sir Michael Shaw Stewart was re-elected Grand Master; Bro. R. F. Shaw Stewart, G. S. W.; Bro. Rt. Hon. the Earl of Haddington, G. J. W.; Bro. Murray Lyon, Grand Secretary.

The London *Freemason* gives the following brief sketch of Irish Freemasonry:—

The history of Freemasonry in Ireland is still very doubtful and obscure. Anderson, in his Constitutions of 1738, though he mentions St. Patrick, A.D. 403, and his building of St. Patrick's Cathedral and the Priory of St. Avog at Lough Derg, says nothing about the Masons, though he would, by implication, have us infer that St. Patrick was connected with the Operative Masons. His first mention of a Grand Lodge in Ireland is under Lord Kingston in 1730. There is a statement to which Maskey calls attention in the Irish Book of Constitutions of 1730 in Spencer's "Constitutions of the Freemasons," p. 39, that "about 370 years before the birth of Christ, the four sons of Milesius the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the kingdom, settled themselves in several parts of it, planted colonies, and erected lodges." This statement we may fairly relegate at once

to the prehistoric times. There is evidence to show that a Grand Lodge, of Munster was in existence about 1626, and it probably will have dated from about 1720. But the earliest historical evidence so far incontestable is, that in 1720 a Grand Lodge was formed in Dublin, with Lord Kingston as Grand Master. We may observe that some have contended that it was a *Erty* Grand Lodge in Munster—not a Grand Lodge—which was set up; and that its records exist from 1726. In 1749 the Grand Master's Lodge was formed, and in 1779 the Grand Lodge of Ireland recognized the spurious Atholl Masons in London, as also did the Grand Lodge of Scotland. In 1779 Mother Kilwinning Lodge gave a warrant to some brethren in Dublin to form a lodge to be called the "High Knights Templar," to confer the Three Degrees; and though it is quite clear that the warrant of constitution only extended to the Craft Degrees (though why we know not as there was a Grand Lodge in Ireland), yet this afterwards became, no doubt, the origin of the Grand Encampment of Ireland. Freemasonry has spread gradually, though deeply, in Ireland, and there are under the Irish Grand Lodge over 1,000 Lodges (not all active) on the roll, and the high grades also flourish in Ireland. The Irish system somewhat differs from the English, and we confess that we prefer our own arrangement. Freemasonry in Ireland has had much to contend with in consequence of the open opposition and anathemas of the Roman Catholic Church, Archbishop Cullen, now Cardinal, having declared it to be a "deadly sin" to be a Freemason. In 1850 the Roman Catholic Synod at Thurles promulgated a Brief against the Freemasons, which after declaring that as Clement's Bull "in eminenti," confirmed by Benedict's "Providus," 1761, by Pius VII's "Ecclesiam" in 1821, and by Leo's "Quo graviori" in 1826, had condemned Freemasonry and Freemasons, they practically excommunicated all Roman Catholic Freemasons! Since then the Allocutions of Pius IX. have been used against the Freemasons in Ireland. But they have not lost heart, and are still a numerous, intelligent, charitable, loyal body of men. The list of Irish Grand Masters is as follows:—

- Viscount Kingston, 1730.
- Colonel Maynard, 1730.
- Viscount Netterville, 1732.
- Lord Kingsland, 1738.
- Lord Kingston, 1735.
- Lord Tyrone, 1736.
- Lord Mountjoy, 1738.
- Arthur St. Leger, Viscount Donoraile, 1740
- Lord Tullamore, 1741.
- Lord Southwell, 1743.

Viscount Allen, 1744.
 Sir Marmaduke Wyvill, 1747.
 Lord Kingsborough, 1749 (a Baron).
 Hon. Thomas Southwell, 1753.
 Earl of Lanesborough, 1757 (as Lord New-
 townbauer).
 Earl of Drogheda, 1758.
 Sir Edward King. Bart., 1761 (Earl of
 Kingston).
 Earl of Westmeath, 1764.
 Earl of Cavan, 1768.
 Marquis of Kildare, 1771.
 Lord Dunluce, 1772.
 Viscount Dunluce, 1773 (Earl of Antrim).
 Earl of Morington, 1777.
 Duke of Leinster, 1778.
 Earl and Marquis of Antrim, 1779 (2nd
 time).
 2nd Earl of Morington, 1782.
 Baron Muskerry, 1783.
 Marquess of Downshire, 1785 (as Viscount
 Kilwarlin).
 Viscount Glenawle, 1787.
 Earl of Donoughmore, 1789 (as 2nd Baron).
 Lord Donoughmore, 1792.
 in whose Grand Mastership the Irish Fe-
 male Orphan School was established. In
 1813 the Duke of Leinster was elected
 Grand Master, and held it over sixty years,
 when he was succeeded by the Duke of
 Abercorn, the present distinguished Grand
 Master.

A Specimen Brick.

In a journalistic experience of over a quarter of a century, during which we have seen a good many queer communications of one kind and another, on business, for publication, and to "blow the editor up," but for pure, unadulterated cheek, the following is entitled to the "big apple:"—

Editor of the Craftsman Sir please find enclosed find the sum of four 50-100 dollars the amount of my note in your hands which you will please return to me by mail I wish you to discontinue the Craftsman at the end of the year I wrote to you before that it was the first time that ever I had anything against me put into a penny a linner lawyer for collection and I hoped that it would be the last If the man you have put your bills into his hands to collect is a mason the sooner men discard the name of masonry and call themselves goudgers the better it will be for masonry and the public at large he wrote me a note charging me with the note \$4.50 costs 25c \$4.75 I want to know where in the name of God he can claim costs does he take me for a fool I have shown it to a large No of the masons belonging to ——— Lodge No. — of which I am a member and they all say they never saw the like of it before you

should have received your money but I taken down with a low species of the Typhoid fever about the middle of September I am sorry to have to address you thus but I am thus prompted by feeling it my duty thus to do so I could never send the money to such a man the idea of costs 25c I must be made of money to pay such demands I remain yours fraternally

Out of mercy to the writer we suppress his name and address. His very "natural" indignation at being compelled to pay up after being allowed to run an account for three years' subscription can be readily understood, but it is only fair to ourselves to explain that we gave our solicitor instructions to write to such parties as we could not, by continuous dunning, get an answer from; and this "chap" grumbles because he was charged 25c. for an official notification that he would save costs by prompt settlement of the account so often sent to him. We have many such as this subscriber on our list, who will "beat" their way as long as they can, and when forced to pay become abusive. We have many, too, who make the flimsiest excuses for not paying, while some do not condescend to let us hear from them at all, but simply return the magazine marked "refused," making no reference to the amount they owe; many again "remove," and we find ourselves without the means of communicating with them, but doubtless the latter class of "honest" subscribers only forget to inform us of their change of residence. We have a couple of pigeon holes full of notices concerning such delinquents as we have alluded to above, and when we have concluded in our own judgment how best to deal with them, they can depend upon hearing from us; and if the mode of communication is not pleasant they will have themselves to blame. Some of the letters we receive would make a very pleasant article, and we propose "dishing" a few of them up some day, and we may have to advertise for information concerning the whereabouts of those who have cleared out without settling our-

small accounts. Our readers have no idea of the amount of absolute dishonesty which is tried to be played off upon us, but long experience in dealing with all phases of the publishing business generally unmasks the imposition and points out a remedy; but wherever we have found it would be a hardship to exact payment, in every instance have we forgiven the debt, given extra time, or in some way met the convenience of the parties. We are always willing to do this, but those who try to deceive us by false representations do not often succeed.

Obituary Notice.

Bro. A. M. Ross, a Past Master of Corinthian Lodge, No. 330, London, was called to his rest on the 8th inst., and was buried with Masonic honors on the Friday following. A large number of the brethren were present, and the Corporation of London East, of which he had been a member, also attended in a body. Bro. Ross had for many years been associated with the mercantile interests of the city of London, and represented the city at the important meeting of the Dominion Board of Trade in 1877. In 1865 he contested the election for the North Riding of Middlesex in the Reform interest, and was beaten by a majority only of two. He was 52 years of age, and leaves a wife, two sons and a daughter, for whom the deepest sympathy is expressed.

Divine Service and Grand Lodge.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. Bro.—Your last number brings us an article from our P. G. Chaplain, Rev. Chas. W. Paterson, inscribed Divine Service and Grand Lodge, wherein our Rev. Brother intimates that although his motion, that Grand Lodge be opened with Divine Service, brought before the last session of Grand Lodge, received such a cold reception, he, nevertheless, intends to persevere in his effort, and that he feels he shall eventually succeed.

As this is a matter of opinion, he is fully justified to express the same. Different, however, it is with some of that Rev.

Brother's statements, where he mentions names of brethren who at last meeting of Grand Lodge took part in the discussion upon that motion, and publishes through the press the arguments adduced by them against that motion, and also asserts that my speech was uncalled for and unnecessary. That Rev. Bro. over his own signature mentions the names of Bro. Klotz and Bro. Spry as parties to the debate, and publishes either the substance or words of their respective arguments; and such a publication is a direct violation of the Constitution of Grand Lodge, as laid down in the third clause "of members and their duty."

It would be an easy matter for me to show the provocation to the remarks I made and to the warmth with which I spoke, but as in so doing I would fall into the same error, and make myself liable to expulsion from the Order, as our Rev. Bro. appears to have done by his publication. I must refrain from availing myself of that weapon, for my duty as a Mason stands higher with me than a mere personal gratification, however strong the inclination may be to indulge in the same.

The Rev. Bro. refers to a certain P. D. D. G. M.'s opinion that if he goes to church once on a Sunday he does not see why he should be compelled to go on a week day, and then lectures that R. W. brother as to his wrong conception of the obligations laid upon him as a Christian and a Mason; and finally our Rev. Bro. accuses those who do not believe in going to church on a week day, of having kept awake the citizens of Guelph long after midnight by riot and revelry.

This is a most extraordinary accusation, a direct attack upon that P. D. D. G. M. as one of those who does not believe in going to church on a week day, and upon all the rest of the brethren, for ought we know including our esteemed Grand Master. Can it be possible that that wholesale accusation is true? That about ten thousand people were kept awake long after midnight by the riot and revelry of members of Grand Lodge during its session at Guelph last July, and yet not a single one of these citizens made a single complaint through the public press, while in all cases of complaint of that nature the public press is the usual channel by which the same are made known. I was myself in that city on the night in question, and as usual during Grand Lodge session, engaged in my room till after midnight writing up Grand Lodge papers, but I never heard either riot or revelry, yet the hotel at which I stayed was filled with members of Grand Lodge.

That accusation of our Rev. Brother I consider most flagrant, wanton and personal, entirely uncalled for in public print, decidedly un-Masonic and un-Christian,

and, if believed by the outer world, it will lower the Craft in the estimation of the public far deeper than fifty or a hundred "Divine Services" can amend.

That Rev. Bro. informs us at the close of his communication that he is desirous in assisting to elevate the tone of the members of Grand Lodge; this is in itself a very praiseworthy desire, and as such highly commendable, for no candid man will deny that in every individual as well as in every Society, even Church Communities and the Masonic fraternity not excepted, there is ample room both for moral and for intellectual improvement; but our Rev. Bro. appears to have unfortunately overlooked the grave fact that it is easier to express a desire than to carry it into effect, and also that it is easier to give a person or a body of men a bad name than to gain for him or them universal respect; the one may be done by one slanderous tongue while the other often requires superhuman efforts to accomplish; the one often requires no brain, but an inclination to exaggeration and wantonness; while the other often requires brain, earnest resolve and noble perseverance. The information by our Rev. Bro. as regards his desire, unfortunately conveys an unpleasant sting to the great majority of members of Grand Lodge whom our Rev. Bro. in the preceding paragraph of his communication brands as rioters and revelers, who do not believe in going to church on a week day, who vote down his motion in the question of Divine Service during Grand Lodge session, who disturb the midnight's rest of about ten thousand people, and who respond to the cry "go to the circus" in preference to holding an evening session or of going to church and hear our Rev. Bro. or some other one preach a sermon.

Our Rev. Brother's plan for elevating the tone of the members of Grand Lodge is by introducing Divine Service as part of the annual proceedings of Grand Lodge, and he thinks that before long it will be considered not the least profitable and pleasant part of the proceedings. This is also a matter of opinion which he has a perfect right to enjoy and to express; at the same time I claim the right to express my opinion upon that subject.

Firstly—I consider that the motion referred to did cast, though indirectly, reflections upon every one of our illustrious Grand Masters who have presided over Grand Lodge since its formation in 1856, about a quarter of a century, in as much as not one of our Grand Master's ever intimated or advised in his annual address the introduction of Divine Service as a necessary part of our Grand Lodge proceedings; while from a Grand Master, being he head of the Craft, the Craft expects such suggestions as in his wisdom will tend

to elevate the tone of the members of Grand Lodge, and generally that of the Craft, or which is otherwise of vital importance or benefit to the same. Neither did any of our numerous Past Grand Chaplain's ever before make such a suggestion or motion.

Secondly—As regards the advisability of adding Divine Service to our Grand Lodge proceedings, it should be borne in mind that in this country we have men of almost every creed belonging to the Masonic fraternity, some of whom are rather extreme in reference to church matters, and would not on any account attend Divine Service in any church except one belonging to their own creed or profession. Roman Catholics, of whom we have many excellent members among us, cannot fairly be expected to attend Divine Service in a Protestant Church; and from the many Jews who form a very respectable portion of our membership, it can neither be expected that they shall go to any Christian Church for worship; we have also a fair number of Mohamets and probably members of other religions among us, of whom it would be simply absurd to expect from them to attend Divine Service in a Christian Church for the purpose of devotion. If, however, the object of the mover is to be attained, i. e., to impress upon the outside public that the Freemasons are not such a godless people as some parties accuse them of being, but that they go to church and attend Divine Service as other pious Christians do, then one condition is, that such Divine Services be held public and in a regular church, not in a mere lecturing hall, and that the public be allowed to attend. Knowing then that we have rather such a heterogeneous body of men as regards religious view, who, nevertheless, meet in Lodge upon the broad principles of Masonry as one homogeneous body, would it be advisable to disturb that unity by declaring that Divine Service shall form part of the Grand Lodge proceedings, and make it quasi-compulsory upon every member of Grand Lodge to attend the same? Would not such a law be an unquestionable infringement upon the guaranteed rights of every one who becomes a member of our ancient fraternity? Such a law might be introduced in a Society where all members are of one and the same creed without causing any jarring, but not so in this country. And to say that such an attendance at Divine Service need not be made compulsory, but may be left to the option of every individual member, would be a contradiction in terms, for if the holding of Divine Service is made part of Grand Lodge proceedings, the attendance to the same, for every member must of necessity be as obligatory as the attendance at Grand Lodge itself; absence from the one would render the defaulter equally

amenable to reproof as absence from the other. Nevertheless, no doubt many would run that risk they would abstain from going church, and in consequence thereof the evidence sought to be given to the public, making them or trying to make them believe that the Freemasons are all good church going people, would fail.

The consequence of giving some Rev. Brother an opportunity of addressing the members of Grand Lodge in presence of a general public audience and in a church, where by the laws of the land any sort of reply is prohibited, might be of quite a different nature than strengthening the bonds of unity, harmony and brotherly-love, and of promoting peace and good will among all mankind. If for instance such a Rev. Brother had any particular desire to defend the fraternity against the accusations of its enemies, especially the Roman Catholic hierarchy with the Pope at its head, by whom in advance every Freemason stands excommunicated, while the whole Masonic fraternity, with all its teachings, ceremonies, usages and secrets, stands inscribed upon the Index at the Vatican as utterly heretical and damnable; if that Rev. Brother had any desire "to fling into the teeth" of those assailants the lie or untruth of their accusations, and would, while under the protection of the pulpit, give words to his propensity, might not such an effusion tend to create disunity, disharmony and estrangement between the brethren, as well as unkindly feeling towards the fraternity among the public. One thing at least is certain, that all such kind of effusions, however strong and often repeated, would not in the least make the Pope nor the Roman Catholic clergy, and we may add quite a number of anti-Masonic Protestant clergymen, think or speak one iota better of the Masonic fraternity than they have done heretofore; it might induce some of the latter to get up another trivade against us, but their mouths would not be shut from preaching against us, no matter how many Divine Services Grand Lodge may attend.

The object of the Grand Lodge communication is to work, to do business, to distribute money to needy brethren, widows and orphans, and thus to practice Freemasonry; the preaching of it more especially belongs to the private Lodge room. The brethren who attend Grand Lodge, mostly come a long distance, often arrive only closely before opening of Grand Lodge, their first business necessarily is to look out for lodging, and when that is procured, often with great difficulty, they have to hurry to get their dinner and be in time to register their names for admission; they meet old friends and have a hearty greeting; all this creates excitement; add to this that every one has some one or more

kinds of business to attend to at Grand Lodge, and to see that it is accomplished; and where, I ask, is the mind that under such circumstances is in proper form or mood to attend to Divine Service, to be really earnest and devout? Many brethren come for the first time to the city where the Grand Lodge is being held, and they naturally desire a few spare minutes while Grand Lodge is not in session to look around or visit friends. Two days, comprising four or five sessions, is now considered sufficient for the transaction of Grand Lodge business, while the Board of General Purposes prepares during the two preceding days the greater portion of the business, and holds meetings during the two days of Grand Lodge proper; Committees meet and transact business between the sessions of Grand Lodge, by which arrangement alone it has become possible to reduce the session of Grand Lodge proper from a week to two days; exclusive of the two preceding days for the Board of General Purposes only. The expenses of delegates attending Grand Lodge, usually paid by the private Lodges sending them, are as a rule rather heavy, and a day more or less will amount to quite an item in matter of finance. The majority of the members attending Grand Lodge during its two days session have only one night they need to stay in the city where Grand Lodge is held, and those who have not any special business to attend to at the evening session of Grand Lodge, frequently do, with the approbation of the Grand Master, what by the Constitution they are required to do, i. e., visit other Lodges, and they visit one of the Lodges in that city; or visit a relative or old acquaintance, spend a pleasant evening in that form, for which no one ought to blame them. But even if a number of the members of Grand Lodge on that one night, by consent of the Grand Master, do go to a place of amusement—a theatre, circus, or the like, so long as the business of the Grand Lodge is not hindered thereby, it is a matter of their own concern. Grand Lodge has never yet felt itself called upon to act the part of a tutor who admonishes his boys for being out on the street in the evening instead of being home studying their lessons.

Our Rev. Bro. claims for his Divine Service only one hour of what he calls the many wasted hours of Grand Lodge; but he leaves us in the dark as to which particular hour he would recommend. There is no doubt that in so large a body as the Grand Lodge many minutes are spent in formalities and the like, during the different stages of the sessions; yet as his hour cannot be composed of detached minutes, but must consist of sixty consecutive minutes, I fail to see where such a whole

hour during the two days of Grand Lodge sessions can be found, that all members of Grand Lodge, including the Board of General Purposes and their sub-Committees, could leave and go to attend Divine Service without thereby delaying the business of Grand Lodge.

From the foregoing remarks there can be no doubt in the mind of the reader that I am opposed to having Divine Service made part of Grand Lodge proceedings, and I have no hesitation in declaring it. Freemasonry discards all ostentation, all propagandism, all proselytism, and cloak it as you may the chief, if not the sole object of the motion is to cause effect upon the public; it is unavoidably coupled with ostentation, and carries propagandism and proselytism in its train; the Craft needs neither the one nor the other. We know our noble Order has ever been looked upon by the public with dislike, suspicion, and often with hatred, never with a real good will, and no doubt it will so remain; still the Craft has survived and no doubt will continue to flourish in ages to come until morality, virtue, and good will to all mankind will be so common that there is no need any more for praising either. Our Craft is numerous enough for the present, it requires no one to make propaganda for its augmentation, if we are only true to our noble Order and true to ourselves we have ample space to do our work in this community; we are strong within ourselves to do good, if we abstain from any interference by way of dispute, quarrel or challenge with the public or any particular body of men in the outer world, for so soon as we enter the arena for combat, if we become an Order militant, our usefulness ceases, and we are sure to become the losers in the battle. Our motto is peace, and only in peace can our noble Order prosper and its seeds bear fruit.

Faternally yours,

OTTO KLOTZ.

Preston, Dec. 10, 1880.

The Craft in Toronto.

Visit of the D. D. G. M. to Rising Sun Lodge, Aurora—Elections and other Interesting Items.

On the evening of the 3rd inst., R.W. Bro. Sanders, D. D. G. M., paid an official visit to Rising Sun Lodge, No. 129, G.R.C., Aurora, the principal attraction being a lecture on Freemasonry, delivered to the Lodge by its Worshipful Master, R. W. Bro. Revd. C. W. Paterson, Past Grand Chaplain.

The D.D.G.M. was accompanied by a large number of the city brethren, representing the following Lodges: St. Andrews,

King Solomon's, Ionic, Rehoboam, St. John's, Ashlar, Doric, Zetland, and Alpha; amongst whom we noticed V.W. Bro. W. C. Wilkinson, G.D.C., W.M. of St. Andrew's Lodge; V.W. Bro. T. F. Blackwood, P.G.S., and P.M. Ashlar Lodge; W. Bro. I. S. Macdonald, W.M. of Zetland Lodge; W. Bro. N. S. Lee, W.M. of King Solomon's Lodge; W. Bro. Wm. Simpson, W.M. of St. John's Lodge; W. Bro. Geo. Vair, W. M. of Ashlar Lodge; W. Bro. George Tait, W.M. of Alpha Lodge; W. Bro. Dr. I. A. Temple, P.M. Ionic Lodge; W. Bro. A. I. Robertson, P.M. Ionic Lodge; W. Bro. E. A. Mumford, P.M. Ionic Lodge; W. Bro. C. W. Postlethwaite, W. M. elect of Ionic Lodge; W. Bro. W. J. Cameron, P. M. Doric Lodge; Bro. James Spooner, Sec'y.-Treas. Toronto Masonic Board of Relief, etc., etc. There were also present, W. Bro. F. A. Smelson, W.M. Vaughan Lodge, No. 54, Maple; W. Bro. James Wayling, W.M. Sharon Lodge, Sharon; and V.W. Bro. G. W. Morrison, P.M. Rising Sun Lodge, Aurora; and other visiting Brethren.

The party left the City Hall Station in a special carriage attached to the 5:15 p.m. train, picking up recruits at Brock street and Parkdale, and arrived at Aurora about 7 p.m., when R. W. Bro. Paterson met and accompanied them to the Queen's Hotel, where they were entertained at dinner by the brethren of Rising Sun Lodge, which was served in excellent style by "mine host" of the Queen's, Bro. Graham.

After the single toast of the "Queen and the Craft" the Brethren proceeded to the Lodge which had been previously opened, and the D. D. G. M. was received with the customary honors.

On the conclusion of routine business, R. W. Bro. Paterson, after expressing his gratification at seeing so many distinguished members of the Craft present, requested the D. D. G. M. to assume the gavel, and then proceeded to deliver an able and instructive charge or lecture, which we regret the pressure on our columns prevents us publishing in the current number.

On the Rev. Bro. resuming his seat, the D. D. G. M. expressed the pleasure he felt in visiting Rising Sun Lodge, and in finding the records so correctly and neatly kept; he alluded to the necessity of a Secretary of a Lodge looking carefully to the collection of dues from its members, and pointed out the ill effects of allowing Brethren to get into arrears, as when the amounts became large, they were in many cases unable or unwilling to pay them, and consequently become liable to suspension, and were lost to the Craft.

In response to the call of the D. D. G. M. for remarks and suggestions from the brethren present, W. Bro. Tait, W. M. of Alpha Lodge, Parkdale, warmly recom-

mended the introduction of music in working the various degrees, the beauty and usefulness of which had been exemplified in the Lodge over which he had the honor of presiding.

V. W. Bro. W. C. Wilkinson, after some lengthy remarks on the strict necessity of temperance and the avoidance of profanity among the Brethren, moved that the thanks of the visitors be tendered to R. W. and Rev. Bro. Paterson, for his interesting and instructive address.

V. W. Bro. T. F. Blackwood, in seconding the motion, expressed his entire approval of the remarks of the former speakers, and paid a well merited tribute to the Rev. Bro. presiding over Rising Sun Lodge.

The D. D. G. M., in putting the motion, (which was unanimously carried) expressed a hope that R. W. Bro. Paterson would deliver another of his very interesting addresses to the Lodge of Instruction which he purposed holding in Toronto early in the ensuing year.

R. W. Bro. Paterson, in thanking the visitors, stated that he was entirely in accord with the views expressed as to the desirability of introducing music into our ceremonies.

W. Bro. Temple, of Ionic Lodge, then addressed a few well timed remarks on the subject of Brotherly love as one of the fundamental principles of the Order, without which no one could be a Mason in any thing but name.

W. Bro. A. J. Robertson, of Ionic Lodge, then moved that the thanks of the visiting Brethren be tendered to the officers and members of Rising Sun Lodge, for the hospitality received at the hands of the Brethren of that Lodge.

W. Bro. W. A. Lee, W. M. of King Solomon's Lodge, seconded the motion, which was carried unanimously.

W. Bro. Morrison, I. P. M. of Rising Sun Lodge, in replying, expressed the gratification felt by the members of his Lodge at the presence of so numerous and distinguished a body of visitors.

W. Bro. Mumford, of Ionic Lodge, was then called upon to address the Brethren, which he did in his usual humorous style. He said he was reminded of what he saw at dinner of the old days in which the country parson travelled from place to place, putting up at various farm houses, until, whenever he entered a farm yard, all the chickens ran away and hid themselves until he departed, intimating that he expected the Aurora Brethren to pursue the same course when next they heard of a visit from the Toronto Brethren.

W. Bro. Postlethwaite, W. M. elect of Ionic Lodge, then addressed the Lodge, expressing the pleasure he had experienced in listening to the lecture delivered by R. W. Bro. Paterson, which he both hoped

and believed would be of lasting benefit to all who had enjoyed the privilege of hearing it.

The proceedings were then brought to a conclusion, the time being near at hand for the departure of the visiting brethren, and the Lodge was closed in peace and harmony at 11 p. m.

The return journey though protracted, passed pleasantly, the brethren reaching Toronto at an early hour on Saturday morning, much pleased with the result of their visit, having first passed a vote of thanks to the representatives of the Northern Railway Company for their courtesy and attention to their comforts, which was responded to by W. Bros. Mumford and Postlethwaite of N. R. R.

One of, if not the largest gatherings of brethren belonging to the same Lodge ever held in Toronto, took place at the Regular Communication of King Solomon's Lodge, No. 22, G. R. C., held in the Masonic Hall on the 9th inst.—the occasion being the election of officers for the ensuing Masonic year. There were 98 votes cast for "Worshipful Master," the choice falling upon V. W. Bro. J. Ross Robertson, who has cause to feel proud of the trust reposed in him by so large a number of his brethren.

There were over a hundred members of the Lodge present, and considerably over a hundred visitors from the various city and suburban Lodges, while there were many from a distance. The following were some of the most prominent

MEMBERS OF THE CRAFT PRESENT:

R. W. Bro. Daniel Spry, P. D. D. G. M.; R. W. Bro. R. J. Hovenden, G. S. W.; R. W. Bro. D. McLellan, Hamilton, P. G. S. W.; R. W. Bro. J. G. Burns, P. G. R.; V. W. Bro. W. C. Morrison; V. W. Bro. W. J. Hamby; V. W. Bro. J. Ross Robertson; V. W. Bro. N. L. Steiner; V. W. Bro. T. F. Blackwood; V. W. Bro. James Wilson; V. W. Bro. James B. Nixon; V. W. Bro. W. C. Wilkinson; W. Bro. Jas. Norris; W. Bro. W. H. Walkem; W. Bro. Thomas Langton; W. Bro. Daniel McDonald; W. Bro. Henry Bickford, W. M. of Valley Lodge, Dundas; W. Bro. Walter S. Lee; W. Bro. John A. Wills; W. Bro. H. Graham; W. Bro. William Simpson; W. Bro. James S. McDonald; W. Bro. Richard Dinnis.

The D. D. G. M., R. W. Bro. Sanders, has been gaining golden opinions from the brethren in this district for the energy and zeal he has displayed in the discharge of the arduous duties of his office, he having already visited officially eighteen of the Lodges in his district, many of them being at a considerable distance from his headquarters.

The R. W. Bro. also intends holding a Lodge of Instruction early in the ensuing

year, at which we hope to see a large attendance of the brethren of this district.

Favorable mention of the reception accorded American Masons by the Doric Lodge, of this city, at its September meeting, has been made in *The Corner Stone*, of New York, and *The Templar*, of Troy, N. Y.

At the last meeting of Doric Lodge a committee was appointed to procure a suitable testimonial for presentation to the retiring Master, W. Bro. J. A. Cowan, whose term of office has been an exceptionally prosperous one to the Lodge.

R. Ex. Comp. James B. Nixon, Past Grand Superintendent Toronto District, has been appointed and received his credentials as representative of the Grand Chapter of Vermont, near the Grand Chapter of Canada.

It is possible that within a few days the members of at least three of the Lodges of the so-called Grand Lodge of Ontario will be healed, and a warrant will be asked for from the Grand Lodge of Canada for a Lodge in this city.

M. W. Bro. Kennedy, P. G. M., of Winnipeg, Man., visited this city a few days since.

ELECTION OF OFFICERS.

At the regular meeting of Wilson Lodge, A. F. & A. M., No. 86, G. R. C., held in the Masonic Hall, Toronto street, on the 16th ult., the following brethren were all re-elected to office:—W. Bro. H. Sheard, W. M.; Bro. A. R. Riches, S. W.; Bro. Walter Grant, J. W.; Bro. Samuel Harris, Treas.; (Secretary not yet elected); W. Bro. Alex. Patterson, Rep. Hall Board; Bro. J. H. Pritchard, Tyler. The attendance was large.

At the regular meeting of Doric Lodge, A. F. & A. M., held at the Masonic Hall, Toronto street, on the 17th ult., the following were elected officers for the ensuing year:—W. M., Bro. V. G. Mutton; S. W., Bro. J. H. Knifton; J. V., Bro. Chas. Pearson; Tres., Bro. Alex. Carmichael; Sec'y, Bro. Ed. Lennox; Rep. to Hall Trust, Bro. Daniel Scott. The attendance of members was large, and there was a respectable representation of visiting brethren. During the festivities which followed, the health of Bro. Edward Hanlan, champion sculler of the world, was enthusiastically honored. A cablegram was forwarded congratulating the Bro. on his success.

At the regular meeting of Ashlar Lodge, No. 247, A. F. & A. M., held on the 23rd ult., in the Masonic Hall, Yorkville, the following were elected as officers for the ensuing year:—W. M., Bro. Alex. Dixon; S. W., Bro. S. Percy; J. W., Bro. W. Lowry; Treasurer, V. W. Bro. J. F. Blackwood; Tyler, Bro. Geo. Coles.

At the regular meeting of Zetland Lodge, 326, A. F. & A. M.; held in the Masonic Hall, Toronto street, on the 26th ult., the following officers were elected for the ensuing year:—Bro. E. T. Malone, W. M.; W. Bro. James S. Macdonald, I. P. M.; Bro. Peter B. Ball, S. W.; Bro. Wm. Macdonald, J. W.; Bro. J. B. Hay, Secretary; Bro. James O'Hara, Treasurer; W. Bro. J. H. Pritchard, Tyler; Lodge Trustees, R. W. Bro. F. J. Menet and V. W. Bro. J. B. Nixon.

At the Regular Communication of King Solomon's Lodge, No. 22, G. R. C., held in the Masonic Hall on the 9th inst., the following officers were elected for the ensuing year:—V. W. Bro. J. Ross Robertson, W. M.; Bro. George W. Warner, S. W.; Bro. Wilbur Grant, J. W.; V. W. Bro. Rev. Vincent Clementi, Chaplain; V. W. Bro. W. J. Hambly, Treas.; Bro. P. J. Slatter, Secretary; W. Bro. D. McDonald, W. Bro. Walter S. Lee, Representatives at Masonic Hall Trust; Bro. J. H. Pritchard, Tyler.

At the regular meeting of Alpha Lodge, No. 384, G. R. C., (Parkdale), A. F. & A. M., held on 2nd inst., the following were elected officers for the ensuing year:—W. M., Bro. Major J. Gray; S. W., Bro. J. E. Verrall; J. W., Bro. G. Sparling; Secretary, Bro. Wm. Fahey; Treasurer, Bro. J. W. Rawlinson; Chaplain, Bro. A. H. Welch. There was a large attendance of members and visiting Brethren.

At the regular Convocation of Ontario Royal Arch Chapter, No. 65, G. R. C., held on the 8th inst., at the Masonic Hall, Yorkville, the following officers were elected for the ensuing year:—Ex. Comp. J. G. Robinson, Z.; Ex. Comp. W. S. Robinson, H.; Comp. W. Lowrey, J.; Comp. H. E. V. Caston, S. E.; Comp. George Vair, S. N.; Comp. W. S. Jackson, P. Soj.; V. Ex. Comp. T. F. Blackwood, Treas.; Comp. John Dixon, Janitor.

A few evenings ago, R. W. Bro. Bernard Saunders, D. D. G. M., paid an official visit to York Lodge, Eglinton, in which he was accompanied by R. W. Bro. F. J. Menet and the W. M., officers and many of the brethren of Ashlar Lodge, who took that opportunity of paying a fraternal visit to York Lodge. The D. D. G. M. having been received with the usual honors, expressed his satisfaction at the prosperous state of the Lodge and the manner in which, as a rule, its affairs were conducted. After routine business, the brethren proceeded to elect their officers for the ensuing year, with the following result:—W. M., Bro. James Hopkins; S. W., Bro. S. T. Humberston; J. W., Bro. John McCarter; Secretary, Bro. T. Best; Treasurer, W. Bro. Wm. Norris; Chaplain, Bro. John Davis; Tyler, Bro. W. W. Edwards. At the conclusion of the election the Lodge was called off for refresh

ments, when a pleasant half hour was spent, the visiting brethren returning to the city about midnight much pleased with their visit.

At the regular meeting of Occident Lodge, A. F. & A. M., No. 346, G. R. C., held in Occident Hall, on the 1st inst., the officers for the current year were installed by V. W. Bro. J. Ross Robertson. The following is the list of officers:—V. W. Bro. Jas. Wilson, W. M.; W. Bro. W. E. Bennett, I. P. M.; Bro. J. S. Williams, S. W.; Bro. F. Hill, J. W.; Bro. Gordon, Chaplain; Bro. J. O. Bennett, Treasurer; W. Bro. Walker, Secretary; Bro. J. Armitage, S. D.; Bro. F. Denovan, J. D.; Bro. Mark Saunders, S.S.; Bro. T. Thompson, J. S., Bro. Thos. Rattenbery, D. of C.; Bro. L. Rae, Inner Guard; Bro. J. B. Hall, Tyler.

At the regular communication of Reho-boam Lodge, No. 65, G. R. C., held in the Masonic Hall, Toronto street, on the 2nd inst., the following officers were installed by V. W. Bro. James B. Nixon for the ensuing Masonic year, viz:—W. Bro. A. W. Carkeek, W. M.; W. Bro. Francis Gallow, I. P. M.; Bro. J. K. Brydon, S. W.; Bro. Andrew Park, J. W.; Bro. A. W. McLachlan, Chaplain; V. W. Bro. James B. Nixon, Treasurer; Bro. D. H. Watt, Secretary; Bro. Thos. J. Dudley, S. D.; Bro. H. Rathburn, J. D.; Bro. John Charters, D. of C.; Bro. Thos. Clayton, S. S.; Bro. James Bond, J. S.; Bro. Alfred Hirst, Organist; W. Bro. E. Dinnis, Rep. Benevolent Board; W. Bro. Francis Gallow and Bro. Laurence Gibb, Hall Trustees; Bro. Henry F. Quelch, I. G.; and Bro. J. H. Prichard, Tyler. At the close W. Bro. A. W. Carkeek presented W. Bro. Francis Gallow, on behalf of the Lodge, with a beautiful Past Master's jewel, for which he returned thanks. The Brethren then partook of refreshments, when the usual Masonic toasts were honored, and a pleasant evening was spent.

At the regular Communication of St. George Lodge, No. 367, G. R. C., held in Occident Hall, on the 3rd inst., the following officers were duly installed by R. W. Bro. Thos. Sargent: W. Bro. J. A. Wills, W. M.; Bros. J. Turner, S. W.; A. G. Harwood, J. W.; J. Hetherington, Secretary; Thos. Murray, Treasurer; C. W. Willmott, S. D.; R. B. Milburn, J. D.; Robt. Hodgins, I. G.; W. Cleury, S. S.; V. J. Wallis, J. S.; Geo. Downard, D. of C.; J. B. Hall, Tyler; Jas. Hunter and H. J. M. Wilson, Rep. Hall Board. The members of the Lodge took advantage of the occasion to present W. Bro. J. T. Jones, immediate P. M., with a Past Master's jewel as a mark of the high esteem in which he is held by the Craft. The worthy Brother made a suitable reply.

At the Regular Communication of Ionic Lodge, No. 25, G. R. C., held in the Mason-

ic Hall, Toronto-street, on the 7th inst., the following officers for the ensuing Masonic year, were duly installed by M. W. Bro. J. K. Kerr, P. G. M., viz:—W. Bro. C. W. Postlethwaite, W. M.; W. Bro. A. F. McLean, I. P. M.; Bro. A. G. M. Spragge, S. W.; Bro. W. Roaf, J. W.; W. Bro. Rev. W. H. Davie, Chaplain; V. W. Bro. A. R. Boswell, Treas.; Bro. J. R. Roaf, Sec.; Bro. C. A. Brough, S. D.; Bro. J. B. Boomer, J. D.; Bro. V. Sankey, S. S.; Bro. Wm. Mackson, J. S.; Bro. F. F. Manley, I. G.; Bro. J. H. Prichard, Tyler; Board Gen. Purposes, W. Bros. J. A. Temple, M. D. A. J. Robertson and A. F. McLean; Benevolent Com., Bro. C. W. Brown; Hall Trustees, W. Bro. Geo. Darby and R. W. Bro. R. P. Stephens. The I. P. M., W. Bro. A. F. McLean, was presented with a handsome Past Master's jewel on his retiring from the chair, the presentation being made by W. Bro. Postlethwaite, the newly installed Master on behalf of the Lodge, who alluded in feeling terms to the love and esteem in which W. Bro. McLean was held by his Brethren, assuring him that the presentation was in his case no mere matter of form, but was the abiding symbol of the affection and brotherly love felt towards him by the Brethren of Ionic Lodge.

At the Regular Communication of Orient Lodge, No. 339, G. R. C., held in the Masonic Hall, Kingston-road, last evening, the following officers were duly installed by R. W. Bro. B. Saunders, D. D. G. M. Toronto District, for the ensuing Masonic year, viz: W. Bro. John Jones, W. M.; W. Bro. Alex. Gibb, I. P. M.; Bro. N. J. B. Rickards, S. W.; Bro. John K. Brydon, J. W.; Bro. J. W. Lewis, Treas.; Bro. J. McPherson Ross, Sec.; Bro. S. Crothers, S. D.; Bro. C. Bright, J. D.; Bro. Geo. Cook, S. S.; Bro. James Abbey, J. S.; Bro. John McLatchie, I. G.; and James Bedley, Tyler.

The officers elect of Stevenson Lodge, No. 218, A. F. & A. M., G. R. C.; were installed on the 13th inst., by W. Bro. Martin, assisted by V. W. Bro. W. C. Morrison and W. Bro. David Clark. The following are the officers:—W. Bro. Alex. Donaldson, W. M.; Bro. H. J. Wood, S. W.; Bro. George Lander, J. W., Bro. J. Austin, Secretary; Bro. Jas. Smith, Treasurer; Bro. W. Tait, S. D.; Bro. A. White, J. D.; Bro. W. J. Hopper, S.S.; Bro. W. H. Woodstock, J. S.; Bro. R. H. Duncan, D. of C.; Bro. J. Blain, I. G.; Bros. Thos. Grahame and G. H. Lander, Representatives to the Masonic Hall Board.

At the regular meeting, held on the 14th inst., of St. Andrew's Lodge, No. 16, G. R. C., the following officers elect were installed by R. W. Bro. Jas. Bain, P. M.—W. Bro. Wm. Anderson, W. M.; Bro. M. Snider, S. W.; Bro. J. Hughes, J. W.; Bro. L. Clark, Sec.; Bro. Thos. Mitchell, Asst. Sec.; Bro.

Rev. Mr. Stinson, Chaplain; R. W. Bro. Bain, Treas.; Bro. Jno. Kent, S. D.; Bro. Frank McDonald, J. D.; Bro. Robinson, S. S.; Bro. Beddoe, J. S.; Bro. Faircloth, I. G.; Representatives on the Hall Trust Board, Bros. W. L. Wilkinson and Robert Hall. Bro. W. B. McMurrich D. C.; Bros. J. B. Bonstead and W. R. Hughes, Auditors; and J. H. Pritchard Tyler. A silver tea service was presented to V. W. Bro. W. C. Wilkinson, I. P. M. of this Lodge. The presentation was made by W. Bro. Geo. Tait, P. M., on behalf of the Lodge. V. W. Bro. Wilkinson was also appointed Representative to the Benevolent Board.

After the installation of the officers of Orient Lodge, No. 339, which was performed by R. W. Bro. Bernard Saunders, D. D. G. M., on the 7th instant, the brethren adjourned to the Lodge refreshment room, where the usual toasts were duly proposed and responded to. There was a large attendance of visitors, and a pleasant evening was spent.

AT REST.

During the last few weeks death has been busy in our midst, four of our brethren having departed to join the great majority in the Grand Lodge above. Bro. James Farrell, late of King Solomon's Lodge, No. 22, an old Mason of many years standing, who died after a long and painful illness. Bro. Alex. Hawley, an esteemed and respected member of Rehobam Lodge, No. 65, G. R. C., and of Orient Royal Arch Chapter, No. 79, G. R. C., died at Denver, Col., whither he had gone about a month previously to recruit his health. His remains were brought to this city and interred with Masonic honors. Bro. Lyon, a member of Ionic Lodge, No. 25, G. R. C., died suddenly, much regretted by all who had the pleasure of knowing him in this life. And lastly, Bro. Andrew McBeath, of St. George's Lodge, No. 367, G. R. C., whose remains were interred with Masonic honors on the 11th instant. "May they rest in peace."

Canadian Masonic News.

At the conclusion of the election of officers of Tuscan Lodge, No. 195, G. R. C., London, the newly elected W. M. entertained the members of the Lodge at dinner at the London Club, which proved a very pleasant affair.

Here is a little item that may not be uninteresting to some of our readers, who are in favor of paying small salaries. The Grand Lodge of California pays the following salaries:—To the Grand Secretary, \$3,000; to the Assistant Grand Secretary, \$1,500; to the Grand Treasurer, \$200; to the Grand Tyler, \$100; to the Grand Organist \$50; and to the Chairman of the

Committee on Foreign Correspondence, \$200.

The report of Grand Council, about to be issued, will be most complete, and will contain a list of every member of the Cryptic Rite in Canada, whose name has been returned to the Grand Recorder.

Palestine Preceptory, Port Hope, which has been dormant for a number of years, will soon be in active operation again. The Knights Templar of that town having desired to re-organize, Right Em. Sir Kts. D. Spry, Barrie, Grand Chancellor, and C. D. Macdonald, Peterboro', Prov. Prior of Ontario, intend visiting Port Hope officially for the purpose of conferring the Malta degree, and to place the Preceptory in proper working order.

OYSTER SUPPER.—On the evening of the 2nd inst., at the close of the meeting of Union Lodge, No. 9, Napanee, the Brethren were invited by Bros. A. Twoomey and H. Armstrong, initiates, to partake of an oyster supper at the restaurant of Bro. Jamieson. About thirty sat down to a bounteous spread, consisting of oysters, fruit, various kinds of cake, relishes, &c., the chair being occupied by Bro. R. Matheson, P. M. The usual loyal and other toasts were given, and the party dispersed about 12 o'clock, after singing "God Save the Queen," "Happy to meet, sorry to part, happy to meet again." A splendid tune was enjoyed by each member, and all expressed their appreciation of the brotherly feeling and unanimity which seemed to exist throughout the proceedings.

From the Leadville (Col.) *Chronicle* we gather the following particulars of the death of Mr. Alexander McHardy, formerly of West Nissouri, and a member of St. James' Lodge, St. Mary's, Ont. On Tuesday, 9th Oct., he with other employes of the Chrysolite mine, which has been on fire since the first of October, were in the shaft working their way behind the fire. A native of Chatham, named Joseph McCosker, fell in, and Mr. McHardy and another brave companion volunteered to go down for the unfortunate man's remains. They succeeded in getting up the other man and McCosker's body before the fan which supplied the air broke. Before the belt was fixed Mr. McHardy had breathed his last. The *Chronicle* says Mr. McHardy was 29 years of age, and was most highly esteemed by his comrades. The mining company was deservedly censured for allowing their shaft to be in such an unsafe condition. Mr. McHardy's body was forwarded to St. Mary's by the Masons, and his funeral took place from the family residence, 5th con., West Nissouri. The members of St. James' Lodge, A.F. & A.M., St. Mary's, attended in a body, and performed the last sad and impressive rites of the Order.

The new warrants for all the Councils of Royal and Select Masters will soon be ready.

Godfrey de Bouillion Preceptory, of Hamilton, is making great progress under Lt.-Col. Chas. Magill, the E. P.

Kinistino Lodge, U. D., G. R. C., meets regularly on the 1st Friday in every month, at the Masonic Hall, Prince Albert, Northwest Territory, and is making great progress.

The ceremonies, &c., of Grand Chapter, as authorized at the last Annual Communication, will be ready for distribution in a few days.

The vigorous stand taken by the Great Prior of Canada to maintain the independence of the Canadian Templar body, has met with the hearty approval of the Templars of the United States.

R. E. Comp. Wm. Forbes, of Grimsby, has been appointed representative of the Grand Chapter of Illinois, in place of the representative of that body who has not been present at the Annual Communication of the Grand Chapter for several years, and thus failed to represent the body which appointed him.

At the regular meeting of Mimico Lodge, A. F. & A. M., No. 369, G. R. C., held at the Masonic Hall, Lambton Mills, the following were elected officers for the ensuing year:—R. W. Bro. J. G. Burns, W. M.; Bro. H. T. Ide, S. W.; Bro. Chas. McClinchy, J. W.; Bro. R. Tier, Treas.; Bro. Chas. Clayton, Sec.; Bro. West, Tyler.

Bro. G. H. Keeve, one of Lindsay's oldest citizens, died on the 29th ult., at Teeswater, Ont., whither he had removed last spring. He was one of Lindsay's first Watchmakers and his sign of the "Dutch flag" was no less familiar to the residents than he was himself. Always good-natured, free and open-hearted to a fault he had many friends. The remains were brought to Lindsay and were interred on the 2nd inst., in Riverside Cemetery with Masonic honors. Both the Lindsay Lodges turned out in large numbers, and the procession was headed by the 45th Batt. band as a tribute to the memory of the deceased for the interest he took in musical organizations in town.

Kingsron.—At the annual meeting of Catariqui Lodge, No. 92, which was largely attended, after the election of officers, W. Bro. George Carruthers was presented with a handsome Past Master's jewel, manufactured by Bro. Spangenburg. The presentation was made by R. W. Bro. R. Hendry, Jr., who did so in an appropriate speech complimentary to Bro. Carruthers. The recipient of the testimonial replied in feeling terms, and expressed his thanks to the members of the Lodge for this evidence of their esteem.

LONDON.—After the election of officers of Corinthian Lodge, No. 330, London, at their regular meeting on Tuesday the 7th inst., the members were entertained at supper by the Worshipful Master and officers elect, and a very jolly evening was the result. The officers of Union Lodge, No. 380, who were elected at the regular meeting of the Lodge, held on the 10th instant, also entertained the brethren at an oyster supper at Bro. F. Campbell's. The party was a most pleasant one and broke up at an early hour. On Thursday evening the 9th, St. John's Lodge, No. 209a, elected their officers, and at the same time presented their Past Master, W. Bro. W. H. Rooks, with a Masonic Monitor. After the meeting the brethren had a little supper and passed a pleasant time.

HAMILTON.—R. E. Companion Gavin Stewart, Grand Superintendent of the District, paid his official visit to St. John's Chapter on the evening of the 9th instant, and expressed himself as highly pleased with the work done in the Chapter. After the election of officers, which was held on that evening, an adjournment was made to the refreshment room, where the Companions and their visitors sat down to a most *recherche* supper, and a pleasant time was passed at the festive board.

BEDFORD, P. Q.—On the 15th ult., the new Masonic Hall in this town was dedicated by the M. W. the Grand Master, assisted by R. W. Bro. J. H. Isaacson, Grand Secretary, and several other Grand officers. In the evening there was a dinner, at which appropriate speeches were made by the Grand Master and others; and this was followed by dancing, at which many ladies were present.

RICHMOND, P. Q.—The new Masonic Hall in this city was dedicated by M. W. Bro. J. H. Graham, Grand Master, on the 4th November, ult. The day for the ceremony was auspiciously chosen, inasmuch as it was the twenty-fifth anniversary of the Constitution of St. Francis Lodge, and also the twenty-fifth anniversary of the initiation of M. W. Bro. Graham, in this his mother Lodge. After the ceremony the brethren sat down to a sumptuous repast prepared in his best style, by Bro. Snow. After the removal of the cloth, the usual Masonic toasts were proposed and duly honored. The evening was a most pleasant one, and the festivities was continued until after midnight, in order that the brethren might join once more in drinking the health of their esteemed Grand Master, who on the fifth of November entered upon his fifty-sixth year.

Officers of St. John's, R. A. Chapter, No. 159, Irish Register, elected 6th September, 1830:—Comp. F. Bisset, King; Comp. J. A. Houston, High Priest; Comp. R. McFarlane,

Chief Scribe; Comp. W. Ewing, M. D., Supt. of Tab.; Comp. Chas. Ledward, R. A. Captain; Comp. R. H. Marston, Cap. 3rd Veil; Comp. A. R. Fraser, Cap. 2nd Veil; M. E. Comp. W. C. O'Brien, Cap. 1st Veil; Comp. D. Fairburn, Chaplain; Comp. R. Hamilton, Treasurer; Comp. J. Freligh, Registrar; Comp. G. Lighthall, Janitor. We are pleased to learn that this Chapter is in a very prosperous condition at present, but would like to see it come under the Register of the Grand Chapter of Canada.

OUR OLD LODGES.—The old Warrant of Albion Lodge, Quebec, (now No. 2, on the Registry of the Grand Lodge of Quebec), which was recently presented to that Grand Lodge by R. W. Bro. Wm. Miller, bears date Dec. 20, 1787, and is signed by Antrim, Grand Master; Law. Dumott, D. G. M.; Thomas Harper, S. G. W.; James Perry, J. G. W.; and John McCormick, Grand Secretary. It was then No. 9, Fourth Batt. Royal Regt. of Artillery. This old relic bears the following important "Note.—This Warrant is Registered in the Grand Lodge, Vol. 1 and 2, &c., Letter A. B. &c., and bears date June 12, 1752." This appears to be conclusive as to the age of the Albion Lodge, Quebec. The above may be deemed an official *addendum* to the late annual address of the Grand Master of the Grand Lodge of Quebec, under "Historical Incidents," second paragraph, referring to Albion Lodge.

Officers of Ontario Lodge, No. 26, Port Hope, installed by V. W. Bros. Chas. Doebler and R. Nicholls:—

W.M.—W. Bro. James Evans.
S.W.—Bro. T.E. Shipley.
J.W.—Bro. W. VanEvery.
Treas.—Bro. Capt. T.F. James.
Secy.—Bro. W.B. Wallace.
S.D.—Bro. B.D. Deering.
J.D.—Bro. W. Robertson.
S.S.—Bro. C.pt. W. Clarke.
J.S.—Bro. Capt. R. Hening.
I.G.—Bro. J. Thompson.
Tyler.—Bro. Geo. Reading.
D. of C.—R.W. Bro. E. Peplow.

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Presentation to M. W. Bro. J. H. Bell.

At a meeting held on the evening of the 23rd ult., of Cyrus Council of Royal and Select Masters, No. 13, G.R.O., M. Ill. Comp. John H. Bell, who for three years has occupied the highest position in the Council, and

has now been appointed Inspector-General by the Grand Council of Ontario, was made the recipient of a handsome jewel, accompanied by the following address:—

CYRUS COUNCIL OF ROYAL & SELECT MASTERS,
No. 13, G.R.O., Winnipeg, Manitoba,
23rd November, 1880.

*Most Ill. Companion John Headley Bell, Past
Thrice Ill. Master and Inspector General:*

DEAR SIR AND MOST ILL. COMPANION—

We, the officers and members of Cyrus Council of Royal and Select Masters, take this opportunity of presenting you with a Past Thrice Ill. Master's jewel as a slight token of our respect and esteem for you as a man and a Mason, and of congratulating you upon your merited elevation to the onerous and responsible position of Inspector-General.

Your zeal and usefulness as a member of the Craft, and your extensive Masonic knowledge mark you out as the most prominent landmark of the Order in our midst, but the deep interest taken by you in bringing this Council into a new existence, after lying dormant for a considerable period, especially deserves and commands our most unqualified approbation and the high position you now occupy in connection with it affords the surest possible guarantee of its continued success and prosperity.

May you long be spared to wear this jewel, and may health, happiness and prosperity always attend you and yours is the sincere wish and prayer of

Yours fraternally,

D. B. MURRY,

T. Ill. Master.

On behalf of the Officers and Members of
Cyrus Council of R. & S. Masters.

The jewel is a beautiful triangle of gold, surmounted by a golden crown and attached to a gold mounted velvet clasp. On one side it bears the following inscription: "Presented to M. Ill. Companion John Headley Bell, Inspector-General, by the Officers and Companions of Cyrus Council of R. & S. M., No. 13, G. R. O., as a fraternal token of their respect and esteem for him as a Man and a Mason."